



17  
2391  
V5  
L16+

CORNELL  
UNIVERSITY  
LIBRARY

*J. J. Letty*

*April 8, 1882.*

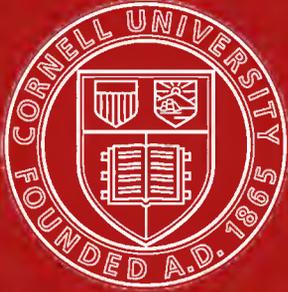
*J. J. Letty*

Cornell University Library  
BX 8391.V5L16

Sketches of the Virginia Conference, Met



3 1924 006 310 977 o/n, ove1



Cornell University  
Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

<http://www.archive.org/details/cu31924006310977>





BISHOP DAVID S. DOGGETT, D.D.





# SKETCHES

OF THE

# VIRGINIA CONFERENCE,

METHODIST EPISCOPAL CHURCH, SOUTH.

BY

REV. JOHN J. LAFFERTY.

WITH INTRODUCTION BY BISHOP DAVID S. DOGGETT, D. D.

---

RICHMOND, VA.:  
CHRISTIAN ADVOCATE OFFICE,  
1880.



PRINTED BY  
WHITTET & SHEPPERSON,  
RICHMOND, VA.

BOUND BY  
J. W. RANDOLPH & ENGLISH,  
RICHMOND, VA.

TO  
*THE LAYMEN WITHIN THE BOUNDS*  
OF  
THE VIRGINIA CONFERENCE,

READY FOR EVERY GOOD WORD AND WORK ;

AND ESPECIALLY TO

JAMES B. PACE,  
THOMAS BRANCH,  
GEORGE M. BAIN, JR.,

WHOSE PUBLIC SERVICES TO METHODISM "PRAISE THEM IN THE GATES," AND WHOSE PRIVATE CHARITIES

ARE TOO NUMEROUS TO BE HID ;

THESE SKETCHES

OF

*THEIR PASTORS*

ARE RESPECTFULLY INSCRIBED.

## PREFACE.

---

Luke wrote the Acts of the Apostles, while they were still alive. John Wesley published a journal of his own labors, and had a picture made of himself on copper, and used it in the first issue of the Arminian Magazine. "There were short accounts of his itinerant preachers, accompanied by their respective portraits, published in the same magazine."

JOHN J. LAFFERTY.

## INTRODUCTION.:

---

Christian biography is the repository of the names and character of the honored servants of God. In this respect, it may be compared to a public conservatory of foreign plants, in which the rarest specimens, gathered from every clime, are collected and preserved for the information and admiration of curious and intelligent observers. It subserves the analogous, but nobler purpose of selecting and comprising, within accessible limits, those "plants of renown" which have enriched and adorned the garden of the Lord; and whose fragrance would otherwise perish from the memory of the living. It performs the grateful task of rescuing their record from oblivion, of perpetuating their image, of embalming their virtues, and of transmitting to others the treasure of their usefulness. It is more still. It is a gallery of life-like portraits, taken by the artist from original sources, the indisputable identity of which speaks from the canvass, and whose recognized ideals recall the period, and realize the scenes of their consecrated activity.

The object of the present volume is decidedly peculiar. It does not derive its materials from the realm of the dead, but from the region of the living. Nor does it seek, for its pages, promiscuous examples of Christian worth. It is more specific. It embraces none but ministers of the gospel, and only a certain class of them. It proposes to commemorate the persons and the characteristics of the existing members of the Virginia Conference of the Methodist Episcopal Church, South. And it proposes not to await their departure from the scene of their labors; but, in their behalf, to imitate, without presumption, the devout example of Mary, who, in anticipation of her Lord's death, annointed His feet "with a pound of ointment," which, to her, was "very costly." The promptness and profuseness of her act of devotion exposed her to the cavil of a miscalculating critic; to whom Jesus said, "Let her alone; against the day of my burying hath she kept this."

With similar approval, we may commend the loving tribute of the author, who desires, while the laborers are yet in the field, to arrest and retain their fugitive forms, and to ensure the authenticity of their respective narratives. So much, and no more is attempted. Verisimilitude is thus effected, without exaggeration, on the one hand; or the risk of miscarriage, on the other. The future biographer will fill up the outlines, and add the details, according to his discretion.

The skillful industry which secures these results, is not only entitled to our praise, for the completeness of its success; but it confers a positive benefit upon the Church and upon society. It holds up the mirrored excellence of one generation to the inspection of another, and re-produces the features and the fortunes of those whose lives, in no small degree, have augmented the sum total of human happiness.

• The volume before us, is also a valuable contribution to the religious literature of the times which require the concrete, more than the abstract truth of religion. It demonstrates, by examples, the power of Christianity in transforming the lives and shaping the destinies of its witnesses; and it illustrates the primitive process by which God's selected instruments are designed to accomplish

the regeneration of the world ; in contrast with the bald agnosticism of modern speculation, and the utter impotence of a diluted philanthropy. A divinely appointed and attested ministry is the cardinal agency in the conversion of mankind. No other measures will ever accomplish it.

Our ingenious author has invested his novel enterprise with permanent attractions. The entire volume is interspersed with tinted plates, on which are grouped, according to seniority, elegantly executed photo-lithographs of the members of the Virginia Conference, in the best style of the art, preserving their exact identity with wonderful expressiveness. Following, in historical order, is a condensed biographical sketch, remarkable for its terse, epigrammatic vivacity, and never defaced by fulsome eulogy. These successive groups contain not less than one hundred and fifty-seven accurate engravings, with appropriate descriptions ; the whole constituting a collection of sacred memorials as tasteful in style as they are truthful in execution.

The beautiful mechanism of the volume happily corresponds with the quality of its contents, in type, binding, and embellishment. If it would be rash to say that the author has exhausted his resources upon this production of his genius ; it would be safe to say, that he has lavished them upon it, without stint ; and that his labors merit the appreciation of his brethren.

There is neither error nor arrogance in affirming, that he has paid, in this work, a just homage to Methodism, as the cause of God ; and has furnished an instructive chapter to its general history ; in the midst of constant editorial responsibilities, and in the prosecution of plans, the fertility of which would perplex and appal the most of men.

It may well be presumed that a book so unique in its composition, so graphic in its delineations, so authentic in its statements, and so personally interesting in its topics, will meet with a reception so cordial as to leave no doubt either of the felicity of its conception, or the utility of its publication.

Allied, as I have been, for many years, to the Virginia Conference, I confess the existence of a lively personal interest in the successful accomplishment of this memorial volume. It revives pleasant reminiscences, as the eye glances upon well-known faces, and traces, in laconic lines, the events and adventures of former fellow laborers ; or pauses upon the features and acts of those who have later entered upon their "work of faith and labor of love."

Within these ornamented lids are enclosed gems of different grades of value, and shades of lustre. They all shine, however, as God has given to each "the measure of faith ;" and all reflect the splendor of the same eternal light. They are not yet stars. That dignity awaits those who shall be "faithful until death." Even then, "as one star differeth from another star in glory, so also shall be the resurrection of the dead ;" which felicity may God grant to those whose names and characters are recorded in this book.

D. S. DOGGETT.

RICHMOND, VA., JULY, 1880.

## CONTENTS.

	PAGE.		PAGE.
Allen, ✓	124	De Berry, . . . . .	195
Ames, ✓	115	De Shazo, . . . . .	187
Amiss, ✓	89	Dey, . . . . .	56
Anderson, B ✓	98	Duke, —	200
Armistead, ✓	156	Edwards, J. E. . . . .	22
Atwill, ✓	177	Edwards, J. J. . . . .	72
August, ✓	48	Edwards, W. E. . . . .	140
Bacon, ✓	151	Edwards, F. M. . . . .	142
Bain, ✓	69	Edwards, W. H. . . . .	192
Bayton, ✓	47	Edwards, T. O. . . . .	202
Beadles, ✓	92	Evans, . . . . .	192
Beckham, ✓	141	Ferguson, . . . . .	158
Bennett, ✓	31	Foushee, . . . . .	193
Betty, ✓	184	Garland, . . . . .	113
Bishop, ✓	56	Garlick, . . . . .	27
Blackwell, . . . . .	49	Gary, . . . . .	28
Bledsoe, A. C. . . . .	131	Gates, . . . . .	169
Bledsoe, J. W. . . . .	160	Gibbs, . . . . .	52
Blincoe, . . . . .	100	Granbery, . . . . .	59
Blogg, ✓	133	Green, C. H. . . . .	180
Boggs, T. H. ✓	102	Green, W. T. . . . .	202
Booker, ✓	122	Gregory, W. H. . . . .	185
Bowles, ✓	118	Hall, . . . . .	71
Bradshaw, ✓	197	Hank, . . . . .	103
Brannin, ✓	45	Herring, . . . . .	178
Brown, ✓	76	Hilldrup, . . . . .	144
Burton, . . . . .	191	Hobday, . . . . .	153
Butts, ✓	165	Hope, . . . . .	180
Campbell, . . . . .	175	Howard, . . . . .	46
Chandler, E. G. . . . .	200	Hunter, . . . . .	185
Cheatham, . . . . .	101	Jamieson, . . . . .	16
Christian, . . . . .	70	Johnson . . . . .	194
Clark, J. L. ✓	50	Jones, . . . . .	149
Colonna, . . . . .	123	Jordan, W. P. . . . .	164
Compton, J. W. . . . .	120	Jordan, E. M. . . . .	171
Compton, R. A. . . . .	134	Judkins, . . . . .	80
Connelly, . . . . .	131	Kabler, . . . . .	181
Crider, . . . . .	93	Lafferty, . . . . .	107
Crocker, . . . . .	37	Lambeth, . . . . .	105
Crooks, . . . . .	96	Laughon, . . . . .	154
Crown, . . . . .	94	Laurens, . . . . .	81

	PAGE.		PAGE.
Lear, Joseph . . . . .	21	Royall, . . . . .	190
Lear, W. W. . . . .	189	Saunders, J. M. . . . .	32
✓Lee, . . . . .	13	Saunders, R. M. . . . .	67
Lipscomb, . . . . .	197	Scott, . . . . .	205
Littleton, . . . . .	63	Simpson, . . . . .	204
Lumpkin, J. T. . . . .	172	Sledd, . . . . .	109
Lumsden, . . . . .	24	Southall, . . . . .	36
✓Manning, . . . . .	29	Spencer, . . . . .	58
✓Martin, . . . . .	114	Spiller, . . . . .	60
Mastin, . . . . .	199	Starr, . . . . .	148
McAden, . . . . .	9	Sturgis, . . . . .	201
McGee, . . . . .	42	Taylor, T. J. . . . .	155
McSparran, . . . . .	112	Tennille, . . . . .	146
Merritt, . . . . .	135	Traynham, . . . . .	203
Michaels, . . . . .	23	Twilly, . . . . .	186
Mitchell, . . . . .	93	Twitty, . . . . .	186
Moore, . . . . .	173	Vaden, . . . . .	136
Moorman, S. T. . . . .	15	Vanderslice, . . . . .	129
Moorman, R. J. . . . .	174	Waggener, J. R. . . . .	67
Moss, James O. . . . .	97	Waggener, W. O. . . . .	198
Moss, John O. . . . .	206	Wallace, D. M. . . . .	83
✓Nolley, . . . . .	10	Ware, . . . . .	61
Norfleet, . . . . .	30	Warwick, . . . . .	201
✓Patteson, . . . . .	182	Watson, . . . . .	128
Payne, W. E. . . . .	171	Watts, R. W. . . . .	111
Peterson, P. A. . . . .	73	Watts, C. E. . . . .	145
Peterson, E. M. . . . .	75	Wertenbaker, . . . . .	161
Potts, . . . . .	78	Whitehead, . . . . .	87
Pritchett, . . . . .	116	Wiles, . . . . .	39
Proctor, J. H. . . . .	108	Wills, . . . . .	54
Pruden, . . . . .	199	Williams, W. G. . . . .	64
Ray, . . . . .	79	Williams, T. L. . . . .	84
Reed, L. S. . . . .	68	Wilson, . . . . .	33
Reed, J. C. . . . .	157	Wise, . . . . .	138
Rhodes, . . . . .	167	Woodward, B. F. . . . .	40
Riddick, J. A. . . . .	19	Woodward, J. P. . . . .	85
Riddick, J. H. . . . .	95	✓Wright, W. P. . . . .	159
Riddick, W. H. . . . .	206	✓Wright, G. M. . . . .	168
Robins, W. F. . . . .	137	Wrenn, . . . . .	207
Robins, J. W. S. . . . .	208	Younger, . . . . .	196
Robinson, . . . . .	57	Zimmermann, . . . . .	207
Rosser, L. . . . .	26		
Rowe, . . . . .	65		
Rowzie, . . . . .	17		









## SKETCHES.

---

### REV. JAMES MCADEN.

ONE name alone on the Conference roll goes back to the last century. James McAden was born on the 15th August, 1795. He is of the long list of preachers that North Carolina has contributed to our ranks. His birth-place is Caswell county. The Methodists held a two days meeting in 1810, near Milton, on Dan river. Young McAden, the grandson of a Presbyterian minister, with nearly all his relations of that church, was among the converts. In 1812 he began to preach. Asbury and McKendree were the superintendents. There were at that time within the present territory of the Virginia Conference hardly twelve thousand white members. John Early was travelling Greensville Circuit, with Philip Bruce as his Presiding Elder, on the Meherrin District.

Jesse Lee served Richmond that year. The less famous but great Thomas L. Douglass, was on the James River District. John Buxton, the Elder, of the Raleigh District, which took in "Haw River, Tar River and Roan Oak," sat in the Quarterly Conference that gave young McAden license to preach. The Virginia Conference (which included, in the main, North Carolina,) held its session of 1814 in Norfolk. McAden's name appears among those received on trial. The two superintendents, Asbury and McKendree, were present. There was no lack of debate. The licentiate found the tongue of the itinerant, like a swivel gun, easily trained on any object at any point of the compass. The "flashes of silence" must have been few. There surely was darkening of counsel by words. The Senior Bishop didn't value men for their much speaking. His journal has this line: "We have been mighty in talk this session." And he did not relish the syllogisms and rhetoric of the fathers! Even they were of like passions with ourselves, and not always wise. It is very reassuring to modern folly, swift to speak. It seems the preachers, and especially the one in Norfolk, had made the fine wardrobes of the sisters a target for their reproof. He was soon "in trouble not as other men," and found how hazardous it was to meddle with "the high heads and enormous bonnets" of the saintly mothers and maidens in Israel. The members brought a pressure on the Elder, and the rash brother was removed. The Conference reviewed the action of the Elder, and a battle of the ribbons, laces and furbelows ensued. Asbury took the part of the girls, and let fly at the dandies in the Conference. He arose amid the debate, and said that he preferred the women even in extravagant dress rather than to see a preacher walk into the Conference room "with fair top boots, red morocco straps hanging down to his ankles, and a great gold watch and seal dangling from a fob." Dr. Bennett, who records this incident, observes "this gave a quietus to the debate, we presume." A safe conjecture. McAden, at his first Conference, saw the grand

old apostle of American Methodism, and saw too the mincing fellows in "fair top boots," badly routed by the batchelor Bishop while the belles in ribbons rejoiced at their discomforture.

The first appointment of the licentiate was Franklin Circuit. It embraced a wide field, probably a territory larger than the present Danville District. One year was the custom. So McAden swung around a great circle in a few years. Franklin, Raleigh, Albemarle Sound, Mecklenburg, Portsmouth, Petersburg, Richmond. He had been preaching eight years and travelling six. In 1820 he laid aside his saddle-bags for a time. A brief note from this venerable minister, now nearing ninety, tells why he ceased to itinerate. There is a subtle humour in the sentence if the reader will "mark the phraseology," as Bishop Early was wont to say. "In 1820 I located, it being the custom in those days that, when a preacher married, he located as a matter of course." "Tempora mutantur." The bachelors now object that the Conference offers a premium on matrimony. In the olden time a "man with a family" was at a heavy discount. Among the eighty preachers of the Virginia Conference present in 1809, Asbury records with evident satisfaction, "there are but three married men." At a subsequent Conference the good Bishop expressed his mind rather freely, saying from his seat, "I wouldn't give one single preacher for a half dozen married ones." Under a rigid rule of marching men out of the ranks "as a matter of course" when they took a wife, we can well account for the zeal of the Norfolk preacher and his brethren in banishing all the bewitchery of dress from his fair hearers. It was self-defence.

In a few years Mr. McAden was re-admitted, and has served through a long period, sometimes as missionary to the blacks, and then on circuits, and for four years on the Danville District, with success in building up the church. Disease now and then disabled him for awhile. He is now a superannuate, and far on in years. Yet, despite his age and infirmities, he has attended to four appointments a month. His work is nearly done. He opened his commission when the giants of Methodism were on the earth. The Church with only one member—a devout woman, Barbara Heck, has "become two bands." The venerable man in a note to this writer says: "I am now waiting the call of the Master."

---

## REV. GEORGE WASHINGTON NOLLEY.

**T**HIS venerable man, now verging on eighty years, with a service in the ministry beyond a half-century, was a son of thunder in his prime, and of tireless zeal. He was a person of marked features and manner, tall, robust, brusque and positive, with "a face as the face of a lion." Even in his ashes the old fire often kindles. There is a fitness of things in such a veteran living near the training school of the sons of the prophets. His residence at Randolph Macon College, and the association with the young men preparing for the ministry, will be of enduring gain to them.

He was born of pious parents, in the county of Mecklenburg, Virginia, on the 25th of December, 1803. His father, James Nolley, was a native of Greensville county, of the same State, and, for several years of the last century, he was an earnest and laborious travelling preacher of the Virginia Conference. His health failed him, however, from excessive labors, and he soon retired to the local ranks. The mother of Mr. Nolley was originally a Miss Seward, of Brunswick county, in his own words, "one of the best women that ever lived." Her remains rest in the soil of that county till the morning of the resurrection.

Mr. Nolley received a tolerable academic education in his early life, and he still remembers with pleasure, an incident which occurred when he was about twelve years of age, and before he embraced religion. His father took him some distance from home to a boarding-school. The teacher, an educated Scotchman, examined him to ascertain what progress he had made in knowledge, and among other questions he asked him, "What is religion?" The youth replied, "It is the love of God in the heart of men." He doubts now, after an experience of about sixty years, if he could give a better definition of it.

On the 9th of October, 1819, young Nolley was born again at a camp-meeting in Mecklenburg, his native county, and soon afterwards connected himself with the Methodist Church. He devoted several following years to the business of teaching school. But it seems that Providence designed another field of instruction for him. It is a singular fact, in his history, that, long before he embraced religion, he received the impression that he would become a minister of the gospel. The church seems to have had a similar impression, for not very long after his conversion, without any application or knowledge of his own, he was licensed to preach. In the fall and winter of 1824 he was employed to labor on the Bedford Circuit by the Rev. H. G. Leigh, P. E., in connexion with the Rev. William H. Starr, who was then the preacher in charge of that Circuit. In February, 1825, he was received on trial in the Virginia Conference and sent to labor on Banister Circuit, embracing the lower part of Pittsylvania, and the whole of Halifax county. The most of this county was missionary ground, but, with the blessing of God, he succeeded in forming a circuit which has since occupied a high position in the Virginia Conference. One incident on this circuit deserves to be remembered. The young preacher made an appointment to preach at an old Continental church, eight miles out of his usual course. He attended and preached as well as he could to a large congregation of respectable-looking hearers; but at the close of the sermon no one asked him to go home with him, and take any refreshment or lodging for the night. So he returned, with a rather heavy heart to the family which he had left in the morning. Immediately he retired to his room to seek some comfort in prayer and reading the Scriptures. Providentially he opened his Bible upon the sixth verse in Psalm cxxvi: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This passage gave him comfort and encouraged him to go back to that church again. On this occasion the wealthiest man in the neighborhood took him home with him, and would have him preach to his own servants in his parlor at night.

In 1826 young Nolley was stationed on Granville Circuit, in North Carolina. One of the most important incidents that occurred on this circuit was the fact, that, from the experience of a pious lady given in a class-meeting, on one occasion, he was brought to feel the need, and seek the blessing of perfect love, and he never rested till he obtained it. In 1827 he was stationed on Amelia Circuit, where there were upwards of two hundred souls converted during the year. In 1828 he was stationed in Norfolk, in 1829 in Raleigh, and in 1830 again in Norfolk. In each of these stations he witnessed "times of refreshing from the presence of the Lord." In 1831 he was stationed at Trinity Church, in Richmond, which was favored with a good revival in the course of the year. In 1832 he was on Princess Anne Circuit; in 1833 on Caroline; 1834 on Gates Circuit; 1835 on Cumberland Circuit; and in 1836 on Buckingham Circuit. In all of these appointments he witnessed displays of Divine power in the salvation of souls.

In 1837-'38-'39 and '40, he was on the Norfolk District. In 1841 he was stationed at Shockoe Hill Church, in the city of Richmond. During this year there was a glorious revival of religion in

that church, in which between one and two hundred persons made a profession and joined the church, and some are living now, steadfast and useful members.

In 1842-'43-'44 and '45, he was on the Charlottesville District. In 1846-'47-'48 and '49, he was on the Lynchburg District. In 1850 and '51 he was stationed on Chesterfield Circuit. In 1852 he was stationed on Louisa Circuit.

It may be mentioned that, on the last four named appointments, excepting the Lynchburg District, he purchased and furnished very comfortable parsonages. In 1853-'54 he was stationed on Hanover Circuit, when, in the town of Ashland, he built and furnished another parsonage. At the close of his term on this circuit, he purchased a house for himself and settled his family in Ashland. He attended the following Conference, which was held in Petersburg, with some degree of fear and trembling, doubting whether Bishop Andrew, who was to preside, would approve of his course. He sought the earliest opportunity to state his case to the Bishop. That noble old man replied, "Nolley, you have done exactly right, when a man has travelled as long as you have, and has as large a family as you have, he ought to provide a home for them and settle them in it." That decision of the Bishop removed a mountain from the mind of the veteran preacher—and since then, although his family has remained in Ashland, he has not hesitated to receive any appointment the Bishop has given him, however distant from home, even down to the shore of the Atlantic Ocean.

From 1854 to 1863 Mr. Nolley was stationed at the African Methodist Church in the city of Richmond. He found here a church of one hundred and seventy-five members, and left a membership of five hundred.

At the close of the war in 1865, being excluded from his pulpit in Richmond by the Federal authorities, he repaired to his old friends on Princess Anne Circuit, then destitute of a preacher, and tendered them his services for the remaining part of the Conference year. He was returned to that circuit the following year in 1866. In '67 and '68 he was stationed on New Kent Circuit. This country was overrun by both armies during the late war. The result was, the churches were mostly destroyed, and the people so impoverished that they were not able of themselves to repair them; but nothing dismayed, Mr. Nolley went into the chief cities of the North, and begged money enough to rebuild some houses of worship and repair many others. In 1868 he was stationed on Pasquotank Circuit, where he spent a most pleasant year, and witnessed a great many conversions. In 1869 and 1870 he was stationed in the town of Gordonsville, where he succeeded in completing and furnishing one of the most beautiful and commodious churches within all the bounds of the Virginia Conference. In addition to this, during the last year of his labors there, he had the happiness of seeing some thirty or forty persons converted and added to the church.

Since then, on account of the failure of his health, he has been laid aside from the regular work of the ministry. But still he preaches occasionally to his neighbors, and the students of our College in the town of Ashland, where his zeal and example in religious life is "as an ointment poured forth." Notwithstanding his infirmities, he has answered to the call of his name on the first morning of every Annual Conference for the last fifty-five years, and now in the seventy-seventh year of his age, he is waiting for the call of his Master to the Conference and communion of Heaven!

He gave considerable aid to the Duncan Memorial Church in that town, by his large and liberal collections in different parts of the State.

## REV. LEROY MADISON LEE, D. D.

THE face of Dr. Lee has been made familiar to American Methodism by repeated engravings and publications. His name is known throughout the Wesleyan world, by prominence in the great councils of the church, and by contributions to the permanent and the periodical literature of his denomination. To set forth his services, would bring in the history of the church in one of its most eventful periods. The scheme of this book, however, allows only a line where a biographer would not be faithful to his trust without giving a chapter.

In the General Conference he wrestled with the champions from all sections, and not to his discomfort. He expounded and defended with signal clearness and vigor, by pen and from the pulpit, the polity and doctrines of the church. He ranked with the mighty men of valor in the times when there were giants.

He is the oldest, effective member of the Virginia Conference, and is the Presiding Elder of the Richmond District. Age and years of service have smitten his body with disease; time has not marred his pleasing and intellectual features.

Dr. Lee, son of Abraham and Elizabeth Lee, was born in Petersburg, Virginia, on the 30th of April, 1808. His mother, daughter of James and Elizabeth Wheless, was born and grew to womanhood near the town of Enfield, Halifax county, North Carolina. His father, son of Nathaniel and Elizabeth Lee, was born in Prince George county, Virginia. He was younger than his brother, Rev. Jesse Lee, and older than his brother, Rev. John Lee, who were among the earliest of American Methodist preachers, and the pioneers of Methodism in the New England States. His paternal grand-parents were among the very first persons to join the Methodist societies in the State of Virginia; certainly south of the Rappahannock river; as they embraced religion and joined society in the Spring—April—of 1772, when Robert Williams made his first tour after landing at Norfolk, in the Spring of that year. The Rev. Devereaux Jarratt, an evangelical Protestant Episcopal minister, entered heartily into the plans of Mr. Williams, and those who came after him; and as he could not open his church to their ministrations, by reason of the yet unspiked canon on its pulpits, he fitted up his barn as a preaching place, and for a few years it was on the regular plan of Methodist preaching places. But it was, we think, during the Revolutionary War transferred to the residence of Mr. Lee; and continued on the plan of Sussex Circuit, for perhaps thirty-five or forty years, until the death of Mr. Lee, and his two sons, Jesse and John, when the church, then and now known as Salem, was built and became the home of the society until this day. On the last visit of the subject of this sketch, to his venerable grandmother, in the Summer of 1827, he well recollects the old pulpit chair, in which Asbury, Coke, Garrettson, Hull, Jesse and John Lee, and their contemporaries, had all stood; and of his own emotions when kneeling before it in private prayer, he thought of the great and holy men who had from it preached salvation through the Crucified.

He was converted under the ministry of Rev. William A. Smith, on Sunday night, April 1st, 1827, and joined the church, on Sunday after, the 8th. He was appointed leader of a class of venerable old mothers in Israel, in a few weeks afterwards; in the month of August he was licensed as an exhorter; and in the same month ventured to take a text, and tried to preach. In November, after examination before the Quarterly Conference in Petersburg, he was recommended to be received on trial by the Virginia Annual Conference, and was received with twenty-two other young men, at the session of the Conference in Raleigh, N. C., in February, 1828. His first appointment

was to Campbell Circuit, with Joshua Leigh as preacher in charge. His second year, 1829, was in charge of Washington and Plymouth, N. C.; in 1830, Newbern, N. C.; 1831 Prince Edward, Va.; 1832, Brunswick Circuit; 1833 Elizabeth City, N. C.; 1834 in Portsmouth, Va.; 1835 Trinity, Richmond, Va.; entered on his work Sunday, March 2d. On the night of June 20th held a prayer meeting in the basement of the church. After midnight the house took, or was set on fire, and was entirely destroyed. He remained among his people, preaching as he could, and arranging to rebuild the church. He accomplished this, and after the work was advanced, in November he went by sea to Charleston, S. C., intending, for the benefit of his health, to spend the winter in St. Augustine, Florida. The breaking out of the Indian war in Florida hindered him, and he remained in Charleston until January, 1836; and after a stormy passage of twenty-three days reached Norfolk, when the Conference had nearly completed its business. He was surprised to find the Conference had purchased the "Christian Sentinel," a paper started in Richmond in 1832, and that he was to be its editor. He had been a frequent contributor to its columns since its origin, and he supposed this induced the selection. The Conference had no right or power to appoint an editor; and his name stands on the Minutes as colleague of W. A. Smith, at Trinity Church. The church was finished in June, 1836, and he preached one of the sermons at its dedication. It was sold some years after, and turned into a theatre. He thinks himself peculiar, that, as a Methodist preacher, he built a theatre. The first paper that ever floated his name at its head was issued on the 4th of March, 1836. He continued to edit the paper until April, 1837, when his health was so feeble he resigned; and then, until February, 1839, he travelled through the Conference as a means of restoration. In 1839 he was unanimously re-appointed to the paper; the General Conference of 1836 had recognized and adopted it as one of the church papers. He remained editor until the Southern General Conference of 1858, when he resigned to enter the pastoral work. In November, 1858 he was appointed Presiding Elder of the Norfolk District. The war drove him from his district, the day the Federal troops entered Norfolk, May 10, 1862.

At the Conference, November, 1862, he was appointed to Centenary Church, Lynchburg, Virginia, and was continued as its pastor until November, 1865, at Danville. Thence he was sent to Granby Street Church, Norfolk, where he remained until November, 1867. In 1868-'69, at Union Station, Richmond; November, 1869, appointed to Richmond District. In 1874 Presiding Elder of Petersburg District. In November, 1877, returned as Presiding Elder to Richmond District.

He was a member of the General Conference of 1844, in New York, at which the church was divided. A member of the General Convention in Louisville, Kentucky, 1845, at which the Methodist Episcopal Church, South, was organized; and has been a member of every General Conference of the church since its organization. He was chairman of the Committee on Itinerancy at each session from 1850 to 1866, inclusive, and at the sessions of 1870 and 1874 chairman of the Committee on Episcopacy.

On the 10th of July, 1834, he and Miss Nancy Mosely Butler, of Elizabeth City, N. C., were united in holy wedlock; and on the 22d of November following she passed away from earth calm, tranquil, and happy, leaning upon the true and faithful promises of the Beloved.

On the 30th of November, 1836, he was again married to Miss Virginia Addington, of Norfolk, Virginia. She bore him nine children, six sons and three daughters. Two of these died in infancy, and one in early womanhood. Four sons and two daughters survived her. Her youngest child was nearly fifteen years old at the time of her death; her youngest daughter has married and died

since the death of her mother. Mrs. Lee died suddenly, in the absence of her husband from home, on the 19th of March, 1872.

About 1834, a volume, made up of contributions to the "Christian Sentinel," in 1832, entitled "Advice to a Young Convert," was published on the recommendation of the Virginia Conference. In 1847, "The Life and Times of Jesse Lee." In 1854-'5, "The Great Supper not Calvinistic." Finished, but not published, a work on "Infant Baptism;" "Distinctive Baptist Principles *ver:us* Distinctive Bible Principles. "The Dispensation of the Spirit." Of lesser works, "A Tract on Confirmation." "On the Final Perseverance of the Saints." Of reviews: "Calvin and Servetus." "The Life and Writings of Arminius." "Pulpit Hermeneutics." "The Restoration of the Jews." "John's Baptism." Of miscellaneous writings: "The Shoemaker of St. Austell." "A Dream of Wealth." "A Letter from an Infidel." "The Two Mothers; or, the Mischiefs and Miseries of Making Bills," &c., &c.

---

## REV. SAMUEL TUCKER MOORMAN.

ON Sabbath morning an old man with bundles of religious papers can be seen bending his steps towards the State prison in Richmond, Virginia. He is of large frame, yet stooping with weight of years. His face, lit up with a "light never seen on land or sea," tells of a Divine radiance from within. Behind him follows an ever-faithful companion—his little dog. The Methodists of the city know them well. This volunteer chaplain to the Virginia penitentiary is Samuel T. Moorman. Without money and without price, he visits the prisoners and proclaims the liberty in Jesus Christ.

He is beyond, by nearly a decade, the allotted time to man. His ear is dull and he is almost cut off from the commerce of social life by his deafness. Domestic afflictions have burdened him for years. In all this he sinned not, nor charged God foolishly. With his own hand he ministers to his helpless household.

By the old Methodists in the country Samuel Moorman is remembered as a man of considerable power in the pulpit, full of zeal, and of saintly life. He has served in the various positions of a Methodist Itinerant Missionary to the colored people, on a circuit, in town, in city, in the eldership, covering a period of thirty-nine years. He was licensed to exhort by the Rev. W. H. Starr in 1824. In 1828, at Raleigh, N. C., he was admitted on trial into the Virginia Conference. Bishop Soule ordained him Deacon in 1830. Bishop Heddings laid his hands on him as Elder in 1832.

He is a native of Campbell county, born April 15, 1803. His parents were Methodists. They so taught him the way of the Lord that he was religiously inclined from early years. At a camp-meeting at Limestone Spring, Campbell county, he was converted in 1822.

Having served his own generation, he is now ripe for heaven.

## REV. JAMES JAMIESON.

THE picture in the first group, over the name of Jamieson, represents to us a face of a benignant old man, and with marks of native endowments of intellect. The lineaments of the Scotch are there. In the meridian of life the features must have been assuring to an audience of a strong, sensible, sermon.

Mr. Jamieson has held different stations: circuit work, Eldership, College President and member of famous General Conferences. He has quit himself of his charge with advantage to the church and honor to himself. The signs of an apostle has attended his ministry. He is in the effective ranks after a campaign of over half a century.

He is the son of Andrew and Elizabeth Jamieson; was born in Augusta county, Virginia, April 4th, 1802. On his father's side he was of Scotch-Irish descent, on his mother's, English. His father when young emigrated from the north of Ireland to the State of Pennsylvania. There he married Miss Elizabeth Davis, and moved to the Valley of Virginia, where they raised a large family.

While a student in a classical school near Waynesboro', under the management of Rev. James Wilson, a Presbyterian minister, Mr. Jamieson, professed religion and joined the Presbyterian Church. In the early part of 1827 he took charge of a school in Patrick county, Virginia. While residing there he decided, after much reflection and prayer, to enter the ministry. Believing, after a careful examination of the doctrines of the Methodist Episcopal Church, that they harmonized more fully with the teachings of the Scriptures than those of any other church with which he was acquainted, he joined the Methodist Episcopal Church, 1828. After a few months he obtained, from the Quarterly Conference of the Franklin Circuit, license to preach the Gospel, and in 1829 he was received on trial by the Virginia Conference in Lynchburg, Virginia. His first year was spent on Brunswick Circuit, with Rev. W. H. Starr, preacher in charge; his second on Roanoke Circuit, North Carolina; his third and fourth years on Granville Circuit, North Carolina. In 1833 he was stationed in Charlottesville and Scottsville. At that time there was no Methodist church in Charlottesville: but by the kindness of the Episcopalians he was allowed to occupy their church during the year in connection with Rev. William Hammett, then chaplain at the University of Virginia. They started a subscription which resulted in the erection of a Methodist church. In 1834-5 he was stationed in the city of Raleigh, North Carolina; 1836 he was sent as Presiding Elder to Newbern, North Carolina; in 1837 when the Conference was divided, he was sent as Presiding Elder to the Newbern District, and thus became a member of the North Carolina Conference, in which he remained until he was transferred with the Danville District, 1858, to the Virginia Conference; 1841 he was sent to the Raleigh District; 1845 to the Danville District; in 1848-9 he was connected with Greensboro' Female College as one of its instructors; in 1850 he travelled on the Greensboro' District; in 1851 he was stationed in Greensboro'; in 1852 in the city of Wilmington. The next two years he spent on Franklin Circuit; 1855 he was appointed President of Danville Female College, and remained in charge of that institution until 1862. The College, under his administration, enjoyed a high degree of prosperity till the war broke out in 1861. In 1862 he bought a farm and settled in the county of Mecklenburg, and by the advice of Bishop Early, he remained on his farm without any regular work till the close of the war. In 1865 he had charge of Patrick Circuit, where he spent a pleasant year among the friends and pupils of his early manhood. Many of his former friends had passed over the river to the promised land. 1866-7 he was Chaplain at Randolph Macon College. The next four years he

was on the Danville District. In 1872 he had charge of the Boydton Circuit; the three following years he was stationed in the town of Boydton; 1876 he was sent to Clarkesville, and is now there his third year.

He was a member of the General Conference, 1840, in the city of Baltimore, also in 1844 in the city of New York, and in 1846 in the city of Petersburg.

During his long and active ministry he has been in many revivals, and has seen many precious souls converted and brought into the fold of Christ.

## REV. WILLIAM BROOKING ROWZIE.

**A**MONG the two hundred ministers of the Virginia Conference, William B. Rowzie would catch the eye as the man of most apostolic appearance and senatorial mein. He is of stately presence, with a chiseled face, and a certain kindness and gravity of expression, while his voice, measuring words of wisdom, adds to the noble figure. What the eye sees is but the outward sign of inward virtues. He is a model of a Christian gentleman.

He has graced and used to the general good of his church many of its important positions. The choice of our General Superintendents for thirty-six years, fell on him for the office of Presiding Elder. This statement is a wealth of praise to his capacity, discretion and fidelity. He has sat in the General Conference, counselling wisely for the Connection. At home, with equal wisdom, he has been the patron and friend to our educational institutions, exerting himself in securing thousands and thousands of dollars for their endowment. A high, pure, noble man is William Brooking Rowzie.

He was born in the county of Essex, State of Virginia, on the 22d day of February, 1806. His father was a descendant of a Huguenot family, the followers of Victor Hugo, a celebrated French reformer. His early ancestors fled from France after the bloody tragedy of St. Bartholomew, came to Virginia, and located themselves in Essex county, near the Rappahannock river, where the family remains to this day. His mother was of English descent, dwelling in the same county.

He was the oldest son of nine children. His parents were moderately independent, living contentedly and comfortably on a small farm of four hundred acres of land, cultivated by the family servants.

His educational advantages were not of a high order. His only means for the acquisition of knowledge were the schools and academies in the county in which he lived. Here he made himself acquainted with the English language, geography, arithmetic, and geometry. With this preparation he was sent forth to contend with the trials with which he might meet in running life's devious course.

His parents taught him to reverence and study the Holy Scriptures from his boyhood. His religious education was greatly improved by his early connection with an Episcopal Sunday school, originated and superintended by Hon. James M. Garnett. He regularly attended the ministry of the Protestant Episcopal Church until his seventeenth year, when he first formed the acquaintance of the Methodist ministry.

Dr. William I. Waller was the first minister of that church, with whom he was at all intimate.

He was a man of decided talent, and considerable attainments, and an interesting preacher. His colloquial powers were of a high order. One of his chief characteristics was the interest he manifested in the young men of the country. His fine social habits, and his edifying discourses very greatly attached them to him, and were instrumental in his leading many to Christ.

Dr. Waller was succeeded on Hanover Circuit by Rev. Robert Wilkerson and Rev. William S. Peyton, two young men, full of faith, and of the Holy Ghost, who preached the Word with power and demonstration of the Spirit. Their ministry resulted in a revival, in which six hundred persons professed faith in Christ.

Associating with these young men, he became deeply interested on the subject of religion, and on the 3rd day of July, 1826, he was happily converted. He united himself with the Methodist Episcopal Church, and commenced a life of usefulness. His first efforts were to induce his intimate friends to abandon sin, and turn to Christ. He represented to them the importance and necessity of a genuine conversion to God. He held prayer meetings, and exhorted his friends and neighbors to flee the wrath to come, and almost before he was aware of the tendency of his life, he was earnestly engaged in preaching the gospel.

At the time of his conversion Hanover Circuit in circumference measured four hundred miles, with an appointment to preach for every day in the week. Its members in society numbered four hundred. At present the same territory numbers seven circuits, and its numerical strength is about three thousand—a nett gain of seven hundred and fifty per cent. in a half century.

He was received on probation into the Virginia Annual Conference held in Lynchburg in February, 1829. The candidates received at that Conference numbered seventeen, of whom only four remain, viz: Bishop D. S. Doggett, Rev. James Jamieson, Dr. William Carter, and Rev. William B. Rowzie.

Rev. Albert G. Burton, of the class of 1827, died in the zenith of his early life, at Carrollton, Mississippi, in the midst of a fine revival, the result of his industry. He was on a visit to his mother at the time of his death. He promised to occupy a high position in the church. His ministrations were intellectual and powerful.

Another member of the same class, a young man of large promise, was William Kenningham, who died early of consumption. He was justly entitled to the epithet of the Summerfield of the Virginia Conference.

Both of these young men lived and walked by faith in the Son of God. In this lay the great secret of their success in the ministry. In this was the hiding of their power.

During the period of his ministry, Rev. William B. Rowzie occupied the following circuits and stations, viz: Gloucester, Culpeper, Columbia, Prince Edward, Chesterfield, Greenville, Mecklenburg, Hicksford and Charlotte Circuits, and Randolph Macon and Trinity stations. He was Presiding Elder on the following Districts, viz: Petersburg, Lynchburg, Fredericksburg, Danville and Alexandria. For fourteen years he was agent for Randolph Macon College, Buckingham Female Collegiate Institute, and the Wesleyan Female College at Murfresboro', eastern North Carolina.

## REV. JAMES ANDREW RIDDICK.

THE likeness on a foregoing page will bring to mind of many of the older Methodists in South-side Virginia and in Eastern North Carolina the face of one now numbered among the Old Guard of the Conference. Time has been gentle to him. It is almost incredible that features so fresh and ungrooved, have braved the storms seventy years. Age has not dimmed the luster of the eye, nor added an acid to the genial heart. A sunny, quick, charming veteran was before the camera when that photograph was made.

He was born in the county of Gates, near Sunbury, North Carolina, on the 13th of September, 1810. Born again and joined the church at a camp meeting in the neighborhood, in the month of October, 1827. On the mother's side, he is a descendant, in a direct line, of the old Alston family of North Carolina.

The Riddicks in several counties of lower Virginia and North Carolina are a numerous class of people, and have branched off to such an extent, that many of them claim no kinship at all. For many years they were a gay and worldly people, with little predilection for the claims of religion, but at present many of them are zealous members of the church, and at least four of them are preachers of the gospel. The subject of this sketch was the first of the name to become a minister and member of the Virginia Conference.

He received the best education that the neighboring schools afforded at that day; and in his sixteenth year went to Suffolk, Virginia, to become a clerk in the mercantile establishment of his brother-in-law, James McGuire. Here he was brought in contact with the most favorable religious influences. James McGuire was distinguished for his piety and liberality, and his house was the welcome home of Methodist preachers. Here the old veterans of that day used to linger and rest for months at a time. The venerable Dr. Daniel Hall spent much of his time with the family, and it was here that the subject of this sketch formed the acquaintance of Rev. Melville B. Cox, and became intensely exercised with the desire of going with him to Africa. It was here he met, occasionally, such of the old divines as Bishop McKendree, Henry Holmes, H. G. Leigh, Ethelbert Drake, Benjamin Devaney, Martin P. Parks, and others.

It was at this friendly house that William A. Smith met for the first time Miss Miller, a youthful female preacher of considerable attraction and intelligence, who afterwards became his first wife.

With such associations young Riddick became imbued with the Spirit of Christ, and the spirit of preaching. But for the present he shrunk back, from a sense of his insufficiency.

In 1831 he removed to Brunswick county to engage in the mercantile business with his brother, who had already gone to the same county. Here it was his good fortune to come into contact with that good man, John Wesley Childs, who encouraged and confirmed his purpose to prepare at once to travel and preach.

After great agony of mind he closed his business and went with Childs to Conference at Norfolk, in February, 1832, and took an appointment under John Early, as Presiding Elder, and was sent to help Jesse Powers on Amelia Circuit.

At the ensuing Conference, held in Petersburg, February, 1833, James A. Riddick was received on trial, and sent as assistant with John H. Watson to Prince Edward Circuit.

In 1834 he was put in charge of Mecklenburg Circuit, where he had much success and large revivals of religion, assisted a part of the year by James E. Joiner.

In 1835, his third year in the Conference, he was appointed to Shockoe Hill, in the city of Richmond, and for seven years following he continued to fill some of the most important stations in the Conference.

At the Portsmouth Conference of 1842, his health having declined a good deal, he asked for a country appointment, and was sent to Amelia Circuit, where he commenced his labors ten years before, and has never desired a town appointment since.

During this year he was happily married to Miss Judith A. Gregory, a young lady admirably suited to the itinerant work, and has always been very popular among the people as a preacher's wife.

He has since filled the following appointments: 1843-4, Charlotte Circuit; 1845, Amelia Circuit again. For several years after this he took no work on account of ill-health.

In 1850 he resumed his labors, and was assigned to Amelia Circuit for the fourth time. From this circuit he was appointed to the old Randolph Macon District, where he remained four years. At the request of some of the trustees of Murfreesboro' Female College, he was then made Presiding Elder of the newly formed district called Murfreesboro.

Having served here for four years, he was appointed to Sussex Circuit in 1859 and '60, which brought him to the beginning of the late calamitous war.

In view of declining health and the lengthening shadows of life, he took a supernumerary relation at the Conference of 1861, and settled himself on a farm at Stony Creek, Virginia, on the Petersburg and Weldon railroad, where he was marvelously preserved through the whole war, and where he continues to live in much comfort, discharging the duties of a minister in the surrounding country, as health and strength may permit.

The Rev. J. A. Riddick has always been classed among the best business men of the Conference, and although frequently urged to become an agent for colleges, and the book business, he has invariably declined on the ground of his preference for the regular pastoral work. For a number of years, he was secretary of the Virginia Conference Missionary Society, and assistant secretary of the Conference. He considers that he received a series of the best appointments that the Conference afforded, and has no cause to complain on this score.

And in addition to this, he considers himself greatly blessed in his domestic relations, having one of the best wives in the world, six daughters—three married and three single—and one only son, James Gregory, born on the day of the Bethel fight, 10th June, 1861, now in his 18th year, a member of the church, and doing well, at Randolph Macon College.

His old friends will pray that he may live in peace, and go down to his last resting place, as one who wraps around him the drapery of his couch, and lies down to pleasant dreams.

## REV. JOSEPH LEAR.

FEW in the Conference have studied the Scriptures with wiser eyes than the minister whose name is at the head of this sketch. Despite the arduous claims and toil of the itinerant, he has deemed the time for study. Self-taught, he has become a classical scholar, and has examined the sacred writings with something of critical accuracy, bringing out whatever of meaning lay yet unfolded in the original. Mr. Lear has been a reader. In his happiest moods, it is rare to hear so true exposition, and so apt use of literature, as flows from the sermons of this preacher. As Bacon says, he is a "full man." His conversation is singularly instructive.

Mr. Lear's ministerial life reaches back to 1833. In all the forty-seven years, the testimony from every field of labor enhances his reputation as a man of God of purest life, and with a single eye. God has given witness to his preaching. He is a devout man.

His father, John Lear, was born in Italy and lived in that country until he became nearly, or quite grown. Being a strong man, fearless in disposition, and fond of change and adventure he traveled much, and passed through various changes of home and of fortune, until he finally settled in Fredericksburg, and there kept a fancy store. As he spoke several languages, he was frequently an interpreter for foreigners, who visited that place. The mother of Mr. Joseph Lear was Alice Doggett, and of English descent, but born in Lancaster county, near Kilmarnock, and reared up on Carter's creek. Thence, after the death of her father, she removed to the home of her guardian in Fredericksburg, and there was married to his father.

Mr. Lear was born in Fredericksburg, Sunday, February 10, 1810. In early life he became a Christian, through no sermon or exhortation of others, but only through the example, instruction and influence of a pious mother and friends. He was licensed to preach in 1833, joined the Virginia Conference February, 1834, and was appointed to what was then called Columbia Circuit, which was formed of appointments in both Fluvanna and Louisa, and in 1835 to Smithfield. In February, 1830, he was ordained deacon in Norfolk, and appointed to Trent Circuit in North Carolina; and in 1837 to Essex; in Richmond, February, 1838, he was ordained Elder, and appointed to Elizabeth City, N. C., since which time, having received help from God, he has continued his labors through every successive year to this hour. God has given him to see fruits of his ministry.

Mr. Lear married judiciously a lady of superior endowments. The Rev. W. W. Lear of the Virginia Conference is his son.

## REV. JOHN ELLIS EDWARDS, A. M., D. D.

IN the space of a handsbreadth we set down what is rather like a leaf of "contents" to a volume than the record of a busy and extended public life. Any paragraph of this sketch could be unravelled and knitted into an engaging narrative. On this page has been gathered a plexus of the strands woven into the church-life of Methodism in Virginia and North Carolina far on towards fifty years.

It has been said that John Randolph could have written the *Childe Harrold*. The tropical fancy of Dr. Edwards and his tuneful periods suggest that under favoring auspices he might have matched with Moore in *Lallah Rookh* and the *Irish Melodies*. In social life the preacher has exercised a similar charm with the poet.

Rev. John E. Edwards, son of Thomas and Susannah Edwards, was born in Guilford county, North Carolina, August 1st, 1814. On his father's side he is of Welsh descent, on his mother's of Swedish blood. His early education was received principally among the Quakers. Living, as his parents did, in the neighborhood of the New Garden Quaker school, he spent four or five years, first and last, in that institution. He professed conversion at a camp-meeting, held at Centre camp-ground, September 11th, 1832—joined the Methodist Episcopal Church, and soon became exercised on the subject of entering the ministry. April 7th, 1834 he was licensed as a local preacher, and spent the remainder of that year on the Iredell Circuit as assistant to Rev. Joshua Leigh. February, 1835, he joined the Virginia Annual Conference, and entered on the regular work of an itinerant preacher. At the time of the division of the Virginia Conference in February, 1837, he was appointed to the Raleigh Circuit, and thus fell into the North Carolina Conference. In this Conference he spent eight years, being stationed one year in Beaufort, on the sea-shore. One year on the Roanoke Circuit, when it embraced Warren and Halifax counties, with not less than twenty-two regular appointments. Warrenton, Halifax and Enfield, (small towns,) were all in this big circuit. The membership was large, and represented millions of dollars. The pastor was a married man, with a wife and one child to support. His allowance was \$440 for the year—and, by an extra effort, at a fifth quarterly meeting, the entire amount was raised, with a surplus of four or five dollars, the whole of which, in the liberality of the stewards, was paid over to the preacher. In 1841 and 1842, Mr. Edwards was stationed in Newberne, where very great revivals attended his ministry. A new house of worship was nearly completed when he left that charge. A protracted attack of typhoid fever left him broken down in health. During the year 1843 he did no regular work. In 1844 and 1845 he was stationed in Raleigh. At the close of his pastoral term in Raleigh, he was transferred, by special request, to the Virginia Conference, and stationed at Centenary. Since which time, up to this present writing, his ministry has been confined exclusively to the cities of Richmond, Norfolk, Petersburg and Lynchburg. Twenty years, first and last, in Richmond; four years in Norfolk, four years in Petersburg, and six years in Lynchburg. In Norfolk he was connected with the building of Granby Street church. The Market Street church, in Petersburg, was built mainly by his efforts. Trinity church, in Richmond, was carried to its completion, just after the late war by him, while he was pastor in Richmond. Centenary church was enlarged and remodeled, at an expense of \$25,000, while he was in charge of that station from 1872 to 1876. Park Place church, in Richmond, was also built under his pastorate.

The subject of this sketch received honorary degrees of A. M. and D. D. from Randolph Macon College. In 1856 Dr. Edwards travelled in Europe, and on his return published a book of travels, which had a fine run. A recent traveller says it is on sale in London, having gone through several editions in England, and sought for by tourists.

He is the author of the life of Rev. John Wesley Childs; and also of a small book styled "The Confederate Soldier." Besides these works, he has published a considerable number of tracts, lectures, addresses, and other miscellaneous matter.

Dr. Edwards has been a member of the General Conference at each quadriennial session from 1858 to 1878. His whole ministry has been devoted to the pastoral work. He lectured on Mental and Moral Science for two years in the Petersburg Female College, while at Market Street church in 1859 and 1860. He, with Dr. D. S. Doggett, (now Bishop,) originated and edited "The Episcopal Methodist," for one year just after the termination of the late war. He has never been Presiding Elder, or agent of any sort. Persistently, he has refused to be professor, or president in colleges. It is reported of him that he has never failed to receive every dollar of his salary as pastor, from his first entrance on the ministry up to date. There is scarcely a gray hair on his head. His health is good. He performs all his work with the unabated vigor and freshness of his earlier years.

As the reader advances in the sketches he will notice a number of preachers brought into the church under the ministry of Dr. Edwards.

---

## REV. ROBERT MICHAELS.

IN Amelia county, Virginia, lives this apostolic man, zealous in the service of Christ beyond strength of body, "faint, yet pursuing." For years tortured with neuralgia in the face, the nerves burning like strands of heated wire, yet patient and pressing forward all the while. With other disorders hindering and hurting him, he will not keep silent from proclaiming the grace of God to the people. His presence is a sermon. His discourse stirs his hearers.

He has served faithfully and well in different positions. He expounds clearly and with unction, rising at times to thrilling and mastering eloquence. There has never been a trace of ambition in his long career. He followed the injunction: In honor preferring one another. His Conference made him a representative to the General Conference. The Bishops used him in cities, on districts, in circuits. He is enshrined in the affection of his brethren.

\* After much urging a short memorandum was obtained from his pen. Our readers will thank us for its insertion here.

"I was born in the town of Manchester, February 12th, 1812. My parents' names were Philip and Mary Michaels. My father was of German descent, my mother was of English. My education was such as could be received in schools of the day. It was my fortune to be under the guidance of the late Walter C. Day, a better instructor than whom it would be difficult to find, especially in classical studies. In these I took great delight, never abating my researches therein while my school life was continued. While my father made no profession of religion, he was sternly moral, and exacted from his children obedience to its principles at all times. It was my happiness to have

the guidance of, and to be blessed with the example and counsels of a godly mother, but she was removed to another home, when I was but about twelve years old. Yet she ever lives, in her life and lessons. Although thus highly favored, I do not remember any period of my life, till I was in my twenty-second year, when I felt strong awakenings on the subject of religion. At that time I lived with my father in the county of Henrico, but hearing that an extensive revival was in progress in Manchester, and that a number of my friends and school-mates had been converted, I felt that the time had come when I should seek the pearl of price. My exercises were painful and protracted—I sought with all my might, but not through faith—but as it were by the works of the law. My agony was indeed intense. At that time the venerable J. Boyd was Pastor of Shockoe Hill church. To him I opened my mind, and he pointed me to Christ as all-sufficient to save all who trusted in Him. From that time my mind and heart were stayed on Him, and Him only for salvation. And soon I was enabled to rejoice with joy unspeakable and full of glory. My joy indeed was full. My soul was satisfied. I had not then, nor since, a doubt as to my conversion. I very soon felt that it was my duty to preach the gospel, and being duly recommended, received license to preach, and traveled one year under the Rev. Moses Brock, at that time Presiding Elder of the Richmond District. My first field of labor was the New Kent Circuit.

“The next year I was received on trial into Conference in 1836. Though at no time have I enjoyed robust health, even through my entire life, yet, I have continued in the regular work of an itinerant preacher, with but little loss of time, till within the last few years.

“My itinerant life has been divided about equally between circuits, stations, and the eldership; and in every field of labor I have had cause to rejoice in seeing the word of the Lord glorified in the salvation of sinners.

“In looking over my life, I count nothing in it worthy of mention, but that part of it spent in the work of the ministry. And now that my term of activity is closed, I have no regret that I entered on the work of an itinerant, only that I did not more fully meet all its demands. With all the lights I have, the Bible, the lives of other itinerants, and my own experience, I think the life of an itinerant preacher promises as much good to mankind as any other field we may occupy.”

---

## REV. JAMES DRYBOROUGH LUMSDEN.

**T**HIS leaf contains a recital of the “Acts” of an Apostle. Though the record of his deeds has somewhat of the brevity of Cæsar’s dispatch, it has also its victorious accent. Such a roll of achievements under God, would have challenged the admiration of the chiefest of the sacred band in early Christianity. Paul could not have read of such long service, and with the grace of God abounding, in the conversion of hundreds and hundreds, without apostolic commendation.

When the great Marius, charged with the war against Jugurtha, was twitted by the patrician dandies of Rome, for want of old lineage, he turning in scorn upon the imbeciles, said that they counted many ancestors, but not a single campaign. Lumsden perhaps cannot trace pedigree “to the Archbishop of Canterbury and back to St. John,” but he like the Apostles has made full proof of his ministry. God has knighted him on the field of victory.





Leo Rosser



H. H. Gary



W. W. Bennett



Jacob Manning



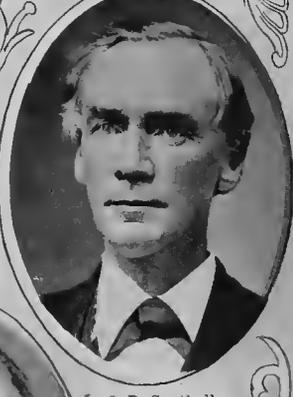
W. J. Norfleet



W. A. Crocker



E. P. Wilson



J. D. Southall



William M. Gee



Alfred Wiles





He is the son of William and Agnes T. Lumsden, and born in the city of Edinburg, Scotland, November 3d, 1811. His parents immigrated to America in 1817, and settled in Poughkeepsie, N. Y. The family removed to Virginia the next year. His father was a Quaker and his mother a Free Will Baptist. Mr. Lumsden was converted in Petersburg, Va., under the ministry of the Rev. William Fammatt, September 26th, 1826, and received into full membership by the Rev. William A. Smith, in 1827. He was licensed to exhort in 1829, and to preach in 1831, by Rev. G. W. Nolley. He had been educated at the Richmond Academy. On the subject of educational qualification for the ministry, Mr. Lumsden says: "Through the persuasion of the Rev. H. G. Leigh, Presiding Elder of Petersburg District, I gave up my arrangement to spend two or three years at Randolph Macon College. He assured me that there was no necessity for the delay, and that my education was superior to his attainments when he commenced his ministry. I yielded to his judgment, but have regretted the mistake all my life, not that I would have been wiser, but I could have done my work easier to myself, and perhaps more satisfactorily to my hearers."

He was sent to Greenville Circuit in 1836, Person Circuit 1837. In January, 1838 he was received into the North Carolina Conference at Greensboro', and was ordained deacon by Bishop Morris. That year he travelled Mattamuskeet Circuit, where four hundred persons were converted. In 1839 he was stationed in Washington, N. C. During that year a hundred were brought to the Saviour. In 1840 he was ordained Elder by Bishop Morris in Newberne. He served two years (1840-1,) in Salisbury, N. C., with a considerable accession to the church; 1842-3 Guilford Circuit, In this work over four hundred were converted. He was assigned to Rockingham Circuit in 1844, where nearly four hundred made a profession of faith. There were also on the Davidson Circuit in 1845 a numerous ingathering under his ministry. In 1846-7 there was a great out-pouring of the Spirit in Stokes. The next two years saw a like increase on Iredell; also in Wilkes during 1850; next year Randolph witnessed the conversion of hundreds. There was good success in 1852 on Alamance.

In November, 1852, Mr. Lumsden was transferred to the Virginia Conference, and placed on the Murfreesboro' Circuit, where numerous conversions occurred, likewise on Gates the next year. In 1855-6 Campbell Circuit, one hundred and fifty conversions; in 1857-8 Princess Anne, three hundred conversions; 1859-60 Pasquotank, nearly the same number made profession; in 1860 Matthews, where God blessed his labors during the fearful years of war. He witnessed many stirring scenes. In 1864 Pasquotank in two years witnessed nearly four hundred conversions. In November, 1866, Hertford Circuit, continued success; 1869, Hampton and York, many were brought to know their Redeemer. In 1871-2 Indian Ridge, one hundred converts; 1873, Norfolk Circuit; 1874 Chuckatuck, a number converted on each field; 1875-6 Meherrin Circuit, with good harvest each year; 1877 Mount Pleasant Circuit, with some gain; 1878-9 Wicomico, with revivals and additions.

During the forty three years of his ministry there have been between four and five thousand conversions.

He was married April, 1832, by Rev. Minton Thrift, in Petersburg, Virginia, to Susannah Poythress Andrews, daughter of James and Mary Andrews, who died in triumph April, 1836—was married again August 20th, 1840, to Mrs. Elmira Harris Brandon, of Rowan county, North Carolina, who passed through all the changes of the itinerancy until March 28th, 1875, when she ascended in triumph and full assurance of faith to her home in heaven. He was again married to Miss Sallie Sykes, daughter of Britton Sykes, of Northampton county, North Carolina, October 17th, 1876.

## REV. LEONIDAS ROSSER, A. M., D. D.

**A**N outline is drawn by these lines of a remarkable man—an editor, author, orator, and evangelist. His books have been read by thousands; his voice is familiar in many States; his converts number twice ten thousand. A man of culture and energy. He has been honored repeatedly by a seat in the Methodist senate, and time and again as an adviser of the Bishops. His tall figure, full flowing gray locks, patriarchal beard, face of intense gaze, bring to mind the picture of an old prophet, who, with “wild hair floating on the eastern breeze,” beholds

“ In outline dim and vast,  
Their fearful shadows cast,  
The giant forms of empires on their way  
To ruin.”

Leonidas Rosser was born in Petersburg, Virginia, July 31st, 1815. His parents were Thomas and Christina Elizabeth Rosser. He was converted on the pulpit steps in the old Methodist church on Union street, Petersburg, in October, 1828. Called to preach in 1834; was, preparatory to preaching, immediately sent to Wesleyan Academy, Wilbraham, Massachusetts. Having spent a year and three months, entered Wesleyan University, Middletown, Connecticut, Dr. W. Fisk, President, 1835, and graduated in full course in 1838, putting the collegiate course into three years. After graduation joined the New York Conference on trial, had charge of Weathersfield, Connecticut, and remained nearly two years, and was transferred home to the Virginia Conference in 1840; having had about fifteen hundred souls converted under his ministry at the North.

In 1841 and 1842 he was junior preacher on Charlotte Circuit, and had in his own meeting in two years one thousand souls converted. In 1843 he was Chaplain to the University of Virginia, and at same time was pastor of our church in Charlottesville. In 1844 with one hundred members from Trinity church he organized and had charge of Union Station, in Richmond; preaching first in a school-house on Union Hill, then built a church, which was afterwards sold, and the present house of worship erected. In 1845 and 1846 he was pastor of Trinity church, where he had extensive revivals each year. In 1847 and 1848, he was pastor of Warrenton Circuit. Here he had extensive revivals, and built several churches. In 1849 was pastor of Bedford circuit, healed a difficulty of years' standing and restored the grand old circuit to harmony. In 1850 and 1851 he was pastor of our church in Alexandria, and built the present church edifice there. In 1852 he was pastor of our church in Washington City. In 1853 Presiding Elder of Fredericksburg District. In 1854, 1855, and 1856, Presiding Elder of Norfolk District. In 1857 and 1858 Presiding Elder of Lynchburg District. In 1858 he was elected Editor of the Richmond Christian Advocate, resigned in 1860. In 1861 was pastor of Union Station, Richmond. In 1862, 1863, and 1864, was general Missionary to Ewell's corps, in the Confederate army, and within the fortifications around Richmond—during which time he had two hundred soldiers converted under his ministry. In 1865, 1866, 1867, 1868, he was Presiding Elder of the Richmond District. In 1869, 1870, 1871 and 1872, he was Evangelist, by vote of the Conference, and appointment of the Bishop, under cover of Sunday School Agent of the Virginia Conference. In 1873 Presiding Elder of the Randolph Macon

District. In 1874, 1875 and 1876, Evangelist again by authority as above. In 1877, 1878, and 1879, Presiding Elder of Randolph Macon District, where he is now.

Up to the present time, he numbers about twenty thousand souls converted under his ministry, including about five thousand while Evangelist. He received the degree of Doctor of Divinity from Emory and Henry College in 1858. He is the author of six works: "Baptism," "Experimental Religion," "Reply to Howell's Evils of Infant Baptism," "Class-Meetings," and "Open Communion." The first, "Baptism," has reached its fourth edition; the second its sixth edition; the third the seventh edition. He is now preparing one hundred of his revival sermons for the press, and has ninety ready for publication. His chief delight is in revivals. He was elected to the General Conference of 1850, 1854, 1858, 1862, and 1866. He was offered charge of one of the principal churches in New Orleans, which he declined. In 1860 he was offered by Bishop Pierce the superintendency of Missions in California, which he accepted, but which in consequence of the impending war he afterwards declined.

---

## REV. JAMES CHRISTOPHER GARLICK.

THE subject of this sketch began the work of the ministry forty-odd years ago. His labor has not been without the divine blessing, having passed through gracious revivals in most of the fields assigned him. He has been a supernumerary for some years. By a defective vision he is prevented from doing active service, cherishing still an earnest desire to be useful as long as life lasts.

He was converted at a camp-meeting in the county of Caroline, Virginia, when but a boy, but being from home, at school, he did not connect himself with the church in several years. When a revival occurred at Powell's Chapel, he was renewed in faith by the Holy Ghost, and received into the church by Rev. S. T. Moorman.

In the Fall of 1837, at a quarterly meeting on King and Queen Circuit, he was licensed to preach, Rev. Henry B. Cowles, presiding. The year after he travelled Campbell Circuit, with Rev. Humphrey Billups, and joined the Virginia Conference at Edenton, N. C., in 1839, and was appointed to Albemarle Circuit. In 1840 he travelled Columbia Circuit; in 1841 Amherst, and returned in 1842, but by request of Rev. H. B. Cowles, was sent to Greenville Circuit, which needed the services of another preacher. This was a large field of labor extending from Gholsonville, Brunswick, Virginia, to New Hope, Northampton, N. C. Rev. Joshua Leigh was the preacher in charge. The circuit was visited that year with a glorious revival, and many accessions to the church. The work at Rehoboth was especially of great power. In 1843 he travelled Mecklenburg, 1844 Scottsville. He was stationed in Williamsburg in 1845; in 1846 he served Matthews Circuit; in 1847 Randolph Macon; in 1848 was stationed in Farmville; in 1849 in Suffolk; in 1850 he was assigned to Westmoreland; in 1851 Hanover, and in 1852 to Greenville. At the ensuing Conference, being unable to travel, he was given a supernumerary relation, which he sustained to the Conference for several years, when he was placed on the superannuated list, which relation he now holds, preaching as his health will enable him to do.

He is a son of Camm and Mary Garlick, and was born in King William county, Virginia, December 12th, 1813. On his father's side he is of English descent, on his mother's of Italian.

## REV. HARTWELL HOBBS GARY.

IN Piedmont, Virginia, there is a cheerful veteran of Jesus Christ, broken in his service, but still not cast down. The fragrance of a rich and beautiful piety goes out from his faithful soul. He lives in the affection of his brethren. The church is his debtor for zeal and successful labor in the days of his strength; and in the evening of his life, his prayer for the prosperity of Zion ascends to God. His attachment to Methodism is deep and abiding. He is saluted at the Conference with tender regard.

He is a son of William and Dorothy Gary; was born in Chesterfield county, Virginia, September 10th, 1811. Reared by pious parents, he was early impressed with the importance of religion but unfortunately like many others he postponed his return to God until nearly grown. During the great revival of religion, which took place in Chesterfield Circuit in the year 1830, under the ministry of Revs. Anthony Dibrell and Jesse K. Powers, in which more than five hundred souls were converted he embraced religion, and immediately connected himself with the Methodist Episcopal Church. He soon became exercised upon the subject of preaching the gospel, but for the want of educational qualifications he was kept out of the ministry for several years.

In the year 1834 he went to Randolph Macon College, where he remained four years. In June, 1838, at a quarterly meeting, held in the College Chapel by the Rev. Lewis Skidmore, he obtained license to preach, and also a recommendation to the Virginia Conference as a suitable person to be received into the traveling connection. He traveled under the Presiding Elder on Mecklenburg Circuit, the remainder of the year. In February, 1839, at a Conference held in Edenton, N. C., he was received into the traveling connection, and sent to Caroline Circuit. In 1840 he was in charge of New Kent Circuit; 1841 Williamsburg and Hampton; 1842 and 1843 Nelson; 1844 and 1845 Buckingham; 1846 and 1847 Scottsville; 1848 and 1849 Westmoreland; 1850 and 1851 Eastville. He was returned to Caroline in the following year, and in 1853 and 1854 sent to Powhatan. He was Presiding Elder on Lynchburg District in 1855, but his health having failed about the middle of the following year, he was compelled to leave the district. His health still being feeble, he took no regular work until 1858, when he was sent to Fluvanna, where he remained only one year. In 1859 he had charge of the agency for the Book and Tract Society of the Virginia Conference. In 1860 he had charge of Nottoway Circuit; in 1861 he was returned to Scottsville, where he remained two years. From 1862 until 1868, his health would not justify his taking regular work; but in 1868 his health having improved he was in charge of Batesville Circuit, where he remained four years. In 1872 he returned to Fluvanna, and in the following year he had charge of Scottsville for the third time, where he remained two years. In 1875 and 1876 he returned to Nelson Circuit. While on that circuit his health gave way completely, and from that time to the present writing (1880,) he has sustained to the Conference a superannuated relation.

He is trying to grow old gracefully and to bear his afflictions patiently, in hope of a glorious reward beyond the grave.

## REV. JACOB MANNING.

A STRANGER looking upon the face of this man would trust himself or his treasure to him. The character shines in the features. The soul has set a true index on the forehead. The veneer of the social diplomat may imitate, but cannot equal the genuine frankness and worth of the best type of Christian gentleman.

Mr. Manning has been employed in all the departments of the active ministry through a series of years. His aptness in rightly dividing the word, his fidelity as a pastor, discretion as a counsellor and success in winning souls, have given him a sterling value in the Conference and in the cabinet of the Bishops. He is the beloved disciple.

Jacob Manning was born near the city of Baltimore, Maryland, on the 14th day of January, 1816. The religious instructions, godly example, and earnest prayers of his Christian mother, (his father died when he was an infant,) together with the salutary influence exerted upon his mind and heart by one of the most ably conducted Sunday-schools in the city of Baltimore, were instrumental in his conversion at the age of fifteen, when he became a member of the Methodist Episcopal Church.

For several years before he had reached the age of manhood, his thoughts were directed to the Christian ministry as the work to which his life should be devoted, but lack of opportunity for literary culture was the occasion of many doubts and much hesitancy. One of his earliest efforts at speaking publicly to his fellow men in regard to their salvation, made to the convicts at the Maryland penitentiary, resulted in the conversion of one of the inmates. This incident tended largely to confirm him in the persuasion that it was his duty to preach, and was the occasion of his giving to the question a close and prayerful examination, resulting in a clear conviction, which has never been obscured by the shadow of a doubt.

Having been informed that in the Virginia Conference there was an urgent call for young men for the ministry, he determined to offer himself for that work. And at the Conference for 1839, held in the town of Edenton, North Carolina, he was admitted on trial as a travelling preacher. During the preceding year he had been employed on the Louisa Circuit, as the colleague of William H. Starr, the memory of whose fatherly care and valuable instructions has been always cherished with the deepest affection.

He served in the following appointments: 1839, Culpeper and Rappahannock circuit; 1840-'41, Williamsburg and Hampton circuit; 1842, Farmville six months; Charlottesville six months; 1843, Farmville; 1844, Randolph Macon College; 1845, Randolph Macon circuit; 1846, Albemarle circuit; 1847, Richmond, Trinity; 1848, Richmond, Centenary; 1849, Richmond, Trinity; 1850, Louisa circuit; 1851, Portsmouth, Dinwiddie circuit; 1852-'3, Richmond district; 1854-'7, Charlottesville district; 1858, Alexandria station; 1859-'60, Lynchburg, Court street; 1861-'2, Amherst circuit; 1863, Cumberland circuit; 1864-'5, Prince Edward circuit; 1866, Richmond—agent for the Sunday-school society; 1867, Richmond, Sidney and Oregon; 1868, South Bedford; 1869, Rappahannock district; 1870-'3, Charlottesville district; 1874, Amherst circuit; 1875-'6, Farmville station; 1877-'8, Eastern Shore district; 1879, Smithfield and Benn's; on districts 13 years; on stations 12 years; on circuits 15 years, making in all 40 years.

In reverting to the influences by which his character as a minister was formed, and his life was directed, he mentions, in a note to the editor, with much affection his connection by marriage with a lady, Miss Spooner, of Charlottesville, Va., whose rare endowments, intellectual, moral and spiritual, rendered her not only a charming companion, but a most efficient helper in his great work.

He adds that, deeply lamenting his ministrations have not been productive of a larger amount of good to the souls of his fellow-men, he rejoices in the assurance that they have not been without encouraging manifestations of the divine blessing.

In reviewing the forty years spent in this work, the only feeling of regret or sorrow he now realizes results from the consciousness of his unfaithfulness in the work, and not from the consecration of his life to it—a consecration which he would gladly make if he were now required to choose for another term of the same duration, which should be the work of his life.

---

## REV. WILLIAM JOHN NORFLEET.

THE Virginia Conference owes to the great Commonwealth of North Carolina a large score for the number of excellent ministers in our ranks who are natives of this State. The reader of these pages will note the contribution.

Among the accessions from North Carolina, the subject of this sketch may be counted. Whether in the social circle, or in the church, he has honored his sacred calling and added another name to the long roll of noble Carolinians. The picture on a foregoing page shows a face of native dignity and tried worth.

His parents were James and Mary Norfleet. He was born in Edenton, N. C., March 8th, 1815; His educational advantages were limited to a primary school, and an academy in his native town.

Before he was two years old, he was left an orphan, but was in the hands of Christian relatives, who trained him up in the church of his parents, who were among the first members of the Methodist church in Edenton.

His religious convictions date back to the summer of 1829, when under the ministry of the Rev James Dey, he became a penitent at the altar in that city; but not being satisfied of his conversion he did not join the church until January, 1831.

On the 16th day of February, 1839, he was licensed as a local preacher, by the Quarterly Conference of Edenton station, and was employed by Rev. G. W. Nolley, Presiding Elder, a part of that year as assistant preacher on the Princess Anne circuit. He commenced his work in August at a protracted meeting, conducted by the local preachers at Cuthrel's, near the Great Bridge. That meeting was a great blessing to him. He was encouraged. God attested his call and gave him many souls to his ministry.

He was received on trial in the Virginia Conference at its session in Farmville, February, 1840, and was assigned to Smithfield circuit, with Rev. Joshua Leigh as preacher in charge. This was a large circuit, embracing the counties of Isle of Wight and Surry, with some appointments in South-

ampton, Sussex, and Prince George. His next appointment was Farmville station in 1841. At the close of that year he was elected to deacons' orders and received into full connection. He was returned to Smithfield circuit, which had been reduced in size, and made a compact little circuit with eight appointments. During the next twenty years he filled the following appointments consecutively: Amelia, two years; Lunenburg, one year; Gloucester, two years; Gates, two years; Suffolk, two years; Elizabeth City, two years; Nottoway, one year; Murfreesboro, one year; Pasquotank, two years; Edenton, station, one year; and Edenton mission to colored people, four years.

On the Murfreesboro circuit, his health began to fail, and on Pasquotank circuit his health was so enfeebled, that at the next Conference he asked a supernumerary relation; but at the solicitation of his Presiding Elder, he withdrew his request, and consented to take Edenton station. In all these circuits and stations God gave him success in winning souls, and in several of them there were gracious revivals, and very many souls converted to God.

At the Conference of 1862 he was placed on the Supernumerary list, which relation he sustains at this time.

---

## REV. WILLIAM WALLACE BENNETT, D. D.

IN the paragraphs succeeding, is an epitome of the life and labors of the minister who was chairman of the Virginia delegation in the last General Conference, and is the President of the oldest Methodist College in the South. He has prepared works of enduring value, revived from ashes the Richmond Christian Advocate, hazarded his life by sailing through a blockading squadron, in the hope of gathering in England Bibles for the Confederates, made campaigns in and out of the State for a college endowment, with all tokens of a complete success, besides spending successful and arduous years in the pastorate and eldership. His ability in the pulpit, in debate and with the pen are well known in the church.

He was born in the city of Richmond, Virginia, February 24, 1821, and reared under the influence of Methodist teaching and preaching of the old school. Converted in Portsmouth, Virginia, in 1839, under the ministry of that excellent man of God, Rev. Gervas M. Keesee. Received on trial in Virginia Conference November, 1842. In 1843-'44 in Louisa circuit as junior preacher with Rev. Francis S. Mitchell. On Bedford circuit in 1845 as junior preacher with Rev. B. H. Johnson. On Powhatan in 1846-'47. Stationed at Charlottesville 1848-'49. Studied at the University of Virginia in 1850, and graduated in several schools the same year. Stationed at Washington city in 1851, the first preacher in charge of the newly formed Southern Church.

In 1852 was appointed chaplain to the University of Virginia; but after partial service compelled to resign on account of failing health. On Loudon circuit 1854-'55. Presiding Elder on the Washington district from 1855 to 1861; at Centenary, Richmond, 1862-'63; superintendent of Soldiers' Tract Association, and chaplain in Southern army to the close of the war. Ran blockade at Charleston in the winter of 1865, and visited England to procure Bibles for the Southern army. On Nottoway circuit 1866. In 1867 appointed editor of the Richmond Christian Advocate, and continued in that office until 1877, in which year elected President of Randolph Macon College.

Received honorary degree of D. D. from said college in 1867. Author of "Memorials of Methodism in Virginia," "Narrative of the Great Revival in the Southern Armies during the late Civil War between the States," "A History of Methodism for our Young People." A member of every General Conference since 1858.

---

## REV. JOHN MARTIN SAUNDERS.

HAS genial Saunders an enemy in the world? An old man, as years go, but young in spirit as a boy, and with a face unwrinkled by time. How fond was Duncan, (whose like we shall never see again,) of his cheery and mellow friend! And how Bishop Peirce, at our Conferences, was pleased when a cover was laid for Saunders at the dinings, and how he, our Chrysostom, (the "golden-mouthed," by the way, slept with comedies of Aristophanes under his pillow,) was regaled by the quaint, often tearful humor of the preacher, full of Irish blood.

The early years of Mr. Saunders mark the bitter period of orphanage. Parents, uncle, aunt and brother were in the grave while he was yet a little child. The hand of avarice and cruelty wrought its pitiless will upon him. The story of these sorrowful days demand the pathetic pen of a Dickens to portray them. The Father of the fatherless led him to the Sunday-school of Cumberland Street Church, Norfolk, where he continued and advanced from the primary class to the superintendency.

He was converted under the ministry of Dr. W. A. Smith, and joined the church in his seventeenth year. He was placed under the spiritual direction of Andrew Scott, the Great Heart of that day, whose sunrise class-meetings on the Sabbath were means of great grace.

The old time leader was a theologian. He expounded and illustrated the doctrines of the church. Under such tutelage the young man was well grounded in divine knowledge.

The Rev. D. S. Doggett, now Bishop, succeeded Dr. Smith in the pastorate at Cumberland street. He took the young Christian by the hand and aided him in following the call of God to the ministry. For eighteen months in his study the pastor taught Mr. Saunders daily in the English branches, and started him in the classics.

Mr. Saunders was licensed to preach during the pastorate of Dr. Waller, the successor of Dr. Doggett, and was put in charge of a large colored congregation. He at the same time attended school, and used his advantages to improve his knowledge of the dead languages. He became the assistant of Dr. Waller at Trinity, Richmond. In 1842 he was admitted on trial into the Virginia Conference, in a large class, of which four only remain on the roll. In these thirty years Mr. Saunders has not had a week's vacation, nor any serious affliction, working on circuits, stations, and in the eldership. He began under Rev. J. W. Childs, on Cumberland circuit in 1832, and in 1880 is serving the people of Brunswick.

He was born in Norfolk, Virginia, 23d April, 1817.

## REV. EDWARD PORTLOCK WILSON.

FOR thirty-six years he can tell the text of every sermon preached by him, and where and how he spent every day—a man of method. In all his long service to the church he never solicited a position—a true itinerant. Honor and place must come unsought. In boyhood he was tormented by the insects along the coast, and plodded in the mud of Piedmont Virginia where a circuit then was nearly equal to our small districts now. In middle life he travelled as Presiding Elder, a territory extending from the crest of the Blue Ridge to the waters of the Chesapeake Bay, preaching at nearly every church. A majority of the Methodists in the Conference have heard him from the pulpit, while thousands on thousands outside of our church have been listeners to him. There is something in the man, or in the manner, or in the matter, or in all, that fastens his words on the memory. Years and years after a sermon, men have called up certain parts of it; and yet there is nothing eccentric or peculiar in his discourse or delivery. The thoughts stand out without haze. The truth is pressed home with directness. The effect is enduring. He has both gathered fruit and left a ripening vintage for his successors. He is wise in counsel and unwavering in friendship. The heart of his brethren “safely trust in him.”

Our readers will relish the choice paragraphs touching his call to the ministry and his first circuit. It will bring up kindred memories to many in the clerical ranks. He says:

“During a gracious revival of religion in Portsmouth, Virginia, I was converted, the 13th day of November, 1839—the centennial year of Methodism. I was received into the Methodist Church by that godly man, Rev. G. M. Keese, who was stationed in Portsmouth at that time. Some months after I joined the church, my mind became exercised upon the subject of preaching, during which time I suffered intense mental anxiety. I turned in every direction to find relief from these anxious thoughts, but found none. There were several other young men who joined the church when I did, who were also exercised in the same way, among them Dr. W. W. Bennett, and we often met and conversed on the subject and prayed for divine direction. I wanted simply to know my duty. I trembled at the thought of entering the ministry without being called of God. I felt that I was somewhat in the attitude of the Israelites when they were at the Red Sea—Pharaoh and his host were behind them, and the Red Sea before them—they were afraid to go forward, and also afraid to go back. They must stand still and see the salvation of God. I resolved to stand still and see the salvation of God, for I was afraid to go forward, and yet afraid to go back. I determined to stand and see, and if God should divide the waters by clear, providential indications, I would walk on over. This resolve brought relief. I was willing to be led in the path of duty. The Holy Spirit I felt had moved me, and now as I stood waiting for the waters to be divided, the Church, without a knowledge of my impressions, so far as I know, now united her voice with that of the Spirit, and she called me to go forward. I dared not refuse. As I stood waiting the developments of Providence, I was appointed the leader of a class of colored people, which I led every Sabbath morning before breakfast, in the Old Methodist church, on Glasgow street. I would not be surprised if the shoutings of my sheep, broke in upon the slumbers of many a Sabbath morning sleeper. Through the solicitations of Rev. Vernon Eskridge, and perhaps at the suggestion of others, I consented to be licensed to exhort, which license bears date July 1st, 1841, given by Rev.

G. W. Langhorne, then in charge of the church in Portsmouth. In November, of the same year, the Virginia Conference held its session in Portsmouth and a preacher was sent to Connecticut Mission. He refused to go. I was urged to take his place. Having received a message from the Presiding Elder, through Bro. Eskridge, and having submitted to the guidance of Divine Providence in this matter, and regarding this demand made upon me by the Church as a strong indication that it was my duty, I dared not refuse, though trembling with embarrassment, in view of the responsibility imposed upon me, and the magnitude of the work committed to me, I was licensed to preach to meet this command. Rev. G. W. Langhorne was sent to the Norfolk district that year, and my license bears his signature, and is dated December 28th, 1841.

"I went to Currituck in the winter of 1842. I preached my first sermon on Roanoke Island. I spoke with liberty, and satisfaction to myself; and as I rode home with the steward in his little cart, I told him I had never preached before. 'Well, said he, if you had not told me, I never would have known, or thought it.' I was much gratified and elated. On I went to my next appointment, and announced my text—and a grand one it was—and commenced to preach, but, oh! such a failure—can I ever forget it? My heart sank within me—I was filled with shame and confusion. I sighed and prayed. My next appointment was coming on—what should I do? I began to think, I have run too fast—perhaps God has not called me after all. O how I suffered! Under the heavy pressure of my failure, and doubts as to my call to the ministry, I began to think about returning home, but I must meet my next appointment. The time came. I went into the woods and fell on my knees, and asked God to show me my duty—that if I was called to preach, to give me a sign; and if not, convince me of the fact, and I would go home. With a heavy heart I entered the pulpit and commenced. Soon God unloosed my tongue. When I finished I invited sinners to come forward to be prayed for, and a number came and bowed at the altar of prayer, among them some of the most hardened and hoary-headed sinners in the community. From that time I took courage and went forward."

About the Spring of that year Rev. W. H. Starr came to the mission to travel with him, for whom he formed a strong attachment, and whose memory he ever cherishes. He was indebted to him for his godly admonition, and for kind but free criticism. This year he waded through swamps, and over mud roads—fought musquitoes and stinging flies, and bilious fever, ague and fever, slept in open houses, and was in perils often. Some scenes and incidents seem too ludicrous to mention.

In November, 1842, he was admitted on probation in the Virginia Conference, held in Petersburg. He was sent to the Culpeper and Rappahannock circuit—the top of the Blue Ridge, the other extreme of the Conference—with Rev. H. D. Wood, as his colleague. Here they had a gracious revival of religion. In 1844 he travelled the Sussex circuit, with Rev. J. W. White as colleague, a man of blessed memory. Here, too, was a gracious work.

In 1845 Mr. Wilson traveled Cumberland circuit, with Rev. John Hall as his colleague. In 1846 Bedford circuit, with that holy man, Rev. J. W. Childs. They had twenty-two appointments in twenty-eight days, with a membership of between eight hundred and one thousand persons. That year Wilson got, as a single man, about \$75 in money. The same territory is now occupied by about five pastoral charges, with as many married preachers. At the close of this year he married, and was ordained Elder by Bishop Capers, at Randolph Macon College, near Boydton. The next year he was sent in charge of Hanover circuit, where he remained two years. The next field

for two years was Northampton circuit, N. C., where God mercifully blest his labors. He was then assigned to Prince Edward circuit, then to Nottoway for two years, and then to Prince George. He was appointed to the old Randolph Macon (now Farmville) district. Thence he was sent to Trinity station, in Richmond, where his labors were blessed, but his health declined. He then traveled the old Fredericksburg district, in his own conveyance, and on horseback, between four and five thousand miles in one year, and preached at nearly every church on the whole district. Gracious revivals, and some awful displays of Divine power marked the year. On one occasion a man was taken, in warm weather, under preaching, with such a terrible shivering, that he declared he had a chill, and got his overcoat, and put it on, but that did not stop it. It was the Holy Spirit shaking his guilty soul. During the three years on this district the health of the Elder failed. At his request Bishop Early put another man in the position.

At the next Conference Mr. Wilson asked for a transfer to the Florida Conference, but the Bishop declined to transfer him, through the influence of the Conference, for they desired for him a supernumerary relation, with the privilege of a journey South for his health. He then went to Florida, and attended the session of that Conference, held in Monticello, Bishop Pierce presiding. The Bishop stationed him in Jacksonville, the largest town in the State. During the Spring of that year the war began. At the close of the year, with improved health, circumstances seemed to indicate that he should return to Virginia. He ran the blockade in a steamer up the Florida coast, and landed at Savannah, Ga. He was continued at the next session of the Virginia Conference in the supernumerary relation, but that year elected and appointed, without an application on his part, chaplain in the Confederate service. The commission, now in his possession, Mr. Wilson intends to hand down to his children. Though in form a supernumerary, for two years, he was actively engaged in the work of our itinerant ministry. Owing to protracted and severe domestic affliction, he resigned as chaplain in the army, and was sent to Northampton circuit, N. C., where he remained till the close of the war; and at the succeeding Conference was sent to the Norfolk district. At the close of his first year on that district he was sent to the Petersburg district, in consequence of his wife's extremely bad health; but before removal he was called to mourn over her departure from earth. He traveled the Petersburg district four years, during which time he married the second time. He served the Hicksford circuit one year, and Sussex circuit three years. From this circuit he went to the Randolph Macon district. At the expiration of the third year on this field of labor, he was returned to the Petersburg district, his present position.

## REV. JOHN DAVID SOUTHALL.

THERE are few who would not be won at first glance by the manly and kindly face of Southall. The soul of the man looks out of his open countenance. A blind man would trust him if he once heard that rich and mellow voice. The cashier of a bank, in a strange city, would pay without proof of identity, if Southall presented a check.

He is six feet, and likely a trifle beyond, of broad shoulders, and erect, grave, graceful carriage. He has, however, been a victim of disorders, through some years. His friends are strongly attached to him. He grows in their esteem. He, as the phrase is, lasts well. God has honored his ministry. Revivals follow his preaching. The church is built up. He is a sweet singer. At Conference, as the Bishop ends his sermon, there is a wish for Southall to lead in song. If from the back seat in the corner, that voice, sweet as Orpheus' lyre, begins "Jesus, lover of my soul," tears start, and sometimes a shout.

He is a son of Henry Southall, M. D., and Rebecca R. Southall, and was born in Surry county, Virginia, on the 18th of August, 1824. His father died when he was but a child; and his mother, after remaining a widow for several years, was married again to Dr. Cary Wilkinson, of Charles City county, Virginia. The family, after residing awhile in said county, finally settled in Petersburg, Virginia. In Petersburg Mr. Southall was mainly educated, and for several sessions was a pupil of Francis Major, deceased, who taught a large and flourishing school for some years on Union street, opposite the Methodist Church. When about sixteen years of age he left school to engage in mercantile pursuits, and was employed for several years as a clerk in several mercantile establishments in that city. His mother being a member of the Tabb Street Presbyterian Church, he regularly attended that church, and was a member of the Sabbath-school. In the year 1840 a powerful revival of religion occurred in the Methodist church, (Union street,) under the ministry of Rev. Anthony Dibrell. Many were converted and added to the church. On one Sabbath afternoon Mr. Southall happened to attend the Methodist church, and under a sermon from Mr. Dibrell, of great power, he became deeply convicted. At night he was present again, and at the close of the sermon, when the invitation was given to penitents to go to the altar, he with many others went forward, and for several nights continued to do so, until one night, after a prayer, and just as the congregation proceeded to sing: "Jesus, lover of my soul," &c., his heart became strangely warmed, and he felt the power of saving faith. He resolved at once to connect himself with the Methodist Episcopal Church, which he did on the following Sabbath, and was baptized by Mr. Dibrell, who ever afterwards manifested a deep interest in his welfare, and treated him as a son in the gospel. Mr. Dibrell was succeeded by Dr. W. A. Smith, who also interested himself a good deal in Mr. Southall—appointing him leader of one of the classes at Ettricks, and prevailing on him to take exhorter's license. In a short time he became exercised on the subject of preaching, and after a severe struggle and prayer, he resolved to devote himself to this work. Accordingly he sought the advice of his pastor, procured some books, entered upon a course of study, and endeavored to prepare himself as best as he could under the circumstances for the life-long work of the itinerant ministry. In the Fall of 1841 the Virginia Annual Conference held its session in Washington Street Church, in Petersburg, and at the solicitation of Dr. Smith, and other friends, he applied to the

Quarterly Conference to preach—which being granted, he obtained a recommendation and was received into the travelling connexion in the Virginia Conference, with some nine others, who were received on trial at that session of the Conference, in the nineteenth year of his age. His first appointment was to Charlotte circuit as helper to Rev. Jas. A. Riddick, Rev. Jno. Early being Presiding Elder of the district. In Mr. Riddick he found a kind friend, a Christian gentleman, and a genial and pleasant colleague. And in Mr. Early he also found a firm friend, and a wise and safe counsellor, who was continued in his district until he was elected Book Agent for the Methodist Episcopal Church, South, he continued however his true and faithful friend until his death. Since 1842 Mr. Southall has been a member of the Virginia Conference, and has been engaged in the regular work, except some years, when owing to feeble health, he sustained a supernumerary relation to the Conference, preaching in Charlotte county, Virginia, as his health and circumstances would permit.

---

## REV. WILLIAM ANDREW CROCKER.

THERE is no page so engaging as the story of a worthy life. Where unselfish work is done under stress of bodily pain and untoward surroundings, the interest is heightened. Mr. Crocker pressed forward in his holy vocation, often handicapped by a spinal malady and other ills, sometimes with nerves almost wrecked, sometimes in the midst of war, and then among the ruins of the civil strife. God has owned his faithful servant. The church is his debtor. His sermons have the grace and strength that come from study and polish. They are not without the holy unction. The Conference love and honor such men. There is a peculiar drawing of the heart toward him whose early Christian life has the gentle leadings of Providence, as seen in the lines that follow this paragraph. It is better to listen to him than to attempt to narrate in our own words this part of the sketch:

“I was born in Isle of Wight county, Virginia, November 4th, 1825. My father died when I was about four years old. His triumphant Christian death, as related to me by my mother, made an early impression on my mind. As far back as I can recollect, there was fixed in my mind the purpose to be a good man like my father. This pious resolution was cherished and confirmed by her careful religious instruction. Recalling the experience of my early childhood, I cannot doubt that I was the subject of Divine grace at an early age. I did not, however, make a formal profession of religion until the summer of 1841, in the 18th year of my age. This occurred at Benns’ meeting house, near Smithfield, during a revival conducted by Bro. Michaels. From a little child I had cherished a desire some day to be a preacher. No sooner was I converted than this early wish was revived, and the conviction made upon my mind that I must become a minister. There was no doubt on my mind that such must be my future calling. I was but a boy, and much preparation was to be made, but this one idea was in my mind, and shaped my thoughts and plans. Though not a yet a prophet, I felt that I was a son of the prophets, and the spirit of prophecy had fallen upon me. In a few weeks after my conversion, I found myself actually engaged in a missionary work among

the negroes of the plantation—reading the Scriptures to them on Sunday evenings around their cabin doors, and holding prayer-meetings among them. As the result of these juvenile efforts, a most powerful revival took place among them and numbers of our own servants, and others of the neighborhood were converted.

“In October of this year, at my own request, I was sent to Windsor Theological Institute, near Baltimore, then conducted by the venerable Francis Waters, D. D. There I remained about two years, and such was the ardor with which I prosecuted my studies, that my health completely broke down, and I was compelled to return home, and seek recreation, and rest. In the Fall of 1843 the Virginia Conference of the Methodist Protestant Church was held at Smithfield. My health being still too feeble to return to my studies, I was advised by Drs. Thomson and McGuigan, Bro. Whitfield, and other leading members of the Conference to enter the itineracy. I was but eighteen years of age, and in feeble health, wholly unqualified in my own judgment for so high and holy a calling as that of the Christian ministry. I earnestly desired to spend at least three more years in preparing for it. But they urged that it would be a benefit to my health, and was in the line of my preparation, that I might do some good; and so soon as my health was sufficiently recovered I could return to school. Influenced by these considerations, I timidly consented, and was sent to Charles City and New Kent circuit, as assistant to Rev. Thos. Taylor. The good people showed me much affection, and God blessed my labors greatly among them. At the next Conference I proposed to return to school, but fortunately, or unfortunately, God only knows, my brethren would not consent to it, and I was thus led from year to year to postpone it until it was too late, and as a consequence, I have never realized the hope of my early years, of being an ‘able minister of the New Testament.’

“During the first years of my ministry I was much exercised on the subject of becoming a missionary to the heathen. My own church not being prepared to send out any missionaries, I made application to the American Board of Foreign Missions, thinking they were organized on the Catholic plan of the American Tract Society; but when I learned from them that I must subscribe to the doctrine of Calvinism, I withdrew my application. The hope of becoming a missionary was cherished for several years, but in this also I was disappointed.”

He has filled successively the following charges, viz: Charles City and New Kent, from November, 1843, to November, 1844; Hampton, 1844-'45; Sussex, 1845-'46; Abingdon, 1846-'47; Hampton, 1847-'48. In November of this year he was married to Frances K. Jennings, daughter of William Jennings, of Hampton. Sussex, 1848-'50. From November, 1850, until November, 1853, on account of the ill-health of his wife, he was left without appointment at his own request.

In November, 1853, he was assigned to Princess Anne circuit; 1854-'56 to Heathsville circuit; 1856-'57, Lynchburg; 1857-'58, Princess Anne circuit; 1858-'59, Norfolk. At the close of this year he was so disabled that suspension of ministerial work was a necessity. His nervous system was much shattered. He found a suitable retreat on the shores of Currituck Sound, in North Carolina, where he resumed pastoral work. Dr. McGuigan, the President of the Conference dying about this time, he was called upon to fill his unexpired term. The war prevented the discharge of the duties of the office and he resigned it, and entered the army as chaplain, and continued to the Fall of 1863. Bad health and the exigencies from invasion by the enemy compelled him and his family to retire to Campbell county. In 1865 he began to serve his old charge at Heathsville—a year of remarkable success. “At Fairfield, on the first Sunday in 1866, at the close of the afternoon sermon, an invitation was given to penitents and sixty kneeled for prayer.” A great revival ensued. His own heart was blessed during this pastorate.

At the end of the year, at his suggestion, a needy preacher was put in this place, and he undertook to restore the walls of Zion in the ruined town of Hampton, where there was at that time no minister either in the counties of Elizabeth City, or Warwick. One hundred dollars was all that could be raised. There was no parsonage. God blessed the effort to rebuild the waste place. In 1867 eighty were converted.

In November, 1870, there was a union of the Virginia Conference of the Methodist Protestant Church with the Virginia Conference of the Methodist Episcopal Church, South. Mr. Crocker, with other ministers of the former, received appointments from the latter body, first going to Heathsville circuit; and in 1872 serving on Westmoreland for four years; in 1876, Presiding Elder Northern Neck district. In 1878 the district was consolidated with Randolph Macon district, and he was assigned to Richmond circuit.

---

## REV. ALFRED WILES.

THAT name is the synonym among us for sterling worth, long and successful service, and a genuine itinerant. If the reader's eye will turn to the likeness he will see the index of the man. The soul beams in that full, open, kindly countenance. The work of God prospers under his hand. The people confide in him. He is the minister of good to all his flock. The living listen to his words of counsel; the dying crave his prayers. His purity of life and faithful service honor his calling and glorify his Master.

He was born in Harford county, Maryland, July 12th, 1819. He is of English descent. He professed conversion at a camp-meeting held in his native county, near Churchville, August 27th, 1834, and joined the Methodist Episcopal Church, January 10th, 1835.

Soon after he joined the church he became exercised on the subject of entering the ministry, but having been left an orphan boy when quite young, his education was very limited. So in order to carry out the most earnest wish of his heart, he applied himself diligently to study. He devoted nearly all of his leisure time to reading and studying Methodist and other theological works.

In September, 1837, he moved to Baltimore, where he pursued his studies more systematically under the direction of his pastors. October 15th, 1841, he was licensed as an exhorter by Rev. David Steel; and January 14th, 1843, he was licensed as a local preacher.

His health failing from close confinement in the counting-room, he left Baltimore, and traveled with Rev. Richard Brown and Rev. David Thomas on Harford circuit from November, 1842, until June 8th, 1843, when he was appointed junior preacher on Shrewsbury circuit, by Rev. John Bear, Presiding Elder. Here he labored until March 8th, 1844, when he joined the Baltimore Conference. In this Conference he spent four years, and traveled as junior preacher, Milton, Luzerne, Bloomingdale, and Bedford circuits.

At the Conference in Baltimore, March, 1848, being in feeble health, he was placed on the supernumerary list. He spent the summer in traveling, and was entirely restored.

Mr. Wiles adhered South under the "Plan of Separation," and joined the Virginia Conference of the Methodist Episcopal Church, South, held in Elizabeth City, North Carolina, November 1st, 1848.

In this Conference he has been working for more than thirty years, and has spent from one to three years on each of the following fields of labor: Scottsville, Bedford, Westmoreland, Caroline, Pasquotank, Prince Edward, Brunswick, Amelia, Chesterfield, Campbell, Lunenburg, Southampton, West Charlotte, Prospect, Matthews, Lancaster, Middlesex, Atlantic; and he is now, after the lapse of twenty-four years, on Pasquotank circuit for the second time.

Since his admission in the Virginia Conference he has worked unceasingly, never having located or been placed on the supernumerary list.

He has been connected with the building of a number of churches, and several parsonages, and many old dilapidated churches have been repaired, and again made comfortable for the service of God, by his untiring zeal. The blessing of God has rested upon his labors, and revivals have generally attended his ministry. On several fields of labor they have been quite extensive. May the blessing of God continue to crown his labors with success till he shall be called to reap his reward in heaven.

---

## REV. BENJAMIN FRANKLIN WOODWARD.

THE qualities that make up the true Methodist preacher are seldom united, as they show themselves in the pastor of Manchester. He is welcome always to the social circle, and adds pleasure to every company. His friends are many and steadfast. He has the secret of attaching men to him. There is sunshine and frankness in his face. He expounds the Word at once from the analogy of Scripture and from experience. He knows whereof he affirms. His voice is as one playing upon a pleasing instrument. The gift of song has not been withheld. He is the Asaph of the Virginia church. Saints have shouted and sinners sank down while he sang. His ministry has been crowned with converts wherever he has delivered his commission. His zeal often has outrun his discretion—the ardent spirit over-working a feeble body.

The record of the fiery attacks by Satan on him in early Christian life and ministry has an instructive feature. It may strengthen the younger brethren, who hardly can hope to escape the malignity and wiles of the devil. We prefer the story shall be in his own language.

“I was born in New Kent county, Virginia, November 23, 1824, was reared by pious parents. Few men were more careful of the moral and religious training of their children than was my father. As the results of parental fidelity, I can remember no period of my early life in which my mind was not deeply impressed with both the truth and necessity of religion. I thought much and deeply on the subject when quite young. At the early age of ten years, my mind was fully and distinctly made up to be a Christian, and my plans all formed to that end. I often suffered intensely in mind from the fear that I might die before I was converted to God.

“In my sixteenth year I was very powerfully awakened under a sermon by Rev. H. B. Cowles—and two days after, on the 11th of August, 1840, was happily converted to God. Of the truth and soundness of my conversion I have never had a doubt. From that hour my mind was fully made up to live a Christian life, and has never wavered. I also felt a great desire to do good, particularly to lead sinners to Christ—and as I advanced in Christian experience, this desire became stronger





B. F. Woodward



J. F. Brannin



J. W. Howard



J. D. Blackwell



T. J. Bayton



J. B. Dey



D. P. Wills



E. A. Gibbs



M. L. Bishop



B. C. Spiller





each day. I sought to be useful in an humble way by talking to my young friends and the servants about their souls. Some of them were thus led to Christ.

“It grew upon me that God had a work for me to do. The thought gave me great joy. To me to preach Jesus was a glorious work. After awhile the general notion began to take definite shape. It seemed that it was my duty to preach. This led me to enquire what are the duties and responsibilities of an itinerant Methodist preacher. I read the Discipline carefully on these points, and closed the book, saying, ‘I am not equal to the work. ‘Who is sufficient for these things?’ I am not. I can never be. I am mistaken in such impressions;’ and tried to put the subject from my mind—contenting myself to be useful in the church in an humble sphere. I found it easier to close the book, and say I cannot preach, than to get rid of the conviction that I must preach. I was unwilling, and I did not see how God could call such an one as myself to do a work of such magnitude and responsibility. I broke my thoughts to no one. I feared all would consider the notion of my preaching preposterous. I fell into doubt and lost my religious joy. Satan took advantage of me and suggested as the cause of my darkness that I had committed a great sin against God. I sought relief. It came not. The Tempter urged that I had committed an unpardonable sin—and for months together I lived in the bitterness of this state of experience. My suffering defies description. Deliverance came, but not until I had gained the consent of my mind to do what seemed the will of God—to preach the gospel. In the fall of 1843 I was licensed to preach, and the following year traveled the Hanover circuit under the Presiding Elder. This was a year of sore conflicts, but of many victories and much blessed experience in grace. Souls were converted to God. In November, 1844 I joined the Virginia Conference, and was returned to the Hanover circuit, Rev. J. A. Brown, Preacher in Charge.

Mr. Woodward was sent in charge of the York and Warwick circuit. This was a year of hard work, and glorious results. A revival began in April, and continued to the close of the year. Many were converted and added to the church in 1847 on the King William circuit; in 1848–’9 on King George circuit; 1850–’1 on Charles City circuit. In the Spring of 1850 he had a sore conflict in his mind as to the propriety of remaining in the itinerant work. He began to think it his duty to retire and give place to some man who would benefit the church and save souls. He had almost reached the point to leave the circuit, when happily the spell was broken, and he was delivered from the power of Satan, who had led him well nigh to the brink of ruin. But this terrible ordeal was passed—the question was settled. The next year was one of the most glorious in results of any of his ministry.

The following year, 1852, he served in the Union station, where about one hundred were converted. The labors of this revival, which continued through several weeks, seriously affected his health; and as the summer came on he was so prostrated as to be able to do but little work. At the ensuing Conference was made supernumerary, and the following year remained in Richmond in connexion with his old charge, Rev. John Bayley, as Preacher in Charge.

In 1854 he settled in Charles City county; in 1855 superannuated, and in the following year was supernumerary. He taught school, farmed, and served in the pulpit, as health allowed.

Health regained, he took charge of Chesterfield circuit in November in 1856, and continued for two years. In 1859 the Southampton circuit; 1860 Brunswick. Malaria poison, contracted in the lower country, developed and produced physical prostration and unfitted him for work for three years. During this period he settled on a farm in Prince George county, Virginia. In 1864, with health partially restored, began active work by taking charge of Southampton circuit for three years. In

1868, the Randolph Macon circuit; in 1869, the Boydton circuit; in 1870-'1-'2, Union Station; 1873-'4-'5, Clay street; and in 1876 was appointed to the Murfreesboro' district; in 1879, Manchester.

---

## REV. WILLIAM MCGEE.

THE face of William McGee would arrest attention in any pulpit. There is strength in its lineaments. A gravity and serenity overspreads every feature. It is the look of a man who has a fixed and high purpose in life, and who is pursuing a noble object by worthy means. His voice is full and sonorous. The matter of his sermons is well chosen and weighty. The illustrations are apt. The leadings of the divine hand in the life of McGee can be traced along the entire pathway. The story has a charm in it, and also a lesson of Providence.

William McGee, is the son of Joseph and Evelina McGee, the former a native of Halifax, Nova Scotia, and of Scotch parentage, the latter a native of Albany, New York, whose maiden name was Slingerland, indicating a German descent.

The subject of this biographical sketch was born in the city of Richmond, Virginia, December 23rd, 1821, where he grew up to manhood. About the age of nineteen, he was converted during a meeting held in the old frame building, known as "Union Hill Chapel," then an out-post of Methodism, and located beyond the city limits. This meeting was conducted by Rev. B. R. Duval. In those days Union Hill was sparsely populated, and the pulpit of this out-post was ordinarily occupied on Sunday afternoon; but sometimes on a week night. The men who preached here were, Revs. Phillip Courtney, (a venerable father in Israel,) Mordecai Sweeney, and John Woodcock, all of the local ranks. Occasionally the preacher in charge of Trinity station, would preach on a week night.

The subject of our narrative had not the advantage of any special religious training—early in life he was bereft of both father and mother, thence forward to the time of his conversion, his associations were almost entirely of an irreligious character, and the little religious influence brought to bear on him was by the Roman Catholic Church; hence he grew up without a knowledge of the Bible truth, and became both an unbeliever and disbeliever in spiritual realities, so that, when about nineteen years old he might be termed an Atheist. It so happened at this time, as if by accident, he entered the house of God on a week night, and heard a plain discourse on the narrative of Daniel in the lions' den, his attention was arrested, and for the first time the truth of God's existence and providence was a reality and conviction; charmed by the narrative of facts, he said mentally—"If there be such a God as the preacher says Daniel had, I will make him my God." There and then, the first heart-felt prayer was offered, and a sincere religious life began. Returning to his home in this state of mind before retiring he knelt in prayer for the first time alone by the side of his bed to worship God. It is a remarkable fact that the first flash of divine light brought simultaneously conviction, penitence, faith and prayer, which was ever after persistently followed. However some days elapsed, ere pardon and acceptance were experienced; immediately after which, he united with the people of God worshipping in "Old Trinity" and was baptized by Rev. Thomas Crowder. He recognizes one fact as having much to do in fostering his religious experience; before taking his

seat, after formally uniting with the church, a brother touched his arm and said, "I want you to come to my class on Sunday morning." "Where?" said the convert. The leader replied, "Room No. 4, in the basement of the church." Sunday morning found him in place, and thence onward he was a regular attendant on class meetings, and often blessed God for converting him among the Methodists, where he found sympathy, support and growth. He had not been a member of the church many months when he was appointed to the leadership of a class composed largely of old persons; this class met on Sunday afternoon and was numerously attended by a happy shouting set of Methodists.

Having associated himself with a company of brethren, who held neighborhood prayer-meetings in private houses, he was soon brought to the front as an exhorter. Some of the officary desired him to apply for license to exhort, but this he declined, not willing to assume the responsibility of the office. About this time it was predicted by some that he would become a preacher, and at times he was approached on the subject, but always sought to turn the minds of such away from such thoughts, and was unwilling to indulge thought on this subject himself. There was in his mind such a sense of fearful responsibility connected with the office of the ministry that he would not allow himself to think of it.

In the year 1843, (the early part of it,) McGee changed his church relation and joined the Methodist Protestant Church. It is not necessary to give a history of the reasons for this action, but he was still a Methodist. In July of this year, he was requested by Rev. Thomas Clayton, of the Methodist Protestant Church, and in charge of the Charles City and New Kent circuit, to attend a protracted meeting in Charles City county. Accepting this invitation, he left his business in the city to spend one week in the country, having no possible anticipation of the result. It was a quarterly meeting, and on Saturday the Quarterly Conference licensed him to preach without any knowledge on his part, and he a perfect stranger to the whole of them. It was done, no doubt, on the motion of the preacher in charge and upon his representation of the case. It was really an unheard of official act, and must have been without a precedent, and it is to be hoped, not accepted as an example. Had McGee been consulted, he would have declined any such honor, and we may suspect this was apprehended by Clayton, the preacher in charge, and hence the action as it was. The next day (Sunday) was an all day meeting, beginning at 9 o'clock; on the way to church, Clayton said to the young man, I want you to preach at 9 o'clock. This was short notice, now 8:30 o'clock, and that to a man who had never preached, and who had no purpose formed ever to preach, and knew nothing of the Quarterly Conference action of the previous day. However, after a short silence, he consented to talk to the people. The talk was acceptable, and there was turn about in the pulpit exercises from day to day between Clayton and McGee. The latter left home to sing and pray and help in altar work, nothing more. The last thing he suspected was to be made a preacher. The meeting in Charles city closed, he was invited by Clayton to go over to New Kent county to attend a camp meeting. Having never had such an opportunity, he embraced this to see what a camp meeting might be. This was a Methodist Episcopal camp, under the direction of Revs. George Winfree and Richard Hope, preachers on the circuit. The Presiding Elder, Rev. G. M. Keese, not agreeing to the holding of this camp had made no ministerial supply, and hence preachers were few. Therefore the arrival of Clayton was very acceptable. There were present as well as we we can gather, the following ministerial supply: Humphrey Billups, probably a local preacher at that time, Robert Armistead, a local preacher from Hampton, Scervant Jones, a Baptist preacher from Williamsburg, Thomas Clayton, a Methodist Protestant preacher, Winfree and Hope, preachers on the circuit, and three youngsters, to wit: Benjamin F. Woodward, John W. Howard and Wm

McGee. The latter was invited to preach in this scarcity of ministerial supply, but he declined, saying, "I don't know anything about preaching." The next day the request was renewed and urged, and finally agreed to, and the young man made a brief address on the narrative of Naaman's cleansing in the Jordan, which Rev. Scervant Jones complimented as a good Baptist sermon. The first talk proving effective, the new made preacher was put up once every day thereafter, and always with seeming effect. In fact an unusual power attended the young man, both in and out of the pulpit, at this camp meeting. Of all he invited to the altar none refused, and of all he talked to at the altar, none were left unconverted. This was so observable that he was often in requisition to talk to the impenitent and penitent.

By the time the camp closed, our young preacher was so well harnessed that he concluded to go through the campaign of protracted meetings in Charles City, New Kent and James City, and to this end purchased a horse and sulkey, and took the field, intending to sell out when the campaign ended and return home and to business. But when the last Quarterly Conference convened, he was elected a lay delegate to the Annual Conference, and at the same time, without his knowledge, recommended to travel in the itinerancy. His friend Clayton, no doubt, engineered the thing, and carried up the recommendation. Having arrived at Conference as a lay delegate, he was surprised to hear his name announced among the applicants to be received into the travelling connection, all of whom were requested to meet the committee of examination. He attended, was passed, and by vote accepted, and when the appointments were announced, William McGee was read out for Hampton and Foxhill. He went, still having no definite purpose; all that had hitherto been done, was without consultation or any request on his part, and he allowed himself thus to drift, or be drifted. Conference over, he went to Hampton before going to his home; in Hampton he preached once, and went to Richmond to consult his friends as to the future; they advised him to go on. He returned to Hampton and undertook to preach three times a week to the same people. This he found a hard work to do, and it was mingled with many tears, sighs, groans and prayers. Finally the year ended and brought relief to the preacher by a change of place. The financial results of the first year in the itinerancy, was the preacher's board and \$75 in cash. He was satisfied, having gained a year's study, practice and experience together with added grace. His appointment for the next year was to the city of Norfolk, and in view of this appointment he was ordained deacon. This year's work was entered upon with many misgivings and tears. There had been no Methodist Protestant organization in Norfolk for years, nor had there been any preaching. The house of worship was commonly known as "the Old Theatre," the building having been originally built and used for a play house. But in the early history of the Methodist Protestant Church, there being a small society in Norfolk, this house was purchased and converted to church uses. During the year 1844, a few persons joined and organized a Methodist Protestant Church of fifteen members, surely a small audience for so large a house. Early in this year, 1845, this house was burned (without any insurance, and a debt beside secured by mortgage on the property,) and the little congregation left without a church shelter. But being determined, and having a preacher, they were not totally discouraged, and set to work to procure another shelter, and in a short time a purchase was consummated of a building suitable for public worship, and once again they were under way. Their endeavors were crowned with a gracious revival during this year and an addition of fifty or more members, some of them substantial persons. This greatly encouraged both the little church and its pastor, and he was returned the next year during which another revival blessed the church with about one hundred conversions. At different times McGee was stationed in Norfolk nine years. He was stationed in Lynchburg twice, embracing a period of seven years, the last time, during and immediately after

the war. He was in Hampton three years at two different periods, closing up the second period with the breaking out of the war, and the evacuation of the town. He was on the Smithfield circuit four different times, comprising six years; and one year each on the following circuits: Charles City, Surry, and Princess Anne. Thus, it will be seen, he was twenty-eight years a travelling preacher in the Virginia Conference of the Methodist Protestant Church. During this period he was for several years secretary of his Conference. He served as President of his Conference for three years. Was one of its representatives in the General Conference, and also one of its delegates to the General Convention of the church, the highest ecclesiastical body of that denomination.

In November, 1870, the Virginia Conference of the Methodist Protestant Church, united with the Virginia Conference of the Methodist Episcopal Church, South, and since that time, William McGee has been a travelling elder in the last named Conference, and has had the following appointments: East Norfolk circuit, Berkley station, Manchester station, Eastern shore district, Elizabeth City station, and is at present in charge of Hampton and Foxhill. He has never deviated from the strict line of a Methodist itinerant, nor failed to attend the meetings of the Annual Conference, the District Conference and the Quarterly Conference. He has always gone where sent, and tried to do what was expected of him, and been honored with many seals to his ministry.

McGee, travelled five years before marrying, and in the latter part of 1848, was united in marriage with Miss Martha C. Winfree, of Lynchburg, Virginia, who is still his companion in the itinerancy.

---

## REV. JAMES FIELDING BRANNIN.

**G**ENTLE and devoted Brannin! He had for years the poison of mialaria in his veins, and was the victim too of a cruel and predatory invading army, yet neither disease nor the ills suffered from ruthless soldiery could make morose his amiable spirit, or dim his faith in God. A man preferring a quiet corner in the Conference, yet sought out by his brethren, and saluted with hearty good will. The flocks he has cared for have in fond recollection his faithful service. He wins their love. God blesses the work of his hand.

He is a native of Fauquier county, Virginia. His birth was on the 6th of April, 1826. His father, Fielding A. Brannin, was the grandson of an Irish rebel, and his mother the granddaughter of a French Huguenot—the former was driven from his native land by political oppression, and settled in what was then Spottsylvania, but now Culpeper county, about the same time that the latter fled from religious persecution, and settled in Prince William county, Virginia. The father of Mr. Brannin moved to Level Green, Culpeper county, when our preacher was a small boy, where he was raised, receiving such educational advantages as the neighborhood afforded. He was converted and united with the Methodist Episcopal church at Providence, in August, 1833—joined the Virginia Annual Conference in 1845, and was appointed as junior preacher to Louisa circuit, then embracing the whole of Orange, the greater part of Louisa, and all of Spottsylvania, except Fredericksburg. In his twentieth year, at the Conference of 1846, he was made pastor of Matthews circuit, then embracing six churches, four local preachers, and an aggregate membership of over five hundred. There, by excessive work, in what was then the mostly sickly section of the State, his

health was greatly impaired, and his constitution received a shock, from which it has never entirely recovered; but at the following Conference, held in Charlottesville, (where he was ordained deacon by Bishop Andrew, and received into full connection,) he was appointed to Union Hill station, Richmond. At the close of 1848 he was compelled to ask for rest, and the Conference granted him leave to travel a year for the improvement of his health. He did not cease from preaching, but relief from pastoral responsibilities and labors, with aid of the pure water and air of his native region so far restored his health, that he was ordained elder by Bishop Andrew at the Conference of 1849, and appointed to Culpeper circuit. His next work was Orange circuit—from that to Warrenton—from Warrenton to Fauquier—from Fauquier to Brunswick—from Brunswick to King and Queen—from King and Queen to Orange—from Orange to Louisa—from Louisa to Fauquier—from Fauquier to Westmoreland. In the latter part of 1861, while in charge of Westmoreland circuit, he was prostrated by malarial disease, which disqualified him for regular pastoral work for nearly nine years. During this long period of physical disability, and sometimes of extreme suffering, he sustained the relation of supernumerary, and resided at the old homestead in Culpeper county, surrounded by kind and sympathizing relatives and friends. In the midst of camps and battles, he saw and felt the war in all its horrors from March, 1862, till May, 1864. He could not take the oath required by the Federal authorities, without the sacrifice of principles, and so he suffered the loss of all personal property, and was frequently subjected to brutal treatment, and almost reduced to starvation. But through mercy he was enabled to maintain his integrity, and wonderful deliverance was wrought out for him by an over-ruling Providence. After all of our churches were destroyed, as he was able, and opportunity offered, he preached in his own house to the neighbors, and occasionally in private houses, in other neighborhoods. During the years immediately following the war, he was subject to sudden and severe attacks of neuralgic rheumatism, and did not report for regular work until 1871, when he was assigned to Rappahannock circuit; from there to Culpeper; then to Caroline; then to Culpeper; then to Nelson; and from Nelson to Heathsville, his present field of labor.

He was married on the 21st of June, 1848, to Miss Eliza L. Tackett, of Stafford county, Virginia, who has shared with him the toils and sacrifices of an itinerant life.

---

## REV. JOHN WESLEY HOWARD.

HE comes from Methodist stock, and from a family of preachers. He has proclaimed the Glad Tidings in many of the counties of Piedmont Virginia, south of the Rappahannock, and in Tidewater. Few faces are more familiar to Methodist congregations. His powerful voice, sounding out like a trumpet, has echoed from church and camp for more than three decades. Many have heard its invitations and warning to their eternal gain. And he has sung the gospel in rich melody to thousands and thousands. Stout, genial, John Howard! The snowy-beard lengthens over his breast, but there is warmth within. He tells some pleasant items of his history:

John Wesley Howard was born in Gloucester county, Virginia, on the 16th of January, 1816. My parents were pious members of the Methodist church. My father, the Rev. James W. Howard,

was a local preacher for many years, had a regular appointment every Sabbath, preached more funeral sermons, and married more people than any preacher I ever knew. My uncle, the Rev. Thomas Howard, was, at the time of his death, a Presiding Elder in the Virginia Conference, and was regarded as one of our very best preachers.

I think I have heard my parents say, that I was baptized at family prayers the morning after I was born.

I professed religion when I was quite a child, at a camp-meeting, held by the Rev. George Mahood, at Point Comfort, in the county of Matthews. A few days after this meeting I joined the church at Mount Zion. Here we had a Sabbath-school for many years. In this school I became a teacher—and while quite young was made class-leader. The first time I prayed in public was by the request of my mother one morning, my father not being at home. At my father's we used to sing at family prayers as regularly as the Bible was read.

I had two brothers local preachers on the Gloucester circuit.

At a Quarterly Conference, held by the Rev. Gervas M. Keese, at Olive Branch, I was authorized to preach, but did not know much about it. At a Quarterly Conference, held by Dr. Abram Penn, I was recommended to the Virginia Conference.

In November, 1845, I joined the Conference in Norfolk. There were nine in my class. Bishop McTyeire was in the class. I think we are the only members of the class who are traveling preachers. Well, he is a Bishop; and "by the grace of God, I am what I am."

My first circuit was Southampton in 1846; Charlotte, 1847; Bedford, 1848; Nelson, 1849-'50; Cumberland, 1851-'52; Mecklenburg, 1853; Prince Edward, 1854-'55; Northampton, N. C., 1856; Southampton again in 1857; Gates, N. C., 1858-'59; Chesterfield, 1860-'61; Amelia, 1862; Amherst, 1862-'64; Chesterfield again in 1865-'6-'7; Princess Anne, 1868-'9-'70; Louisa, 1871; Greene, 1872-'73; Fluvanna, 1874-'5-'6-'7; Buckingham, 1878-'79.

---

## REV. THOMAS JEFFERSON BAYTON.

THE guidings of Providence in men's lives is ever a source of wonder and praise. The hand of God was upon this Virginia preacher when young, turning his feet to that path of usefulness which he has followed with fidelity and success. He had work for him, and he chose him for it. In various sections of our territory the fruits of his labors can be found to the praise of the Master, to the honor of the minister, and the strengthening of the Church. He is a native of Norfolk county, Va. His parents were not professors of religion, consequently he received no religious training, but, with the family, regularly attended divine service at the Protestant Episcopal church in the city of Portsmouth, where his father was a pew-holder and regular contributor to the church, but here he received no particular religious impressions. His father died when he was about ten years of age. He was then boarded in the city of Portsmouth with an Episcopal family and sent to school, and here he continued to attend the Protestant Episcopal church and Sabbath school

Subsequently he was thrown among the Methodists in the same town, and then, for the first time, he began to attend worship at the Methodist church, at which time the Rev. G. M. Keesee was pastor of the church, during which time Rev. Dr. L. Rosser came to the city to assist the pastor in a series of meetings, which resulted in a wonderful and gracious revival of religion, at which time the subject of this paper was happily converted to God in his fifteenth year, and in about one month connected himself with the Methodist church. When he was about eighteen years of age he was made leader of two classes—one among the whites, and the other colored. About this time he became the subject of deep and serious impressions, but did not reveal his exercises to any one, but was frequently conversed with by his pastor and brethren, who urged him to obey the call and enter upon the work of preaching the Gospel, from which he shrank with fear and trembling, feeling his entire unfitness for such a solemn and responsible work, but after a long and sore conflict, much prayer and heart-searching, he consented to obey what he honestly believed to be a call from God, and set about the work of preparation for a proper discharge of the functions of his high and holy calling. In July, 1846, he was licensed to exhort. In October of the same year he was licensed to preach, and in November of the same year he was recommended by the Quarterly Conference of the Richmond station—the sainted Cowles being the Presiding Elder—to the Annual Conference as a suitable person to preach the Gospel in the itinerant field. At the Conference of 1846, held at Randolph Macon College, he was received on trial with a class of six others, who, in the mercy of God, are still living. In about one month he entered upon the active duties of his sacred calling, and from that day to the present hour he has regularly received an appointment from the Bishop, and performed the work committed to his hands. Truly the Lord has led him by a way he knew not, and to his holy name all honor is due.

---

## REV. PETER FRANCIS AUGUST.

**T**HE chivalrous cavalryman, General Stuart, used to sign his name "yours to count on." If Frank August is not of that sort, then none of that sort are among us. He never smote with look or word any absent man. The thought of any interest with which he was charged receiving hurt through his slackness never occurred to any church or army official. His bones would have been by the sea gate at Pompeii. The crowd might have rushed in flight for safety, but he would have never moved. Such is August. He was chaplain when Lee surrendered. A quiet, spare gentleman withal. The Church has a true son in him; the Conference a member of high qualities. He is a native of Fredericksburg, Va. While a little boy his parents moved to the city of Richmond, where he grew up to manhood, and where, in his youth, he spent about eight or nine years in several excellent schools. In the spring of 1842 he was converted and united with the Shockoe Hill Methodist Episcopal church. During the fall of the same year, feeling that he was called to the work of the ministry, he made arrangements to prosecute a course of study preparatory thereto. The years 1843, 1844 and 1845 he spent at Hinton Hill school, Lunenburg county, of which the now

venerable and Rev. John C. Blackwell, D. D., was the principal. At the session of the Virginia Annual Conference held at Randolph Macon College, near Boydton, he was admitted a probationer in 1846, and appointed to Charlottesville. He has been in the Virginia Conference ever since, and has received the following appointments since the first named: Powhatan, Elizabeth City, North Carolina; Fredericksburg, Randolph Macon College and Boydton, Charlottesville (second time), Loudoun, Fairfax, Rock Creek and Howard, Hampton and Fox Hill, and Winchester; appointed by Bishop Andrew a chaplain in the Confederate army November, 1861, which position he retained until General Lee's surrender; next appointment, 1865, Harrisonburg; Edenton, North Carolina; South Buckingham, Liberty; Murfreesboro, North Carolina; Salisbury, Maryland; Gordonsville; Wesley Chapel, Petersburg; Boydton, Williamsburg, which he is now filling.

---

## REV. JOHN DAVENPORT BLACKWELL, A. M., D. D.

HE is the Bayard of the Conference. His presence is courtly dignity. Nature quitted herself well in fashioning a well nigh model of manly grace and form. If the environments mould the life, a crooked and dwarf soul would be a surprise in such ensowrthment.

Dr. Blackwell inherited a rich dowry—character, sound mind and Methodism. God nourished his soul, and he himself has never allowed his natural parts to lie fallow. His religious proclivities have compounded in intensity. He has been a man of thought and books. He is, without controversy, if not the first, the equal of any as an expounder of the word of God. He has held all positions but the Bishopric.

The parents of Dr. Blackwell were John and Rebecca Blackwell. He was born June 17, 1822. His grand parents by both lines, were persons of very decided characters. The paternal grandfather was of the Quaker faith, and noted among the large circle of his acquaintance, for his peculiar love for the truth. The grandmother was an Episcopalian, and a high-toned lady after the old Virginia stamp.

The maternal grand parents, John and Ellen H. Davenport, of Frederick county, Virginia, were among the first, perhaps the first, in that section who espoused the cause of Methodism, and were eminent and influential Christians.

The parents of Mr. Blackwell were both members of the Methodist Episcopal Church, and noted for their life-long and ardent devotion to the cause of Christ. His father, John Blackwell, was one of the first who united with the Methodists in Fauquier county. Almost immediately on entering that communion, he was placed in official relations to the church, and as steward and class-leader, efficiently labored in the Master's vineyard, convincing all by an unswerving consistency, that he was seeking a heavenly inheritance. Rebecca Davenport, his mother, was distinguished for intelligent piety. The late Dr. John A. Collins, of the Baltimore Conference, one of the gifted ministers of American Methodism, said years ago to the subject of this sketch, "Your mother's faith and counsel have borne me through many a trying hour. Ah sir, she was a book!" Blessed with such parents, it will surprise none to learn that Mr. Blackwell professed religion at the early age of

fourteen and united with the Methodist Episcopal Church. His early advantages for education were good. For many years he was a pupil of Captain J. B. Smith, of Fauquier, then a student in the large boarding school in Warrenton, conducted by the late Professor R. M. Smith, and graduated at Dickinson College, while the lamented Dr. R. Emory was President, and the eminent scholars, John McClintock, D. D., LL. D., and William H. Allen, L. L. D., were of the faculty.

In the fall of '46, Mr. Blackwell entered the Methodist ministry in the Virginia Conference. His labors have been given to the following appointments in the order named: Bedford, as colleague of the venerated J. W. Childs, and afterwards as preacher in charge. Hampton, Farmville, R. M. College, chaplain; Fairfax; Washington City; Warrenton; Union, Richmond; Nottoway; Trinity, Richmond; Granby St., Norfolk; Chaplain of 18th Virginia infantry one year; Warrenton a second time; Amherst; Presiding Elder Murfreesboro District; Cumberland Street, Norfolk; Presiding Elder, Lynchburg district; Presiding Elder, Charlottesville district, and now pastor of the Washington Street Church, Petersburg, Virginia.

Mr. Blackwell has never turned aside from the regular work of the ministry, though he has not been without flattering invitations to do so.

Twice offered the Presidency of Wesleyan Female College, Murfreesboro, and once elected to that position; when Martha Washington College was inaugurated, he was urged by prominent trustees to accept the Presidency; elected to the Presidency of R. M. College on the resignation of the late Dr. Duncan and several times proffered the same position in colleges further South; he has persisted in thinking it best for him to remain in the regular itinerancy. Entirely free from prejudice against serving the cause of God in our literary institutions, he has hitherto preferred the unincumbered work of preaching the word.

---

## REV. JOHN LELAND CLARK.

THE record of this minister runs through a service of thirty-two years. He has been a wise builder of the walls of Zion. His pastorate has been fruitful of valuable and permanent results. In Baltimore and Richmond, along the Shenandoah and James, his faithful and efficient labors in planting and governing are recognized.

Mr. Clark has a stately figure. There is a remarkable resemblance in features to Henry Ward Beecher. This likeness has, on more than one occasion, created no small stir, particularly during a session of the Legislature of Virginia. He, however, has none of the drawbacks of the famous Brooklyn preacher.

The bent of Mr. Clark's mind is in the line of logic. It is said that the late Dr. Munsey considered his friend as highly endowed with the reasoning faculty. Mr. Clark makes out his propositions with precision, and unfolds them in measured and exact method. In the enforcement of his deductions and conclusions, he displays at times a fervid oratory.

Mr. Clark has strong convictions verging on prejudice. He has no word of palliation for ignoble acts. His own code of social conduct is high and rigid. He is the most companionable of men.

He is a native of Fluvanna county, and was born June 16th, 1821. His father was a member of the Baptist church; was a soldier of the Revolutionary war. His mother was a Miss Hope—she was a Methodist for seventy-five years. His father reached 88 years. His father used to hear the celebrated John Leland of the Revolutionary notoriety and named Mr. Clark after him. All the children of his parents joined the Methodist church.

Mr. Clark professed conversion in his fourteenth year, and served as class leader, exhorter and local preacher. He joined the Virginia Conference in the fall of 1848.

His first appointment was to Campbell circuit with Elijah Chambers, senior preacher. It was a four weeks circuit with twenty-three appointments. He went the next year to Staunton circuit, a territory on Staunton river, between Campbell and Bedford circuits. Gracious revivals occurred on the circuit. Some of the converted in those meetings are prominent in the church now. His next appointment was to Oregon, Richmond, where about one hundred people were brought in the church during the two years. In 1853-4, he had charge of the Lexington circuit, including Lexington. Our church in the town was dedicated in 1853. During this year he was extremely ill from abscess in the throat, with little, if any, hope of recovery. "I had no doubt of my salvation in the event of my dying." A remarkable revival occurred that year at Elliott's Hill, which resulted in the building of a good church at that point, and the establishment of Methodism in that part of the county. In 1855-6, he was stationed at Harrisonburg, preaching once a month at Woodstock and Bridgewater. His health was still feeble as at the beginning of his ministry, suffering then at times almost indescribably from nervous derangement.

He served Leesburg in 1857, with declining health. On the 5th of November, 1857, he was married to Miss Lucy J. Stevens, of Harrisonburg, Virginia, a noble Christian woman. In 1858-9, he travelled Scottsville circuit with gracious revivals attending his meetings. Among those who joined the church was Rev. Wiley Bledsoe of the Virginia Conference.

In 1860, he served Hanover circuit, holding protracted meetings from 4th Sunday in May, and continued them almost constantly till near the close of the year. One hundred and fifty people were converted that year, and some of the converts are among the leading men of the circuit at this time.

In 1862-3, he was in charge of Albemarle circuit. The war was on the land, and but little could be done, but hold the church together

In 1864-5-6, he served Lexington circuit the second time, when a revival of great power occurred at Elliott's Hill, after which, while he remained, that congregation was one of the largest in the county. He was transferred to the Baltimore Conference in the fall of 1866, and was appointed to Staunton station in the spring of 1867 and served two years; Mr. Clark makes a note of his work there, "found the church in Staunton depressed. My predecessor received far from his full salary. On reaching Staunton I was told that the church was hopeless, and that nothing could be done. An interesting revival strengthened the church. My salary was overpaid by two hundred dollars. There were about one hundred conversions during the two years, and since then, Staunton has been one of the most desirable appointments in the Baltimore Conference."

He suffered the loss of his excellent wife in June, 1868. In 1869-'70, he was stationed at Martinsburg; this was a new and small charge of not more than a dozen male members. The existence there of Southern Methodism by some was thought to be precarious. During the winter of '68-'9,

there was a powerful revival. There were some seventy-five conversions, of whom a large number were leading citizens. At the close of the year our church was among the strongest financially in the town. In '71-2, he was stationed at Holland Street church in Baltimore. Mr. Clark says, "This church had lost in the course of a year, or so, one hundred and forty members, and was greatly embarrassed. At the close of the year, we had a nett increase of forty members, and had paid all its financial demands for the current year. My Presiding Elder, Rev. Dr. Rodgers, stated at one of my Quarterly Meetings, that he could say in that pulpit, what he could say in no other pulpit in the district, that is, that the church owed no man a dollar, and pronounced the church the most vigorous organization in the city."

In 1873-4, he was stationed in Lexington, Virginia, making a successful pastorate and financial exhibit. In the spring of 1875, he was transferred to the Virginia Conference, and in the fall of the same year was appointed to Liberty station. Our church was the weakest church in town. During his term of three years, the membership was more than doubled, and is now a strong church.

He then served the work at Ashland with fidelity and vigor. His present position is in charge of our church in Cambridge, Md., where he is deservedly popular, and edifying to the church.

## REV. ESMOND ANSON GIBBS.

**M**ANY prime qualities of mind and heart come together in this discreet, energetic and victorious preacher. His work has been honored of God in a marked degree. It has not been marred by any lack of common sense. He is winning, diligent, and has the great gift of mother wit. A devoted, clear headed, affable gentleman is Esmond Gibbs—wise as a serpent, and harmless as a dove. A memorandum from his pen gives in excellent taste the interesting items of his early Christian life :

I am the child of James and Mary Gibbs, was born in Bedford county, Virginia, on the 25th of March, 1823. My father, son of Daniel Gibbs, was religiously inclined—somewhat of a Baptist. My mother, daughter of George Lewis, was purely of Quaker descent. Her father was one of the leading members of the old Quaker church in Bedford county, in the yard of which his remains lie, to await the resurrection. My mother's devotion to that people continued as long as life lasted, though she was a member of the Methodist church. Her piety was beautiful and consistent. To her, under God, I am indebted for all I am in faith and hope. I learned to pray, trust, fear and believe, when but a child. I was unwilling to offend, by saying a word of profanity. I do not remember ever taking the name of the Lord in vain.

I did not become a church member very early. And when verging on manhood my life was irregular, though I claimed to be religious in principle, if not in profession. And while a member of Mr. J. M. Smith's family, of Henry C. H., Virginia, my attention was frequently called to the subject of religion, and the necessity of being decided in such matters, by the beloved and amiable Mrs. Smith, whose kindness and motherly instructions had much to do in deciding the question, of being at once an open professor of religion—and there under the ministry of Rev. W. W. Albea, of the North Carolina Conference, I joined the Methodist church in the summer of 1842. In the

month of September, 1845, I was examined and licensed to preach by Rev. J. Jamieson, Presiding Elder, Danville district. Early in the Spring of 1846 I was called to the Campbell circuit by Rev. A. Dibrell, to assist Rev. B. H. Johnson, preacher in charge.

In November, of that year, he was received on trial in the Virginia Conference, in company with a number of most promising young preachers, who have succeeded well in the work of the ministry. His appointment was to Campbell circuit, with Rev. William M. Ward. The stewards did him the honor to ask the Presiding Elder to send him to them again. Hence the appointment. So, nearly two years of glorious revival—but diligent application and work.

In 1847 he was appointed to Princess Anne. A happy and successful year, with Rev. J. P. Owen.

In 1848 he was appointed to Warrenton, with Rev. R. T. Nixon. The revival work was very great at Warrenton, and some other points in the country. One of the subjects is a faithful itinerant (J. H. Amiss).

At the Conference November, 1849, he was appointed to Rappahannock. The work of revival was extensive. He had a camp-meeting, at which a considerable number professed religion. One of whom is now, and has been a useful member of the Conference (J. B. Laurens).

His next appointment was Appomattox in 1851-'52; in 1853-'54 in Northampton circuit; in 1855 Scottsville.

At the Conference, in November, a special call was made for a border preacher. And it was decided to send him as a man of rare discretion, conciliating temperament. He went to Springfield and served 1856-'57. In 1858-'9, Charlotte. The second year was one of the greatest revivals ever witnessed in that county. Many of the subjects of that work are now to be seen in the different churches of the county. He then served Matthews with success. In 1861 Franklin circuit; in 1862-'3, was on South Bedford circuit; in 1863, with Bro. Lea, a war measure; in 1864, he did chaplain duty at his own charges; in 1865, his appointment was to the people of color, but they were inaccessible at that date to Southern white preachers, and nothing could be done with them; in 1866-'7, North Bedford; in November, he took a local relation for one year, for the purpose of arranging some secular matters, which required attention.

At the November Conference he took his place in the itinerant ranks, and was appointed to Appomattox, where he remained, 1869-'70. The revival work was very excellent both of these years. In 1871-'2, to Westmoreland. These two years were remarkable for the mighty out-pouring of the Spirit. The number of professed converts reached about two hundred and twenty-five.

In 1873 he was assigned to Windsor, N. C. During the year he was elected to the office of treasurer in the Wesleyan Female College, which he accepted, on condition that he might be permitted to continue as pastor of some charge, whereupon he was appointed to Meherrin.

At the Conference in Elizabeth City, he was appointed for the second time to Charlotte circuit, where he continued two years. In 1877-'8, he had charge of West Charlotte. Now he is with Rev. W. B. Rowzie, in Charlotte, having charge of a Female Institute, and giving the assistance needed to the pastor in the work of the ministry.

## REV. DAVIS PETER WILLS.

**T**HE brisk, clear-headed Wills has been the right hand of the Bishops for years. There isn't a loose fiber in his nature. Whatever is worth doing at all is worth doing well, must be his motto. Vigilant, discreet and devoted is this Presiding Elder. There are no ravelled ends in his work. There is order and finish in anything, great and small. There is beneath this precision and activity serene courage, that no peril can dismay. He stood at his post during the terrible pestilence in Norfolk, amid the appalling scenes of the Yellow Plague. God and duty are the supreme words in his vocabulary.

He is a native of Nansemond county, Virginia, and was born on the 29th day of June, 1816. His father, John Guttridge Wills, was the son of an Englishman; and his mother, Louisa Wills, was the daughter of a Scotchman; so that on the side of his father, he is English; and on the side of his mother, he is Scotch. It has been generally thought by the friends of his youth, that Isle of Wight county, Virginia, is his native county; but they have fallen into this error from the fact, that the parents removed from Nansemond to Isle of Wight while he was an infant; and he was brought up in this county. Having received a business education, he was put by his widowed mother in a variety store, in the town of Smithfield, Isle of Wight, Virginia, as merchant's clerk. It was during this period that he was converted and joined the Methodist Episcopal church. A little while after his conversion, he connected himself with a Bible class, taught by Rev. James R. Wilson, a local preacher, of the Methodist Episcopal church, in Smithfield, which met every Sabbath morning at sunrise; and now, for the first time in his history, he commenced the close, systematic and prayerful study of the Holy Scriptures. How much he was profited by his connexion with this Bible class, in the formation of habits of thought and study, in the development of Christian character, and how much he was cheered and encouraged in the service of his Master can never be revealed.

After serving as merchant's clerk for several years, he commenced the mercantile business for himself in Smithfield, and prosecuted it with great energy and success for about seven years.

There is one fact connected with his commercial life that it might be proper to mention—it may be of benefit to some one. At this time it was the prevailing opinion among business men, that no merchant in conducting such a store as was usually kept in the country, of small towns, could possibly succeed without selling alcoholic liquors. This prevailing opinion was brought to the attention of Mr. Wills, and he carefully considered it. Finally after a most intelligent and thorough investigation of the subject, and after praying God's direction as to what he should do, he came to the conclusion that the selling of alcoholic liquors was wrong, and that make, or break, he would not sell it. And this conscientious conviction controlled him throughout the whole of his life as a merchant; and notwithstanding he sold no liquors, yet he succeeded far beyond his most sanguine expectations. Although Mr. Wills was a merchant and attended to his business strictly, yet he found time to devote to the church. He was Sabbath-school teacher, superintendent, class-leader, prayer-meeting conductor, and for some time labored Sabbath afternoons for the improvement and salvation of the negroes of Smithfield and surrounding country. Many negroes were made sober, and kept temperate by his Sabbath afternoon lectures to them; and many were converted and added to the church in Smithfield through his agency.

Nor did he neglect the cultivation and improvement of his mind. Nearly all his nights, until a late hour, and his leisure moments he employed in studying Latin, Greek, French, &c., under competent instructors. While he was thus prosecuting his secular business, and employing all his

leisure time in study, he became thoroughly convinced that God called him to the regular work of the ministry. As soon as this conviction took full possession of his mind, he resolved by the grace of God, promptly and faithfully to obey. He at once commenced closing up his business; and on the day he sold out his entire store he was licensed to preach. Then to prepare himself more fully for his ministerial work, he entered as a student the University of Virginia. How he studied there, the benefit he derived from the instructions of the learned professors of this great institution, cannot be mentioned.

Returning from the University at the close of the session in 1845, he entered the Virginia Annual Conference the Fall of the same year, and was sent as an assistant to Rev. George Bain, on Sussex circuit. The next year, 1848, he was ordained deacon by Bishop Capers, at the Conference in Elizabeth City, N. C., November 5th, and was returned to this circuit by himself. In 1849 he was stationed at High Street church, Petersburg, Virginia. In December, of that year, (1849) he was married to Miss Cornelia Durant Taylor, of Sussex county, Virginia. On the first day of December, 1850, in Centenary church, Richmond, he was ordained elder by Bishop Paine. In 1850 and 1851, he was stationed in Leesburg, Loudoun county, Virginia; and in 1853-'4 in Lynchburg, Virginia, at the Third Street church, now Centenary; in 1855 he was stationed at Cumberland Street church, Norfolk, Virginia. This was the year of that terrible scourge of Yellow Fever, in which large numbers were stricken down. He lost seventy-two members of his church, an aunt living in his family; his only child, not quite three years old; and he himself was so near the gate of death that his life was despaired of, and his name recorded among the dead in the newspapers of the cities of Virginia.

In 1856 he was returned to Norfolk—and during that year his health having partially failed, he was persuaded by Bishop Early to take the agency of the Virginia Conference Tract Society in 1857, to recuperate his health by travelling. In 1858 he was continued agent. In 1859 he was stationed in Alexandria; and in the same year was elected President of the Wesleyan Female College, at Murfreesboro', N. C. At the commencement of the Fall session of the college, he entered upon the duties of president, and remained in this position until the close of the session in 1861, when he resigned. In 1862-'63, while the fearful Confederate war was raging, he was on Hanover circuit; and in 1864-'65 he was on Louisa circuit. In 1866 he was appointed Presiding Elder of the Eastern Shore district. At the end of this year this little district having been properly organized, was attached to the Norfolk district; and he was appointed Presiding Elder of it. This was 1867; and in 1868, 1869 and 1870, he was continued on the Norfolk district. In 1871, 1872 and 1873, he was Presiding Elder of the Petersburg district. In 1874, 1875, 1876 and 1877, he was Presiding Elder of the Richmond district. In 1878 he was Presiding Elder of the Charlottesville district; and at the present time, 1880, he is Presiding Elder of the Lynchburg district.

## REV. JOHN BONNEY DEY.

IN public and in private his feet seek for the central track of the narrow way. His faults lean to virtue's side. His eye is single. He would have pleased the heart of the strict but wise St. Bernard. He is the Cato of the Conference. He has been an omnivorous reader. His profiting appears to every audience. He offers only the "well beaten oil," and it is perfumed by a heavenly fragrance. His sermons please the taste and stir the heart. He has served the Church for thirty-three years in the county, town, city and on the district. He was agent of the Tract Society of the Confederate army. He is a native of Virginia, and in his fifty-sixth year.

## REV. MILTON LAFAYETTE BISHOP.

A SINGLE leaf can contain a recital of deeds which have blessed thousands of hearts, the Church and the Commonwealth, and more, made heaven glad. The simple narrative that follows these lines are without ornament, but tells the unvarnished story of a useful life. We have little doubt that the readers of this brief sketch will receive good from the perusal:

I was the third child of my parents—Anna Ellis, daughter of Benjamin Ellis, and John D. Bishop, son of Thomas Bishop, all of Surry county, Virginia. There were six children of us, two sons and four daughters, all now living except the oldest, who died in 1847. I was born in 1824, August 22d. I never knew any of my ancestry to follow anything but farming as a vocation. My father died when I was about twelve years of age, and my mother in 1865, having been a Methodist from one year after I joined the church. From my earliest recollections I was trying to be a Christian, mainly from the influence of Christian slaves, as neither of my parents professed religion. My mother was always a pious woman. I read my Bible regularly and prayed up to the session of the Virginia Conference held in Petersburg in 1843 (perhaps in 1842), when I openly sought conversion at the altar in Washington street church. Though I realized a change in all my feelings and views of life—a change that entered at once into all my plans for life—I did not accept such as conversion, simply because of the extravagant experiences I had often heard related by the old slaves of my father. Nor did I become satisfied of my conversion till some months after. I had read the Old Testament through in the last eight months, and the New Testament eight times, sitting up late at night to read after I had prepared my school studies, and so was at no loss in making up my mind as to what Church I should join. I joined at Carsley's church, Surry county, Virginia, then served by Rev. G. M. Andross, who baptized me by pouring just as I received the Holy Ghost. He appointed me class-leader. I had formed my ideas of the doctrines of the Bible before I joined the church, and to this day have not had to change those views. I had read with prayer to be guided, and I believe I was directed by the Spirit of all Truth. With the change of heart in Petersburg, I received the conviction of my call to the ministry, and my studies at school were all conducted in view of that calling; yet my mind was not satisfied on that subject for years after. I had my heart on farming—a sort of inherited proclivity—nor did I consent to quit it until "Woe is me if I preach not the Gospel" had shut me up to preaching or ruin. From the time of my conversion I went to





O Littleton

L S Reed



L S Reed

W G Wilham

G Row



F M Stone

J W Wagoner





school in Surry ; Little Town, in Sussex ; Emory and Henry, and Randolph Macon College, up to the year 1848, May 17th, when my health forced me to leave school. I was licensed as an exhorter in 1847, October 5th, by William A. Smith, D. D., Presiding Elder ; was licensed to preach in April, 1848, by Rev. J. H. Davis, Presiding Elder ; joined the Virginia Conference in the fall of 1848, at Elizabeth City, and was sent as a helper under Rev. G. N. Winfree, on the Amelia circuit, then embracing all of Amelia and about half of Dinwiddie. I traveled but five months of this year, in consequence of the work—eighteen appointments being too large for my feeble health. Yet I preached much in my native county, and held several very successful protracted meetings. The next year, 1850, I was sent to Bedford circuit under Rev. A. Wiles, but as his health failed him in the spring, he left the circuit, and I fell in charge ; and here I did the hardest year's work of my life, and I realized the greatest success in the way of revivals—over three hundred professing conversion. The next year, 1851 and 1852, I was on the Staunton circuit—part of South Bedford and Campbell counties ; in 1853 and 1854 on the Amherst circuit ; in 1855 and 1856, the Charlotte circuit ; in 1857, the Mecklenburg circuit ; in 1858, the Murfreesboro circuit ; in 1859, the Fincastle circuit, Botetourt county ; in 1860, the Nelson circuit, in all of which I had a successful work. By this time my health had become very bad, and by the urgent advice of my Presiding Elder and physician, I took a supernumerary relation, which I sustained until the fall of 1865, when I located. My health improved so much that I joined Conference again in the fall of 1868, and was sent to Fluvanna circuit four years. I rested one year there, or a part of one year, my throat being badly diseased. I then was sent to the Rappahannock circuit, where I travelled three years ; from which I was sent to the South Bedford circuit, where I am now serving out my fourth year. On all my fields of labor I had good revivals—an average of not less than one hundred and fifty conversions a year. Some twenty of these are in the ministry, mostly the Methodist.

---

## REV. WILLIAM ANDREW ROBINSON.

**T**HIS useful but afflicted preacher is a native of Gloucester county, Virginia, dating his life from 11th of December, 1815. His father died when our brother was young, and left his son an orphan at five years of age. His educational advantages were very limited. He was converted under the ministry of Rev. Henry B. Cowles, in his native county, in the month of August, 1837. He joined the Methodist Episcopal Church, South, as soon thereafter as he conveniently could. He passed through the grades of class-leader, exhorter, and local preacher.

He entered the Virginia Conference in the Fall of 1851, and continued in the active ministry until 1861. Since then he has been supernumerary. Bad health has restricted him in his work. He serves as a colporteur, when his condition will allow.

## REV. JAMES LEAK SPENCER.

**I**N a sketch of this minister the call, that leads men to forsake all and follow Christ, is conspicuous. In his case, though the struggle was protracted, yet the recompense of reward was a greater magnet than the pleasures of sin for a season, for he saw Him who is invisible.

Dr. Spencer has added the Christian courtesies to the graces of polished life. And there is none more fitted for every grade of society than this elegant gentleman. His civility and easy manners are not the veneer of fashionable society, but the smoothness and finish that grace and good breeding have wrought upon original material of native worth. The Conference holds him in high estimate. He has served the church, to the edification of the people of God, and to permanent material gain. His affability, faithful, pastoral and winning addresses from the sacred rostrum, with a discretion and an aptness for conducting affairs, put a value upon him as a successful minister.

He is a son of Dr. John and Elizabeth W. Spencer, and was born in Cumberland county, Virginia, June 14th, 1826. His parents were Presbyterians. When about six months' old he was dedicated to God in holy baptism. This fact was often dwelt upon by his parents in conversation with him in his early years, and he was impressed with all the particulars, and that he thereby and thenceforth was the Lord's. He was often deeply impressed with his obligations to serve God. In 1840 he boarded in the family of Mr. Beverly Crowder, a Methodist. A daughter pressed upon him the obligations of a Christian life, and his heart cried out for salvation, but these religious influences were broken up by his removal to another boarding-school. In the summer of 1841, at a quarterly meeting held by Revs. John Early and Martin A. Dunn, he professed religion—and after consultation with his parents, united with the Methodist church. At that meeting he felt a call to the ministry, but hushed it, because it appeared to him presumptuous and self-righteous. Twelve or eighteen months after, owing to some unkind treatment he received from a local preacher, he withdrew from the Methodists. For some years he walked in darkness and trouble, never grossly immoral in the eyes of the world, yet feeling he was a sinner.

In 1845-'6 he attended the medical lectures at the University of Virginia, and 1846-'7 lectures at the Jefferson Medical College in Philadelphia, where he graduated in March, 1847, and returned to practice medicine at the place, and among the people with whom his father had lived and died.

In August, 1848, during the meeting of a Baptist Association, near his mother's, he professed religion in the cellar of his office. His conviction of sin was deep, strong and pungent. He was overwhelmed under a sense of his condemnation, and had gone down into the cellar carrying with him the New Testament, and James' Anxious Inquirer. While reading the latter, he was directed to the 3d and 5th chapters of Romans—he read the former chapter, and commenced reading the 1st verse of the 5th chapter, when he felt that he was justified, and had peace in believing. His assurance of his pardon and acceptance with God was clear and undoubted. His peace was perfect. He carried all to God in prayer. Methodism was very feeble in his immediate neighborhood. He attended the ministrations of other churches. The Methodists preached in the week, or on a Sunday afternoon once in the month. He read the confession of faith and other creeds, but he, finding by chance a old Discipline, became satisfied that the Methodist church was the place for him and joined it. Soon he was appointed class-leader and exhorter.

On the 26th of September, 1848, he was married to Miss Mary M. Ford, a pious, devoted

Methodist lady, who died in January, 1850, in great peace. He was overwhelmed in grief. He wondered why it was that God thus afflicted him if God loved him. He sought to solve the question by earnest prayer and fasting. When thus exercised in February or March, the thought came into his mind that this affliction was that he might be turned to the itinerant ministry. The thought was entirely repugnant to his diffident nature, and hostile to his worldly plans. The conviction of a call to the itinerant ministry grew. In reading of the holy vocation it was increased. He sought to compromise by being a local preacher, remaining on his farm and attending to his profession, but no compromise could be made. The struggle continued, but the call to the itinerant ministry was pressed upon him with more force and clearness. In August the conflict was fiercest, he fell upon his knees crying, O Lord I am unworthy, unfit, but go with me and I will go. In less than an hour he told his mother, and asked her consent—she was a widow, and he the only child near her; yet she said “Yes, my son go, and God bless you. I count it a great honor that God has called a child of mine to be a minister of the gospel, when you were an infant on my lap I gave you to God, and now I have lived to see you called to preach.” He sold his farm, gave up the flattering prospects of his profession, and was received on trial in the Virginia Conference November, 1850, sitting in old Trinity church, Richmond, Virginia. His first year was on Nottoway circuit; next time in Edenton, North Carolina; 1854 Chaplain to Randolph Macon College; 1855-’6 in Elizabeth City, North Carolina; October, 1855, was married to Miss Martha A. Fitzgerald; in 1857-’8 traveled Lunenburg circuit.

While at the Conference in Portsmouth, November, 1858, he was called home, when his only brother died, leaving his aged mother in failing health, without any one to care for and nurse her. She was blessed with an abundance of this world’s good, but no one to minister as a child should; hence he did not go to his appointment that year, but remained nursing his mother, expecting her to die every week.

At the Conference in Lynchburg, November, 1857, he was given by Bishop Early a nominal position. In December his mother passed away peacefully. The labor and anxiety of 1859 followed by the great amount of secular business necessary for him to attend to, and the efforts to keep up his preaching regularly, prostrated him. His health improved, he was enable to enter the regular work again November, 1872, when he was sent to Caroline circuit for two years, then assigned to Hampton for two years; in 1876 appointed to Eastville circuit.

---

## REV. JOHN COWPER GRANBERY, A. M., D. D.

**P**ROFESSOR GRANBERY is first among us as an expounder of the Scriptures. As chaplain in the Confederate forces no claim has come forward to challenge his precedence there for fidelity to his commission. He marched on foot with the men, ministered to them, and was shot down by their side. He shared the lot of a common soldier in the field. He shirked no danger in the fight.

The wound in the head that smote him down, was reported as mortal, and he was left among the slain. He was captured and recovered, with but the ruin of the sight in one eye.

In matters of doctrine or duty his voice always commanded assent, for he had mastered the theology of his church, and he had illustrated the whole round of duties. He was ready to serve his brethren, but shrank from every appearance of courting popularity. The winnings arts for personal ends were an abomination to him. He is without brusqueness, "techyness," exclusiveness, or pretensions, without starchiness, or owlsh look of wisdom, but rather a genial man without anecdote, and with a head mounted with a mansard roof. He has been twice married.

He was born in Norfolk, Virginia, December 5, 1829, and in the Spring of 1844 was converted and joined the church. He graduated at Randolph Macon College in 1848, and in November of that year was admitted into the Virginia Conference on trial. His first year here was as junior preacher in Eastville circuit; the second, he was stationed in Farmville. Two years he was pastor of the Third Street church, Lynchburg. In a revival at the close of his second year in that place, his health broke down, and he could not attend the session of the Conference, nor take work for the next year. 1854 he was junior preacher on Loudon circuit; then two years pastor at Randolph Macon; one year at Charlottesville; two years in Washington city; two years chaplain of the University of Virginia. The day after the commencement of that institution in 1861, he joined the Eleventh Virginia Infantry, at Manassas, as chaplain, and continued with them until the Fall of 1863. He was at that time appointed by the church a missionary to the army of Gen. Lee, and in that office he served until paroled at Appomattox C. H., April, 1865. A few weeks afterwards he became pastor of Market Street church, Petersburg, and remained until the Fall of 1868. He was four years at Centenary, Richmond, and nearly three years at Broad Street. In September, 1875, he removed to Nashville, Tennessee, having been elected a Professor in the Vanderbilt University. He is at this time in that University, Professor of Practical Theology, and acting Professor of Moral Philosophy. He has served in the General Conference.

---

## REV. BENJAMIN CLEVIERS SPILLER.

THE Conference claims in Mr. Spiller a member with a record of enviable merit. Success rewards his faithful ministry, and judgment in the administration of church business has ever marked his public career. The sterling virtues of the itinerancy are crowned in his life. Self-denying, careful for the things of God, diligent and watchful, he holds an honored place in the hearts of his brethren, and is valued highly both for his ability to edify the church and his private worth.

His parents were Patrick and Louisa Spiller; he was born in Northumberland county, Virginia, May 13th, 1819. His mother was a pious woman. He professed conversion at Rehoboth church, Lancaster circuit, (then in the Baltimore Conference), under the ministry of Rev. Mr. Eskridge. In August, 1845, he joined the Methodist Episcopal church.

He was exercised on the subject of entering the ministry, but taught school. In 1846 and in 1847, was licensed as an exhorter, and in 1848 as a local preacher, spending the remainder of that year on the Lancaster circuit, with Rev. Stephen W. Jones, of the Virginia Conference, the first preacher from the Virginia Conference after the division of the church. He was received, with

seven other young men, at the session of the Conference in Elizabeth City, North Carolina, in November, 1848. His first appointment was to Prince Edward circuit, with Rev. J. D. Southall, senior preacher. His second year (1849) was to Princess Anne circuit, with Rev. William Reed as preacher in charge. In 1850 Hanover circuit, with Rev. J. C. Garlick as senior, whose health failed, and Mr. Spiller was in charge until just before Conference. In 1851-'52, to Goochland. In 1853 he married Miss Susan E. Nuckolls, of Goochland, and served Appomattox; in 1854, Camden circuit, North Carolina; in 1855-'6, New Kent; 1857-'8, Mecklenburg; 1859-'60, Southampton; 1861, Randolph Macon circuit; 1862-'3-'4, chaplain in the Thirteenth Regiment Virginia Cavalry. At the close of the war he was appointed to Goochland; in 1866-'7-'8, Goochland; in 1869-'70, he was placed on the supernumerary list; in 1871-'2-'3-'4, to Goochland; in 1875-'6-'7-'8, served in York circuit. In all of his appointments the Lord has blessed his labors, and hundreds of souls have been converted.

---

## REV. THOMAS ALEXANDER WARE.

**D**ISEASE holds captive this eloquent preacher and Christian gentleman. With even moderate robustness of body, few could have matched him before an audience. In his earlier years the throngs that attended his ministry and the applause that followed him, gave evidence of rare endowments for popular speaking. For years the malaria that poisoned him while a boy circuit rider in Mississippi, has slowly sapped the vigor of his constitution and clipped the wings of his royal powers as an elevated orator. At times, in spite of physical fetters, he rises to imperial heights. His social life is replete with the courtesies of good breeding. His Christian record is without a stain. He was the child of Dabney and Elizabeth Ware, and was born in Tusculum, Alabama September 1st, 1830. His ancestors were from England, and originally settled Ware parish, Gloucester county, Virginia. The first convert from among them to Methodism was the Rev. Thomas Ware, who became one of the most zealous and efficient pioneer preachers in New England, and one of the first agents in charge of the Methodist Publishing House in New York.

The subject of this sketch was converted at the age of twelve years, and in his nineteenth year, in obedience to his life-long conviction of duty, entered the ministry as a licentiate, and soon after was received in the Memphis Conference at its session in Aberdeen, Mississippi, November, 1848. His first appointment was Chulahoma circuit, where God blessed the labors of the "boy preacher" with many conversions. The next year he was appointed to Somerville circuit, where, during the year, there were about three hundred conversions—eighty-five in Macon, the village where two years before he was a student in the Academy. Coahoma circuit lay in the Mississippi swamp, and was regarded as the purgatory of the Memphis Conference. Some of the preachers had resisted appointment to it, even to location. Regarding this as so inconsistent with the spirit of the itinerant ministry, in his indiscreet zeal, at the session of 1850 he volunteered for that charge. He was gratified. But amid the hardships and exposures in a heavy malaria, he was prostrated, and his system suffered a shock from which it seems never to have fully recovered. Thence in November, 1851, he was sent to Itawamba circuit. The year following he was stationed in Pontotoc, Mississippi, and

afterward, in successive years, in the following cities of Tennessee: Brownsville, Jackson, and Memphis. The pews of Wesley church, at which he was stationed in Memphis, rented that year for \$2,250. He received \$500, and the remainder went towards the building of a parsonage. Being then unmarried, it sufficed for his support, and he has never asked more. Amid arduous labors that year in Memphis he was again prostrated. Under medical advice to rest, he accompanied his mother and sister on a visit to Virginia. During his stay in the mountains his health rallied beyond all precedent in his experience. Hence he wrote to the Memphis Conference in the fall of 1856, asking a transfer for one year to Virginia, in the hope that in one of the mountain circuits his health might be fully restored. He proposed, as he then fully intended, to return at the expiration of that period. The end not fully met the first year, he remained the second, and so on, until the ties to Virginia, its preachers and people have made it, in all likelihood, his home for life and his resting-place in death. His appointments in the Virginia Conference have been made as follows: November, 1856, Chaplain to Randolph Macon College; the two years following, Loudoun circuit; then Fredericksburg station. In the early part of the year 1857, the health of Rev. E. P. Wilson failing, the subject of this sketch was appointed by Bishop Early in his stead Presiding Elder of the Fredericksburg district; the next year stationed at Clay-Street church, Richmond; November, 1861, Presiding Elder on Henry district. At Conference, November, 1862, at his earnest solicitation, he was granted a nominal relation, that he might travel in the South as soliciting agent for the Soldiers' Tract Society. His success was a happy comment on the liberality of the South in sending Bibles and religious literature to its soldiers. In November, 1863, he was appointed Chaplain to the 18th Virginia regiment. During the winter of 1864-'65, at the urgency of Dr. Bennett, President of the Soldiers' Tract Society, he consented to resign the chaplaincy to resume that agency. From the close of the war, in the spring of 1865, to the end of the year he served at Cumberland-Street church, Norfolk. He had the happiness there of seeing the peeled and scattered flock rally to the crowding of that immense edifice and many souls added to the membership. In November of that year he was sent to Charlottesville for two years. During his pastorate there the church building was completed at a cost of \$2,300 cash, and bonded subscription of \$1,600 secured for old debt; the Sunday school increased from 62 to 272, and the membership so strengthened as that thenceforward they have been able to support a minister with a family. From that work he was appointed to Murfreesboro, North Carolina, one year. In November, 1868, he was again appointed to Clay-Street church, Richmond, where he remained two years. On the 28th of January, 1869, he was united in marriage to Jeannie D., daughter of Dr. Thomas J. Pretlow, of Southampton county, Virginia. In 1870 and 1871 he was appointed to Salisbury, Maryland. In November, 1872, he was sent again to Charlottesville, Virginia, where he remained two years; thence to Amherst circuit one year. In November, 1875, he was made Financial Agent of Randolph Macon College and continued in 1876. In 1877 and 1878 he was appointed to Scottsville circuit. His failing health has rendered a supernumerary relation necessary.

## REV. OSCAR LITTLETON.

HE holds a firm position in the Conference ranks, as a wise and careful disciplinarian, a preacher of uncommon powers and a Christian, with a single eye and of deep devotion, a minister with a spotless and fruitful record. His social virtues have won a large circle of friends among the members of the Conference, and his ability commands the consideration of all.

He was born in Leesburg, Loudoun county, Virginia, September 26th, 1830, and converted at the age of sixteen, under the ministry of Rev. John S. Martin, of the Baltimore Conference. At this time, not a member of his father's family was a professing Christian; but God soon employed his conversion as the means of bringing his father, mother and sister, to Christ; and all joined the church at the same time. Through the influence of a pious lady, he was very early in life brought into the Sunday school, where for years he was carefully instructed by teachers, whose names he will never cease to revere. He now looks upon the Sunday school as his foster mother, who early nourished his young soul with the bread of life, and finally brought him to Christ, and into the ministry.

From the time of his conversion until he entered the ministry, he does not remember a single occasion when he failed in his attendance upon the Sunday-school, the class meeting, and the young men's prayer-meeting, if it was at all in his power to be present; and these means of grace he regards as having had a powerful influence in forming his Christian character.

When about eighteen years of age, under the ministry of Rev. T. L. Hoyle, of the Virginia Conference, he was granted license to exhort; but from this he shrunk to such an extent, that he never exercised his gifts in that way upon more than one or two occasions.

After much persuasion, he consented to enter upon the great work of a Methodist preacher for life. The persuasion was not necessary to convince him that God had called him to the ministry—of that he has never had a doubt; but it was necessary to satisfy his mind that he ought to begin such a work at so early a period of his life, and with so little preparation. At the time he actually began, he was only nineteen years and six months old; and when sent to his first circuit had never even attempted to preach a sermon. His first work was given him by Rev. J. H. Davis, Presiding Elder of the Fredericksburg district, Virginia Conference, as the helper of the honored and aged Joseph Carson, on the Fauquier and Stafford circuit. His first attempt at preaching was in Stafford courthouse, in about the position occupied by the judge when the court was in session. It was in the afternoon of the third Sunday in March, 1850, Brother Carson being present. This effort, which was accounted by all a failure, lasted only twenty minutes. Brother Carson, without intending it, added to the mortification of the young preacher, by saying: "Brethren, this is the youth, and you all see he is the youth, who has been sent by the Presiding Elder to try and labor with us during the balance of the year."

In November, 1850, he was received on trial into the Virginia Conference, and sent to Warrenton circuit under Rev. Martin A. Dunn. After this year he assumed the responsibilities of the ministry alone. He has filled, with varied success, the following appointments: Gosport station, Farmville station, at two different periods, Loudon circuit, Clay-street, Richmond, and Manchester stations, Smithfield, Louisa, Henrico, Amelia, Cumberland, Atlantic, Pungoteague, Gloucester, and Madison circuits.

During the twenty-nine years of his ministry he has been instrumental in the conversion of many souls. In one year alone, on Pungoteague circuit, he received 250 members into the Church.

His marital relation has been exceedingly pleasant and profitable, both to him and his work. In November, 1855, he was united in marriage to Miss Martha E. Bernard, daughter of Brother Overton Bernard, of Norfolk, Va. She passed away in great triumph, in September, 1865, leaving three children.

He was again married to Miss Alice M. Bernard, June 18, 1868, with whom he is now living in happy wedlock.

---

## REV. WILLIAM GOODWIN WILLIAMS.

**MR. WILLIAMS** is of powerful frame and full of vim. God has endowed him with two invaluable gifts—courage and common sense. He never flinches before the face of man nor commits a blundering folly. He has his wits about him, and the heart of a lion. Oftentimes in the pulpit there is a volume of eloquence that compels conviction. His expounding of Scripture is clear and strong. He is wise in the management of church business. Nothing goes by loose ends. He leaves his field in good heart and well-tilled. It can be readily understood that a preacher of such native powers would get a firm hold on the people in a new State. And we know that during the years Mr Williams resided in Texas he wielded considerable influence among laity and preachers. His masculine character and power as a public speaker, with his readiness for emergencies, made him a man of note in the Commonwealth of the Lone Star. In social life, Mr. Williams is a choice companion. As a friend, he can always be counted on.

William Goodwin Williams, second son of Richard and Charlotte Johnson Williams, was born in Nansemond county, Va., on the 5th of January, 1833. His early education was received from private teachers and the schools of the neighborhood. At the early age of four years he was on one occasion so blessed of the Spirit that he rejoiced in God as his father. In 1841 he was regenerated by the Spirit, and joined the Methodist Episcopal Church at a meeting held by Rev. Robert Michaels in Smithfield, Isle of Wight county, Va. In 1848 he entered Emory and Henry College, with the view of preparing himself for the law, but God ordered it otherwise. In 1850, on the Jonesville circuit, Holston Conference, he was licensed to preach as a local preacher. He at once returned to the home of his childhood, in Eastern Virginia. Rev. W. B. Rowzie, Presiding Elder of Petersburg district, appointed him to help Rev. T. H. Jones on Smithfield circuit. In November of same year he joined the Virginia Conference at its session in Richmond, Va., at which Conference he was stationed at Manchester, Va. In 1851 he was assigned to High-street, Petersburg; 1852 to Manchester; 1853 to Harrisonburg, Va.; 1854 he was appointed to form a congregation at Wesley chapel, Petersburg; 1855 returned to Wesley chapel, Petersburg; 1856 Hertford, N. C.; 1857 Clark circuit. He had the honor of laying the first brick in the Southern Methodist church in Winchester. In 1858 located for the purpose of traveling in the West. He was ordained deacon by Bishop Capers at Fredericksburg, 1852; Elder by Bishop Pierce at Norfolk, 1854. From January, 1859, to December, 1869, he was in Texas. In the spring of 1859 he had charge of the Masonic Academy in Hempstead in that State. In the fall of the same year he joined the East Texas Con-

ference at Palestine, from which he was sent to Clarke and McKensie College. In July, 1860, he was elected President of Starville Female Institute, a Conference school, to which he was appointed by Bishop Andrew in the following November. In September of 1861 his health failed, and he located in November. From 1862 to 1866 he traveled and preached as he was able. He spent 1867 in the home of his youth. In 1868, in feeble health, he took work again in the Virginia Conference, first under E. P. Wilson, Presiding Elder, Clover Hill and Coal Field. He re-entered Virginia Conference 1869, and was sent to Nelson circuit; 1870 was stationed at Second-street, Portsmouth; 1871-'75 on Henrico and Charles City circuit; 1875 sent to Matthews circuit; 1876-'79 sent to Hanover; 1879 Chesterfield circuit.

---

## REV. JOHN GALLATIN ROWE.

**T**HIS minister is a type of the best workers in Methodism. Wise conning of plans and then energy in execution are the elements in the character of such men. There is no raveling in their works, no weeds in their fence corners. Prudence and grit are well mixed in them. Whatever the Conference commits to Rowe, all are sure there will be no half way measures nor collapse. There is a certain religious thrift in his conduct of affairs. An old church, partly complete, with a cowed membership, will be transformed into a neat and handsome edifice, and a spirited congregation under his magical wand. A dead Sunday-school gets life by contact with his electric courage. He vivifies everything. He aims at results. Compliments to his preaching do not satisfy his sense of duty. He enjoys the bloom and fragments, but is anxious till he sees the rich clusters and the ripe fruits. A quick, though slender, pushing man, a clubable, social person withal.

He is the son of George and Lucy Rowe, and was born in Fredericksburg, Virginia, February 27th, 1827. He was educated chiefly at the Fredericksburg Male Academy, of which Thomas H. Hanson, one of the best linguists, was Principal, and Messrs. Powell and Forbes, Professors. His parents were strict members of the Baptist church. From his earliest recollection, he attended Sunday school and the ministry of the word in this church. He professed religion, October 27th, 1847, at a revival in Fredericksburg, under the ministry of Rev. John Lanahan, of the Baltimore Conference, Methodist Episcopal Church. There was no Methodist Episcopal Church, South, in Fredericksburg at that time; the next year (1848), the church divided, and he united with Methodist Episcopal Church, South. As his parents, two brothers and two sisters, and all his relatives and friends who belonged to any church, were members of the Baptist church, and he wished to join the Methodist church, if he could conscientiously, he took time to consider the matter well. After a few weeks of deliberation and prayer, he joined the Methodist church. He soon felt called to preach, was licensed to exhort in the fall of 1848, and licensed to preach, January, 1849. He was then employed by Rev. J. H. Davis, Presiding Elder, to labor on Westmoreland circuit, of which Rev. H. H. Gary was

preacher in charge. The change from an active to a sedentary life, constant and hard study, produced indigestion to such an extent, he was compelled in the Spring to leave the circuit and rest from work. His health improving, he joined the Virginia Annual Conference at Petersburg, November 7th, 1849, and was appointed to Mecklenburg as junior preacher. In 1851 and 1852, Middlesex, a new circuit, of five appointments cut off from Gloucester, to be served by a single man, but he was married. Captain Robert Healey, a rich and liberal steward, invited him to bring his wife to his house. At the first Quarterly Meeting, he proposed to the Quarterly Conference if they would raise the quarterage, he would board the preacher and his family without charge. At the close of the year he wrote the Presiding Elder of the district, if Brother Rowe was returned, he would board him and his family on the same terms, but would not agree to board any other preacher in the Conference. He was reappointed to Middlesex, and reckons those years among the happiest of his life. There were eighty-three conversions; 1853, Cumberland, 64 converts; 1854, Pasquotank. As he did not go to this field of labor, he made the following record of the matter and his work in 1854, which we copy: "As my health was bad last year, I concluded at one time not to take work this year, but was persuaded to do so by some of the preachers and one of the Presiding Elders promising I should be provided with work suitable to my case. When the appointments were made, the work was so unsuitable; sixteen appointments in four weeks; one of the Presiding Elders advised me not to go. I was engaged in merchandise for a living, and preached at appointments, near and in Fredericksburg. I preached in Fredericksburg a good deal the latter part of this year, as Brother Christian, the pastor, had to leave on account of ill health."

In 1855 and 1856, King George, forty-eight conversions; 1857 and 1858, Westmoreland. In 1857, Rev. John H. Payne (now dead) was his colleague, there was a revival at every one of the seven appointments, resulting in two hundred and sixty conversions.

1859 and 1860, Caroline, eighty-four conversions; 1861 and 1862, Middlesex. Owing to the condition of the country on account of the war, he only held two protracted meetings of a few days at which there were some few conversions, ten or fifteen. 1863, 1864, 1865, King and Queen, two hundred and twenty-seven conversions; 1866, 1867, 1868, 1869 till May, Caroline, one hundred and eighty-three conversions. In May, 1869, he was appointed agent for the Virginia Conference Sunday-school Society, which post he filled until Conference 1871; he was then appointed agent of the Virginia Bible Society, in which service he labored until Conference 1877, when he was appointed to Caroline the third time. The circuit had been divided in 1876, and he only had four of the seven appointments, which formerly constituted Caroline. There were seventy-two conversions in this charge in 1878. At this time, June, 1880, he has charge of Caroline. During the time he has been in the pastorate, he was instrumental in building three churches, and completing two; and in purchasing and furnishing one parsonage.

## REV. ROBERT MILTON SAUNDERS.

PRESIDENT Saunders comes of Wesleyan ancestry. His parents and grand-parents were Methodists. Their houses were homes for the itinerants. His grand-father on his mother's side was an officer in the war of Revolution, receiving a grant of land from the Commonwealth of Virginia for his services. Mr. Saunders is a Georgian, having been born in Culloden, Upshur county, of that State, May 30th, 1830. His father was from North Carolina, and his mother from Virginia.

Mr. Saunders joined the Methodist church on profession in 1844, and the Alabama Conference in 1848. He was in charge of a circuit before he was eighteen years old, and continued in the itinerant work till 1859, when he was elected President of Tuscaloosa Female College, which was under the patronage of his Conference. In 1865, he resigned the presidency, and in 1866 went to Germany, where he was engaged in educational work. He returned in 1869, and established the Norfolk Collegiate Institute for young ladies. Since that date, with the exception of a year, he has been in the Virginia Conference.

Mr. Saunders is a cultured, courtly gentleman and eminently successful in building up the charges committed to his hands and very popular. He is married, and his wife is a superior woman, both by reason of rare endowment and wide and thorough cultivation. He is now the President of the College for young ladies in Norfolk.

## REV. JAMES RICHARD WAGGENER.

HE is a native of Clark county, Virginia, and in his fiftieth year. He was born on the 24th of January, 1830, and born again at a meeting, conducted by Revs. G. W. Harper and James F. Brannin in September, 1848. He went through the old Methodist curriculum of classleader, exhorter and local preacher. The Virginia Conference received him on trial in 1849, and he continues a member to this date. His career has been marked with revivals of great power and numbers. Whether in the Confederate Army, or in the Valley of Virginia, or in the eastern section of the State, the ministrations of Mr. Waggener have brought large increase to the church. At a meeting held in Rockbridge, two hundred and thirty-seven were converted. On the Buckingham circuit in 1864, nearly five hundred made a profession. He has enjoyed universal popularity in his charges. The simple statement that he has married nearly seven hundred couples, testifies to the personal consideration in which he has been held.

Mr. Waggener has quiet and winning manners in the social circle, and persuasive speech in the pulpit. He is the father of the Rev. W. O. Waggener, of the Virginia Conference. His second work had twenty-eight appointments in one month—the Valley Circuit.

## REV. LEMUEL SUTTON REED.

THE Commonwealth of North Carolina claims another son in Mr. Reed, and one whose record will honor the old North State. He is a native of Perquimans county, his birth dating from the 5th of May, 1819. His ancestral trunk surely is of English oak. Mr. Reed has the build of the proverbial representative of Britannia. There is a show of the poise and solidity of the Briton—a man of collected powers, and fitted for the conduct of affairs. He was taken from the local ranks with a considerable family and put in the itineracy—a strong proof that some wise head had discovered good timber. He was converted on the 13th day of August, 1838, at Oak Grove church, in his native county, under the ministry of Rev. Gervas M. Keesee, and joined the church at once. His youth and diffidence made him keep silence as to his call to preach for some time. He followed the vocation of a teacher. In 1846 he began as a local preacher, and continued for three years. He entered the Virginia Conference in 1849; ordained deacon in 1851 by Bishop Andrew, and Elder by Bishop Paine in 1853. He has served in some of the hardest work and many of the most pleasant appointments in the Conference, ranging from the mountains to the North Carolina coast. One year, for the sake of being near an aged female connection, he served a circuit in the Baltimore Conference. He has been one of the advisers of the Bishop for twelve years, and is now the Elder of the Danville district. His work as acting Bishop through these years have proven of permanent value to the Church. He has not lost a month by sickness since his connection with the Conference. He has served three times in the General Conference—1866, 1874, and 1878. He has used books to advantage, but is not a bookish man. His expositions are lucid and the language is well-fitted to the thought; he uses brief notes.

Mr. Reed has been married twice. His first wife was Miss White of Pasquotank, North Carolina, and his second Mrs. Kyle, of Harrisonburg, Virginia. He was fortunate in his selections; they were helpmeets to him. A daughter is the wife of the Rev. J. W. Blincoe, of the Conference, and a son is a member of the body. Three others are prosperous and honorable citizens of the West. A bright little girl of a dozen summers is the only issue by the second marriage. His two oldest boys served through the war and surrendered at Appomattox. One of these, the Rev. James C. Reed lost an arm in the conflict.

## REV. WILLIAM FIELD BAIN.

HE is the third son of Rev. George A. and Frances M. Bain, and was born in Williamsburg, Virginia, July 20th, 1831. His father being a member of the Virginia Conference, his son spent his boyhood, up to his 15th year, in the itinerancy. His father then located his family in the city of Petersburg, Virginia, while in his 16th year. Young Bain was converted on the 8th day of April, 1847, under the ministry of Rev. G. W. Langhorne, and joined the church on the 11th as a probationer, and after six months' trial, was received in full connection; was made class-leader by Rev. N. Head in 1850; was licensed to preach by the Quarterly Conference of Washington-Street station, and recommended to the Virginia Conference to be received on trial in October, 1851, Rev. H. B. Cowles, Presiding Elder. He was received at the Conference holding its session in Alexandria. He has traveled the following circuits: 1852, Gloucester, as junior, with Rev. L. S. Reed; 1853, Murfreesboro, North Carolina, with Rev. J. D. Lumsden; ordained deacon in Lynchburg by Bishop Paine; 1854, contrary to his expressed wishes, was sent in charge of and appointed to Fauquier; 1855, Mannassas; ordained Elder in Petersburg by Bishop James O. Andrew; 1856, Lunenburg; 1857, Staunton circuit; 1858, Matthews; 1859, Amelia; 1860-'61, Springfield; 1862-'63-'64-'65, Westmoreland; 1866-'67-'68-'69, Lancaster; 1870-'71-'72, King George; 1873-'74-'75-'76, Campbell; 1877-'78-'79-'80 Bedford. When he joined the Conference he made two vows unto the Lord: First, he would marry no lady until he had traveled four years; second, he would never locate until God located him in the grave. The first he kept; the second, he is keeping, and hopes to keep unto the end.

If a census of opinion was made in the Virginia Conference as to the men who would have stood by the prisoner of the Pretorium, one name would certainly be on the list—William Field Bain. His mind is made up. A sense of duty rules his actions. In the pulpit he declares the whole counsel of God. His sermons are not the playings of a lute, tickling the fancy and pleading for applause. They are the outgivings of a man bent on acquitting himself of a high responsibility. There will be no blood of sinners unwarned on his garments. As a pastor he is faithful in small as well as great matters—conscientious and diligent. He shirks no duty, however irksome; he neglects no means to bring success to the glorious cause. This clear headed, large-hearted, firm and indefatigable minister brings a blessing wherever he labors.

## REV. WILLIAM HENRY CHRISTIAN, A. M.

GRACE and culture, woven on a native woof of sterling character, has given the Conference a minister beloved for his noble qualities and admired for his wise work in the Church. The welfare of Zion is his chief joy. High motives control his life; unworthy acts are an abomination to him. A conscience void of offence towards God and man is his exalted aim. He never falters in duty. His voice and face invite confidence, and no man ever regretted opening his heart to him. He has served the Church in important positions, (gaining always a host of attached friends,) and built up the Kingdom of God.

His parents were Edmund and Mary Christian, and he was born in New Kent county, Virginia, on the 8th day of June, 1825. His father, a farmer in comfortable circumstances, afforded him such educational advantages as were to be enjoyed in the neighborhood until he was old enough to profit by collegiate instruction. At this time he repaired to Dickinson College, Carlisle, Pennsylvania, where he remained for eighteen months. Subsequently he attended Randolph Macon College, Virginia, for two sessions, when he graduated as Bachelor of Arts, and in due course his A. M. degree was conferred upon him. He also graduated in some of the schools of the Virginia University, where he spent one session. He was converted in the 16th year of his age, at a camp-meeting in Charles City county. A moral youth, but full of life and gaiety, he visited the meeting with no idea of attending then to the great interests of his soul. The Truth, however, made its impression, and he sought and found the pearl of great price. The workings of his mind in connection with his conversion may be of profit to others. Deeply convicted under the preaching of the Word, he promised a friend, during the recess, that he would present himself as a subject for prayer in the afternoon. When that time came, however, his emotion was gone, and he felt the greatest aversion to presenting himself openly as a penitent, asking the prayers of God's people for his conversion; but his word had been given, and he must go, and he did go, with no feeling on the subject except that of aversion to the step which he was taking. At the altar he concluded that he would seek religion for a few days—it was worth that effort—and if he succeeded—well; if not, he would give up the struggle. The days came and passed, but of course our penitent found no peace in this state of mind. The camp-meeting was soon to close, and the thought flashed upon his mind I have been a penitent, and of course I cannot enjoy my gay and worldly companions as I once did, and yet I am not a Christian, and can have no comfort in that direction. Then and there he determined to find peace, if it could be found, though it might cost him a life-time effort and struggle. It was not long after this consideration before God, for Christ's sake, shed abroad His love in his heart, and enabled him to read his title clear to mansions in the skies. But in a very short time after his conversion Satan carried him through a more severe ordeal. He was tempted to think that he had been mistaken about the matter; that he had never been converted. He determined to go again to God in prayer, and for a day and almost an entire night, he wrestled in earnest pleading before God, until the darkness rolled away, and he was satisfied beyond a question of his acceptance of God, and never since has he doubted of the thoroughness of his conversion to God. After his graduation he taught school at an Academy near Wilmington, North Carolina, for a year; and then

in November, 1852, in the town of Fredericksburg, Virginia, he united himself with the Virginia Conference, and from that day to the present has been engaged in the active work of the Church. His first appointment was to Fredericksburg, the seat of the Conference session, at which he joined, where he served two years. He was then appointed Professor in the Warrenton Female College, where he remained until elected President of the Raleigh Female College, which was a most flourishing institution. There he remained until, in 1857, he accepted the Presidency of the Petersburg Female College. Impaired health, from a severe attack of the measles while stationed in Fredericksburg, induced him to accept a position at first in a literary institution, and now, with restored health, he again entered the active pastorate and was sent as Presiding Elder to the Farmville district in 1859. There he remained for three years, and then, at the beginning of the war between the North and the South, he was stationed in Richmond. After spending two years at Union Station, a delightful pastorate to him, at the end of his lawful term at that place, he was sent to Clay-Street church, Richmond, Virginia, where he remained for two years, and then, at the close of the war, he was sent as Presiding Elder to the Danville district. Remaining there three years, he was next stationed at Dinwiddie-Street church (now Monumental), Portsmouth. At the end of two years he was transferred to Manchester; thence, at the end of two years, to Lynchburg, where he spent four years as the pastor of Centenary church, and at the end of his term there he was appointed to Cumberland-Street church, Norfolk, where, at the end of his third year, he was made Presiding Elder of the Murfeesboro district, his present position.

Mr. Christian's call to the ministry was clear and decided; in fact, from early boyhood the impression was upon his mind that he would have to preach. He had other plans. After graduation profitable positions, promising ease and luxury, offered themselves, but he felt that he must preach or lose his soul, and so he yielded to what he felt was God's imperative demand upon him. During his ministry, in every pastoral charge which he has occupied, God has graciously revived His work and strengthened His cause.

## REV. ALEXANDER M'CAINE HALL.

**A** NIMBLE and incisive mind answers to that name on the Conference roll. It is as bright and edged as a spring lancet. It has sometimes bled the wrong subject. Hall is a master of bizarre and biting satire. He shoots a briar for an arrow. And withal, there is naught of cruelty in him. He has let run to waste—washed away out into the sea—a wealth and mine of native gifts that would have made him, if miserly of his natural gifts, a millionaire in fame. He is a preacher of superior ability, and has many attached friends. He is married, and delights in a happy family.

His parents were Horatio and Eliza Hall, and he is a native of Norfolk, Virginia. He was born May 6th, 1830. The first of his early education was received at home, his parents being persons cultivated and literary in their taste. After the death of his mother, he went to several good teachers until he was about sixteen years of age. He finished his education at Randolph Macon College. A few years of his life were spent as a clerk, in a dry goods house in Norfolk. From child-

hood he was religiously inclined—and although from infancy, naturally self willed, and imperious in disposition, he never at any period of life lost sight of the “one thing needful,” the religion of Christ.

Before he ever made a formal profession of religion, he felt that he was at some period of life to preach the Gospel.

From the time that Mr. Hall was received into the Virginia Conference, he has filled the following pastoral charges: Bedford circuit, 1853, with Rev. Robert Scott as preacher in charge; 1854, Lexington, with Rev. John L. Clark, senior preacher; 1855, Pasquotank, as assistant to Rev. A. Wiles; in 1856, he was sent to Indian Ridge circuit, as preacher in charge for the first time; 1857, York circuit; 1858, James City and New Kent; 1859, South of Dan; 1860, returned to York circuit; 1861, he was sent to Eastville. Here, at the end of Conference year, the troubles of the war forced him to leave for Williamsburg.

In 1862 he did not take any regular work. In 1863 he did such work on the Peninsula as the operations of the army would allow; 1864 he was appointed to Chesterfield; in 1865 was re-appointed to the south of Dan; 1866-'67, Bannister circuit; 1871-'72-'73, Williamsburg; 1874-'75, Matthews circuit: 1876-'77-'78-'79, he travelled the Chesterfield circuit; 1880, Camden.

In the early part of 1849 he professed religion, and connected himself with the Methodist Episcopal Church, South, Cumberland Street, Norfolk, while Rev. John E. Edwards, D. D., was pastor of that church. From the time that he joined the church, Dr. Edwards always manifested a high degree of interest in him, and did much to bring him out and develop his Christian character. After the completion of Granby Street church, and the membership was formally organized by Rev. Dr. Edwards, he withdrew from Cumberland Street and joined the newly formed church, where he could still be under the faithful and fatherly care of the pastor, who first received him into the church.

In the fall of 1852, after examination before the Quarterly Conference in Norfolk, he was recommended to be received on trial by the Virginia Conference, and was received at its session, held in the city of Fredericksburg, Virginia.

---

## REV. JOSEPH JOHN EDWARDS.

**T**HE likeness of this minister does not belie the character. The rounded and pleasing features give token of an equable mind and a genial temper. It would be evidence of excessive ill-breeding to find a man rude to so gracious a gentleman. Mr. Edwards moves through life with no angularities to annoy, or petty vanities to be annoyed. A welcome awaits him when his brethren meet him in Conference, or when he turns to any hearthstone in his charge.

He has enjoyed excellent advantages of mental training. He is well equipped by study and careful preparation for a successful career in the pulpit. Many of his discourses are of care, polish and literary adornments. He delivers them with grace and force. He is the father of the Rev. T. O. Edwards, of the Virginia Conference.





P. A. Peterson



W. F. Bain



A. G. Brown



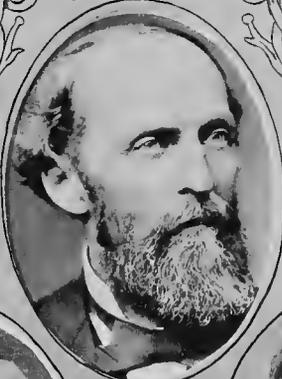
W. H. Christian



J. B. Laurens



A. M. Hall



W. E. Judkins



E. M. Peterson



J. E. Potts



J. J. Edwards

ARTOTYPE

HARROUN & BIERSTADT N. Y.





He is a son of J. D. and Phœbe Edwards, was born in Surry county, Virginia, December 28, 1826. His ancestors were from England. He received his education at Richmond, and William and Mary College. After this, he studied law at the law school of the Hon. Mr. Maxwell, Richmond, Virginia. In the year 1849, in the city of Norfolk, Virginia, he commenced the practice of law.

In September of the same year he was converted under the ministry of Rev. John E. Edwards, D. D., then pastor of Cumberland Street church, Norfolk, Virginia. He felt it his duty to become a minister, and, in the fall of 1850 he joined the Virginia Annual Conference. His first charge was Gosport station, now called Second Street, Portsmouth, Virginia. At this place he had a revival meeting, which lasted from May to October. In 1851 and 1852, he was sent to Suffolk, Virginia; 1853, Eastville circuit, Virginia; 1854, Charles City circuit, Virginia; 1855, Farmville, Virginia; 1856, Greensville circuit, Virginia; 1857, Richmond, Virginia; but before the close of the year he was sent to Hampton, Virginia, to fill a vacancy caused by the sickness of Rev. J. P. Woodward. In 1858-'59, Hertford, North Carolina; 1860-'61, Pasquotank circuit, North Carolina; 1862-'63, Harrellsville, North Carolina; 1864, Sussex circuit, but the parsonage being destroyed, and the Northern forces having possession of that county, the Presiding Elder told him to remain on the Harrellsville circuit. In 1865, Currituck circuit, North Carolina; 1866 he was transferred to the Baltimore Conference; in 1867-'68, West River circuit, Maryland; 1869, Kent circuit, Maryland; 1870, Gap Mills circuit, West Virginia; 1871, transferred to Virginia Conference and sent to Hampton, Virginia, to fill the vacancy caused by the death of Rev. T. C. Jennings; 1871, South Norfolk circuit, remaining four years; 1875, Princess Anne circuit, staying four years. At all these places he was blessed with gracious revivals. He is now on Gates circuit.

---

## REV. PETER ARCHER PETERSON.

AT the desk of the Secretaries in the Virginia Conference, is the serene, yet busy man who keeps the journal, attends the Cabinet, and is ready to wrestle in debate with the stoutest champions. He shows a superb physique, when he is up and animated by a close discussion. He is a model of manly grace of figure. His voice is round, flexible and penetrating. He has a knack of saying wise and plausible things in a persuading way. He excels on the Conference floor. On the hustings he would be well nigh irresistible. It is told that when a boy at a mass meeting to raise troops for the Mexican War, where noted speakers failed to arouse the patriotism of the crowd, he, without a moment's thought, "gave an exhortation" that stirred the wildest enthusiasm. It was his first speech. It is said that an eminent man, who heard him, begged him not to enlist in the war, but to study law. The stripling shook his head and went to the Rio Grande in the Virginia Regiment.

He has the magnetism that draws men. The Virginia Conference make their boast on Archie

Peterson as a genuine specimen of the old time Methodist preacher. They rely on his judgment, and know his heart is right. He is busy himself, and has the art of setting others to work. Churches grow under his hand.

He is the son of William M. and Martha A. Peterson; was born in Petersburg, Virginia, September 28th, 1828.

When just fourteen years of age, he professed religion under the ministry of Rev. Joseph Carson, at a meeting held in the village of Ettrick, in Chesterfield county, near which place he was residing with his parents. He immediately joined the church, uniting with the society then worshipping on Plumb Street in Petersburg, and from which sprung the High Street station, of that city.

In 1846, he entered the army for the war, then existing between the United States and the Republic of Mexico, and was elected a lieutenant in company "E" raised in Petersburg, and which formed a part of the First Regiment Virginia Volunteers. He served honorably in the field, until the close of the campaign in July, 1848, when he returned to his native place and resumed his former pursuits. On the 28th of December following, he was united in marriage with Lucy Ann, daughter of George Williamson, of Petersburg.

Soon after professing religion, he was strongly exercised about entering the ministry, but limited educational advantages, and particularly his entrance into the army, seemed to extinguish all hope in that direction, and for a time the subject was laid aside. Upon his return from Mexico, however, his former impressions revived and deepened daily, and finally the conviction of a call to preach became so strong, that he determined to close his now promising secular business, and to offer himself for the itinerant work. In 1850, he was appointed class-leader by Rev. Nelson Head, pastor of High Street station; and in September, 1851, with the unanimous consent of the Leaders' Meeting, the Rev. F. J. Boggs, preacher in charge, gave him license to exhort. In September, 1852, the Quarterly Conference gave him a recommendation to the Virginia Annual Conference, by which he was admitted on trial into the travelling connection at the session held in Fredericksburg, Virginia, in October of that year, Bishop Capers presiding. He was admitted into full connection and ordained deacon by Bishop Pierce, at Norfolk, December, 1854, and ordained elder by Bishop Early, at Richmond, December, 1856.

The first appointment filled by Mr. Peterson was Dinwiddie circuit, to which he was sent as junior preacher with Rev. Jesse K. Powers. In 1853, he was put in charge of Mecklenburg circuit, and had a prosperous year; in 1854, on the Gloucester circuit where he labored for two years with great success; in 1856, was transferred to Amelia circuit, and from there in 1857 to Fincastle circuit, Botetourt county, a "border" appointment, where the feeling then unhappily existing between the adherents of the Northern and the Southern Methodist churches, rendered the outlook exceedingly discouraging. But soon better counsels prevailed, peace returned, and the close of the year witnessed large accessions to the church. In 1859, he was sent to Amherst circuit, and served two years. In the fall of 1860, he was appointed to succeed Rev. Charles H. Hall, at Dinwiddie Street, Portsmouth. In this pleasant charge, then containing six hundred members, his labors were soon greatly increased by the presence of a large body of Southern troops brought together by the opening of the civil war. In May, 1862, the cities of Norfolk and Portsmouth were evacuated by the Confederate forces, and Mr. Peterson having reason to apprehend that the Federal authorities would not permit him to continue his pastoral relations, if indeed he should be allowed personal liberty, deemed it best to retire, and so left with the Southern army, in which he was soon after commis-

sioned as Chaplain. He served efficiently in this capacity to the 12th regiment of Virginia infantry until the following November, when he was appointed by Bishop Early Presiding Elder of the Lynchburg district. Here he remained four years, and was then (in 1866) appointed to Union Station, Richmond, where he served one year, the exigencies of the work requiring his transfer to Cumberland-Street, Norfolk. In the latter charge, which increased greatly under his administration, he remained four years, at the expiration of which time he was made Presiding Elder of the Norfolk district, and spent four years in that work. From the Norfolk district he was appointed, in 1875, to Clay-Street station, Richmond, where, for two years, considerable success followed his labors. In 1877 he was transferred from Richmond to Main-Street station, Danville, Virginia, where he is serving at the time this sketch closes. He has been a member of four General Conferences, namely: 1866, 1870, 1874 and 1878. He served eight years as a member of the General Book Committee, and is now a member of the Parent Board of Missions. He is one of the secretaries of the Conference.

---

## REV. EDWARD MARSHALL PETERSON.

**T**HE Elder of the Farmville district has vim, familiarity with books, and stirring speech. He is a student and a worker. He brings out of his treasuries things new and old, and puts his choice collection to practical use. The church prospers under his hand. He is a ready and pithy writer. He is tall, and with something of the features of a native of summer climes. His eyes and hair are jet, and the cast of his face is akin to the Castilian type. He presents a figure that would catch the eye. Petersburg is his place of birth. He is in his 49th year. The Rev. George W. Langhorne was his spiritual father, who was then in charge of the Washington Street church. Mr. Peterson was in his fifteenth year at his conversion, and soon after he received his call to the ministry. His pastor aided him in preparation for the work.

At the suggestion of Rev. W. B. Rowzie, the friend of his early youth, he entered Randolph Macon College in his seventeenth year, his father sharing the expense as far as his means would permit, timely aid being rendered by Rev. H. G. Leigh, in whose family he boarded for four years.

During a college vacation his father died, when he gave up the hope of ever returning to college. Learning this, that man of God, D'Arcy Paul, extended his sympathy and help, and became a father to the fatherless boy in his struggle to obtain education.

While at Randolph Macon College he received license to preach, and united himself with the Virginia Conference in 1832, in which he has been laboring steadily at the Gospel oar ever since.

His first appointment was to Gosport station, (now Second Street, Portsmouth); in 1854 he was stationed in Manchester. The years 1855-'6 he spent in Edenton, North Carolina, where he was instrumental in building a new church. In 1857 he was stationed at Suffolk, a revival of considera-

ble interest following his labors there. In 1858-'9 he was stationed at Clay Street chapel, Richmond, Virginia, during which time a beautiful church was substituted for the old chapel. The year 1860 he spent in Winchester; 1861, Lexington; 1862, Appomattox; 1863, Suffolk; 1864-'5, Petersburg; 1866-'7-'8, Clay Street, Richmond; 1869-'70, Gloucester circuit; 1871-'2, Clay Street, Richmond; 1873-'4, High Street, Petersburg; 1875-'6, Cumberland Street, Norfolk; in 1856, he was put in charge of the Farmville district, which he is at present serving.

He has never been absent from any session of the Conference since he joined it. Revivals of religion have attended his ministry in all the appointments he has filled save two. The most extensive were at Clay Street, Gloucester and Norfolk.

---

## REV. ALEXANDER GUSTAVUS BROWN.

FOR more than a quarter of a century he has served the church as an itinerant minister. His experience has been varied. Beginning on a mission he has served on the circuits, in the stations, as Presiding Elder, and as a Financial Secretary of Randolph Macon College, of which he is a trustee. For fifteen years he has been Chairman of the Joint Board of Finance of the Conference, and has had much to do with its financial plans. He was a member of the General Conference of 1870; and an alternate elect in 1874 and 1878. He is in the 47th year of his age, full of robust health and energy, never having missed an appointment on account of ill-health. Having declined tempting offers to engage in secular business, all his talents are consecrated to the "great work," which he is pushing forward with energy and discretion. He is strong in the pulpit and in debate.

He was born in Stephensburg, Frederick county, Virginia, February 22d, 1833. He is the younger son of Dr. Gustavus A. S. and Nancy Brown, both of whom were Virginians, "to the manner born." On his father's side his ancestors were Scotch, and on his mother's side they were of Irish descent. His parents were active members of the Methodist Episcopal Church. His father died in the faith when Mr. Brown was not quite two years old, falling a victim in early manhood to his professional labors. When he was but a child his mind was deeply impressed on the subject of religion by the devotional habits and earnest piety of his widowed mother, who still lives, spending the evening of a long life in his family. His early education was received, for the most part, in the Academy of Greenway-Court, Clark county, Virginia. He was converted under the ministry of the Rev. Joseph Carson, at Shiloh meeting-house, Rappahannock county, Virginia, in the summer of the year 1848, and united, at once, with the Methodist Episcopal Church, South. His mind was soon exercised on the subject of the ministry. Feeling that he was called of God to this great work, and that his literary preparation was inadequate, he selected Hillsboro' Academy, and afterwards New Lisbon Classical Institute, both in Loudon county, Virginia, where, in connection with his theology, he prosecuted his academic studies. He was prevented from finishing his education at

Randolph Macon College by the advice of influential ministers, who urged him to enter the ministry without further delay.

In the spring of the year 1853, he was licensed as a local preacher by the Quarterly Conference of Loudon circuit, and was employed by the Rev. George W. Carter, Presiding Elder of Washington district, to assist the Rev. John Lewis, on Mannassas Mission. He was received into the Virginia Annual Conference, at its session in Lynchburg, Virginia, October, 1853, and placed in charge of Rock Creek circuit, composed of four appointments, or preaching places, one in the District of Columbia, one in Montgomery county, Maryland, and two in Prince George county, Maryland. This, which was his first pastoral charge, was also the first pastoral appointment of the Southern Methodist church in the State of Maryland. Several churches in the vicinity of Baltimore, Howard county, Maryland, were added to the circuit; and the next year the Rev. Joseph H. Amiss, was sent to assist him. Three new churches were built, and large and valuable additions were made to the membership of the church. He was elected to deacon's orders, and ordained by Bishop James O. Andrew, D. D., at the Conference, held in Petersburg, Virginia, November, 1855. The Bishop was requested to appoint him to the city of Baltimore, where it was thought a Southern Methodist church might be organized, under favorable auspices; but declining to do so, he was sent to Fairfax circuit. Hence he went to Harrisonburg and Woodstock, in the Valley of Virginia. At the Conference, held in Elizabeth City, North Carolina, November, 1857, he was elected to elder's orders, and ordained by Bishop George F. Pierce, D. D. The chaplaincy of Randolph Macon College was his next appointment, where his intimate association with the distinguished President and Faculty of the institution gave him valuable opportunities for the prosecution of his theological and literary studies. Third-Street church, Lynchburg, was his next charge; and his ministry here was crowned with great success. Many souls were converted and added to the church, and Centenary, a large and handsome church edifice, was built, paid for, and dedicated to the worship of Almighty God.

On the 6th day of January, 1859, he was married to Miss Fannie A. Cooksey, of Fairfax county, Virginia, who has filled her place in the sisterhood of Methodist preachers' wives, with unflinching fidelity to its duties. In November, 1860, he was sent to Trinity church, Richmond, then worshipping in the old church on Franklin street, next to the Exchange Hotel. The elegant lecture room of the new church, corner of Broad and Twentieth streets, was finished and occupied by the congregation on Sunday, February 3, 1861. The war between the States greatly exasperated the public mind, and called the young men to the field of battle; yet the membership increased, and the congregation steadily grew in numbers and influence. In November, 1862, he was appointed to High-Street church, Petersburg, where much of the time under Federal shot and shell, he was blessed with a revival of religion, in which more than two hundred souls were converted.

From November, 1864 to November, 1866, Mr. Brown was in charge of Bedford circuit; from November, 1866, to November, 1870, he was Presiding Elder of Lynchburg district; in November, 1870, he was Presiding Elder of Norfolk district. At the close of his first year, on this district, he was appointed Financial Secretary of Randolph Macon College; and entering at once upon the arduous and responsible duties of his office, he faithfully performed them for four years. Returning to the pastoral work, at the Conference held in Danville, Virginia, November, 1875, he was sent to High-Street church, Petersburg; and thence to Clay-Street church, Richmond, in November, 1877, of which he is the pastor at this time.

## REV. JOSEPH EZEKIEL POTTS, A. B.

THIS minister has been held back by a native diffidence. With a coarser grain in his constitution he might have pushed himself into conspicuous position. He has been a student. His discretion never failed him. His discourses are always thoughtful. Yet without the ruder virtue that forces men forward into the public eye, he has attained a place of esteem for his ability, acquirements and success in the work of the ministry.

He is a native of Loudoun county. His birth place was near Hillsboro, date, 9th February, 1831. Converted, January, 1846. He gives in a note an interesting narrative of his call to the ministry

“I cannot tell; it is connected with my earliest recollections; I have no knowledge of the time when the call first began to be developed in my mind.

“A fixed and steady impression on my mind that it was my duty to preach the gospel. This impression was gradually and progressively developed in my mind from early childhood to conversion. The peculiar form in which this impression existed, was the following alternatives, viz: Preach Christ and save your own soul; or, refuse to preach Christ and lose your own soul. Another feature of this impression was this, viz: in the same proportion that religion was developed in the heart, this impression of duty to preach the gospel was intensified, but no one knew it. In the providence of God I attended the session of the Virginia Conference, held in Alexandria in October, 1851. There I heard Bishop Andrew preach on a “call to the ministry.” I also heard the remarks of Rev. J. Early, D. D., (afterwards one of the Bishops of the church) on the same subject. My mind was now more fully exercised than before on this subject.”

He was licensed September 6th, 1852. He took work under the Elder on Fairfax circuit in 1852. “In a small room of a new house at Dranesville in that county on December 5th, 1852, to twenty persons, I preached twenty minutes—my first sermon.” He was received on trial in 1853, and sent to Potomac circuit.

In 1854, he was sent to Hampshire circuit, but after reaching the circuit, he received a letter from the Elder, transferring him to Warrenton circuit. In 1855, Patterson Creek; in 1856, stationed in Williamsburg; in 1857, Springfield circuit; in 1858, James City and New Kent circuit; in 1859 and 1860, Smithfield circuit; in 1861 and 1862, Southampton circuit; in 1863, 1864 and 1865, Franklin circuit; in 1866 and 1867, Bedford circuit; in 1868, 1869, 1870 and 1871, Amelia circuit; in 1872, Atlantic circuit; in 1873, Hanover circuit which embraced Randolph Macon College; in 1874, 1875, 1876 and 1877 he was supernumerary on account of laryngitis. During this time he had charge of the Ashland Institute. In 1878, he was placed on the effective list, and sent to West Goochland circuit.

He has had advantages at classical schools, Randolph Macon and William and Mary College, for educational training, and he did not fail to improve them.

On June 14th, 1857, he was married to Miss Mary Ann Harrell, of Williamsburg, Virginia.

## REV. GEORGE HENRY RAY.

THE pulpit work of Mr. Ray is instructive and engaging. His discourses have marks of judicious study, familiarity with literature and the best writers on the Scriptures. His sermons are polished shafts, like the arm of "the godlike Pandarus, Lycaon's son," when

" At once the arrow to the notch he drew,  
The sinew to his breast ; and to the bow  
The iron head. Then, when the mighty bow  
Was to a circle strained, sharp rang the horn ;  
With deadly speed the eager arrow sprang."

Mr. Ray is tireless in labors and endowed with rare gifts in the conduct of affairs and with many engaging qualities.

He was born in the district of Columbia, near Washington city, on the 21st of October, 1832, and is the son of Enos and Elizabeth Ray. His ancestors settled in what is now Anne Arrundel county, Md., in the first Protestant settlement, under Lord Baltimore, and were members of the church of England. His early education was had at Columbian College, a Baptist Institution near the city of Washington. His friends designed him for the legal profession, and at the time of his conversion, he was studying law under Judge Bradley of Washington city. In November, 1849, under a sermon preached by Rev. J. A. Duncan, D. D., from the text "Who will this day consecrate himself to the service of the Lord?" he was awakened and converted, and shortly after joined the Methodist Episcopal Church, South, at Emory Chapel, where his father has been a leading member and steward for sixty years. In 1853, he followed the movings of the Spirit of God, and gave himself to the ministry of the Gospel, and began to preach under the Presiding Elder in June of that year, and was received on trial in the Virginia Conference at Lynchburg the ensuing November, and was sent as helper to Springfield and South Branch circuit, now divided into four or five pastoral charges. He was subsequently appointed to Fauquier circuit; Clay Street church, Richmond; Fredericksburg, Winchester, Harrisonburg, in all of which places his labors were greatly blessed. In the fall of 1860, he was appointed Chaplain to Randolph Macon College, where he took the course, and graduated in the schools of mental and moral philosophy and political economy; at the ensuing Conference, November, 1861, he was appointed pastor of the Methodist Episcopal Church, South, in Washington city, but for political reasons declined to go, and became Chaplain in the Confederate service, and was present at some of the chief engagements around Richmond. This year he was married to Miss Jennie Chambers Scott, daughter of Mr. E. C. Scott, and grand-niece of Judge E. R. Chambers, of Virginia. He was subsequently sent to Louisa circuit, and thence to Union Station, Richmond. During the latter part of the war, he was engaged as agent of the "Richmond Christian Advocate," then the Conference property, and raised a large amount of money to relieve the Advocate of its debts, and to send religious literature to the Confederate soldiers. At the close of the war, April, 1865, having no pastoral charge, he went to a plantation owned by his wife in Nottoway county, where he supplied destitute portions of our work, in that county as well as in Prince Edward and Lunenburg. He stayed here eleven years, and the mission field he then developed, is now largely

self-supporting, and supplied by two or three of our most effective men. In 1876, he was again returned to Richmond, and stationed at Main Street Methodist Episcopal Church, now Park Place. He spent two years on the Prospect circuit. He has served on the examination and other Conference committees, and has for years been prominent in the Sunday school work, frequently serving as chairman of that committee, and is active as the School Secretary of the Virginia Conference. In 1878, he was appointed Presiding Elder of the Eastern Shore district, which is his present position.

---

## REV. WILLIAM ELLIOTT JUDKINS.

TO the endowments of a well-balanced mind, a voice of compass and smoothness, high aims, and the bearing of a gentleman, Mr. Judkins has added the equipments of a memory stored carefully with the literature of his calling. His sermons are the "well beaten oil of the Sanctuary." They cost him thought. They flow on in rhythmic sentences. The ease and grace of delivery even tempt to excess. Where others labor, he glides as the steel sandal over the glassy ice, with hardly the urging of a muscle. The qualities that unite in him have brought devoted friends, pleased hearers, and increase of spirituality and members.

He is a native of Southampton county, Virginia, and was born on April 10th, 1820. His father died when he was about three years old, leaving him and four sisters to the care of his widowed mother. As he grew old enough he was placed at school a few miles from home, but the educational advantages of the neighborhood being meagre, his mother determined to live where better schools could be had for her children. Accordingly, in January, 1841, she moved to Suffolk, Virginia. Here he was placed at school in the Academy under good teachers and continued there for about four years. While yet a student boy, in the 14th year of his age, in February, 1843, under the ministry of Rev. William W. Kennedy, he was happily converted to God and joined the Methodist church. How far the prayers and constant teachings of a devotedly pious mother contributed to this result, eternity will alone reveal. When about twenty years old he began to be exercised upon the subject of the ministry, but struggled in secret with his convictions for about a year before informing any one. Yielding at last to the weight of conviction upon this subject, he sought counsel from his pastor, the Rev. William J. Norfleet, and a few other judicious friends, only to find from them a confirmation of his own convictions, that the ministry was to be his future sphere of labor. In August, 1851, while actively engaged in mercantile pursuits, he was granted Exhorter's license. In August, 1852, he entered Randolph Macon College as a student, and on the 22d of the following November, at a Quarterly Conference held for Randolph Macon station by the Rev. James A. Riddick, Presiding Elder; he was licensed as a local preacher. At the same time the Rev. Charles H. Hall, Joseph H. Riddick, Marcus C. Thomas, and Peter A. Moses were licensed as local preachers. Yielding to what seemed to him the constraining providence of God, he left College sooner than he

desired, and was received into the Virginia Conference, Bishop Paine presiding, at its session in Lynchburg, Virginia, in October, 1853. He was received, however, with the understanding that he was to remain at college until the end of that year. His first appointment was to Fairfax circuit, on the Washington district, Rev. George W. Carter, Presiding Elder. He began his labors there in January, 1854, and was returned to the circuit in 1855. The membership of the Church on this circuit was doubled in those two years. On the 15th of November, 1825, he was married to Miss Mary G. Ball, of Fairfax county, Virginia. The Conference met that fall in Petersburg, Virginia, and lasted twenty-one days. On the first Sabbath in December he was ordained a deacon by Bishop James O. Andrew. From this Conference he was sent to Warrenton circuit, on the Washington district, where he labored during the years 1856 and 1857, with Rev. James Compton, a local preacher, as his assistant. In November, 1857, he was received into full membership and ordained to Elder's orders by Bishop George F. Pierce, at the Conference held in Elizabeth City, North Carolina. From this Conference he was sent to Charles City circuit, on the Richmond district, Rev. D. S. Doggett, Presiding Elder, where he labored during 1858. This proved a year of deep affliction to him. In June he was seized with a violent illness, lasting several weeks, and before fully recovering, his lovely Christian wife was stricken down, and on the 3d of August left him for her heavenly home. In 1859 and 1860 he was stationed in Farmville, Virginia; in 1866, 1867 and 1868, at Centenary church, Lynchburg, Virginia; in 1869 and 1870, at Market-Street, Petersburg; in 1871 and 1872, at Dinwiddie Street (now Monumental), Portsmouth, Virginia; in 1873, 1874, 1875 and 1876 at Court street church, Lynchburg, Virginia; and 1877, 1878 and 1879, at Trinity church, Richmond, Virginia. The new church in Charlottesville was built, though not fully completed, during his ministry there. Soon after his pastorate in Farmville, Virginia, began he was requested by the trustees of the Farmville Female College to take a place in its Faculty, which he accepted, and taught in that institution for about two years; and while pastor of the Market-Street station, Petersburg, filled a like position for a year in the Petersburg Female College.

---

## REV. JOHN BAPTIST LAURENS.

IN the "Advocate" office, in Richmond, Virginia, during the morning hours and in the afternoon, can be seen at his desk the "Uncle Larry" of the Children's Department of that paper. He is not an old man, and is even without the mark of age, though a soldier of two wars, having made a campaign in Mexico years before he served in the Confederate forces. His lungs are weak, and during the day he keeps close to a bright fire in winter, but in the summer he visits the camp-meetings and large church assemblies. He is forbidden by the doctors to preach. His home is at the seat of Randolph Macon College, and he comes to the city on the morning train and returns in the afternoon. He has many sterling virtues which attach friends to him. The visitors to the edito-

rial rooms of the "Advocate" keep in good memory the agreeable welcome by him. He enjoys his religion, and is faithful to press the gospel upon the attention of men. The Church has been strengthened wherever he has labored. He has the pen of a ready writer.

He was born in Fauquier county, Va, January, the 19th, 1827. His father was from France, his mother Ruth Ricketts, of Rappahannock county, Virginia. He was baptized into the Catholic church when a child, by his father's priest, near Middleburg, Loudon county, Virginia, on the eve of his father's departure for his native country. His mother was a Methodist. The religious views of neither parent had any influence on him, for both of them died before he was five years old. At an early age his mind was concerned upon the subject of religion, and at a meeting in Winchester, Virginia, when he was less than twelve years old, under the ministry of Rev. Norval Wilson, he made a profession of religion and joined the Methodist Episcopal church. During the Mexican war, in which he served two years, he lost his first love, and for some years was out of the church, though a devoted friend to it. While in Mexico he was deeply impressed with the moral destitution of the people, and from that day on to the present, has had a great desire to see that people brought under the influence of the gospel of Christ. In 1850 he re-united with the church in Rappahannock county, at a camp-meeting near Amisville. In 1853 he was received on trial into the traveling connection in the Virginia Annual Conference of the Methodist Episcopal church, South, and sent in charge of King William circuit—a mistake of the Bishop, from which he suffered in all his after life. He was totally inexperienced, and needed the counsels of a discreet senior preacher. He always had great sympathy from the people on that circuit that year, and loved them ever after. There was, however, one redeeming fact—there was a gracious revival all around the circuit. The next year he was sent to Middlesex, and the following to Westmoreland, but in consequence of a severe illness did not go, but remained on Middlesex with Rev. J. P. Woodward. In the fall of 1856 he was sent to Culpeper circuit. He was married December, 1856, to Maria L. Cooke, of King and Queen county, Virginia. In 1857 he went to King and Queen circuit, and in 1858 and 1859 to Matthews, when his health, that had been failing for several years, entirely gave way, and he was, at the next Conference, placed on the supernumerary list. He lived near Petersburg, and at the breaking out of the the war, was elected captain of a company, because of his having some military experience, but was compelled to resign his commission the first year from ill health, and during the rest of the war, when able, acted as agent for the Soldiers' Tract and Book Society. After the war he spent two years in North Carolina and over three in Baltimore. He was for two years agent for the Preachers' Relief Society. He was two years on the Hanover circuit, and one year in Hampton, when his health became so far broken that he was, at the Conference that fall, placed on the superannuated list. He moved to Ashland, Virginia, and has been unable, from throat disease, to preach for more than two years.

He is now more deeply than ever interested in the "Children of the Church," and is doing what he can to bring them into active co-operation in the work and fellowship of the church, and the church into a broader appreciation of the worth of the children, and a deeper concern for their salvation. He has great faith for the future of Methodism, if she will care for her children, and great fears if she fail to do this.

## REV. DAVID MIDDLETON WALLACE.

IN Leesburg, in Loudon county, Virginia, he was born. His paternal ancestors were Scotch Presbyterians. His mother was of English stock and of Methodist persuasion. She was a Miss Mary E. Johnson, of Westmoreland county, Virginia. There was a large family, of which the subject of this sketch was the fourth son. His father was an intelligent and zealous Methodist, and the Sabbath-school teacher of Rev. Dr. Nelson Head, and class-leader of Rev. Dr. A. Edwards, of the Methodist Episcopal church, both of whom loved him in life, and honor him in death.

When about twelve years of age, young Wallace was deeply convicted under the ministry of Rev. C. K. Marshall, D. D. Coincident with this conviction, the Rev. Mr. Evans, then pastor in Vicksburg, wrote with his finger on the hand of the youth, "This boy will be a preacher," and then pronounced a blessing upon him. The impression then made was indelible. He was converted under the ministry of Rev. D. P. Wills in 1850, in Leesburg, Virginia. Immediately subsequent to this blessed change, the burden of the gospel was laid upon him. "Wo is me if I preach not the gospel," was the consuming conviction of his mind; under the guidance of Rev. G. W. Carter, and in the face of much opposition from his relatives, and in much personal fear, he consecrated himself and life to the ministry—devoting nearly two years to special theological and academical preparation, and was the first of a large number of theological students at Hillsboro' Academy, under the tuition of Professor Enos Potts. In 1853 he was placed by Rev. G. W. Carter, the Presiding Elder, in charge of a destitute portion of Fauquier county, Virginia. There God removed all doubt concerning his call to the ministry in answering his prayer for signal blessing upon his first effort by a gracious revival, which resulted in the conversion of many souls, the organization of a large and prosperous Sabbath-school and church membership, and the erection of a neat and substantial house of worship—the fruits of which are seen at this day. The name of James Hall is precious to his memory as his friend and counsellor at that crisis in his experience and history. In November, 1853, he was received into the Virginia Conference, and was the pastor of Lunenburg circuit until 1854. In 1855 he was junior preacher with Rev. Jeremiah McMullen, on Mecklenburg circuit, held fourteen protracted meetings, with many conversions. At the close of one meeting, as Mr. McMullen was closing, Mr. Wallace asked the privilege of his senior to extend one more invitation, and an aged man, gray in sin, arose, and Mr. Wallace met him at the altar and said, "Believe on the Lord Jesus Christ and thou shalt be saved;" in this, the eleventh hour, this old sinner knelt, he was happily converted, and lived and died in Christ. In 1856 Mr. Wallace alternated every two weeks with another minister, on Rock Creek and Howard circuits. In 1853 Prince William circuit was his charge. There he had to fight Hardshellism, and obtained the name of "Hardshell cracker." In the fall he was taken ill, and fell from his seat at the dinner table. He alone had hope of recovery. He felt that his work was not done. So it turned out. In 1858 in great feebleness, he took charge of Wesley chapel, Petersburg. A fine revival began from the first sermon; many souls were converted. The large increase in members turned the thoughts of many towards building a new church. This desire was satisfied in the erection of Market-Street church, under Dr. J. E. Edwards.

In 1858 he was joined in holy wedlock by Rev. Robert Michaels to Miss Sallie A. Rowlett, daughter of Rev. James D. Rowlett, of Chesterfield county, Virginia, who has shared his toils, sorrows and joys with heroic devotion to him and the Master's cause for twenty-two years. In 1859 he was stationed in Manchester, where he maintained and advanced the temporal and spiritual interest of the circuit. In 1860 and 1861 he had pastoral charge of South of Dan circuit, where about two hundred souls professed faith in Christ. These were memorable years in his history, containing interesting episodes, and demonstrations of Divine power, rivaling primitive Methodism in novelty and grandeur. In 1862 he taught school on the same field. Here he gathered into the fold of Christ the Rev. Joseph B. Merrit, one of his pupils and assistant. The cause of this only interim in his pastorate was the rupture in a lung while preaching in the pulpit.

In 1863-'4-'5, he had pastoral charge of Halifax circuit, Virginia. Upwards of one hundred persons professed faith in Christ. In 1866-'7-'8-'9, he was pastor on Pittsylvania circuit. He had many conversions and additions—among whom was the Rev. Richard J. Morman, of the Virginia Conference. In 1870-'71-'72, he was pastor of Boydton circuit. God gave him many souls and success in building a handsome church edifice, and raising Boydton to the position of a very desirable station. In 1873-'74-'75-'76, he was pastor of the historic field of Methodism in Brunswick circuit. There, amid heavy affliction, success crowned his services with many conversions. In 1877, Sussex circuit was his charge. Here heavy bereavement, personal affliction, and about fifty conversions mark his labor. In 1878-'9-'80, Henrico circuit.

This is the outline of the career of a man of singular pulpit ability and purest Christian character and of gracious social qualities. He has the full confidence of his brethren, and the ardent attachment of hosts of friends.

---

## REV. THOMAS LOVETT WILLIAMS.

CAREFUL cultivation, thorough convictions of duty, Christian fortitude, and solid native worth, have united to form a character of equipoise, strength, manliness and completeness. In features Mr. Williams resembles the late Horace Greeley—a face that tokens of intellect joined with benevolence. The person of Mr. Williams is a superior specimen of manly completeness, symmetry and strength. The Church has reaped wherever he has sown. He speaks to edification. God has honored his labors. Revivals mark his work. He was in the section overrun by the Federal forces, and endured the dire evils that followed their occupation of a territory. He continued to hold forth the Word of Grace and comfort amid all these forbidding obstacles. The Conference uses his discretion and wisdom on its committees.

He is the son of Charles H. and Sarah Williams, and was born in Princess Anne county, Virginia, August 10th, 1826.

In 1838 his father moved to the city of Norfolk—and after a residence of three years, died ; his mother survived him five years ; thus the youth was left an orphan at an early age, to go out into the world to earn his own living.

He was converted to God under the ministry of the Rev. Thomas Crowder, August 5th, 1842, and in a few days united with the Cumberland-Street church, Norfolk, Virginia.

Though a boy of sixteen, soon the impression was made on his mind that it was his duty to preach, but his education was not considered sufficient for such a solemn and important work. Without a word of encouragement from any one or a dollar, he left the city of Norfolk, July 4th, 1848, and went to Meadville, Crawford county, Pennsylvania, and there attended Alleghany College, and remained for five years, until he graduated in June, 1853 ; during the same month and year he was authorized to preach by the Quarterly Conference of Meadville station, Erie Annual Conference of the Methodist Episcopal Church.

He returned to Norfolk in August, 1858, and in the fall was examined by Rev. James A. Couling, and recommended by the Quarterly Conference of Cumberland Street, Norfolk, Virginia, to the Virginia Annual Conference, which convened in Lynchburg in November, 1853.

In his first appointment, Edenton, North Carolina, he was cordially received and kindly treated ; second charge, High Street, Petersburg, Virginia ; third, Hertford circuit, North Carolina ; fourth, Camden, North Carolina ; fifth, King George ; two years in Northampton, North Carolina ; Bertie, two years ; Lunenburg, one year ; he was sent back to this field of labor the second year, at the request of the church, but was compelled to leave, as no home was provided by the stewards. This was during the war ; he moved to Perquimans county, North Carolina, and preached for the church in Elizabeth City, as they had no pastor. The next year he was sent to Bertie circuit, but could not go because of ill-health. His health continued feeble—he was put on the supernumerary list. He served Princess Anne circuit one year ; Indian Ridge, two ; Pasquotank, three ; Gates, four ; Lancaster, one. He is on his second year in North Southampton circuit.

---

## REV. JOHN PEYTON WOODWARD.

**M**ANY of the gentle graces of the gospel have united in this minister. He has the gift to persuade men to a better life. It would be hard to find a cause for offense in his pulpit ministrations or in his social life. There are no abrading angles, no nettles, no thorns, in his character. Indifferent health has not distilled a drop of verjuice in his nature. He is the same gracious and winning Christian at all times. He binds to him friends with silken cords. To these engaging qualities are added diligence, study and aptness to teach. His ministry blesses his parishioners and his own heart. The proofs of his vocation follow wherever he labors ; God giving testimony by His grace. On the 23d of January, 1833, and in the old and historical county of New Kent, Vir-

ginia, he was born. His mother died when he was very young, and his remembrance of her is as a dream. His father died when he was about ten years old, and he was placed under the protection and guardianship of his eldest brother—a faithful, tender guardian and a deeply pious Christian. The orphan boy had the privileges of school from his earliest years. At a camp-meeting held at old Tabernacle church, in his native county, in 1846, he was converted. When about 15 years of age he began his academic course in James City county. In 1850 he began at Randolph Macon College. In 1852 his health forbade further confinement. In 1855, having recovered his health in part, he taught school in a private family in Orange county.

Mr. Woodward tells of his call to the ministry in these words: "Though I had been early impressed with the idea of a call to the ministry, strange to say, I had nearly lost sight of it at this time. The Rev. G. Mauzy was the preacher in charge of the circuit. He began to talk to me on the subject, I know not why, since I had never given him any cause to think I had any such idea. The matter ended in my examination before the Quarterly Conference by Rev. B. H. Johnson, Presiding Elder, and I was licensed to preach." At the session of the Annual Conference that fall, held in Lynchburg, he was received on trial. His first appointment was Ettrick mission, but was changed to Sussex circuit by the Elder; in 1855, Buckingham circuit, under Bro. H. D. Wood; in 1856, Middlesex; in 1857, King William circuit; in 1858, Hampton. From study and exhaustion in preaching and laboring his health broke down. From 1858 to 1860 he taught school; in 1862 he moved to Prince George and continued to teach. In 1863 he was married to Miss Yancy, of that county. In 1864 and 1865 the Northern soldiers occupied that county and he was in their midst. After the war, and in the years of 1866 and 1867, he was engaged in farming. In 1868, 1869 and 1870 he took charge of the Prince George mission by the special request of his friends on that mission. During this time he was still farming and teaching school. In 1871 he was at home getting ready to go back into the regular work. In 1872 his health having so far recovered as to justify him in itinerating, he broke up and started out. During this year and the year of 1873 he was on the Chuckatuck circuit. His health beginning to fail again, he was forced to go up the country. In 1874 and 1875 he was on the South Brunswick circuit; in 1876, Dinwiddie circuit, where again he came very near dying from typhoid fever; in 1877, North Southampton; in 1878 and 1879, Southampton circuit.

## REV. PAUL WHITEHEAD, D. D.

TWO views could bring out Paul Whitehead at a Conference. The picture of a scribe intent on the neatness and correctness of the entries. Another sketch would be of a man with fingers between the leaves of the Discipline, and laying down the law as made and provided for that case. The first cartoon is of the Secretary, and the other of the Expounder. By this time he has pretty well convinced the Conference, that his journal is without a mistake, and that his "opinions" are infallible. The body, in the main, steers ahead after he has ploughed the channel. As an adversary in debate, he is strong, plausible and aggressive. He has a certain art of running his opponent's argument to absurdity, putting a ground wire on a brother's line, and letting his reasoning bury itself. His convictions are positive, and he is ready anywhere to give a reason for them. He does not muffle his feet and make a detour in silence to let a lion pass by. On the contrary, there will be a lively contest for its tawny hide.

In the pulpit Mr. Whitehead speaks with precision and composure what he has taken pains to look well into. The sermon is the "beaten oil of the sanctuary" poured out in a steady stream. He uses brief notes. He wins, and attaches with hooks of steel, many friends. They give him their full confidence. He has the high qualities of a successful leader. His manner by the fireside is grave, quiet, and somewhat retiring. Randolph Macon conferred on him his degree of Doctor of Divinity.\*

Rev. Paul Whitehead was born September 13th, 1830, in Nelson county, Virginia, near Lovington, the county seat. He and a twin-brother were the youngest children of John and Anna Whitehead. The stock is English and Welsh with a strong infusion (from the mother's side) of Irish. John Whitehead and his wife became Methodists in 1825, under the ministry of Dr. W. A. Smith, then in his first year, and their house became, from that time, a home of Methodist preachers. From childhood, their younger children knew the great men of Virginia Methodism, Early, Boyd (who baptized Paul) Smith, Cowles, Skidmore, &c.

The education of the younger children was obtained chiefly at an Academy in New Glasgow, Amherst county. There, at the age of thirteen, the subject of this sketch had a good preparation for college, including instruction in the languages. But financial pressure suspended indefinitely John Whitehead's hopes and plans for the further education of his twin children; what was obtained afterwards was the result of self-application under the stimulus of an active and thoughtful father. From the first the twin boys were omnivorous readers.

Their mother was a woman of rare piety and remarkable judgment. To her they owe what no man can ever repay, and few appreciate. Her training was strict and loving, skilfully adapted to the well-studied character of her children.

On the 25th September, 1849, Paul and his brother Silas were converted in Lynchburg, under the ministry of Rev. George W. Langhorne. They joined the church promptly, and began their religious life in the Methodist nursery, the class-meeting. Somehow, the older friends of Paul discovered what they believed to be a designation of him for the ministry. Predictions to that effect,

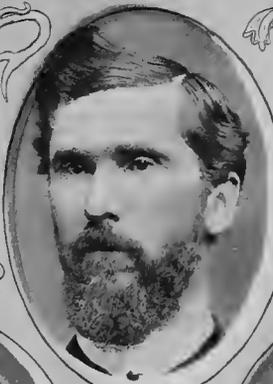
and conversations did not affect his own mind. He had from the first laid himself on the altar of any service God might call him to, and was never conscious of a struggle against such a calling though, as yet he felt no leaning that way. Four years he spent in a clerk's office in Lynchburg and Norfolk, with a view to being a lawyer, reading and gaining invaluable information for such a calling. Brought into contact with many men of ability at the bar and on the bench, he has always regarded this as a season of unconscious schooling in important respects for subsequent life. In the end he obtained a license, but never practiced law. This was after taking part in a memorable meeting in May, 1853, at Amherst C. H., where he felt solemnly called to the ministry to testify to the grace of God. Declining a proffered law partnership, after a short resting season, he was licensed to preach in August, 1853; began to preach in Lynchburg in the church in which he was converted and in the presence of his parents; and after "exercising his gifts" in the country around, was admitted on trial into the Virginia Conference, October, 1853.

His membership has been unbroken, and he has attended every session of the body, losing some days at three sessions only in twenty-five years. The "class" of which he was part, has been a remarkable one, furnishing such men as "Charlie" Hall of blessed memory, Wm. E. Judkins, A. G. Brown, G. H. Ray, T. L. Williams, &c. From the first he was practically Assistant Secretary, formally elected in 1855, and to the chief Secretaryship on the resignation of J. D. Coulling in 1860. From that day, he and the new Assistant (P. A. Peterson) have been regular "fixtures" of the body. After one year on a circuit as "junior," he was stationed in Charlottesville, where he came in contact with the University faculty, and specially came to know that godly and noble man Gessner Harrison and his son-in-law, Professor Smith, and their excellent families. Here too he formed two of the strongest, and to him most profitable clerical friendships of his life, with John A. Broadus and J. Henry Smith.

The next year was spent in Lexington—memorable for renewing a brief acquaintance, and greatly deepening it, with "Stonewall" Jackson, with whom he took long walks and had interesting conversations as they rambled over the hills and along the river cliffs. This was a year of mingled sorrow and joy; in it he buried in six months (December, April, and June,) mother, father and twin brother; at its close, December 8th, 1857, he was married to Miss Virgilia M. Timberlake, daughter of J. H. Timberlake, Esq., of Albemarle county. Of this marriage there have been born a son and two daughters, all living. He continued in the regular work till December, 1866; Bishop Pierce had appointed him Presiding Elder of the Farmville (then called "Randolph Macon") district. But he was destined not to be "read out." On the last night of the Conference, Bishop P. had gone to North Carolina—his completed list left in the hands of Bishop Dogget to be read—tidings suddenly came that Rev. J. D. Coulling had fallen at his post as President of Wesleyan Female College, at Murfreesboro', North Carolina. A meeting of the Trustees present at Conference, was hastily called, and Mr. Whitehead was elected as Mr. C's successor. The office came without solicitation or canvassing on his part, and "was hailed as a Providential deliverance from the Eldership."

On his first circuit he had become acquainted with a boarding school for girls, conducted by his friend Dr. John C. Blackwell. Into this kind of work he now turned, and in it still continues at this writing. He remained at Murfreesboro' till June, 1873. The college was then sold to satisfy claims for debts contracted in the original building, against which the Trustees had struggled in vain for seven or eight years. It passed into the hands of a stock-holding company, composed chiefly of its old friends at Murfreesboro', and in that district, and after a further career of four years, was destroyed by fire in August, 1877. In September, 1873, Mr. Whitehead, with the faculty





J. H. Amiss



G. H. Ray



T. L. Williams



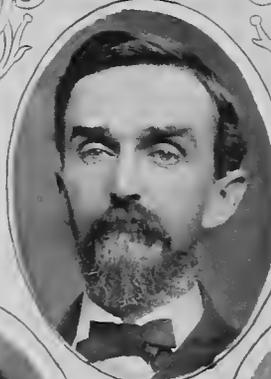
Paul Whitehead



J. P. Woodward



T. H. Buggs



H. Riddick



R. B. Beavles



M. Wallace



J. W. Oric





and officers who had been with him in his last years at Murfreesboro', opened the Farmville College for young ladies at Farmville, Prince Edward county, Va. They are still conducting the school there after five years of hard struggling. "Times" began to be specially "hard" with the Black Thursday of September, 1873, when Jay Cooke & Co. failed, and the bottom fell out of the financial world in America; nor have they grown materially easier to this date. Unfettered by a pastoral tie, Mr. Whitehead has been able to preach the Gospel to many of the feebler churches, and be a "supply" for emergencies; while in visiting District Conferences in school vacations, he has filled pulpits from Norfolk to Liberty, and from Patrick county to Rappahannock. He has generally taken active part in debates at Conference; and his brethren have honored him with a seat in the General Conferences of 1866, 1870, and 1878. He was made a Trustee of Randolph Macon College in 1875, and the following year commissioned a visitor of the University of Virginia.

---

## REV. JOSEPH HENRY AMISS.

IN this faithful itinerant are the elements that command the confidence of the Conference and the Church, and bring successful service. He pleases in the social circle. His fluency, aptness and force in the pulpit arrest attention, and command a congregation. He builds elegant churches, lengthens the record of the membership, and gathers large congregations. His brethren in the ministry are fond of him.

He was born near Jeffersonton, Culpeper county, Virginia, on the 5th of September, 1834. His parents names, Hiram L. and Emily Elizabeth Amiss. His early educational advantages were meagre. First religious instruction was received under the auspices of the Baptists. The family removed to Warrenton—and in a protracted meeting held in that town, about the middle of October, 1849, by Rev. R. T. Nixon, Rev. E. A. Gibbs and Rev. Mr. Compton, a local preacher, he was converted to God when about fifteen years of age. For something like a year before, however, his mind had been much exercised upon the subject of religion, and he would often weep and pray in secret—sometimes wandered out into the woods, and kneeling by the root of a tree, and with clasped hands, and eyes gazing up into the blue heavens, prayed for light, pardon, peace. He had a horrid idea of being lost.

Soon after conversion he was baptized by Rev. E. A. Gibbs, and joined the church. His first class-leader was the gentle, the spiritual R. M. Smith. The influence he exerted over him, both by precept and example, had much to do with his after career. It seemed a father could not have felt more interest in a son.

From a memorandum of Mr. Amiss, we get the following incidents of his early religious life and entry upon the ministry: "Some time before my conversion my father had put me with a Mr. D. to learn the shoemaker's trade. He was wicked and worldly, and did not allow his boys many privi-

leges, but his wife was one of the best, one of the most saintly women I ever knew. The most of my spare moments I gave to reading and learning the best I could. My Testament was open on my bench frequently, and reading a verse at a time, I would meditate on it and repeat it until it became fixed in my mind. The passages memorized then are with me still. Mr. D. giving up the shoemaking business, and my father returning to Culpeper to live, I again returned to the family, and wrought attentively for some two years on the farm and at my trade. I carried books in my pocket, or frequently at the end of a furrow would read a little, and meditate on it while holding the plough. Many a time, just at night, I would bring from the woods an armful of lightwood, and sit up in the kitchen until midnight studying English Grammar, or some religious book. Near the house I selected a spot, at the root of a large pine, where at noon I held communion with God. The first sermon I ever tried to preach was at the root of that tree, with the birds and insects for my auditors. I had felt for some time before this that God had a work for me to do, but how to reconcile my convictions of duty with my inexperience and ignorance was a difficult task.

"About this time I became acquainted with the preacher on Rappahannock circuit, Rev. Richard Stephens, who advised me to get out exhorter's license, which I did. Rev. Z. E. Harrison came to the charge in 1852, and the Presiding Elder, Rev. Thomas Crowder, advised me to go round with and help him all I could. In September of that year, at a camp meeting, near Flint Hill, in the preachers' tent, I was examined by Rev. Thomas Crowder, and licensed to preach. I was recommended the same fall to the Annual Conference, and was received at Fredericksburg, Bishop Capers presiding. There was considerable discussion on my case, and opposition to my admission, on account of my youth, only eighteen, and lack of information; and I think one of the great mistakes of my life was yielding to the advice of some of the elder preachers, and applying for admission at that time. I was not prepared and should have gone to school longer. I was sent to Hampshire circuit, as junior, with Rev. J. R. Waggener."

Mr. Amis had a rather rude auditor on his first circuit:

"There was an appointment on the circuit, on the summit of the Alleghany mountains, at an old tavern, which had been converted into a school house and preaching place. On my second visit to that place, some distance before reaching the house of worship, I saw a man on horseback slowly proceeding in the direction I was. He seemed to be carrying very carefully something on his arm, and soon stopped at a small stream to let his horse drink. On coming up my animal went to drinking also. As he turned his face towards me, I recognized him as a Mr. M., to whom I had been introduced on my first visit to the neighborhood. He had a common water bucket on his arm, about half full of liquor, and after exchanging civilities, he said: "I have a little here to drink—won't you take some with me? I haven't taken but one or two drams since I saw you last." On my declining, he then said: "May I hear you preach to-day? I came out on purpose to hear you." I told him he could certainly hear me, and I would be pleased to have him do so. I entered the house and commenced the service. Mr. M. left his bucket outside, and took his seat near the door. After I had talked ten or fifteen minutes he became restless, and retired from the house; several others soon followed him. They had been out but a few minutes, when I heard loud talking and angry oaths. Soon M. stood in the door and looked at me with great excitement and anger and said: "Sir, you can't damn me, nobody but my Saviour can damn me." The men looked serious, many of the women trembled and wept. I paused suddenly to see what would come of it. Mr. P., an influential man on the mountains, arose and said: "Mr. M., take your seat and behave as you should; recollect you are attending a place of religious worship, and are violating both the law of God and man." M. took his seat, and I proceeded to finish my discourse, which was principally

upon faith in Christ. On making some statement he said: "No such thing, Sir." I did not notice him, but kept on. Soon he said, "Bah! who believes that?" I saw it was not worth while to continue the service, and dismissed the congregation at once. Mr. P. and the more respectable persons present assembled in a crowd and threatened to arrest M. on the spot, but he and drinking companions bid them defiance. In a few minutes the infuriated man came into the house and threatened to take my life, but I said nothing to him, and then the congregation quietly dispersed.

"He did not come to hear me preach again until nearly the close of the Conference year, and then not until he had sent me word he was heartily sorry for his conduct, that he was under the influence of liquor when he did it, and sincerely asked my pardon. I sent him word I freely forgave him all, and hoped he wou'd be a better man."

At the close of that year, by the suggestion of one of the best friends of his youth, the Presiding Elder of the district, the gifted, but the ill-fated Carter, he located and went to school at Hillsboro', Loudon county, Virginia. The principal was a ripe scholar and devout Christian gentleman, and took the greatest pains to help forward the young preachers, some ten or eleven, who at that time were under his instruction. His debt to him, Mr. Amiss thinks, he can never discharge. In the Fall of that year, 1854, he re-entered Conference, and has been in the active work ever since.

In 1855 was junior on Rock Creek and Howard circuit, A. G. Brown in charge; 1856, Prince Edward, A. Wiley in charge; 1857, stationed in Portsmouth, at chapel; 1858, Berlin circuit; 1859, stationed in Edenton; 1860-'61, in Manchester; 1862-'3-'4-'5, Edenton; 1866, Elizabeth City; 1867, Pasquotank circuit; 1868-'9-'70-'71, Sussex circuit; 1872, Dorchester circuit; 1873, Central, Portsmouth; 1874, Suffolk; 1875-'6-'7-'8, Onancock circuit; 1879, Hertford circuit.

God has greatly blessed his labors—never having but one charge without gracious revivals. "Had I been as faithful as I should have been, I might have accomplished much more for the Master. God helping me, I will try and mend my pace."

He married Miss Joyce E. R. Hathaway, of Edenton, North Carolina, January 30, 1861. Has had ten children, five of whom are living.

## REV. ROBERT BLACKWELL BEADLES.

WHO among us is more prized for his godly walk and conversation than Robert B. Beadles? The spirit of the Master shines in his life. In and out of the pulpit men take note of him, that he has been with Jesus. He leaves a blessing in every household that enjoys his presence. The congregations that hear him are fed on the marrow of the Gospel. He is quick, pushing, energetic, yet without brusqueness, or ambition for a high seat. He has served the Church with success and fidelity for twenty four years. During a portion of this time his ill-health restricted his ministry. He was never drawn off from the highest aim—the calling of men to Christ. We append a short account of his earlier years from his own pen :

“I was the eldest of thirteen children born to my parents, (John and Nancy Beadles), in King William county, Virginia, January 5th, 1832. Reared in the lap of piety, taken to Sabbath school regularly by my honored, and now sainted parents, almost from my earliest recollection, frequently while quite a child, by the Spirit, under conviction for sin, I was happily converted September 19th, 1845, when in my fourteenth year, at Powell’s Chapel in my native county, in the midst of a gracious revival under the ministry of Rev. John W. Shackford, (then a member of the Virginia Conference, now a useful local preacher on King and Queen circuit), assisted by J. C. Garlick.

“Though my parents were members of another branch of the Christian church, they, at my request, kindly gave their consent for me to unite with the Methodists, through whose instrumentality I had been led to Christ. The fact of my conversion I have never doubted, so clear was the witness of the Spirit at the time, for which I have ever been thankful to my Heavenly Father.

“Almost simultaneous with my conversion was a conviction that I ought to preach the Gospel. But it was not until I had passed through all the grades of a “lay official” and experienced years of hard struggling with difficulties, both from within and from without, that I, on the 14th day of March, 1853, received license to exercise my humble gifts as an exhorter from my pastor, Rev. T. J. Bayton.

“While at Hillsborough Academy, Virginia, the Loudon circuit Quarterly Conference gave me license to preach, signed by Rev. W. W. Bennett.

“In August, 1855, I commenced my itinerant life, (under Rev. W. B. Rowzie, Presiding Elder, as colleague of Rev. J. B. Dey,) on Lancaster circuit, the very one I now have the honor to serve after a lapse of twenty-four years,

“The following November I was received on probation into the Virginia Conference, which held its session that year in the city of Petersburg, Bishop Andrew presiding.”

## REV. JOHN WESLEY CRIDER.

THE venerable Jehu Hank, now of the Baltimore Conference, took a fatherless boy of Pittsylvania county, Virginia, reared and educated him. The orphan became a minister, and on his first circuit as junior, participated in a pentecostal revival, where nine hundred were converted. Mr. Crider loves to tell of the kindness of this noble Christian minister and his devoted wife, always affirming they should have the praise for any good that he may do in life. Mr. Crider joined the church as a seeker, after deep conviction of sin, at the age of ten, and was converted four years afterwards. When approaching manhood he went South and prepared for the ministry under a divine call to that vocation. He joined the South Carolina Conference at Columbia on December 16th, 1854. For seventeen years he continued a member of that body, with success attending his labors, and, in some instances, great displays of grace were manifested on the work. In 1871 he succumbed to the Southern fevers, and by medical advice, sought the latitude of Piedmont Virginia. He returned to his native county of Pittsylvania, where he was born April, 1834, and rested during 1872. In 1873 he formed the East Franklin circuit, and was transferred to the Virginia Conference. In 1874 he was assigned to the Henry circuit, and is now serving the South Boston circuit. In the twenty-five years of his ministerial labors Mr. Crider has quit him well of his charges. His social qualities and efficiency in the pulpit give him success.

## REV. HEZEKIAH PHILIP MITCHELL.

MR. MITCHELL is tall and with somewhat of the clear cut features of "Old Hickory." He has the grace and suavity of a gentleman in polite life. He wins friends quickly and they continue attached to him through life. His discourse shows a rich native ore wrought into elegant forms. They are rarely wanting in finish and attractive arrangement. He is a popular preacher, and not without the rewards of diligent sowing. At times large increase has followed his ministrations. He was born in Essex county, Virginia, January 1st, 1827. His father, Rev. Richard H. Mitchell, was a local preacher in that county. Mr. Mitchell was converted when 17 years of age, and joined the Methodist Episcopal church under the ministry of the Rev. Gervas M. Keesee. He received a good academic education about home, and then entered Randolph Macon College and followed a full course, standing well in his class on every study, when his health failed and prevented his graduation. After leaving College he continued his studies, taking up and prosecuting

successfully two modern languages not in the curriculum. He had charge of a large Academy for three years ; also studied law for two years, and when ready for examination, gave it up and went into the ministry, believing he was called of God to preach. He traveled Powhatan circuit two years ; Prince George circuit, two years ; Culpeper circuit, one year ; Lexington circuit, one year ; stationed in Lynchburg, at Centenary, two years ; during the war at his farm, and pastor in King and Queen circuit four years ; in Middlesex circuit two years ; in Smithfield, four years ; in Danville, at Lynn-street, two years ; in Portsmouth, at Central, two years ; in Charlottesville, two years ; again at Central, in Portsmouth, and now the second year. He married the sister of Rev. William B. Edwards, of the Baltimore Conference, and of F. M. Edwards, of the Virginia Conference. The only child of Mr. Mitchell died while he was in Smithfield. ♦

---

## REV. JAMES HENRY CROWN.

HE is the synonym for cheerful piety and robust health. A full-length picture would present the outlines of a Burgomaster, portly and contented. Ambition never vexed his serene spirit, nor envy soured his genial soul. From the mountains to the sea he has sounded out the glad tidings. He speaks with force and aptly. His name is held in honor, and his visits are everywhere treasured as seasons of joy and profit. He is a favorite among the churches and in the Conference.

James Henry Crown, son of Hezekiah and Jane Crown, was born in Montgomery county, Maryland, on the 1st of March, 1834. He received a fair education at the schools in the neighborhood in which he lived. His moral and religious training received special attention. He owes much to his first Sunday-school teacher, Mr. Eli Perry, for whom he still cherishes the warmest affection. In the Autumn of 1852, at Emory chapel, District of Columbia, during a meeting conducted by Rev. W. W. Bennett, D. D., and Rev. Mr. Davis, he was converted, and joined the Methodist Episcopal church, South, at that place. Very soon after that happy event, his mind was very much exercised about preaching the gospel. That this was his life-work, to which God had called him, soon became the conviction of his heart. He was licensed as a local preacher October 17th, 1854, by the Quarterly Conference of Loudon circuit, Virginia Conference, in the bounds of which he was then prosecuting his studies. In 1855 and 1856 he was at Randolph Macon College, and in November of the last-named year he was admitted into the Virginia Conference, carrying his recommendation from the Quarterly Conference of the church where he was converted, and in whose communion he first held membership. He has served the following charges : Loudon, Prince William, Stafford, Clarke, Fauquier, Middlesex, Sidney (now Park Place, Richmond), High-street, Petersburg ; Williamsburg, New Kent, Heathsville, Second street, Portsmouth ; Norfolk circuit, and Hampton. His present charge is Rappahannock circuit.

## REV. JOSEPH HENRY RIDDICK.

**I**F a member of the Conference during a session of the body should fall into extreme illness, it is certain that a message would go from the bedside of sickness to Joseph H. Riddick, with the sure expectation that the prayers of a righteous man would avail much. All agree that he has power to prevail with God. The spirituality of his flocks steadily rises under his guidance and example. The Holy Ghost falls on the people while he preaches. As this sketch is preparing between two and three hundred have been converted in his present charge.

There is the charm of a gentle, pure and earnest life in every feature and in every act. He knows the deep things of God. The Scriptures are hid in his heart. His lips speak that which he has experienced.

His body is far from robust, yet his activity is unwearied. The ardent spirit spurs the laggard and feeble frame. His discourses have the marrow of the gospel, and excite to a better life.

He was born in Gates county, N. C., August 9th, 1831. He was the son of Christian parents, who reared him "in the nurture and admonition of the Lord," and whose godly example and counsel led him to the Saviour "in the days of his youth." He was always the conscious subject of deep religious impressions, which finally ripened into a clear and thorough conversion while a student at Randolph Macon College.

It was at this Institution he was educated, called to the ministry, and first licensed to preach. He joined the Virginia Conference in the city of Norfolk in the year 1854, and was appointed by Bishop G. F. Pierce to the charge of the Hertford circuit. He was ordained deacon by Bishop John Early in 1856, and graduated to Elder's Orders in 1858, and was ordained to the same by Bishop H. H. Kavanaugh. He has filled the following appointments during his ministry: Hertford circuit, Charles City circuit, Randolph Macon circuit, Wesley chapel (Portsmouth), Leesburg, Murfreesboro circuit, Harrellsville circuit, Sussex circuit, Washington Street (Petersburg), and was, in 1879, appointed to the Cumberland Street church, Norfolk. He was supernumerary several years, and was employed most of that period as Professor of mathematics and ancient languages at the Kittrell Springs Female College, then owned and conducted by his brother, Rev. C. B. Riddick. Both in the active and supernumerary relation to the Conference, one striking peculiarity has constantly characterized his ministry: Most gracious and powerful revivals of religion, resulting in the conversion of very many sinners and the edification of the church, have attended his plain and earnest proclamation of the Gospel of Christ, and a great multitude, saved by his instrumentality, will rise to greet him in the resurrection morning, and to bless him "in the bright forever."

## REV. ROBERT NELSON CROOKS.

**S**OLDIER, chaplain, pioneer preacher in mountain lands, he has a noble record. He has preached a quarter of a century and is just at his prime. He has built nine churches and two parsonages, and repaired or rebuilt many old preaching edifices. In the hospitals in Richmond he saw great revivals. During his ministry he has received into the church thirteen hundred persons. His own notes, though brief, have much interest:

I was born in Greenup county, Kentucky, March 16th, 1830. My father Abraham Crooks, was born in Prince William county, Va. His grand father and mother came from Ireland. My mother's maiden name was Catherine Conrad, from Loudon county, Va. Her grand-father came from Netherlands, and her mother from Holland. My father was a farmer—a member of, and deacon in the Missionary Baptist church for many years. My mother was a member of the Methodist church, but died when I was eight years old.

My educational advantages were limited to the ordinary country schools. I was religiously disposed from my youth—the fear of God was always before me. I do not remember to have ever used a profane oath, or to have been intoxicated.

In August, 1852, I joined the Methodist Episcopal Church, South, on probation at Warwick's school house, in my native county, under the ministry of Rev. Hugh Rankin, and the next year I was baptised with water, and received into full connection by the Rev. S. A. Rathburn on profession of faith.

For more than a year I was painfully exercised on my call to the ministry, to which, I did not readily get consent of my mind. In March 1855, I was licensed to preach by the Greenup circuit Quarterly Conference, Rev. C. M. Sullivan, Preacher in Charge, Rev. J. F. Medley, Presiding Elder; which, in August recommended me to the Western Virginia Annual Conference. At Buffalo, on the Great Kanawha, I was received in the Annual Conference in September, 1855, Bishop Early presiding. My first appointment was Wyoming Mission, lying in the counties of Wyoming, Raleigh, Fayette, Boone and Logan, West Virginia, having twenty-seven preaching places to fill in four weeks. In 1856, Paintsville circuit in Kentucky, junior preacher with Rev. Joseph Wright. This appointment had thirty-one preaching places in four weeks.

In 1857, ordained deacon by Bishop Pierce, received into the Conference, and sent to the Boothsville circuit, a new work in the counties of Harrison, Marion, and Tyler, West Virginia.

In 1858, Rowlesburg circuit along and among the mountains of the Cheat river, West Virginia, In 1859, ordained Elder by Bishop Andrew, and appointed to the Rowlesburg and Boothsville circuit, lying in six counties of West Virginia, with twenty four preaching places. In 1860, Weston and Jacksonville, West Virginia.

In June, 1861, I volunteered as a soldier, and served for six months as First Lieutenant of company "I" 31st Virginia Regiment in the command of Generals Garnett, Henry Jackson and Ed. Johnson, and under General R. E. Lee in that remarkable systematic campaign in the Alleghanies, advancing and retreating, marching and countermarching, in, up, and down the creeks and rivers.





J. H. Crown



R. N. Crooks



J. M. Anderson



James O. Moss



J. D. Hank



R. W. Watts



J. J. Lafferty



R. N. Sledd



B. T. Aines



J. H. Proctor





(Oh how cold!) until we went into winter quarters on the top of the Alleghany Mountains, almost in perpetual frost, as if we were hunting a healthy place in mid-winter to freeze out the rest of the life that had not been marched out.

In November 1861, I resigned my commission as Lieutenant and came to Richmond, and was put in charge of Rockett's Chapel, by Rev. J. D. Coulling, Presiding Elder, where I remained until June, 1862, when I received an appointment as chaplain in the Southern army, and was assigned to duty at Chimborazo Hospital, Richmond, Virginia, where I remained until the close of the war, May, 1865. August 6th, 1863, I married Miss Susan Ann Scully, in the city of Richmond, a Virginia lady of Irish and Scotch descent, a Methodist, and of a Methodist family.

At the close of the war I was unable to return to the west. The Rev. J. D. Coulling, Presiding Elder, sent me to the Peninsula to look after the scattered and returning Methodists. I gathered together the churches in Henrico, Charles City, and a part of New Kent, to which I preached until the Conference in Danville, November, 1865, at which time I was transferred by Bishop Early from the West Virginia Conference to the Virginia Conference. From this Conference I was sent to York and Hampton, and served two years. The third year I was returned to York, Hampton and Fox Hill being formed into a charge to themselves.

In 1868-9, Bertie circuit; in 1870, South Bedford circuit; in 1871-'74, York circuit; again in 1875-'79, Bertie circuit; 1880, Hanover circuit.

During my chaplaincy at Chimborazo Hospital, my labors were greatly blessed of God. We had several very extensive revivals, in which hundreds were converted. We are also hopeful of having led many to Christ on their couches of affliction and death, as we heard them shouting as they crossed the last river.

---

## REV. JAMES O. MOSS.

IT would be hard to name the preacher in the Virginia Conference that can sway an audience with the sovereignty of Moss when at his best. And when he is busy with some question of metaphysics, it is not difficult for the average hearer to resist sleep. He has a keen strong mind. He searches with pick in hand in all directions, not for glittering specimens, but for bulk of ore bearing bullion. His habit of study has helped him to the accumulation of great and valuable stores, and trained his intellect to vigor and accuracy. And better than all, he is without the unseemly urgings of ambition, and has the simplicity and guilelessness of a child, withal. A frank and noble Christian gentleman is James O. Moss. His labors have been singularly blessed with great results.

He was educated at Randolph Macon College, and entered the itineracy in the fall of 1856, spending his first year as assistant to Rev. B. F. Woodward, on the Chesterfield circuit. His second and third year found him preacher in charge of Indian Ridge circuit. These were years of great success, nearly two hundred souls converted. He served during his fourth year on a colored mission

in Norfolk county, which originated and died with this year ; in fact it was an accommodation relieving him from the active pastorate for twelve months. In his fifth year he was in charge of Wesley chapel, Portsmouth. He served the church on Madison circuit with success during his sixth and seventh years. The Madison circuit was divided, and Greene circuit formed in the fall of 1862, and he was retained on the Greene circuit for two years—his eighth and ninth years. Great success attended his labors there—one hundred and forty-five converts in one year. His tenth year was spent in charge of Hertford circuit, North Carolina. He reported one hundred and seventy-five converts. The health of his family failed, he was removed to Atlantic circuit, Accomac county, Va. Here he spent his eleventh, twelfth and thirteenth years. The last of these years was signalized for one hundred and twenty converts at a single meeting. His fourteenth and fifteenth years were spent in charge of Dorchester circuit, Maryland. His sixteenth, seventeenth and eighteenth, Louisa circuit, Virginia ; his nineteenth, twentieth, twenty-first and twenty-second, Lunenburg circuit ; his present charge is Campbell circuit, Va. He has never been on a charge a single year without witnessing the conversion of souls.

---

## REV. JAMES MADISON ANDERSON.

**T**HIS is the story of a minister who overcame early disadvantages of education, and became by dint of careful study and native endowment, one of the most polished and graceful preachers in Virginia. From untoward circumstances in youth, he has risen step by step to the most important positions in his church. In all this advance, there has been nothing of rude ambition or doubtful expedients. He still has the modesty of his boyhood. Honors have sought him. He is far removed from the arts that seek prominence, or bid for popularity. Without ostentation he quit himself fully of every responsibility.

He was born in the county of Amelia, on the 28th of June, 1837. In his early boyhood he was sent to such schools as the community in which he lived afforded. In the year 1850, his parents moved to Lynchburg, Virginia. His parents, although of highly respectable families, were poor, and he spent several years in the service of one of the citizens of that city, making his own livelihood by honest toil. During this period and in the fall of 1851, he made a profession of religion in the old church on Church Street, of which the Rev. John C. Granbery was pastor, (known now as Centenary.) Mr. Anderson had been a regular Sunday school scholar, and had thought much on religion, praying often ; in fact he cannot recall the time when he was destitute of concern on the subject of his salvation. His circumstances had never before been so favorable for giving attention to this important matter, and he resolved to make good use of his opportunities. Revival services were in progress, with conversions. He was anxious to become a Christian. He however was young and timid. Night after night he went to church, hoping that some one would give him some encouragement to go to the altar. No one came to him, perhaps because of his youth. At length God helped him to take his place among the penitents.

After several days of dark sorrow for sin, and earnest prayer for pardon, he obtained the desired blessing. He at once became a zealous Christian. At the first opportunity he connected himself with the church. He was punctual and regular in all his duties. He cannot remember that in all his early religious life, he ever failed to be present at preaching, prayer-meeting, class-meeting, Sunday-school or Bible class, when attendance was practicable. His close attention to his duties obtained for him the confidence of the entire church, and produced the belief in the minds of his brethren, that he was destined to be of much service to the cause of Christ. He was blessed with the special friendship of one of his pastors, Rev. D. P. Wills, who more fully directed his attention to the subject of preaching, and in various ways gave him aid and encouragement. Preaching soon became the all-absorbing subject. By day and by night it pressed upon his mind. To proclaim the unsearchable riches of Christ to his fellow men seemed to him to be the noblest of all employments.

In 1854, he began preparations for the work of the ministry by improving his education. He attended schools, first in Lynchburg, then in Buckingham county. In 1856, he was licensed in that county at a Quarterly Meeting held by Rev. H. H. Gary, as local preacher. In December, 1856, he went to Randolph Macon College, where he remained only for a few months, leaving in June 1857.

In November, 1857, he was received as a probationer into the Virginia Annual Conference, at its session at Elizabeth City, North Carolina. His first appointment was the Lancaster circuit, with the Rev. B. R. Duval. In 1858-9, he was on the Westmoreland circuit with the Rev. Lloyd Moore. At the Conference of 1859, held in Lynchburg, he was ordained deacon by Bishop John Early, and was sent to Rock Creek and Howard circuit, as preacher in charge. At the Conference of 1860, he was sent to the Patterson Creek circuit, in Hampshire county, (now in West Virginia.) He remained but a few months. The excitement of the approaching war made it unfavorable for our church in that section. The Presiding Elder withdrew Mr. Anderson, and assigned him to the Warrenton circuit, which had lost its pastor by death.

At the Conference of 1861, he was appointed to the Loudon circuit. Early in the spring, Leesburg was captured by the Federal army, and it became necessary to leave this place. In May, 1862, he entered the Confederate army as chaplain of the 40th Virginia Regiment. He remained in the army for seventeen months, and endured many hardships, but had the pleasure of seeing many of the brave men to whom he preached, become soldiers of the cross. At the Conference of 1863, he was appointed to the Elk Run circuit, in Rockingham county. His labors on this circuit were considerably hindered by the incursions of the Federal forces.

His Conference studies were interrupted through the years of war, and he was not ordained Elder till 1864, in Lynchburg, by Bishop Early. From that Conference he was assigned to Culpeper circuit, but the section was so devastated by the Federal army, that it was impossible to work with hope of success at that time. He spent the major part of the year on the Scottsville circuit.

The Conference years of 1865-6-7 were spent on the Fluvanna circuit. God blessed his labors with extensive revivals. The two following years he was on the Madison circuit. The fruits of his work were in an improvement in the condition of the membership, and many accessions. During the next four years he served the Albemarle circuit, where every year he witnessed the grace of God in converting the people. The three succeeding years he served the Atlantic circuit. On this field the Lord honored his preaching with more than ordinary success. There were revivals every year. Much money was raised for the various interests of the church. Debts which had long been a discouragement to the people were paid. The church property was greatly improved. A parsonage

was built and paid for, and a surplus was left in the treasuries of the parsonage, and of two of the churches. At the Conference at Richmond in 1876, he was appointed Presiding Elder of the Danville district, a large and difficult field, which he has served with fidelity and to its improvement. In 1879, he was assigned to the Charlottesville district, his present work.

He has been married twice, first to Miss Jackson of Fluvanna county, and then to Miss Robbins of Accomac county.

---

## REV. JAMES WILLIAM BLINCOE.

THE picture in the group over this name represents only the bust of the portly Blincoe. It would require a great breadth of canvass to bring in a life size portrait of the fat and favorite son of the Virginia church. He is the genial giant of the Conference. No one attempts to match with his activity in church enterprises. He builds, repairs, beautifies, till even the home folks scarcely know their own house of worship. He is a man for affairs. He knows by instinct where to press and when to persuade. His own zeal kindles enthusiasm, and his mother wit never allows him to miss doing the right thing at the right time. He can bring a circuit, ruu down and turned out, to bloom like a garden. The same diligence and thrift is seen in the parsonage, but, not a little of this home success is due to a clever "Mistress of the Manse." All departments of church enterprise are prospered under his care. Revivals follow his ministry. Church debts disappear. Feuds are healed. Blincoe is a model Methodist preacher.

He was born August 19th, 1834, in Loudon county, Virginia, and born again 1852, and joined the church at once. He was educated at Professor J. J. Potts school, Hillsboro, Loudon county, Virginia, and at Randolph Macon College.

The Conference received him on trial in 1857, at the session in Elizabeth City, North Carolina. His first appointment was to, Prince Edward, Rev. L. S. Reed in charge. He has travelled the following fields of labor consecutively: Randolph Macon, 1859; South Staunton, 1860; Appomattox, 1861-2; Powhatan, 1863-'64-'65; Mecklenburg, 1866-'67-'68, Brunswick, 1869-'70-'71-'72; Nottoway, 1873-'74-'75-'76; Amelia, 1877-'78-'79-'80.

In 1860, he married the only daughter of the Rev. L. S. Reed, of the Virginia Conference. He has seven children.

## REV. HENRY CLAY CHEATHAM.

IN 1857, at Elizabeth City, North Carolina, there entered the Virginia Conference a large class of men above the average in endowments and cultivation. It has been rather a notable company. They have made their mark in the Conference. By common consent the first place in natural powers has been assigned to Cheatham. He had the most meagre opportunity to gain even the rudiments of learning—only two sessions at school before beginning to preach. When the storehouse of knowledge was opened to him his hungry mind fed with a ravenous appetite, and fattened as it fed. At this day he has at command choice and winnowed crops from many fields of thought and investigation. It would be difficult to find a minister better equipped in this department for his calling. In the pulpit he is the master of a compact, vivid and piercing eloquence. In denouncing vice the face of brass itself would quail before his hot and plunging shot. As a controversialist, on platform or in print, he is a match for the keenest scimeter in the land. His style in edge and verve falls not far behind the best of Junius. In discharging his conscience of a duty he never takes counsel of fear. He is true as steel in his friendship. He abhors even the appearance of fawning for favor. He seldom takes part in the business of the Conference. He is a quiet, silent man. He is a native of Charlotte county, Virginia, and the son of Elkaneh Hampton Cheatham and Lucy Cheatham. His mother's maiden name was Halely. He was born on the 12th of November, 1834, and was converted under the ministry of Rev. Charles H. Boggs, at Appomattox Courthouse about the 1st of August, 1853, and at once united with the Methodist Episcopal Church, South. Almost immediately after his conversion he felt moved to preach the gospel. His friends were also convinced that this was to be his life's work. He was licensed as a local preacher by the Quarterly Meeting Conference of the Appomattox circuit, held at Mount Comfort church, September 1, 1855. His license is signed by H. H. Gary, Presiding Elder. He was received on trial into the Virginia Conference at its session held in Elizabeth City, North Carolina, in November, 1857. He served as junior preacher on the Loudon circuit in 1858 and 1859, under Rev. Thomas A. Ware, preacher in charge.

At the Conference held in Lynchburg, Virginia, in November, 1859, he was ordained a deacon by Bishop Early, and received into the Conference in full connection. He served the Fairfax circuit in 1860; and the Stafford circuit in 1861. During this latter year he was married on the 15th of August, to Mrs. Emma D. Dabney, whose maiden name was Llewellyn. At the Conference held this year, 1861, in Norfolk city, he was ordained an Elder by Bishop Andrew. From this Conference he was appointed to the Spotsylvania circuit for the next year, 1862, but could not remain on the circuit by reason of the presence of the Federal Army. He travelled Batesville circuit in 1863; and the Albemarle circuit in 1864 and 1865. He served the Cumberland Street church in Norfolk, during 1866 and 1867; and travelled the Nottoway circuit in 1868. In the fall of this year his health entirely failed; and during the two following years, 1869 and 1870, he did no ministerial work. For a long time he was so extremely ill, and such was the nature of his affection that many of his friends thought it impossible that he should ever recover; and he, himself, ascribes his recovery to the special interposition of God in answer to the prayers of his friends. Having been placed on the

effective list, though still very feeble in health, he served the church in Berkley city in 1871; and the church in Hampton in 1872. From 1873 to 1876, inclusive, four years, he served the Union station church in Richmond, Va. He was at Centenary, in Lynchburg, in 1877 and 1878. This present year, 1880, he is laboring on the Prospect circuit, which embraces a part of three counties: Appomattox, Prince Edward and Buckingham.

---

## REV. THOMAS HENRY BOGGS.

THERE is a test of a certain estimate of preachers by preachers when the list of "homes" is brought out at a Conference session. The first enquiry after the name of the host is: Who are guests with me? To see the name of Tom Boggs associated with your own is a joy. All are glad to consort with him—a Christian gentleman. Tom, as the phrase goes, "wears well." He is of sterling worth, devoted to his noble calling; manly, pure in thought, and full of the sweet courtesies of life. He has wrought well for the church. From every field he has brought his sheaves. He is a student. His sermons show thought and system. They edify and arouse to duty. We append as very appropriate, a few paragraphs from under his hand:

"I was born in Frederick county, Virginia, November 15th, 1833. James Boggs, my father, I think, was of Irish descent. My mother, Rachel Ambrose, was the daughter of a native German. She died when I was very young, leaving my training to relations and friends, who, however good and kind, could not be expected to fill the place of a mother. I made a profession of religion when about sixteen years of age in Weston, Lewis county, Virginia, and joined the Methodist Episcopal church; the Church South having no organization in the town or vicinity at that time. On returning to the valley of Virginia, which I did a few months after joining the church in Weston, I re-united with the church under the ministry of Rev. George W. Carter, at White Post, Clarke county, during a meeting he held there by request, (White Post not being in his charge as I now remember) while in charge of Loudoun circuit. Soon after this I became exercised upon the subject of preaching the Gospel; and after resisting my conviction of duty in this direction for some months, during which time I was very unhappy and melancholy, I finally yielded through the advice of friends and was licensed a local preacher by the Quarterly Conference of Loudon circuit, October 17th, 1854, (Rev. W. W. Bennett, president protem) while a student at Hillsborough Academy."

At the session of the Virginia Conference held in the city of Petersburg, Va., November, 1855, he was admitted on trial as a travelling preacher. His first appointment was to Fauquier circuit in 1856, with Rev. George H. Ray. His second year, 1857, he was in charge of Rappahannock circuit; 1858, Buffalo circuit; 1859, Dinwiddie; 1860, Surry; 1861, Factories' Mission, Petersburg; 1862 and 1863, Henry; 1864 and 1865, Ringgold Mission; 1866-'67-'68 and '69, South of Dan circuit; 1870, 1871 and 1872, Middlesex; 1873-'74-'75 and '76, King George; and 1877-'78-'79-'80, Mecklenburg circuit.

## REV. JOSIAH DICKINSON HANK.

THE war gave to the Virginia Conference one of its most efficient, popular and valuable ministers. The persecutors of our church in West Virginia has made us debtor to them for Hank. And there is a certain fitness of things in the venerable Jehu Hank, of honored memory among the fathers of the Conference, having a son in the same body.

The service of the younger Hank so long in an extreme point of the Conference confines, has localized his reputation. The Maryland section of our work is eager to monopolize him. And the Elder who has a first class man is too shrewd to tell his brethren in the cabinet of his good luck—they might want to share it. There is a floating notion that away across the Chesapeake Bay is a bright preacher, and a mighty builder of congregations and churches. If a Richmond pastor happens to saunter towards the Eastern shore, he will prick up his ears when Methodists mention Hank. He is held in honor for his many social qualities, wise energy and ability. He is tall, spare, erect and composed. His sermons are vertebrated. There is bone in them, but not wholly skeleton. There is grace and finish. The delivery is grave, measured and magnetic.

We have had the favor of a charming narrative from him covering an interesting period of his life, which we use as superior to any notes of our own :

I am the eldest son of Rev. Jehu Hank of the Baltimore Conference. I was born in Louisa county, Va., on the 13th of October, 1835, while my father, then a member of the Virginia Conference, was preacher in charge of that circuit. In 1837, my father was appointed to Caswell circuit, North Carolina, and consequently fell into the North Carolina Conference, by the division of the Conferences which occurred that year. He located the same year on account of failing health, and settled in Monroe county, West Virginia. There my boyhood was spent on my father's farm attending such schools as the country afforded. I professed religion when I was ten years old at a Quarterly Meeting held at Mount Horeb church in Monroe county, under the ministry of Revs. Adam Bland and James Aiken of the Baltimore Conference, and united with the Methodist Episcopal church immediately. I was licensed to exhort by Rev. Edmund H. Warren, of the Baltimore Conference in December, 1854. The license was renewed in November, 1855.

About this time the Rev. Jacob Brillhart, of the West Virginia Conference, Methodist Episcopal Church, South, who had previously established an appointment at Mount Horeb church, organized a class at that place under the auspices of the church, South, which I joined as an exhorter, and was licensed to preach that same fall, (1855).

After being licensed as a local preacher, I entered the classical school of Joseph P. Godfrey, at Clifton Academy, in Pittsylvania county, Va. There I pursued my studies for two years, preaching on Sunday as often as I could. A revival broke out in the school during this time, which resulted in the conversion of nearly all the students, and many outside of the Academy. I was received on probation in the Western Virginia Conference, Methodist Episcopal Church, South, at its session in Charleston, W. Va., September, 1857, Bishop Pierce presiding, and was appointed junior preacher on the Covington circuit, S. T. Mallory, Preacher in Charge. In 1858, I was sent to the Western circuit.

On the 12th day of September, 1859, I was ordained deacon by Bishop Andrew in the city of Parkersburg, and stationed in Buchanan, Upshur county, Va. In 1860, I was stationed at Clarksburg, Va. I was here when the war broke out, and remained until Colonel (afterwards General) McClellan took possession of the place. As the troops entered the town on one side, I rode out on the other side and went to West Milford, where I remained several days, hoping to be able to make my way to Colonel Porterfield's command, which was in camp at Phillippi, Barbour county, to which I had recently been appointed chaplain. But McClellan moved rapidly through the country, attacked and defeated Porterfield's forces, driving them back upon Beverly, thus cutting me off within his lines.

I worked my way through the mountains, avoiding the roads in order to escape scouting parties, which were scouring the country in every direction, and finally succeeded in reaching my father's house, where I stopped to rest a few days before resuming my journey to the command. But the fatigue and excitement through which I had just passed, brought on a severe attack of typhoid fever which came near ending my life.

A remarkable circumstance occurred during this illness. Dr. Shannon Butt, the father of the Revs. Butt of the Baltimore Conference, was my physician. After exhausting his skill on my case, he despaired of my life. I remember distinctly his telling me that he could do nothing more for me, that I must die and that probably that solemn event was very near. He kneeled at my bedside, and from a full heart, poured out a fervent prayer on my behalf, arose, pressed my hand in silence and tears and left me.

I was at first much surprised. I had not thought that I would die. After the first shock was over, my mind became calm and trustful. Motioning my father to my side, who put his ear close to catch my feeble whisper. I said, "though he slay me, yet will I trust in him." After this all was blank to me for several days. My father tells the rest.

He says that after the doctor left, I sank rapidly. My mother and sisters, too much affected to remain in my room, retired to one adjoining. My father staid by me with his fingers on my pulse, until it seemed to cease, and I to gently breathe my last. He then covered my face, and reported to my sorrowing mother and sisters that I was dead. After remaining with them some time, he went down stairs and started out to look at a spot on the farm that he had been thinking of converting into a family burying ground, and to select a place for my grave. On the way he stopped and said to himself, "Surely my boy is not dead, I cannot think his work is done." Turning back, he went immediately to my room, uncovered my face, took hold of my cold, pulseless hand and gazed upon my rigid face, and with a sigh, said sadly, "Yes he is dead—he is dead." Just then, in obedience to a sudden and unaccountable impulse, he caught up a small looking glass and held it close to my open mouth, and thought he detected a slight dew on its surface, on withdrawing it. He then poured a spoonfull of wine into my mouth. In a short time he gave me another spoonfull of wine, this time I coughed slightly, and made a feeble effort to swallow. A third spoonfull of wine a few moments afterwards was swallowed. Slight pulsation ensued, respiration followed, and gradually I took up the slender threads of life. In a few days I awoke to consciousness, and slowly returned to health. I often fear, lest I fail to fulfil the inscrutable purpose for which I was thus providentially snatched out of the very jaws of death.

After my recovery I went back to Pittsylvania county, where I had attended school, and on the first day of June, 1862, was married to Miss Annie Berger, second daughter of Captain Samuel Berger, late of that county. There I remained during the rest of the war, having charge of my

mother-in-law's servants and farms, her sons all being in the army, and preaching as opportunity offered at the various churches on the South Staunton circuit in the bounds of which I lived. As many of the preachers of the West Virginia Conference as could meet together, did so annually during the entire war. They elected a president, went through the routine of Conference business, and appointed the preachers every year in order to keep up the organization of the body. Only a few of the charges, however, could be filled by the preachers thus appointed, owing to the occupancy by the Federal forces of nearly the entire territory of the Conference. The United States officers looked upon all our preachers as enemies to their government, and never failed to treat them as such, whenever they fell into their hands. Being beyond the Conference bounds, I was never able to attend one of these meetings, but was regularly reappointed to the Clarksburg station, Clarksburg district, every year of the war.

In the fall of 1866, I was transferred to the Virginia Conference, and in compliance with a unanimous petition from the Quarterly Conference of South Staunton circuit, in whose bounds I had been preaching for four years, I was appointed to that circuit. In the fall of 1867, I attended the Virginia Conference for the first time, and was ordained Elder by Bishop Dogget, and reappointed to South Staunton circuit. This year my wife died. In 1868, I was appointed to Wicomico circuit, where I remained two years. In the fall of 1870, I was married to Miss Laura E. Wailes, daughter of Dr. Wm. H. Wailes, of Salisbury Md., and sent to King and Queen circuit, where I remained four years. In 1874, I went to Middlesex circuit, where I remained two years. In 1876, I was sent to Dorchester circuit, Md., where I remain up to the present.

I here record with profound gratitude, that with the exception of the first three years, my ministry has been blessed with revivals everywhere I have travelled, from the mountains to the sea shore.

In September of this year, 1880, I will have been in the active work of the ministry twenty-three years. I have filled seven circuits and two stations.

---

## REV. SAMUEL SUMMERFIELD LAMBETH.

THE boy by the Secretary's table within the chancel—the handsome boy with round, unwrinkled cheeks, fair brow and glittering eyes is Sammy Lambeth, one of Paul Whitehead's Assistant Scribes and the nimblest mind in the Conference. The bulge on one side of his face marks the position of a heavy quid within. Turn to his picture on another page. Do you think it possible that he is forty-two? But it is even so. Time has touched with furred feet as it passed over him. His heart is as young as his face. He has been dowered with rare gifts—a rich tuneful voice, quick parts, pleasing features and cheering social graces. He is a rapid student, and his governed resources are like the cartridges in the Henry repeater, needing but the touch of a spring to shift forward and

be ready for use. He is popular among the pews and in the gallery—inside and outside the church. We take it he would rank with Moore in size, and is as bright as the poet.

He was born in Richmond city, Va., February 1st, 1838. He was the child of pious Methodist parents, and both at home and in the Sunday-school, he was carefully instructed in the truths of the Bible and the peculiar doctrines of his church. His early educational advantages were good, having enjoyed a mental training of at least nine years in some of the best English and classical schools of his native city. He spent one year as copying clerk in the second Auditor's office in the capitol, and when Mr. James Brown, Jr., was removed from that office by his political opponents, he opened a Stock Broker's office in Richmond, and for more than twelve months employed "young Lambeth" as his clerk and assistant. Determining to make of himself an editor, if practicable, "young Lambeth" entered the printing office of Charles H. Wynne, Esq., who then published the "Richmond Christian Advocate," to acquire a practical knowledge of the art, and better qualify himself for his chosen vocation in life. Here he remained for two years and a half, acquiring a thorough knowledge of the business as a compositor and proof-reader.

In 1855, in the early part of the year, under the ministry of Rev. John E. Edwards, D. D., he professed faith in Christ and joined the Centenary Methodist Episcopal Church, South, in Richmond, in which church his father was a steward and trustee. Soon after his conversion, he felt that he was called of God to preach the gospel. After consulting with Dr. Edwards, his pastor, he determined to pursue his studies at Randolph Macon College, then located near Boydton. Here, in addition to other studies of the Academic department, he was instructed in theology by Dr. Granbery, the Chaplain, and Dr. W. A. Smith, the President of the College, and sought to qualify himself for the great work to which he had been called.

On the 22d of October, 1856, he, together with Robt. N. Sledd, was licensed to preach the gospel by the Quarterly Conference of Randolph Macon College. For one year he was a local preacher, preaching in various places as frequently as the way was opened by Divine Providence. At the Conference held, November, 1857, in Elizabeth City, North Carolina, he was received on trial into the Virginia Annual Conference, Methodist Episcopal Church, South. His first appointment was to Lexington circuit, as the colleague of Rev. J. R. Waggener, where he remained two years, witnessing and assisting in revivals which nearly doubled the membership of the circuit. In November, 1859, he was appointed in charge of the Appomattox circuit. In 1860, he was sent to Harrisonburg station, where he remained until the secession of Virginia, when, by request of the 10th Regiment Virginia Infantry, he entered the Army as chaplain of that Regiment, and was the second commissioned by the State of Virginia. In November, 1861, he returned to the regular work of the Conference, and was sent as preacher in charge of Lexington circuit, where he had commenced his itinerant work, and where he remained two years more, witnessing the conversion of many scores of souls. In 1863, appointed to Cumberland circuit, where he remained for two years, and at the close of the war, by request, opened a school for boys and girls, which he taught only one session. In 1865, he was in charge of Powhatan circuit. In 1866-'67-'68 and '69, he was stationed in Suffolk, Virginia. At the Conference of 1869, he was sent to Charlottesville. In 1870, he was appointed to Elizabeth City, North Carolina, remaining two years, and then entering upon the pastorate of Main Street church, Danville, where he remained four years. During his pastorate here, the membership of the church was doubled, an old debt of \$3,000 was paid, and about \$12,000 subscribed and collected to complete the church edifice. In Danville his health, which had for five years been feeble, completely failed for two years, yet through the indulgence of his parishioners, who showed him every

mark of kindness and love, he was enabled to retain the pastoral charge, until his health was comparatively restored. In 1876, he was placed in charge of Granby Street station, Norfolk city, where he is now completing the fourth year of his pastorate.

For seven years "young Lambeth" has been an Assistant Secretary of the Virginia Conference.

He has been twice married. On May 17th, 1859, by Rev. J. R. Waggener, to Miss Alice H. Graham, of Augusta county, Virginia; and by Rev. W. G. Starr, on January 28th, 1870, to Miss Virginia J. Parker, of Nansemond county, Virginia, by whom he has three children.

---

## REV. JOHN JAMES LAFFERTY, A. M.

MR. LAFFERTY was born in the county of Greensville, Virginia, on the 20th of April, 1837. He was the only child of George and Elizabeth Lafferty. His mother was a Lightfoot, of the family from England that settled early in tidewater Virginia. His grandfather, Charles Lafferty, about 1810, emigrated from Ireland to America. He was a gentleman of fortune and fiery temper. The British Government annoyed him in the lucrative, and (probably considered) patriotic, vocation of making Irish whiskey. In a great heat and contempt for British Rule, he sold his fine estate and left his native land and the business of furnishing his countrymen with their national beverage, and sought the shores of America. He had some years previous carried off and married Lady Macfarlane, against the protest, vigilance, and arms of her father. She was the grandmother of the subject of this sketch.

Of the church predelections and choleric disposition of Mr. Charles Lafferty, his grandson once had a hint. The young intinerant made a pilgrimage to a distant city to pay his respects to his venerable ancestor. The alert and judicious household deemed it discreet not to press upon the High Church patriarch the information that his grandson was a Methodist preacher. The old gentleman, though in his ninetieth year, made disagreeable use of his cane, on occasions.

Mr. George Lafferty was also a communicant of the Protestant Episcopal church, leaving to his heir an excellent prayer book, and a lot of empty champagne baskets. The Rev. George W. Charlton, of the Virginia Conference, (who officiated at the marriage of the parents of Mr. John J. Lafferty,) was wont to praise the contents of the baskets. They have been since put to the harmless and homely use of carrying soiled linen to the laundry. The book remains an ornament, and idle.

The father of the preacher with a number of gentlemen, in March, 1838, were drowned in the James by the sinking, in a storm, of the ferry-boat at Osborne's, where the old public road from Petersburg to Richmond crossed the river, twelve miles below the latter city. His son was an infant. It was a curious coincidence that the first circuit Mr. Lafferty travelled included the site of this abandoned ferry. He visited the spot with the Rev. Charles Friend, of Chesterfield, who owned the premises, and who gave a minute account of the accident, that left a babe an orphan.

It was a sad errand. The loss to the boy was measureless. Mr. George Lafferty was represented to be a person of superior parts. He left large interests, of which the fatherless child received two or threethousand dollars. The harpies devoured the bulk. One was enabled to leave a picayune position in Virginia, and suddenly flourish in a Southern State on great acres. A curse fell on the men concerned in this cruel and vile deed. Mildew and blast came upon their estate, business and family.

The boy was educated first at a classical academy in Hicksford (the shiretown of his native county); afterwards at a preparatory school of Randolph Macon College, at Ridgeway, North Carolina; and at Emory and Henry College, and the University of Virginia.

In the Spring of 1857, while a medical student in Petersburg, Virginia, he was converted under the ministry of the Rev. John E. Edwards, and joined the Virginia Conference at the session in Elizabeth City, North Carolina, in November of the same year, and has continued a member ever since.

Mr. Lafferty was a chaplain in the Confederate army, and present at several of the chief actions of the Army of Northern Virginia. In 1864 he was attacked by a severe malady which was thought at the time by the surgeon to be a fatal illness. He was so disabled as to forbid regular duty with the army in the field. While contemplating a resignation, he was appointed by the Secretary of War, at the request of the General in command, on special service with the army in the Valley of Virginia with the rank of a major of cavalry, and in this position he remained till the surrender of the Army of Northern Virginia.

At the close of the war, he returned to his home, in Albemarle county, Virginia, and joined the Rev. R. W. Watts in a series of revivals in that county. At the meeting of the Conference, in the fall of 1865, he was granted a supernumerary relation on account of injury to his health while chaplain in the Confederate service. In 1866 he removed to Lexington, Virginia, and for a number of years conducted a prosperous newspaper of reputation in that section of Virginia. When the Chair of Journalism was established at Washington College, under the Presidency of General Robert E. Lee, Mr. Lafferty was selected to give instruction in that department.

In 1874 he became associate editor of the "Richmond Christian Advocate," and at the Conference of 1877 was appointed editor of that journal, which is his present position.

---

## REV. JACOB HENRY PROCTOR.

**B**ROTHER PROCTOR has, in a large measure, the solid character of the Briton. In his native land, England, he received early instruction from his father, a true Wesleyan. He seems to have inherited the sterling virtues of his parent. He has served the church with diligence and success. He has attached friends on all his fields of labor, and many remember him to bless him, for teaching them the way of life. He is gifted in the pulpit.

He has put in a small compass the chief facts of his life and ministry, which we use in this connection :

I am a native of England, born in Lincolnshire, near Holbeach, in the year 1834. My father was a respectable English farmer, and a prominent member of the Wesleyan Methodist church. He was peculiarly gifted in the Sabbath-school work, and filled the office of Sunday-school superintendent during the greater part of his life. I owe more than words can express to his godly example, and to the instructions I received in the Sabbath school.

My mother died when I was quite young, leaving me to the care of one of my sisters. She subsequently married a gentleman who had spent several years in America, and immediately after their marriage they came to this country, bringing me, by the consent of my father, along with them.

In 1856 I joined the Clay-Street Methodist church in Richmond, then under the pastoral care of Rev. Geo. H. Ray. During the second year of his ministry there I was licensed to preach. That Fall I was received into the Virginia Conference, and appointed junior preacher to Westmoreland circuit. In 1859 I filled the place of junior preacher on the Lancaster circuit, and studied under John Moody, a graduate of Randolph Macon College, and then the principal of a large school at Lancaster Courthouse. In 1860 I was junior preacher on King George circuit; 1861, with Bro. L. S. Reed on Bedford circuit; 1862, in Williamsburg; 1863, Wesley Chapel, in Petersburg; 1864, in charge of old Dinwiddie circuit; 1865, stationed at Boydton; and 1866 in Farnville. The Fall of that year I married a daughter of Rev. R. B. Foster, of Dinwiddie county, Virginia. The Conference formed the West Dinwiddie circuit, and appointed me to that field of labor for 1867. In 1868 I was on the Appomattox circuit; then my health entirely failed, and 1869, 1870 and 1871, I was placed on the supernumerary list; 1872, in charge of Wesley chapel and Blandford, in Petersburg; 1873, 1874, 1875 and 1876, on Prince George circuit; and 1877-'8-'9-'80, I am again traveling the West Dinwiddie circuit.

## REV. ROBERT NEWTON SLEDD, A. M., D. D.

DOCTOR SLEDD, almost from his entrance into the ministry, has served the church in its most important positions. His early educational advantages and subsequent studious habits have made him one of the best equipped ministers in theology in the Conference. He owes nothing to any music of voice, or shining and memoriter rhetoric. It is the edge of the scimeter and not jewels in the hilt that has won his position. He does not fling out ingots with the dirt of the mine clinging to them, but the milled and minted coin. His sermons are from choice material, and the patient tool fashions them. They are models in arrangement and development. His preparation is so thorough, and the command of his powers so supreme, that he seldom fails to keep his audience interested to the last syllable. On notable occasions, he masters the hearers and sways them at his will,

He has a clear, ringing voice, and a face that brightens with the progress of the discussion. He is a reticent man, and is not ready to join in social pastimes. He has no smiling compliments nor small talk. He doesn't speak on the floor of the Conference, nor shake hands. He is tall, long and greatly lacking in pompousness and strut.

He is the son of James V. and Ann P. Sledd, and was born in Powhatan county, Virginia, on the 19th of December, 1833. His father was of English, and his mother of French descent—the former of Methodist, and the latter of Baptist parentage. His father's house was not only a home of the Methodist preachers, but one of their regular preaching places in his early childhood. His earliest religious instructions and impressions were received in the school of Methodism. His education began, and was continued until his seventeenth year, in such schools as the neighborhood afforded. In 1851 he entered Randolph Macon College, and graduated with distinction in 1855. In March of that year he was converted and joined the church, under the ministry of Rev. J. C. Granbery, then the College Chaplain. Immediately after graduation he became Principal of the Clarksville Male Academy, which position he held one year. In September, 1855, he was married to Fanny Carey Greene, of Warren, North Carolina. Twelve months afterwards he returned to Randolph Macon, and devoted himself to the study of theology under Dr. William A. Smith, then President of the college. In November, 1857, he was received into the Virginia Annual Conference, and stationed in Suffolk, where he spent the year 1858; 1859-'60, he was in charge of the Albemarle circuit; in 1861-'62, he was stationed at Market-Street, Petersburg; the next four years at Court-Street, Lynchburg; the next two at Trinity, Richmond; then again at Court-Street four years, then at Market-Street again four years, and from thence he was sent to Centenary, Richmond, his present field of labor. It will be seen that fourteen of the twenty-two years of his ministry have been spent with two churches, Market Street, Petersburg, and Court-Street, Lynchburg. In all of these charges the blessing of God has been upon his labors. In 1875 he received the degree of Doctor of Divinity from Emory and Henry College. In addition to the pastoral oversight of one of the leading churches of the connection, he is editor and publisher of the Theological and Homiletic Monthly.

## REV. ROBERT WILLIAM WATTS.

HE is of the somewhat noted class of 1857, and being the oldest member, has been held as the patriarch of the body. They are firmly and fondly attached to him, and he is worthy of all honor, an Israelite indeed, and without guile.

His preaching shows that he has not let his college diploma lie neglected and rusty. He is studious, but searching for the form of sound words, not for the material for poetical fancies. He is a theologian well grounded in Methodist doctrine. And much more, the sermon is steeped in a devout heart. His public prayers often move the congregation to tears. He is discreet, and has the gift of wise direction in church affairs. The purest and noblest virtues meet in him. In Piedmont Virginia Bob Watts is without a rival in the affections of the churches. Only pastoral limit takes him away from weeping flocks.

He is the son of James D. and Jane S. Watts, was born in Amherst county, Virginia, October 16th, 1825. The loss of a mother in his fourth year, deprived him of an influence supplied by nothing else. The instructions, however, of a pious father, made impressions that have never been effaced. Ardent and impressive, he was often led astray, but the parental example and instruction under God, brought him back again. The advantages of good schools in Charlottesville and vicinity were afforded him; and in his seventeenth year he went to Emory and Henry College, where he continued to graduation. During the first year he sought the Lord and connected himself with the church, having felt a conviction from the earliest childhood that he was to preach. He resisted these feelings, and engaged in the business of teaching. After marriage, and the lapse of six years, whilst in charge of Higginbotham Academy, at Amherst Courthouse, a wonderful revival under the ministry of Rev. M. L. Bishop, assisted by Dr. J. E. Edwards and D. P. Wills, took place. The preaching was wonderful, and some fifty professions was the result. Mr. Watts and two others were induced under the influence of this meeting to enter the ministry. He was licensed in the Quarterly Conference of Amherst circuit by Dr. Rosser on Saturday before the 3d Sabbath in January, 1857, a day memorable on account of a snow storm, that surpassed any in the memory of the oldest inhabitants. Joined the Virginia Conference that Fall, and was sent to Orange circuit, where he labored two years, during the first of which his wife died. In 1859 he was sent to Loudoun, remaining two years. In 1861, to Warrenton. After a stay of three months he fell back with Johnson's army, and with his two daughters continued in Amherst, preaching, teaching, and working on a farm for support until the Conference of 1865. He, having been married the second time, was sent to Albemarle and remained four years, then to Madison four years, afterwards sent to Albemarle four years. He is now on Greene the second year.

## REV. JAMES ERASMUS McSPARRAN.

MR. McSPARRAN has served the church in the last twenty-three years, with faithfulness and crowning success, bringing in a great company of converts, and building the walls of Zion. God has given testimony to his labors. His sermons are of well chosen material, firmly joined and built up into a strong edifice, and not without grace. The temporal interest is kept well in hand and cared for. Churches prosper in his charge.

He was born in the county of Albemarle, Virginia, July 24th, 1833. He was converted under the ministry of Rev. Ballard E. Gibson, in the year 1853, at Chesnut Grove church, in the village of Earlyville, one of the appointments in the Albemarle circuit, of which Mr. Gibson had charge. Over fifty persons embraced religion at that meeting—among whom were the mother, brother, and two sisters of the subject of this sketch—three of whom have passed away, together with his father and two other brothers, leaving only himself and youngest sister.

Soon after making a profession of religion, he was exercised in mind on the subject of a call to the ministry, but such was the defectiveness of his mental training, together with extreme diffidence as to cause him to doubt the genuineness of his convictions on that subject. While thus exercised he seemed to be divinely led to engage as colporteur for the American Tract Society, through the recommendation of a friend, and remained in its service till November, 1857, at which time he was received into the Virginia Conference, and appointed to serve with J. D. Lumsden on the Princess Anné circuit. He has served successively Currituck Mission, Patterson Creek circuit, three years chaplaincy in the Confederate army, Spottsylvania, East Campbell, Buckingham, Northampton, Greenville, West Dinwiddie, Appomattox, Pittsylvania circuits, Conquest and Guilford churches in Accomac county, Virginia, now in charge of Bertie circuit, North Carolina, and witnessed, directly or indirectly through his instrumentality, the conversion to God of between twelve and fifteen hundred souls. He has been successful in advancing the temporal interests of the church—especially in securing, repairing, and refurnishing parsonages and in building churches.





H. C. Cheatham



S. S. Lambeth



J. E. M'Sparran



J. W. Blincoe



J. E. Martin



M. S. Colonna



W. E. Allen



J. P. Garland



E. H. Pritchett



Vanderslice





## REV. JAMES POWELL GARLAND, A. M.

**M**R. Garland is wanting in nothing that makes up a model of physical grace and manly form. His face is Grecian, and would have invited the chisel of the sculptor. He is tall and erect without any lordliness of look or carriage. If we are not in error, there is some of the Pocahontas blood in his veins. The tinge of olive, the straight raven hair, the upright bearing, the continence of words are the croppings out of Indian traits. His manner is easy and quiet. He does not aspire to the chief place in conversation. He is never guilty of monologue in company with or without flashes of silence. His observations, however, are pithy, and sometimes of subtle humor, perhaps with gentle satire—a lancet dipped in chloroform.

He is possessed of the gifts and graces, as speaker, student and pastor that command the first places in the Conference.

He is the son of Samuél Meredith and Mildred Irving Garland, and was born in Amherst county, Va., November 9th, 1835. His parents being members of the Protestant Episcopal Church, he was reared under its influence, and received from it his early religious impressions. He made a public profession of religion during a revival conducted by Methodist ministers, and held in an Episcopal church in his native county. This was the first revival of religion, under the ministry of the Methodist church, he had ever witnessed, and he at once joined that church.

He very soon became exercised on the subject of entering the ministry, but continued to prosecute his studies, at that time attending Higginbotham Academy in Amherst county, and afterwards completed his education at Emory and Henry College, at which institution he graduated in June, 1857.

Returning from college, he immediately commenced the study of the law, intending to make that the profession of his life. He continued, however, to be greatly exercised on the subject of a call to the ministry, and finally abandoned the law, was licensed to preach and received on trial into the Virginia Annual Conference, at its session in Portsmouth, Virginia, November, 1858.

From this Conference he was sent in charge of Appomattox circuit. His ministry on this circuit was attended by extensive revivals, resulting in about one hundred and fifty conversions. His second year was in charge of Cumberland circuit, which was also blessed with extensive revival work. In 1860, he was sent to Fincastle, at that time embraced in the Virginia Conference. Here he was returned the second year, and in the following August formally resigned his charge, and entered the Confederate army as chaplain of the 52nd Regiment of Virginia Infantry, then under General Loring in the valley of the Kanawha. He remained with this Regiment until the following winter, when he was transferred to the 49th Regiment Virginia Infantry, Army of Northern Virginia, and was present at the battles of Chancellorsville, Winchester, Gettysburg, the Wilderness, Spottsylvania Courthouse, Coal Harbor and other engagements. In the fall of 1864, on account of ill health, he resigned the chaplaincy, and was appointed in charge of Amherst circuit, where he was continued four years. In November, 1868, he was appointed to Manchester, and then to Trinity, Richmond, remaining at each of these stations two years, and both were blessed with gracious re-

vivals. From Richmond he was sent to Portsmouth in charge of what was then known as Dinwiddie Street station. Here he remained four years, during which time he projected and completed Monumental church, as a memorial of Robert Williams, the pioneer of Southern Methodism. From Portsmouth he was sent to Petersburg in charge of Market Street station, and is now filling his fourth year there.

---

## REV. JAMES CARSON MARTIN.

MR. Martin has the superb equipment of a sound mind in a sound body. In physique he is a fine specimen of the genus homo. In the stout frame is a robust intellect. His mind sits well on its keel. In nautical phrase, it doesn't list. In the direction of the religious and secular interests of the church he has special fitness. He is equally gifted in the pulpit. His material is well selected, judiciously arrayed and brought forward with singular felicity and force. His resources are ample, and his intercourse with his people augments the ties between them. Of course such a minister wears well.

His birthplace is Norfolk. His age dates from the 17th January, 1836. His parents were Alexander A. and Pamela Martin.

His mother was the daughter of Jonathan Woodhouse, of Princess Anne county, Virginia. His father, born in Norfolk, Virginia, was the son of Andrew Martin, of Scotland, and Miss Margaret Mohun, of Virginia. His paternal grandfather emigrated to this country before the Revolutionary war, was a devout Presbyterian, and had the pleasure and honor of entertaining Rev. Joseph Pilmoor when he landed in Norfolk.

His father and mother were converted under the ministry of Rev. Joseph Carson. Young Martin was baptized in infancy by this holy man, and bears a part of his name. He left school at the age of seventeen, having spent four or five years in one of the best classical schools in the State. Before he became twenty-one years of age, such had been his usefulness to his employer, one of the oldest and most successful druggists in Norfolk, that he gave Mr. Martin an interest in his business. A fortune was in the near future. About this time, May, 1856, Mr. Martin was converted to God under the ministry of Rev. D. P. Wills. His call to preach was born with his conversion. After many severe and protracted mental conflicts, he resolved to leave all and follow Christ. Before this resolve was known to others, he was made the leader of a class of cultivated and deeply pious ladies. Then exhorter's license was given him unsolicited. In November, 1859, he was recommended by the Quarterly Conference of Cumberland Street station, Norfolk, Va., and joined the Virginia Conference at the session held in Lynchburg the same year.

His first appointment was to Hertford circuit, N. C., as the junior of Rev. J. J. Edwards. In 1860, he was sent to Gosport station; but as they had determined in advance of his appointment,

to receive no more unordained pastors, his Presiding Elder, Dr. L. M. Lee, sent him to the Eastville circuit as second man, and changed him again in a few months, putting him in charge of the Gates circuit in the place of Rev. R. T. Nixon, who had died. In 1861, he was in charge of James Street, Norfolk, Va. In 1862-3, Cumberland Street; in 1864, Market Street, Petersburg. He went with General Lee's army upon its evacuation of Petersburg, in April, that the privilege of preaching the Gospel might not be denied him again by the Federal authorities, as it had been done in Norfolk the latter part of his second term at Cumberland Street. Returning to Petersburg after the surrender, he found that Bishop Early had very properly assigned Dr. Granbery to the pastorate of Market Street station, and had found work for Mr. Martin at Wesley chapel, Portsmouth, until Conference. In 1865, he was sent to Taylor's Island, now Dorchester circuit, Md; 1866, to Pungoteague circuit; 1870, to Gloucester circuit; 1874, to Elizabeth City, N. C.; and 1876-'77-'78 and 1879, to Suffolk, Va. Nearly 2,000 souls have been converted under his ministry. He was married to Miss Virginia Hudgins, Hertford, Perquiman's county, N. C. Six children have been given to them, five of whom are living.

---

## REV. BENJAMIN THOMAS AMES.

THE likeness over this name is of a man held in bed for years by paralysis, brought on during the war by long rides on the Eastern Shore in snow and ice, preaching to the people, who were as a flock without a shepard in those evil days. He has served the church for a number of years, joining the Conference in 1857, with a devotion that knew no discouragement or unfaithfulness. He is loved and honored by his brethren.

He cannot now move hand or foot, and needs change of position every hour night and day to secure moderate comfort. He is full of faith and patience, trusting in God. It is a touching scene to look upon this saint, helpless as a babe, and often in torture, suffering the will of God without a murmur. His dumb lips are more eloquent than tongue of an orator.

Through the long nights and by day, for years, a devout woman and most devoted of wives has ministered to her husband. The holy angels could choose in the broad land no spot where religion shines out in purer or brighter flame.

## REV. EDGAR HERNDON PRITCHETT.

THE subject of this sketch unites in himself the elegant and courtly Christian gentleman and the tireless itinerant. He charms by the sweet and graceful manners that come of good breeding, while he secures the respect and honor of the people by the fervor of his piety and his activity in the cause of the Master. Popularity and revivals mark his life in the Conference.

He was born at Stanardsville, in Orange county, Virginia, (now Greene) on the 4th of September, A. D., 1828. His father, Robert Pritchett, was the son of Benjamin A. Pritchett and Miss Herndon of Spottsylvania; his mother was the daughter of Captain Alexander Hunton, of Madison. Mr. Pritchett made a profession of religion in his native place in 1856, and connected himself with the Methodist Episcopal Church, South, under the ministry of Rev. D. J. C. Slaughter, in charge of Madison circuit. He was licensed a local preacher by the Quarterly Conference at Madison Court-house, on the 1st of October, 1859, and received on trial in the travelling connection, and appointed to Nelson circuit as junior preacher with Rev. M. L. Bishop. We have a note from Mr. Pritchett, recalling the experience of his "first year"—always an interesting period. We use his language in the review of his fields of labor.

This was a blessed year to me. All my fears in regard to my call to the ministry by the Great Head of the Church happily vanished before the spiritual experience, it was my blessed privilege richly to enjoy; and the large number of converts during the year confirmed me in the conviction, that the Lord had called me to this work. No one is prepared to tell. None can fully appreciate or respond to the feelings of the "young Steward," until he has passed through the doubts and fears that harass and perplex his mind and heart. I shall never forget the tenderness and sympathy with which I was received into the homes of my people; and I can truly say that it was through this expressed kindness, that I was kept at the post of duty which I felt the Lord had assigned me and encouraged to work for the Master. There were one hundred and ninety conversions this year, and one hundred and sixty added to the church.

At the Conference of 1860, I was appointed to Orange circuit. It was here I fully experienced all those embarrassments, which usually attend the preaching of the Gospel among the people, where we have been reared, and who are familiar with our past lives as sinners. I thank the Lord, however, that I was strengthened by the consciousness ever present, that I was a sinner saved by Divine Grace, and that the life I then lived was by faith in the Son of God, who loved me and gave himself for me, and that I could commend him to them, as able to save to the uttermost all that came to God by him. I can say that this was a most pleasant, profitable and successful year to me. It was indeed a happy year, for who can be happier than the man who feels assured that God has called him to "work in his vineyard," and to see that work prospering in his hands. There were most gracious outpourings of the Divine Spirit upon almost all of the churches, and about one hundred added to the church. I was ordained deacon by Bishop James O. Andrew, at the November session of the Conference of 1861, and appointed to Fredericksburg, where I remained until about the 23rd of April, when the Federal troops appearing before the city and taking the "Heights" known as

“Lacy’s”, the members of my charge fearing my arrest and imprisonment, insisted upon my leaving. I have the gratification to know that the temporal, if not the spiritual condition of the church was greatly improved; and that, among the communicants, we had some of the highest type of Christian profession and life.

Brother Robertson, who was in charge of Nelson circuit, having died early in the spring of that year, Rev. Joseph H. Davis, then Presiding Elder of the Charlottesville district, communicated that fact to me, and that the Quarterly Conference had requested him to get me to take charge of the circuit for the remainder of the year. I highly appreciated this renewed expression of the thought and kindness of this people toward me; accepted their expressed wishes in the matter, but was unavoidably prevented from reaching the circuit until September.

At the Conference of 1862, I was again returned to this, the first field of my labors, where God had so graciously blessed and signally prospered me the first year of my ministry, and where I could really feel that the place was consecrated and hallowed to me. Large revivals attended the preaching of the Word this year also; but I do not now remember the number added to the church. At the Conference of 1863, I was ordained Elder by Bishop George F. Pierce, and appointed to Madison circuit, where I remained four years. Again in the providence of God, I was sent to a people who knew me, and though the dark cloud of war hung with ever deepening and thickening folds over our once peaceful and happy country—the people in perplexity, sorrow and difficulties—yet the work of the Lord moved steadily and encouragingly forward, and these years were full of spiritual prosperity and growth. There were largely over two hundred conversions; almost all of whom connected themselves with our church, and at the close of the war, the churches were repaired and improved, and the circuit left in a fine condition.

In 1867, I was appointed to Culpeper circuit, where I remained four years. This county may be said to have been the great “thoroughfare” of both armies. Out of eight churches before the war, only three were left at its close, and they in such condition as to be wholly unfit for religious purposes. The church at Culpeper Courthouse particularly, having been almost literally torn to pieces by the Federal soldiers, and used as a stable and for other purposes, so repugnant to a sense of common decency, and to all the convictions, sensibilities, and refinements even of a professed Christian people as to stigmatize them forever with the brand of infamy and disgrace. I found only seven members belonging to the class here during the four years. We enjoyed the most gracious seasons of revival I almost ever witnessed. Largely over two hundred were added to the church; two new churches were built, one repaired and placed in a better condition than before the war, all the classes added to and strengthened, the church at the Courthouse thoroughly repaired and furnished in very handsome style, and the membership increased to about forty. The excessive labor on this circuit, and constant thought and anxiety of mind in its interests made it almost absolutely necessary that I should have some respite; at least for a short time, from the active work of the ministry. Acting under the advice of my physician, these facts were brought before the Bishop and his council, and I received the appointment as agent for “The Virginia Bible Society,” for the Northeastern district of the State. Having sufficiently recovered my health and strength at the end of the year, I determined to enter again upon the active work of the itinerancy; and at the ensuing Conference, received the appointment to Bedford circuit, where I remained four years. During the four years on this circuit, churches were built and repaired, and there were about five hundred and twenty five conversions. Aided by the Rev. Dr. Rosser and Rev. N. B. Foushee, the

junior on the circuit the last year I was there, there were three hundred and twenty-five conversions, as well as I now remember.

In 1876, I was appointed to Campbell circuit, where I remained two years. During the two years, one new church was built, two others provided for, others remodeled, thoroughly repaired and painted, and two hundred and sixty-eight conversions; the larger number of them uniting with our church.

In 1879, he was appointed to the Louisa circuit, where prosperity attended his ministry. He was returned in 1880.

---

## REV. HENRY CHAPMAN BOWLES.

**B**OWLES is of the salt of the earth. The root of the matter is in him. The noble virtues find a fit soil in his soul. Conversions follow his proclamation of the gospel. The Spirit honors his ministry. The church rejoices in him. He gives the pure Word, and enforces, both by clear and full force of delivery, and by a godly life and conversation. He is a valuable man.

He is the son of Benjamin and Jane Bowles, was born in Bedford county, Virginia, November, 21st, 1831. Brought up by pious parents—both of whom were members of the Methodist Episcopal Church, he felt his great need of a Saviour at a very tender age. From his earliest recollections, he was a penitent; and for several years, he craved and sought pardon through the blood of a crucified Redeemer. He distinctly remembers that when but a lad, he once remained in a class-meeting with his parents, at old Jointee church, that he might hear what the members of the church had to say for themselves on the subject of experimental religion; and that, in the course of the meeting, the class-leader, Brother Wilson, addressed him in this language: "Henry, my son, do you love the Lord Jesus Christ, your Saviour?" The question was so unexpected, it was like a peal of thunder from a clear sky. But it was not in vain: it sank deep in his heart, filling his eyes with tears, and his soul with inexpressible grief, so that he was unable to make any response. It had the happy effect of strengthening the conviction already produced in his mind by the faithful instructions received from his fond and devoted parents.

He professed conversion at a camp meeting held at Hobson's camp-ground, near Calvary church, August 31st, 1847. He had been impressed from his childhood that he would some day be a preacher of the gospel. That impression was greatly augmented soon after his conversion, but he was afraid to recognize the conviction of duty thus riveted to his mind as a call to the ministry. For when he thought of being an ambassador for Christ—God's mouth to man—a messenger of heaven to a sinful world—various difficulties were suggested as being in the way of his filling that sacred office. To his mind, those difficulties magnified themselves into an inseparable barrier, and

seemed to preclude the possibility of his ever taking such a prominent position in the Church of God. Then, characterizing himself "slow of speech, and of a slow tongue," he satisfied his conscience that he could serve his Master more profitably in some humbler sphere. After the lapse of several years, he discovered that he had lost much of the zest and fervor of religious life, and he became distressed about his past unfaithfulness to his Maker. At this juncture of his Christian career, he resolved to consecrate himself to the Master's work, and go wherever the hand of Providence directed him. This resolution, made in good faith, he soon felt the burden of a call to the ministry resting upon him. His conviction of duty was clear and satisfactory; but when he considered the responsibility and sanctity of the ministerial office, he trembled at the idea of being clothed with its solemn and momentous functions.

In 1858, he was licensed as an exhorter. His piety and zeal attracted the notice of Rev. William C. Blount, preacher in charge of Bedford circuit, who advised him to devote his time to the study of theology. Acting upon this advice, he became a student of divinity in his (Blount's) house, in 1859, and remained with him several months. From there he went to Emory and Henry College, at which institution of learning he spent about ten months in the acquisition of knowledge. April, 1860, in New Hope church, at the earnest solicitation of an aged father in Israel, Samuel P. R. Moorman, he ventured to take a text and tried to preach. July 14th, 1860, he was licensed as a local preacher. In November of that year he joined the Virginia Annual Conference, in Alexandria, Virginia, and entered on the regular work of an itinerant preacher. His first appointment was to Amherst circuit, with Rev. Jacob Manning as preacher in charge. He preached on this circuit until May following, when in consequence of the great excitement which prevailed at the opening of the late war, he laid aside for awhile the ministerial office for the purpose of defending his country from the hostile force that was invading her. In this matter he thinks he acted very precipitately. He took the step, in his opinion, without proper reflection, influenced by persons who were utterly incapable of estimating ministerial responsibility. He enlisted and served one year as a soldier in the Confederate army. Then, legally exonerated from military service, he returned home in June, 1862, but with his health much impaired.

In November following he attended the session of the Virginia Annual Conference, held in Petersburg, Virginia, reported himself ready for work, and was appointed to Brunswick circuit, with Rev. D. J. C. Slaughter as his senior. In July Mr. Slaughter's health failed, and he went to the mountains, hoping that it might be restored, and Mr. Bowles was left as junior preacher in charge, assisted by Rev. W. S. Williams. Under his pastoral care the circuit was blessed with a very gracious outpouring of the Holy Spirit. The revival commenced at Mount Carmel, the third Sunday in August, and spread from one church to another until one hundred and fifty souls professed conversion, and upwards of one hundred and twenty were added to the church. In 1864 he was appointed to Mecklenburg circuit, with Rev. T. J. Bayton; 1865, to Prince Edward, with Rev. Jacob Manning; 1866, to Slate River circuit, as preacher in charge; 1867, to Spottsylvania; 1868, to Second-Street, Portsmouth, Virginia; 1869, to Patrick; 1870, to Franklin; 1871-4, to Henry; 1875-8, Halifax. His labors on this circuit were crowned with considerable success each year. About two hundred souls professed conversion to God during his pastoral term in this circuit, a large number of whom were added to the church.

In 1879, he was appointed to Franklin circuit, where, with "a chosen band," he is now confronting the "armies of the aliens," hopeful of a successful and happy year. He has had the pleasure of seeing the fruits of his labors in the conversion of souls in every pastoral charge that he has served. In some charges he had many conversions, in others, only a few.

## REV. JAMES WHITFIELD COMPTON.

IN running the eye down the roll, by common consent, James Compton would be selected as one man ready to give a reason for the hope that is in him, and ready to die if need be, for the Lord Jesus. He has an experience and the courage of his convictions.

He is an admirable preacher. He divides the word with skill, and enforces it with vigor. He knows for himself the truth he delivers. It has a force gathered from his own convictions. There is no dry thunder. The showers fall.

Duties so well done in the pulpit might lead some to pass by the pastoral work. Far otherwise with him. He is especially diligent among the people—quitting himself of his whole responsibility as a Methodist preacher. He is wise enough to see that an unreading people will be an unstable people, and he therefore has circulated a large amount of our books among his parishioners. He builds up his people in solid instruction. He holds that a Methodist ignorant of the common affairs of his church, is a disgrace to his preacher.

He is a man of intrinsic worth to his church, and a noble soldier in Christian warfare.

He is the son of John and Lydia Compton, was born in Bedford county, Virginia, December 5th, 1835.

His father was an industrious, thrifty farmer, who started with nothing of this world's goods; but by dint of indefatigable toil and strict economy, maintained and reared his family in comfort and respectability, besides accumulating a snug little estate. He was a Methodist of the old type, and died triumphantly in his sixty-ninth year.

His mother was a Wright, daughter of Matthew and Nancy Wright, of Bedford county. Her parents were "Primitive Baptists," and she was brought up in the faith of that peculiar sect.

After her marriage, she attended Methodist meetings, and after seeking religion for eleven years, she threw aside the stumbling block of "Election" and "Predestination," and by faith embraced Jesus as her Saviour, He having tasted death for every man. She at once connected herself with the Methodists, and was a firm believer in the doctrines of that church. For many years it has been her habit to fast every Friday, and she professed to find the blessing of sanctification.

John and Lydia Compton lost, in infancy, their first-born—a daughter. They raised three children; James W., Mary E., and John Nelson, all of whom professed faith in Christ in the days of childhood.

James W., the subject of this sketch, was the oldest of the surviving children. During his minority his health was very poor, in consequence of which he grew but very little; commenced growing at twenty, and grew slowly for seven years, but remained small. He worked hard on the farm until of age, going to school occasionally in the vicinity of home. During the fifteen months spent at Emory and Henry College, from January, 1859, to June, 1860, he studied with a view to teaching a good English school, or clerking in a store; not with reference to the ministry, although the duty of preaching had been impressed upon his mind from his earliest recollection; and in childish play he used to preach and hold meeting with such children as he could collect together.

After his return from college, he was negotiating with a merchant to clerk for him, when on Sunday, July 15th, 1860, at New Hope church, Bedford county, while listening to Rev. George W. Langhorne preach from Luke xix. 13: "And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come;" that sermon so impressed his mind, that he then and there resolved, by the help of the Lord, to put forth an effort to perform that to which he felt God had called him, and from which he had hitherto excused himself from a consciousness of incompetency for a work of such fearful responsibility. When this conclusion was reached, great peace ensued. Prior to this time there seemed to be a continual agitation; but then there was a great calm. No one knew anything at all of these things until sometime afterward, he unbosomed himself to his mother, who was much gratified at the course of events.

October 13th, 1860, he was licensed to preach, by Rev. George W. Langhorne, Presiding Elder, Rev. L. S. Reed being the preacher in charge of Bedford circuit. His first sermon was preached at Thomas' chapel, to a crowded house, from Romans i. 16: "I am not ashamed of the Gospel of Christ."

At Alexandria, November, 1860, he was admitted on trial in the Virginia Conference, and sent as assistant to the Campbell circuit, Rev. H. M. Linney being in charge. After preaching about six months, he joined the army as a private soldier in the "Campbell Lee Guards," Forty-second Regiment. But five months were spent in the service, when he was discharged in consequence of physical inability to perform the duties of a soldier. He went into the army from conscientious convictions of duty, and never regretted it.

At the Conference held in Norfolk, 1861, he was continued on trial, and put in charge of Norfolk circuit, where he remained but two and a half months, martial law preventing his attending to his circuit; and by the advice of his Presiding Elder, Dr. L. M. Lee, he returned home and taught school, preaching as he had opportunity.

In 1863, 1864 and 1865, he was in charge of Slate River circuit, Buckingham county. In October, 1863, he was married to Mary E. Campbell, daughter of Gustavus and Mary E. Campbell, of Campbell county, Virginia, with whom he lived happily until December 12th, 1876, when she was called from the toils of earth to the reward of the skies.

The winter of 1865 he moved to Dinwiddie, having been appointed to that circuit; but the preacher appointed to West Dinwiddie, failing to take the pastoral oversight thereof, he had charge of Dinwiddie and West Dinwiddie for 1866, and of Dinwiddie the two succeeding years.

For several months in 1868 he walked the Dinwiddie circuit, having lost the price of his horse, (which he deposited with a firm in Petersburg), and being unable to purchase another.

In 1869 and 1870, he was in charge of East Norfolk circuit; in 1871 and 1872, Bertie circuit, North Carolina, then having but four appointments, it having been recently divided.

During the years 1873, 1874 and 1875, he was in charge of Pasquotank circuit, North Carolina, embracing all of Pasquotank, a portion of Camden, and a part of Perquimans. He lived in Elizabeth City, in a rented house. Five years of his ministerial life was spent in the "Old North State;" and, for the most part, very pleasantly.

His labors for 1876 and 1877 were in Southampton circuit, Virginia, where, for the first time, he occupied a parsonage.

In October, 1877, he was married to Eliza J. Norvell, daughter of John G. and Jane L. Norvell, of Fluvanna county, Virginia.

For the years of 1878 and 1879, he was put in charge of Surry circuit.

During his ministry he has given considerable attention to selling books—and during eighteen years he has sold about two thousand dollars' worth of books, and although many of them were sold on credit, he but seldom failed to collect the price thereof. He esteems it a very important feature in our work to scatter good, wholesome literature among the people. He has married nearly one hundred couples. In every field of labor there has been some success; souls have professed conversion, and in some instances considerable spiritual power has characterized the revival occasions, for which God's name is to be praised.

---

## REV. GEORGE EDWARD BOOKER, A. M.

**M**R. BOOKER has cultivated his strong, native endowments with assiduity, having in youth the best advantages, and in riper years the habits of a student. He has superior gifts for the pulpit, and is eminently happy on the platform as a lecturer. There is instruction and humor at the desk. His sermons have the weight of metal and the form for rapid and sure flight. He is a speaker of uncommon ability. He has the solid virtue of a Christian and the sincere and manly characteristics that attach friends, and never betray them. He has served his generation in church and in arms with unwavering fidelity.

He is a native of Buckingham county, Virginia. His parents were William Booker and Nancy D. Agee. In early life he removed with his parents to Cumberland county, Virginia. He professed religion, and united with the Methodist Episcopal Church, South, in August, 1848. He spent several years pursuing the regular academic course at Randolph Macon College, and graduated at that institution in 1853, the degree of A. B. being conferred on him. Soon after receiving his diploma, and recommendations from all the members of the faculty for proficiency in the varied branches of a collegiate education, he became one of the Principals of the Southside Institute—then a flourishing school of high grade, located in the town of Farmville, Virginia.

He entered the Virginia Conference in 1859, and was sent to Lexington, Virginia. In 1860 he was sent to the Patrick circuit. In the Spring of 1861 the civil war breaking out, he seemed to be providentially called to the scene of conflict. He remained in the army until the close of the war, holding during the time several commissions, and passing through the hardships and trials peculiar to soldier life. In 1865, he was sent to the Middlesex circuit; in 1866, Charlotte circuit; in 1867 and 1868, Scottsville; in 1869-'70-'71, High-Street, Petersburg; in 1872-'73, Elizabeth City, North Carolina; in 1874-'75, Suffolk, Virginia; in 1876, Union Station, Richmond; in 1877-'80, Gloucester circuit. During the years of his ministry he has travelled six circuits, and filled four stations. His devotion to his work is seen in the repairs and improvements of the churches which he has served, and the invocations of the blessings of heaven upon him by "the poor," to whom he has preached the gospel in its purity and simplicity.

## REV. MAJOR SAMUEL COLONNA.

THERE is self-poise, clear vision and nerve in Colonna. He has settled convictions. He is not of the willow. His mind is made up. There is no haze in the air. He scrutinizes every question. He finds the kernel. He glorifies his theme. He is a safe leader and wise counsellor. He expounds with force and lucidity. The affairs of his works never ravel out. He has a striking face and fine presence.

Major Samuel Colonna, third son and youngest child of Rev. William P. and Sarah D. Colonna, was born June 17, 1833, in Northampton county, Virginia, and was educated at Margaret Academy, in the adjoining county of Accomac. Moving to Norfolk a short time after leaving school, he became a regular attendant upon divine worship at the Cumberland-street Methodist church, where he professed religion under the ministry of Dr. Nelson Head. The subject of this sketch cannot remember the period when he did not feel that to preach the gospel would and must be his life-work. He was licensed an exhorter by Rev. Frank Stanley November, 1857, and in a few days thereafter was licensed to preach by the Quarterly Conference of the Granby street Methodist church, Norfolk. He moved his membership to that charge for that purpose (the fourth Quarterly Conference of his own church—Cumberland street—having been held). He traveled without applying to the Conference for admission; his first year under the Presiding Elder was on the Hertford circuit with Rev. J. B. Dey. He joined the Conference November, 1858, and was sent as the junior preacher, with Rev. Jeremiah McMullen, to the Princess Anne circuit, embracing at that time seventeen appointments. In 1859 he traveled the Eastville circuit. At the Conferences of 1860-'61 he was appointed to the Dorchester charge, Maryland, being the first minister from the Virginia Conference to that field. The first year of his ministry in this charge one entire church, without the loss of a member, united with the circuit from the Philadelphia Conference. The war breaking out in April, 1861, and leaving him within the Federal lines, he did not attend the ensuing Conference, which was held in November at Norfolk. Being reappointed to the same charge, and the war continuing, as the time approached for holding the Conference of 1862, which was appointed for Petersburg, he began to cast about as to the most practicable route to take to secure his attendance. All lines of public communication were cut off. Provided with a letter of recommendation from Hon. Thomas Holliday Hicks, who was then Governor of Maryland, he started for Washington to procure, if possible, from President Lincoln a permit to penetrate the Federal lines. On arriving at the capital, however, he ascertained that no functionary could grant his request but the Secretary of State, Hon. William H. Seward. On applying to him in person, he was politely told that his request could not be granted, but arrangements were on foot by which travel would be in two weeks as easy to Richmond as to Baltimore. He then started on the "underground railroad" in an open boat, sailing in a southwesterly direction down and across the Chesapeake bay, a distance of seventy-five miles, in a single dark night, landing early the next morning in Lancaster county, Virginia, and thence to Richmond by methods too various to be enumerated. At the Conference of 1862 he was sent to the Surry circuit; in 1863, to the Prince George circuit; in 1864-'65, to Smithfield; in 1866-'67, to Northampton, North Carolina; 1868-'69, to Gates; 1870-'71, to Hertford; 1872-'73—

'74-'75, Dorchester, Maryland, making six years out of twenty on this charge. In 1876 he traveled the Pasquotank circuit. At the Conferences of 1877-'78 he was appointed to the Middlesex circuit. He has had during his ministry over fifteen hundred conversions. He married, January 29, 1867, Miss Adona J. Briggs, only child of Dr. John R. Briggs, of Sussex county, Virginia, a lady of rare piety, intelligence and beauty, who still lives, with their four children, to cheer and adorn his home.

---

## REV. WILLIAM EDWARD ALLEN.

**I**N Lower Southside Virginia and in the adjoining district in North Carolina, the name of Allen is as an ointment poured forth. His success in winning souls and building up the church has had its reward in the wide esteem in which he is held. He has the elements that furnish forth the best style of itinerant discretion, energy and consecration. He excels both in expounding and in conducting the business of the church. His face challenges confidence. The people love him. We have enjoyed the following sketch, made by request, and lay it before our readers :

“I am the son of Thomas W. G. and Emeline Allen ; was born on the 30th of September, 1835, and, as tradition would have it, of pure English extract on both sides. But whether the ancestral line was royal or not, has never in the slightest excited my curiosity nor disturbed my fears ; for indisputable evidence teaches me that personal merit and a life of usefulness do not necessarily flow down such a channel ; for my impression is that none of us can be elevated to genuine royalty but ‘by the blood of the crucified One.’ The first twenty years of my life was spent in my native town and the country adjacent. During a large part of this time my social surroundings gave me decided religious advantages, and brought me under powerful religious impressions. I cannot recollect the period in my history when my feelings and convictions did not constitute a strong current that bore me in the direction of the Cross. The prayers, counsel and life of a consecrated mother added largely to the current of influences that led me to Jesus. Her precious memory, therefore, lingers still about me, sweeter than the odors emitted by the flowers of spring. Finally, under the preaching of the Rev. Thomas Crowder, I concluded fully to yield to the claims of the gospel, and, in my fourteenth year, found peace in believing. I did not, however, join the church until about three years after my conversion, owing to the fact that my father positively opposed my joining the church, as he was decidedly skeptical on the adaptation of religion to children, or the capacity of a child to understand and exercise saving faith, and consequently pronounced my conversion all excitement. My mother counseled and encouraged me to hold on, and occasionally would carry me to class with her, where I would receive the happiest and clearest reassurances of the genuineness of my conversion. If I have ever done any good as a disciple or minister, I am more than willing that the great Dispenser should allow my mother to share the glory. After the death of my father (October, 1851,) I united with the Methodist Episcopal church, South, in Suffolk, Virginia. Not long after I felt strongly impressed that it was my duty to pre-

pare for the special work of the ministry. I struggled, however, to stifle this conviction of duty, even after I had been to Randolph Macon College a short time and studied for that avowed purpose. Like Jonah, I actually ran away from my associations, thinking that I might thereby get away from my convictions, and engaged in business in another State, but the providence of God followed me and upset all my plans. At last to Nineveh I must go, so in a spirit of penitence and prayer for pardon, I surrendered all to God, and was, in November, 1858, examined by the Rev. Jamas A. Riddick before the fourth Quarterly Conference of the Gates circuit, at Fletcher's chapel, and was licensed to preach. The ensuing year I traveled under the Presiding Elder, Rev. William H. Christian, who treated me with the tenderest care. I was sent to the Mecklenburg circuit, with Rev. B. C. Spiller, whose kind, gentle and Christian admonition has very much endeared him to me; and should any of my younger brethren be placed under him, they will find in him a warm, loving and sympathizing friend.

"I can never forget my first Sabbath in the ministry, especially my first appearance before an audience—an audience, too, for position and culture of the first type—at Old Zion church, in Mecklenburg county. A spell of strange confusion came over me. My nerves would not obey the mandate of my will to be quiet, my memory failed to serve me, and my sermon that I thought I had carefully studied and committed, stood in awkward transposition before me. I nevertheless pushed on through the subject, and, I suppose, from appearances, pushed the jagged ends of my would-be sermon through the tender sensibilities of the people, for a gentleman told me afterwards that I succeeded in making one point clear to the congregation, and that was a clearly defined failure. I sat down, buried my face in my hands, and felt as no words can express. I did not leave the old box pulpit until the congregation had left the grounds. I then arose to go to my evening appointment, staggering under the weight of mortification. As I rode on in the direction of El Bethel I felt deeply the meaning of the Savior's expression, 'I have trodden the wine-press alone.' I journeyed on, and was sad; this crumb of comfort finally came to my heart, that no one who was present this morning will have the slightest disposition to go out this evening. In this I was disappointed, for my failure in the morning had furnished a little commodity in which a certain class in almost every community trade, and they had gone on in advance to put it on the market; but the Master overruled it for good, for as I rode up and was hitching my horse in the grove, old Bro. Robert Walker, local preacher, not waiting for a formal introduction, came up to me, offered his hand and said, 'This, I suppose, is Bro. Allen.' 'It is,' said I. 'I came to tell you not to be discouraged.' I felt the warm current of his heart through his hand, and while he talked with me my heart, like that of Cleopas of old, burned with hope again. I thanked God and took courage, and just at that critical period his counsel and encouragement blew the dying embers of itinerant heroism into a living flame again. How I cherish his memory! Like sweet aroma, it freights the atmosphere of my spiritual life. I spent that night, almost as a matter of course, under his roof. That old Soldier of the Cross convinced me very clearly that an occasional battle, or defeat, or failure, must not be put down as evidence against a call to the ministry, and this position he backed by the inexorable logic of the history of the past, especially in the case of Jesus and of Paul. This interview fixed me in the purpose to press on, that has braced and buoyed me in the valley and under the shadows of an itinerant life. During this year Bro. Spiller and I labored together in pleasant cordial, Christian unanimity, and many were converted in several gracious revivals. At the fall session of 1859 I made application, and was received on trial in the Virginia Conference, and appointed that year to the Prince Edward circuit as junior, with the Rev. D. J. C. Slaughter. From my as-

sociation with Bro. Slaughter, I received decided benefit from quite another direction. Although his early advantages were not very superior, yet he possessed native ability as an effective preacher. He made the truth so warm and incisive that it melted the ice of indifference and went crashing through the closed doors and ponderous bars of infidelity, and minds that had resisted the learning and logic of years, quietly surrendered to the magic power of the simple truth in his hands. I heard him on one occasion preach thrillingly to a large and attentive audience, and then I said, what a man he would have been if he had been thoroughly educated; and yet the second thought led me to conclude that, may-be, if the metal had been further tampered with, it might have changed its temper. He was a man of prayer, 'full of faith and the Holy Ghost.' This was the source of his power. He was a fine revivalist, but not a noisy preacher. His sermons were full of melting tenderness and moving power, and in exhortation the unction of the Holy One would come upon him. This year the church was revived, and a goodly number converted and added to the same. At the next Conference I was appointed as preacher in charge of Coalfield circuit for the year 1861. It made me feel sad to think that I had no counsellor to fall back on, as heretofore; that I must breast the storm alone; and the full force of the divine expression came upon me, 'It is not good for man to be alone,' so I began to cast about me for an assistant, and as the church at that period generally added about \$300 to the preacher's salary as soon as he married, I concluded that it would pay better to marry than to remain single, consequently, on the 17th of April, 1861, I was married by the Rev. William J. Norfleet to Miss Pattie L. Gregory, of Edenton, North Carolina. By the Conference held in the fall of 1861 I was appointed to the Northampton circuit, North Carolina. While on this circuit great domestic and bodily afflictions came upon me. My wife died quite suddenly of congestive chill, and I soon after had a most malignant attack of diphtheria, the effects of which did not wear off in six months. My sight was so affected that I could not read; I lost my voice so that I could not speak out of a whisper, and withal I suffered with partial paralysis of the feet. In this state of physical dilapidation I went to Conference in the fall of 1862, and was appointed as assistant to Rev. J. J. Edwards, on the Bertie circuit. I soon, however, fully recovered my health, and as no preacher had been appointed that year to the Smithfield circuit, because it was occupied by the Federal troops, Bro. H. B. Cowles, my Presiding Elder, expressed to me the wish that I, if I was not afraid, would go down and take charge of the circuit. I consented to go, and was transferred to that charge in the early part of 1863. In the bounds of that circuit, either in charge or as assistant, I remained until the war was over. During my stay on this circuit, such was the confusion and poverty of the people, occasioned by the war, that I labored among them for almost nothing. The offering, though a poor one, was nevertheless a willing one. I claim no reward; it was simply my duty. I worked in the week and preached on Sunday. Notwithstanding the agitation, sorrow and poverty that reigned throughout the land, the church was blessed with revivals, and many were happily converted. While on this circuit I came to the deliberate conclusion the second time that it certainly 'was not good for man to be alone.' Consequently, as an evidence of this conviction, I was married December 23d, 1863, by Rev. James P. Jordan to Miss Nannie T. Holleman, of Isle of Wight. After the war I was appointed to the Gates circuit for the year 1865, and returned to the same charge the following year. I never spent two more pleasant and prosperous years in my life. For kindness, cordiality and general intelligence, the people of Gates, as far as I know, have never been excelled; and religiously, I can say that a nobler type of Christian people I never saw. It is true, they did not pay their assessment, having just emerged from the war; they possessed the disposition, but not the ability. The next appointment was to

the Southampton circuit for 1867. I was seriously prevented this year from doing full and effective work by an attack of a disease, and such was the extent of the suffering, that I concluded that my work was done and my days were numbered. The Master, however, otherwise ordered it, for I recovered, and was ready for work the next year. I have felt ever since a strong desire to return to that circuit and finish up my work; for the service rendered was not equal to the sympathy and support the people cheerfully gave me. The circuit was blessed with one revival at New Hope, whose power and depth equaled any I ever enjoyed. May the converts never forget it. In 1870 I was appointed to Second street church, Portsmouth, Virginia. This year a revival of great power and extent came upon the church, and over fifty were converted and added thereto. and class-meetings greatly revived, which made this year a bright period in my itinerant life and religious experience. In 1871 I was sent back to the Smithfield circuit; in 1872 was returned to the Second-street charge, Portsmouth, Virginia; in 1873, I was sent in charge of the Surry circuit, and remained on this charge for four consecutive years. The Lord blessed His Word at every church on the circuit; and the cordial, Christian favor I received of the people all around the circuit, is a matter of profoundest gratitude to God. I was married the third time while on this circuit by Dr. L. M. Lee to Miss Julia A. Briggs, March 24th, 1875. In 1877 I was appointed to the Isle of Wight circuit, which was a part of the old Smithfield circuit, that I had traveled, in all, five years, this making the sixth. I received the appointment with many fears, and chief among them was that I had worn out there, but the cordial reception the churches gave me was decidedly encouraging. There was a rally all around the circuit, and two churches especially enjoyed pentecostal revivals. In 1878 the Conference sent me to South Norfolk circuit. The work this year was very laborious, owing to the fact that the circuit had no parsonage, and I was reduced to the necessity of living in Berkeley, about thirty miles from some of my appointments. Nevertheless, I had a pleasant and prosperous year, for the warm Christian courtesy of the people readily healed the fatigue and exposure I underwent to serve them. We had this year about 75 converts. This circuit possesses a noble band of church-working people, two local preachers, and for interest and industry in the Master's vineyard, can hardly be excelled. I found them an Aaron and Hur.

“I have come down to the present year (1880), which finds me on the Chuckatuck circuit, in the early part of the Conference year. Nothing, therefore, of special interest has yet transpired.”

## REV. JAMES CARSON WATSON.

THERE is an orderliness, ease and effectiveness about Mr. Watson. His mind moves with the oily glide of lubricated machinery and the stroke of a steam piston. Nothing is left to haphazard. Matters of moment and matters of seeming smallness receive his attention. It was said of Dunning, the English Advocate, that he was not only a lawyer, but the law. Carson is system itself. He would have delighted the careful and prompt Wesley. His charges grow under his cultivation. He feeds the flock with choice food and guards them with watchfulness. He has worldly wisdom—wise as a serpent—and patience towards all men. There is marrow in his ministrations, winning courtesies in his social life, and the atmosphere of Christianity around him everywhere. He is eminently successful in his calling.

He is the youngest child of Abraham and Ann Mary Watson, and was born in Winchester, Virginia, February 27, 1829. In his eleventh year, death deprived him of his father, and he was left to be trained and cared for by a devotedly pious mother, who had professed religion at the age of seventeen years, under the ministry of Rev. Jacob Gruber, and joined the Methodist Episcopal church, April 1, 1805, and who, at the time of her death, in April, 1868, was one of the oldest Methodists in the Valley of Virginia.

The subject of this sketch professed faith in Christ in his native place, September 27, 1855, under the ministry of Rev. Thomas Sewell, of the Baltimore Conference, and three days after connected himself with the Methodist Episcopal Church. Very soon afterwards he was put in charge as leader of a large male class, and also manifested great interest in the Sunday-school cause. On the 5th of July, 1858, he and others withdrew from the Methodist Episcopal church, and on the 24th of the same month organized a congregation of the Methodist Episcopal Church, South, which was soon taken in charge by the Virginia Conference of that denomination. A church was soon erected on Braddock street, Winchester, in which many sons and daughters have been born to God. On the 9th of October, 1858, the Quarterly Conference (Rev. W. W. Bennett, Presiding Elder,) licensed him as an exhorter, and on the 19th of March, 1859, the same body (Rev. W. G. Cross Presiding Elder,) gave him authority as local preacher. From his boyhood he had been impressed that it was his duty to preach the gospel, and as soon as he gained his own consent to undertake the work, the way opened up before him. He made his first attempt at preaching in eleven days after he was licensed, and on the 20th of the following month (April) he was on his way to take charge of a vacant circuit (Springfield), in Hampshire county, (now in West Virginia), by direction of the Presiding Elder. Here he was kindly received and well taken care of until the Conference met at Lynchburg, where, on the 17th of November, 1859, he and a class of nineteen others were received on trial in the traveling connection. He was appointed to the Fluvanna circuit—being reappointed to the same charge the following year. His subsequent appointments were as follows: In 1861 and 1862, Mecklenburg; 1863 and 1864, Randolph Macon; 1865-'66-'67, Amelia; 1868-'69-'70-'71, Lunenburg; 1872, Lewiston; 1873-'74-'75, Hertford, North Carolina; 1876-'77, Smithfield and Benn's; 1878-'79-'80, Onancock. In each of these he had much to encourage him—"seals to his ministry and souls for his hire." He was ordained deacon by Bishop Andrew, at Norfolk, 1861, and Elder by Bishop Pierce, at Richmond, 1863. He has been twice married.





J. C. Watson



C. E. Booker



W. E. Edwards



A. C. Bidsor



R. A. Compton



H. C. Bowles



W. C. Vaden



J. W. Compton



J. W. Connelly



E. N. S. Blogg





## REV. GEORGE CURTIS VANDERSLICE.

HE is the embodiment of sanctified grit. He knows no such word as fail. Whatever his hand finds to do, he does it with all his might. He would make grass grow in a desert. He is an inspiration to others to work. If he should walk around an old tumbled down church, and then look at the congregation, somebody would find heart to subscribe "a part of the lumber" for a new building at once. He seems as a sort of reserve corps for emergencies. He announces his message with authority—as an ambassador. It is not in doubtful phrase. He does not allow the garlands around the bugle to muffle its shrill note. His deliverances are not the dulcet pleasings of a lute. They are mighty to pull down the strongholds of Satan. Mr. Vanderslice is open, direct, almost brusque. Men believe in him. He holds high position in several noble orders and societies. They have honored him with signal marks of respect.

He was born of pious Methodist parents on the 30th of July, 1836, in Richmond, Va. His father, Samuel Vanderslice, was a merchant tailor of the firm of Turpin & Vanderslice, (1835-6) but removed to Lexington, Va., in November, 1844, to take charge of the clothing department of the Virginia Military Institute, which position he held until his death in November, 1874.

His mother was Miss Emily T. Keese. When his father removed to Lexington, his greatest desire was that his children should have a good education, and he gave them every opportunity for securing it. George was the only son, and had every advantage afforded by the excellent schools of that place under such teachers as Davidson, Poates & Fuller, and at the age of sixteen, entered Washington college, where he remained only ten months.

He was converted to God at a meeting held at old Trinity church, March 6th, 1856, by Rev. E. P. Wilson. He soon took an active interest in the church and Sunday-school, never neglecting his duties as teacher, or a member of the young men's prayer and class meetings. Soon after uniting with the church, he was moved of God to take upon himself the office and work of the Christian ministry, but feeling that he was not qualified for this great and important work, either by education or gifts, he concluded that he must be mistaken, and for several years while a diligent student of the Bible, declined any office in the church or work, other than a Sunday-school teacher and an occasional leader of the prayer meetings held by the young men. The impression that it was his duty to preach the Gospel did not leave him, so he concluded that he would go to a new State, and that there among new associates who were strangers, he would lead the life of a quiet humble Christian, so he went to Illinois in 1858. A few Sabbaths after reaching Bloomington, Illinois, he was made a teacher of a Bible class of adults; here, he thought, surely was a good field for Christian work. The class soon doubled its numbers, and when he left in February, 1859, it had reached twenty-three members. But the impression that it was his duty to preach the Gospel did not leave him, so he determined that he would leave it all with God, and, returning to Lexington, he was licensed to preach at a Quarterly Conference held at Wesley chapel, on the Lexington circuit, by the Rev. George W. Langhorne, Presiding Elder, March 6th, 1859; he was sent as assistant to Rev. William Conner Blount, on Bedford circuit, where he had to preach seventeen times a month, and

also pursue a course of study preparatory to entering the Virginia Annual Conference. He had the satisfaction of receiving from his senior minister at the close of the year this assurance: "George; you have done more than I could have asked of you." That assurance stimulated him to renewed effort. That year there had been two hundred and fifty conversions on the circuit; several of the meetings the young preacher had to conduct in the absence of his senior on account of sickness in his family.

In November, 1859, at a Conference held at Lynchburg, at which Bishop Early presided, he was regularly admitted on trial into the travelling connection, and was assigned as junior preacher on Amherst circuit with Rev. P. A. Peterson. There were then fifteen appointments on that large and laborious circuit; there were good revivals on that field also, one of which the junior had to conduct, as the senior was holding one elsewhere.

Having thus served two years under older and experienced ministers, at the Conference held at Alexandria, he was sent as preacher in charge of Rappahannock circuit, and at Washington in that county, there was a most gracious and refreshing revival of religion, fruits of which are seen there to this day. There had been no revival there for years; there was not a member to pray in public; not a person that would raise a tune, nor to say a word of encouragement to the penitent; but the minister labored on for four weeks, and during the time, persons that were converted, were called on to pray at once, and thus from the converts, assistants were raised up; it was a glorious meeting, there were forty-nine conversions among the whites, and the leaven spread also among the colored people.

Soon after this the war broke out, and hoping to do more good as an officer than in any other capacity he accepted the command of a company, but at the re-organization feeling that he could accomplish more good in preaching the gospel alone, he declined re-election, having never been absent from the regiment.

In July, 1862, he was united in marriage to Miss Nannie Sue Pettit, of Amherst county, and at the next Conference was assigned to Elk Run circuit in Rockingham county, (now in the Baltimore Conference); this was a pleasant and profitable year, for the charge was blessed with revivals at several appointments. The next field of labor was Batesville circuit, where he remained two years during which many souls were converted and added to the church, then two years were profitably spent on Scottsville circuit, and here near the close of the second year, one of the most gracious revivals broke out at "B. M.", resulting in eighty-five conversions and accessions to the church. The next charge was Charles City circuit (afterwards Henrico and Charles City, and now two circuits.) Here he remained four years, during which the church was greatly blessed, the membership more than doubled, and a new church built where there had never been preaching before, and "Buelah" will remain as a monument of his zeal and devotion.

He was then appointed to Sidney chapel, a mission in the city of Richmond, which was about to be abandoned. During the four years, there were five or six revivals, and at the close of his ministry there, it was left as a self-sustaining charge; and to meet the demands of the growing charge "Park Place" was built.

His next charge was the city of Manchester where the church was greatly increased and built up during his pastorate of four years. He was then, at the Conference of November, 1879, sent to Matthews circuit, where success has attended his ministry, and which is his present position.

## REV. JAMES WILLIAM CONNELLY.

THE presence of Mr. Connelly would arrest attention. It is the figure of a man who has superior physical development and mental power. He is stalwart, erect and strong. His mind has compass and force. He is a preacher of uncommon clearness of statement, breadth of thought, with composure, propriety and energy in delivery. He makes no noisy pretension of even having moderate gifts of speech. He, therefore, surprises all who hear him for the first time. He has served the church in the Conference since 1860 with success. He is a native of Brunswick. The home of his parents was the preachers' home. He joined the church in boyhood. He has a classical education. He is now on the New Kent circuit.

---

## REV. ADAM CLARKE BLEDSOE.

IT would puzzle any friend of Mr. Bledsoe to say what he lacks as a successful minister. He has a splendid presence—portly and graceful. His face beams with intellect and benignity. His voice is of rare compass and richness—orchestral. Old Dr. Tom. Bond said that Maffitt could repeat the multiplication table with such a pathos that at twelve times twelve all would be in tears. Bledsoe has the tenderness of the Irish orator and a compass that Maffitt never had. The swell and roll of Bledsoe's voice would carry a wave of melodious words to the verge of ten thousand hearers.

Though he speaks, always from meagre notes, often without a line, he never loses command of his voice nor hesitates for a word. It is hardly worth while to say that every seat is filled in his church. He is at his best in revival services. His off-hand exhortations are tremendous. He will lead in a solo (and he is almost unrivalled as a singer) and the verses become a sermon of song—a musical oration, well-nigh resistless. He has the directness and the aptness of illustration of Moody and the wizard tongue of Sankey. Great success attends his ministry. There is nothing of petty selfishness in Bledsoe. He is broad, genial and transparent. He has high, pure aims. His flocks are devoted to him. His popularity as a preacher is equalled by that of a pastor. Surely he ought to succeed to the Episcopal chair of "Uncle Hubbard" Kavanaugh.

Mr. Bledsoe was born in the county of Buckingham, Virginia, on the 12th day of February, 1839. His parents were pious Methodists, who carefully brought him up in the fear of God, and in the love of their church. In infancy they dedicated him to God in baptism, Rev. Anthony Dibrell, of honored memory, performing the ceremony. His childhood and youth were spent in Flu-

vanna county, where his parents lived and worshipped God for years, and where a house of worship was erected and called by his father's name—a monument to his memory. His mother was a woman of fervent piety, and her son owes his early devotion to the cause of Christ, and his success as a minister of the gospel, in a great measure, to the early training and the prayers of that sainted mother.

While a student at Emory and Henry College, in 1858, Mr. Bledsoe was soundly converted during a great revival at that institution, in which over seventy five students professed religion. Soon after his conversion he was appointed leader of a class of young men, which position he held as long as he remained at College. In the year 1860 Mr. Bledsoe graduated with high distinction, having been a very successful student, always standing high in his classes, and bearing off some of the first honors of the institution.

When Mr. Bledsoe gave his heart to God and became connected with His Church, it was a step taken for life, never to be retraced. To serve God was to be his chief business. His religion was of a deep and fervent character. It made him happy and led him to active service in the cause he had espoused. He soon felt the drawings of the Holy Spirit leading him to proclaim the gospel, and in October of the same year of his graduation he was licensed to preach. One year from that time, in 1861, he resolved to make it his life work to preach Jesus and Him crucified (whom he loved with unusual ardor) as the great Healer, to his suffering and dying fellow men. It is a little remarkable, in connection with this family of four brothers, that two of them are physicians for the body, and two physicians to the soul.

Mr. Bledsoe's first appointment was to the Albemarle circuit as junior preacher under Rev. J. L. Clark. His labors in this field lasted only two months. A vacancy occurring at Harrisonburg, Virginia, he was appointed to that place, where he remained two years. In November, 1863, the country having become involved in war, he was appointed chaplain to the Confederate army, and was assigned to the 15th Virginia cavalry. This position he held until the close of the war.

Being left at the surrender without any pastoral charge, Mr. Bledsoe established a Classical Boarding School at Scottsville, Virginia. This school he kept up for two years with increasing success. In this position his sphere of usefulness was an important one, having numbers of young men committed to his charge, upon whose hearts and minds impressions for good were being made which many of them would carry with them through life. But his heart was set on the special business of preaching the gospel, and in November, 1868, by the advice of his friends, he gave up his school and applied for regular work.

At this Conference Mr. Bledsoe was appointed to Louisa circuit, where he remained two years. During this period the circuit was wonderfully blessed with revivals. In 1870 he was sent to Pungoteague circuit. Here he was so much afflicted with chills and fevers that he could only remain one year. In 1871 he was appointed to Central church, Portsmouth, Virginia, where he had a great revival, and left a fine reputation, not only with his own charge, but among the people of the cities by the sea. In 1872 Mr. Bledsoe was sent to Trinity church, in Richmond, Virginia. In this charge he labored four years with great success. In the second and fourth years of his labors with that people the church was blessed in an unusual degree with the outpouring of the Holy Spirit. More than three hundred souls professed to find peace in believing. In 1876 the subject of this sketch was appointed to Court street church, in Lynchburg, Virginia, where he remains now, in his fourth year. Here also his labors have been signally blessed by the Great Head of the Church. More than one hundred souls have professed saving faith in Christ.

Mr. Bledsoe's wonderful gift of voice, which enables him to lead the service of song with surpassing sweetness and power, has been used by him to the glory of the Great Giver, and, by his blessing, has been a great power in the revivals which have everywhere attended his ministry.

---

## REV. EDWARD NATHANIEL SOLOMON BLOGG.

THE German accent still trips the English on Blogg's tongue, though he has been nearly thirty years away from the Fatherland. The sound of the brogue in a Conference room is the signal for hearty salutations from the brethren. They are fond of Blogg. A more unselfish, genial man answers not to his name in the body. He has been useful to the church in its German work in Richmond and Baltimore, preaching the gospel in his native tongue, and superintending the churches.

He is a native of Hanover, Germany, and born on the 31st May, 1830. He travelled in Europe, especially in France, and speaks French, and perhaps other languages. He came to the United States in December, 1849, and proceeded to Norfolk, Virginia, and was employed in the "Daily Courier office." He used to visit different churches, but only to hear English speakers. He went to Baltimore on July 4th, 1851, remaining a year, and boarding at the house of two married sisters, godly women, members of Bond-Street Methodist church. Here he was first impressed with the necessity of a change of heart. He returned to Norfolk in 1852, and in August, under the ministry of Rev. John E. Edwards, D. D., he was converted and joined Granby-Street church. In 1859, he was licensed to exhort, and in 1860 as a local preacher. He joined the Virginia Conference at Alexandria, in the Fall of 1860. He was stationed in Norfolk during 1862-'3, 4, inside of the Federal lines, and could not secure ordination as deacon until 1865. Bishop Early ordained him. Bishop Pierce put his hands on him as Elder in 1866.

Mr. Blogg while in Norfolk, during the war, fell into the hands of Gen. Ben. Butler, and received ill-usage. He, however, was true to his political faith to the last, and served the church whenever he was allowed by the Federal officers.

He was married in Norfolk in 1853, by Bishop Doggett, and has a family of children. He served as chaplain to Randolph Macon College in 1877-8. He is now on West Hanover circuit.

## REV. ROBERT ASBURY COMPTON, A. M.

THE likeness shows clear cut features, an intellectual cast, and pleasing expression. The face is the index to the mind. There a certain chiseled finish to the mental powers, and an agreeable outlook in the face. He commands respect, and invites companionship. Mr. Compton has had superior facilities for preparation for his calling. He has not neglected them. The polish that comes from diligence, and the ample resources gathered by investigation and study are his. He has risen by a steady, but firm advance.

He was born in Granville county, North Carolina, May 21st, 1841. He was the youngest son William and Luna M. Compton. His father, William Compton, was born in London, England; leaving there when he was four years old, and coming to this country; he was raised in Virginia. He was about forty years an itinerant minister, the last years of his life being spent in the State of North Carolina, where his younger children were born.

The subject of this sketch being left an orphan at tender years, was educated under the supervision of his eldest brother-in-law, Rev. P. W. Archer, late of the Virginia Conference, now of Texas.

The last school attended by Mr. R. A. Compton, before entering Randolph Macon College, was taught by Rev. James H. Brent, in Roxboro, Person county, North Carolina, where Mr. Compton was converted in his sixteenth year. He soon became exercised about a call to the ministry, and when prepared entered Randolph Macon College, where he graduated with the degree of A. M. in June, 1862, and with three others of a class of five, entered the ministry at once, serving for a few months as helper on the Mecklenburg circuit before entering the Virginia Conference in November of that year. Since, then he has served the following charges: The Amelia, Brunswick and Lexington circuits, one year each as helper; the West Amherst circuit two years, as preacher in charge; the Coalfield circuit, the Edenton station, the Murfreesboro station, one year each, the Liberty station, three years, the Cambridge station, one year, the Smithfield and Benn's charge, two years, the Central station, Portsmouth, two years.

There was more or less revival interest in all these charges, but the most successful were the years of 1871 in Liberty, and 1875 in Smithfield.

The subject of this sketch is now in charge Lynn-Street station Danville, In 1873, in Liberty, he was married to Miss Mary J. Kasey.

## REV. JOSEPH BENJAMIN MERRITT.

IT is seldom that modesty hurts a public man in the long run. A certain undervaluing of his own faculties has retarded Mr. Merritt. He has prime qualities of the head. If a certain force was put on him he would astonish himself, but not his best acquaintances. He passes for a capital companion and clever preacher, yet there is enough unworked ore to make up a great pulpit reputation. He has not "got his growth." He has served the appointments assigned him with fidelity, and to the reviving and increase of the church.

He is the son of Daniel Tatum and Fannie E. Merritt, and was born near Black Walnut, Halifax county, Virginia, April 28th, 1841. He is on his father's side of Welsh descent, and on his mother's Scotch. His parents were pious members of the Methodist church long before his birth, and brought him up in the nurture and admonition of the Lord. He was converted under the ministry of Rev. D. M. Wallace, and joined the church at Bold Spring, South of Dan circuit, in the year 1860; was licensed to preach April, 1862, by the Quarterly Conference of said circuit, joining the Virginia Conference at Petersburg, Virginia, November of the same year. He was sent as helper to Charlotte circuit the succeeding Conference year. The next year he travelled Lunenburg circuit, with Rev. R. Michaels as senior preacher, Then two years on Brunswick circuit; the first with Rev. L. S. Reed, and the second with Rev. R. Michaels again.

Three of these years were times of especial trial—the civil war was raging, and many a time has he dodged into the swamps and woods to save from capture his favorite horse, Florence. Provisions and clothing were scarce, and so were candles, as the following story will evidence: Only a few days after reaching his first charge, he spent the night with a parishioner. They sat until bedtime by a blazing fire. The host, (a good old Methodist of ninety years), said: "Well, brother, it is time to go to bed, we have had a great deal of sickness, and I do not reckon we have a half a dozen candles on the place. I have lived a long time and learned many portions of Scripture by heart; as the light is bad, I'll repeat a chapter, and you will pray."

At the Conference of 1866 he was appointed to Patrick circuit, where he served two years. At the close of these years he was married to Miss Ella Lyon, daughter of Major Daniel Lyon of Petersburg, Virginia, and went to Eastville circuit, remaining there two years. The church, especially the Sunday-schools, enjoyed great prosperity. Thence to West Amherst circuit, one year; and two to Amherst circuit; one year each to Smithfield, West Dinwiddie and Sussex; two years at Conquest and Guilford; and at the close of these years to Second-Street, Portsmouth.

## REV. WESLEY CHILDS VADEN.

**M**R. VADEN is the Fletcher of the Conference a devout man and a scholar. In arguments for Methodist doctrines, he chloroforms by Christian courtesy before removing the roots of error. He is a man of books. His sermons are the sifted and bolted products of choice, honest and careful grinding. They will pass inspection. They are attractive and edifying. He has been a successful college president, and a contributor to our literature. In social life he is honored for his acquirements and loved for a spotless Christian character. He is popular in the Church and Conference.

Wesley Childs Vaden was born in Chesterfield county, Va., on the 23rd day of April, 1841. He was baptized in infancy by Rev. John W. Childs, after whom he was named; was converted and received into the church in the year 1854, under the ministry of Rev. Robert T. Nixon; became fully impressed with his duty to preach in the year 1857; entered Randolph Macon College in 1858 (Spring Term), and graduated with the degree of A. M. in the year 1861. In November following, he joined the Virginia Conference at its session in Norfolk, Bishop Andrew presiding. In the year 1863, while stationed in Clarksville, Va., he was elected President of the Clarksville Female Institute, and remained in charge of this flourishing school, until the session of the Virginia Conference in 1865, when he was appointed President of the Danville Female College, an Institution under the patronage of the Conference. Although he entered upon the discharge of his duties, in this new field, under difficulties well calculated to dishearten, (by many regarded as insurmountable) and under the immediate shadow of a then flourishing rival Institution, his efforts were so far crowned with success, that in 1867-8, two years after the commencement of his labors, he reported ninety-three matriculates, and eight professors and teachers, a number in excess of most institutions of like character in the State. The fall session of 1868, opened under even more favorable auspices, but his health had failed; and having received, just at this time, an advantageous offer for his interest in the college, he resigned the Presidency of the institution. At the following session of the Conference (1868,) in accordance with a long cherished desire of going west, he received a transfer to the St. Louis Conference, but finding it impracticable to remove on account of the continued ill-health of his wife, he was re-transferred to the Virginia Conference, at its next session (1869), and has continued in it ever since. Revivals, more or less extensive, have attended his labors in different fields; and he has never served a charge from which a petition has not been sent for his return. He is in 1880, pastor of Union Station, Richmond, Va.





J. B. Merritt



W. F. Robins



H. T. Bacon



F. M. Edwards



T. M. Beckham



T. P. Wise



J. W. Hilldrup



W. G. Starr



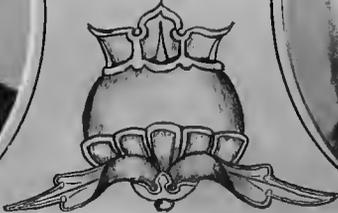
J. N. Jones



C. E. Hobday



C. E. Watts







## REV. WILBUR FISK ROBBINS.

HE is of an old Methodist family, and has quit himself of the ancestral devotion to the church with continued attachment to it and earnest zeal in its behalf. He has had success in liquidating old church debts, building new houses of worship, and repairing others. The work has prospered under his hands. He served in the Confederate army as chaplain. He is a vigorous preacher, active pastor, and popular.

Mr. Robbins was born and raised in the county of Accomac, Va., converted to God in his eighteenth year, under the ministry of Rev. James Brindle, of the Philadelphia Conference, at Downing's church, Atlantic circuit, and immediately connected himself with the Methodist Episcopal Church. Some of his ancestors were the first Methodists of the Eastern Shore of Virginia and Maryland. His mind was, in early childhood, imbued with the doctrines and usages of the Methodist Episcopal Church. Soon after his conversion, he was deeply impressed that it was his imperative duty to prepare for the ministry, but the magnitude of the task, and his incompetency for such an important work, caused him to turn his attention to another pursuit, hoping that in time these convictions would cease. His soul, once filled with peace, now seemed but an aching void; for more than three years he remained in a state of spiritual distress. Finally at the solicitation of the Rev. John F. Chaplin, and the members of Downing's church, he consented to receive license from the Quarterly Conference of Atlantic circuit. He immediately set about "redeeming the time" by attending an excellent school, conducted by the late George H. Reden, of Maryland.

In 1861, the Quarterly Conference of Atlantic circuit requested the Philadelphia Conference to leave that charge unsupplied, (owing to the agitation of the slavery question,) when George W. Matthews and W. F. Robbins were called, by the circuit, as pastors. The following October, a large majority of that membership agreed to be transferred with their church property (eight churches and a parsonage) to the Virginia Annual Conference. Mr. Robbins was recommended as a suitable person for the travelling connection in the Virginia Conference, Methodist Episcopal Church, South, which met in Norfolk the following November. They also entrusted him with the necessary papers to effect the transfer of membership and church property, through Dr. L. M. Lee. At the Conference of 1861, Mr. Robbins declined to become a member, though urged to do so by several influential members of that body, but consented to take work under the Presiding Elder, the Rev. J. D. Coulling, and was appointed to Gloucester circuit, as assistant to Rev. John B. Dey. In November 1862, he was recommended by the Quarterly Conference of Gloucester circuit, for admission in the Annual Conference held in Petersburg the same month. He was appointed at that Conference to Albemarle circuit, and reappointed in the following year. In 1864 he accepted the chaplainship of the 56th Virginia Regiment, and continued in that relation until the surrender of the army under General Lee. He was ordained deacon by Bishop Early in Lynchburg, November, 1864, and ordained Elder by Bishop Pierce in Norfolk, November, 1866. In May, 1865, he was sent by Bishop Early to take charge of Culpeper circuit, reappointed to that circuit in November, 1865, and in November, 1866. The following March he was married to Miss Bettie T. Hume, of Orange county, Va. In the summer of

1867, he was stricken down with typhoid fever, which rendered him unfit for the itinerant work; in the following November he asked for, and obtained a supernumerary relation.

In 1869 and 1870, he was appointed to Rappahannock circuit; 1871 and 1872, to the Batesville circuit; 1873, to Dinwiddie circuit; 1874, 1875 and 1876, to Berkeley station; 1877-'78-'79-'80, to West Amherst circuit.

---

## REV. THOMAS PARKER WISE.

THE leadings of Providence are sure but often seemingly circuitous. The story of the early life of Mr. Wise has a sad page, but the next leaf is luminous with Christian heroism, and running through all is the golden strand of Divine guidance. God had a work for him to do, and right well has he performed it. The church has ground to give thanks for such a son in the Gospel.

He is the son of Major and Margaret Wise, and was born in Northampton county, Va., October 13th, 1833. During this year they moved to Norfolk county, Va., where his mother died when he was twelve years old, and his father when he was seventeen. In 1853, uneducated, without money and homeless, he returned to the Eastern Shore of Virginia, and made his home at his Uncle's, Edward T. Wise, in Accomac county. For two years he toiled at manual labour, and made money enough to dress respectably. During the winter of 1855, he entered as clerk, the store of that good man and local preacher, M. Oldham, with whom he remained two years. In November, 1856, while attending a series of night meetings near Pungoteague, conducted by Rev. M. Oldham, he experienced spiritual regeneration of the most satisfactory character; the only visible fruit of the protracted effort. He was immediately put to work—praying in public, leading class, &c. January 17th, 1857, he rode down the Peninsula to cross the Bay the Monday following to Norfolk, and from there to New York, and thence to California. But fortunately, and providentially, as he thinks, the great snow storm of that winter detained him at a pious old relative's in Northampton, more than two weeks. He visited his sister in Norfolk county, in February, and left for Baltimore to seek a situation as salesman in a mercantile house. While there, a gentleman painted the "far west" so advantageously to a young man that he determined to seek his fortune there. After travelling three days and nights, he arrived in Davenport, Iowa. The small sum of money with which he started to go to California was now unpleasantly less; and after spending a few days at a hotel, he found that he must do something to replenish. Having during boyhood learned a little of the business of a chair painter, he sought employment at a house painter's shop; with whom he received work. Not until reduced to this painful condition, did his native energies awake. Disgusted with ladders, oil, and lead, and still more with the coarse and wicked society with which he was necessarily thrown,

and especially during leisure hours, he determined to become better educated. So he went to a book store and bought a Smith's Grammar and Davies' Arithmetic. At night, while his fellow workmen smoked and joked around the stove in cold weather, and in the cool places when it was warm, he remained in his room, learning what he ought to have known when twelve years old. So much for incompetent, unconscientious old-field-school-teachers. All this while his religion was his life. While on his knees in his room one evening, a gentleman rapped at his door. He had come to employ him as assistant in his book and music store. Here he remained but a short time for the reasons following: A river man came in and bought of Mr. Wise a pack of cards. After he left, such thoughts as these troubled him: Who can estimate the moral effect of those pieces of painted paper upon the man who bought them and others? Gambling in that young town, the population of which was largely composed of wicked adventurers, was then the usual pastime, and cards were in demand. He resolved never to sell another pack, and to quit the house where they were sold. When his purpose and reason were made known to his employer, he remarked with warmth: "You are unfortunately constituted." But it was the crisis point in Mr. Wise's life; and he remembers with pleasure the firm step he took. From there he went down the Mississippi river to St. Louis, where homesickness overtook him, and the intense language of his heart was, carry me back to old Virginia's shore. So he bought a through ticket, and was soon again at his sister's, in Norfolk county, Va. He taught school three months in Currituck county, N. C., and four sessions in Accomac. What money he made teaching, he expended upon himself in learning at Margaret Academy, in that county. He was licensed to preach, January 11th, 1862. November following, he crossed the Chesapeake Bay at night in a small open boat, with two men who were running the blockade with contraband goods, and had on board a sack of salt and a barrel of whiskey. Notwithstanding all, he reached Petersburg on time, the place where the Virginia Conference was then in session. In 1863, he was employed by Rev. P. A. Peterson, Presiding Elder of Lynchburg district, on Amherst circuit. At the next session of the Conference, he was admitted on trial, and was sent with Rev. A. Boone to the Peninsula, below Richmond, but in August was compelled by the advance of the Union army to leave the work. He assisted Rev. A. Wiles on Campbell circuit until Conference, when he was returned with him to that field. He labored as pastor with gratifying success on New Kent, Powhatan, Henry, Norfolk, Indian Ridge and Isle of Wight circuits. He is now on the last-named charge.

## REV. WILLIAM EMORY EDWARDS, A. M.

THE likeness of Rev. William E. Edwards in the group of pictures on a near page will arrest the eye of the reader. It is true to the life; complexion fair, with a tinge of pallor; eyes blue, hair very light. His movements are quick, without being nervous and restless. His frame is rather slender; his stature a little under medium height. There are evident marks of the absence of firm and robust health, and yet he performs his regular work as pastor and preacher without exhaustion. There is toughness in the fiber. He possesses wonderful vitality. He would be recognized wherever his father is known, as a son of the Rev. John E. Edwards, D. D., to whom he bears a striking resemblance. With less breadth of chest, and a more prominent nose, he is a sort of fac simile, in mould and feature, of his father. His mother was a Miss Clark, of Prince Edward county, Va., in which county he was born, June 10th, 1842. His elementary and early education was obtained in Richmond, Norfolk, Petersburg and Lynchburg; these being the cities in which his father was stationed during his boyhood. He professed conversion when a little more than fourteen years of age, in 1856, during a revival in Centenary church, Richmond, Va., under the ministry of his own father. From a meagre memorandum from his pen, we take out this line. He says: "The impression which had followed me from childhood, that I must preach the gospel was deepened from the moment of my conversion, and fixed my determination to enter the ministry."

He entered Randolph Macon College in 1858, and after pursuing his studies under the disadvantages of frequent interruptions occasioned by protracted attacks of disease he graduated in June, 1862. The following November he joined the Virginia Annual Conference, at its session in Petersburg. It was during the war, and he received a merely nominal appointment. Soon thereafter, he applied for and received a chaplaincy in the Confederate army, under a commission, in the summer of 1863, and was appointed as post chaplain at Drewry's Bluff, which position he held to the close of the war.

At the termination of hostilities, he was called, in the summer of 1865, to take the pastoral oversight of all that remained of the old Dinwiddie Street charge, in Portsmouth, Va. He found the church edifice in ashes, the congregation scattered, the membership disbanded, and the church register in the custody of a preacher of the Methodist Episcopal Church (North.) By dint of effort he succeeded in rallying a few of the disheartened, not to say demoralized, old Methodists, and enrolled their names, and thus secured the nucleus of a church organization. Through the kindness and Christian courtesy of the authorities he obtained the use of what was then known as the second Presbyterian church as a place of worship. By the close of the Conference year, the station was put upon a footing to receive a regular pastor.

At the Conference of 1865, Mr. Edwards was appointed to the Manchester station, where he remained two years, gaining a strong hold on the affections of his people, and rendering valuable service to the church. He was then appointed for 1867-'68 to Charlottesville. In 1869, he was in Farmville, and then two years at Centenary, Lynchburg, where his labors were crowned with success. At the Conference of 1872, he was appointed to the Granby Street charge, Norfolk, Va. Here

he remained for four years, intrenching himself in the love and esteem of his charge, and leaving it in a prosperous condition. From Granby Street, he was sent to Monumental church, in Portsmouth, Va., where he is now closing the fourth year of his pastorate. His labors have been eminently blessed in this charge. A revival of almost unparalleled interest occurred in 1879, in which a hundred souls were converted in the brief space of ten or twelve days.

Rev. William E. Edwards is a student. He uses his pen much, not only in the preparation of his sermons, but also for the press. His discourses give proof of careful and wide investigation. His matter is well winnowed and set on paper in order and at length, and yet he never uses notes or manuscript in the pulpit. He possesses a philosophical cast of mind. His discussions, however, are never dry and prosy. His imagination is a strong faculty in his mental endowments. Passages of rare beauty and impassioned eloquence, ornament and corruscate in his discourses. Withal he is modest almost to diffidence, shrieking from any display of his "shining arms." As a pastor he is diligent, and wins the respect and affection of his flock. With each year there is an added ring to the circle of his growth in culture, and a steady progress and development in all the elements that crown the man of mark. If his slender frame does not yield to the pressure of mental exertions and the tax of pastoral service, a future charged with enduring usefulness to the church, and of honor to himself lies ahead. He was ordained deacon in Lynchburg, Va., by Bishop Early in 1864; and Elder by Bishop Pierce, at Norfolk, in 1866. He has been twice married, and has the usual heritage of a Methodist preacher—a houseful of children.

---

## REV. THOMAS MOORE BECKHAM.

THE perfume of his piety and the memory of his religious instruction linger and bless many hearts in Virginia. The aims and tone of his life tells at once and always that he has been with Jesus. He cares nothing for a place in the garish light of popular applause. To seek and save those out of the way, the poor and cast down, fills the measure of his holy ambition. Where he goes faded piety revives, the dying interest in religious progress kindles. Men who have strayed, return and rejoice. The worn out circuit is sown down with faithful work and the precious seed. It is reclaimed, and blooms. Churches grow new and young: God crowns his labors with abundant yield. He is the Nehemiah and the Ezra—the builder and preacher. It is a benediction to consort with such an one.

He is supplied with admirable gifts for the pulpit, and facility with the pen.

He was born in Lexington, Davidson county, North Carolina, March 21st, 1835. He was the eldest child of John Grigsby Beckham, of Culpeper county, Virginia, and Mary Campbell Moore, daughter of Dr. Robert Moore, of Statesville, Iredell county, North Carolina. His parents returned to Virginia when he was but a few months old, and the greater part of his youth and boyhood was

spent in Warrenton, Fauquier county, Virginia. He feels more indebted to that sainted man of diamond character, Richard M. Smith, former Principal of Warren Green Academy, than to any other man.

His example and commendation has often cheered and encouraged him when the battle of life went hard against him. He was some years in this academy, and bears grateful remembrance of the courteous and gentlemanly bearing of the tutor—our Christian Chesterfield—Rev. John D. Blackwell, A. M., D. D. He subsequently spent several years at Randolph Macon College, and graduated in several of the schools. It was during the presidency of Rev. William A. Smith, D. D., and while Professors Wills, Carr, Puryear, Massie and Shepard were there.

He joined the Virginia Conference in 1863, having travelled the Prince Edward circuit as colleague of Rev. William C. Blount. In 1864 he labored on the same circuit with Rev. Jacob Manning as preacher in charge. He was put in charge of the Elk Run circuit, Rockingham county, Virginia, and spent the years 1865 and 1866 on that field. During 1867 and 1868 he served Green circuit; in 1869 and 1870, King and Queen circuit; 1871 and 1872, on Burkeville circuit; and the four following years, to the close of 1876, on Mecklenburg circuit. Next, on a newly formed circuit, Cartersville, in Cumberland and Powhatan, the years 1877 and 1878 were spent. His present field of labor (1879) is on Lunenburg circuit. Revivals have been of very great power on some fields—especially in Prince Edward, Rockingham, and Mecklenburg. Between seven hundred and a thousand souls have professed faith in Christ under his ministry. His special work has been to seek out the poor and obscure, as well as others, and to pray with them, and encourage them to get nearer to Christ; and his joy and crown is, that there is much testimony that he has aided some to grow in grace, and to read their titles with a stronger and clearer vision of faith.

On March 21st, 1866, he was united in marriage in Broad Street church, Richmond, Virginia, by Rev. James A. Duncan, D. D., with Lucy Elizabeth Royall, daughter of Dr. Samuel H. Royall, deceased, of Oak Hill, Chesterfield county, Virginia.

---

## REV. FRANCIS MARION EDWARDS.

**M**R. EDWARDS is fortunate in a superior physique. The image of his features, on a near page, gives evidence of high intellectual endowments. He has a fine head. And, better than these gifts, is the grace that grows in his heart, guides his life, and glows in his ministrations. He has followed Jesus with no little loss of the things of this world, but the service has been a full consecration. The advantage of scholastic cultivation and years of research have enabled him to bring to the pulpit ample and valuable material. His sermons are eminently instructive and not defective in a forceful delivery. The people hear to edification and are moved. They are built up in the faith. His life is one of deep personal religion and a sense of his duty and calling. He works towards a high mark. He never counts the cost when conscience leads.

He was born at Walnut Hill, in King George county, Virginia, on the 31st day of March, 1826. His parents, John A. and Elizabeth Edwards, were members of the Baptist denomination. They were regular attendants at their own church, but when appointments did not conflict, frequently embraced the opportunity to hear Methodist preaching. Maternal care early impressed the subject of this sketch with the cardinal doctrines of Christianity, so that he can not call to mind the time when he was not deeply sensible of human responsibility. Though losing his mother when he was about nine years old, he never forgot her godly training. He was accustomed to read the Scriptures and to engage in secret prayer at a very early age, though he did not make a public profession of religion until he had reached manhood. Two peculiarities were prominent in his boyhood—extreme particularity as to telling the truth, and an ardent desire for knowledge. Scholastic advantages, more than those afforded in a common country school, were, however, not his, until, by six years' service in a store, he had gained sufficient funds to place himself at a classical academy in Baltimore, taught by Rev. John H. Dashiell. He had the advantage while attending this school of boarding in the family of his brother, Rev. William B. Edwards, then pastor of the Charles-street church. Leaving this school, and (as he thought for sufficient reasons) abandoning his original purpose of going to Dickinson College, he engaged at once in teaching, resolved to prosecute his studies with perseverance. This he did first in Northumberland county; then in Lancaster, until, in the year 1853, having moved to Fauquier county, he established Piedmont Academy, a boarding school for young gentlemen. In December, 1853, he was married to Miss Fanny L. Bland, daughter of Theodrick Bland, Esq., of Edenton, North Carolina. After many secret conflicts as to duty in the matter of church work, he finally resolved to allow his name to be proposed in the Quarterly Conference of Loudon circuit, Baltimore Conference, for license to preach. Receiving license, he engaged heartily in the work of a local preacher while attending to his onerous duties as the head of a flourishing classical school. He was ordained to deacon's orders in due course by Bishop Simpson in Winchester, Virginia. Soon after his ordination the excitement in reference to the union of the Baltimore Conference with the Church South became absorbing. Mr. Edwards took decided ground in favor of fulfilling the pledge of "going South." By tongue and pen he advocated this, because it was right, as he thought.

The Academy at Piedmont enjoyed a high degree of prosperity for a number of years, until, in 1860, it was thought best to move it to Lexington, Virginia. There, under the management of Mr. Edwards, the Lexington High School was organized with very favorable prospects, but the breaking out of the war put a stop to its exercises. Removing to Lynchburg, Mr. Edwards was employed in teaching and preaching. By appointment of the Presiding Elder, he had charge of Centenary church, during the absence of the regular pastor, for a good part of the year 1862. In the fall of 1863, upon application, he was admitted into the traveling connection in the Virginia Conference, ordained Elder, and was appointed as junior preacher to Centenary church; afterwards as city missionary, with the tacit understanding on the part of the appointing power that the church would not be looked to for pecuniary support while the war continued. Hence, while preaching regularly and distributing religious literature in the hospitals, and frequently visiting the army as a member of the Ambulance Committee from Lynchburg, he made a living for his family during those troublous times by secular employment, mostly that of teaching. The war closing in 1865, he was engaged by certain wealthy gentlemen to teach a select school at a very remunerative salary, to be paid in gold or its equivalent, and this continued until the Conference of 1866, when he was ap-

pointed to Matthews circuit. On this circuit he remained four years, very great success attending his ministry, and a host of friends attesting their regret at his departure. In 1870 he was appointed to Farmville station, and in 1872 was made Presiding Elder of the Farmville district. In these charges his wonted zeal and energy were manifest. During one of his rounds on the district he preached forty three times in twenty four consecutive days, and had the satisfaction of witnessing numerous professions of religion. He was popular on the district. In 1876 he was appointed to Main-street station, Danville; in 1877, to Albemarle circuit, where he is now serving the church. Entrance into the traveling connection was sought only after long meditation and prayer. Convictions of duty were controlling. From a human standpoint the sacrifice seemed great. Many friends thought it unwise to leave a large salary for a very small one, but after reaching the conclusion that duty required the step, that was sufficient to determine action. Offers of a lucrative position have since been declined.

---

## REV. JOHN WESLEY HILLDRUP.

**H**ILLDRUP has faith in God and great grit. He would have pleased Cromwell, and been promoted in the army of the Ironsides. His heart is tender, but his jaws have a grip of resolution about them. The champion of David's body guard that went down into a pit on a snowy day and killed a lion, had no truer courage than this stout Methodist Confederate. He, who looks on his face, sees a man as ready for duty as any in the Conference, aye more! in the Commonwealth. He delivers the whole counsel of God. Men feel that he is in earnest. The wicked tremble. The church takes courage. The work of God is revived. Results follow his labors. He is beloved and honored.

He was born in the town of Port Royal, Caroline county, Virginia, June 30th, 1840, but was reared in the county of Spottsylvania, his parents having removed to the latter county, when he was but an infant of two years. Being religiously trained, he was a subject of deep convictions on religious questions from his earliest recollections, and in the year, 1855, when only fifteen years old, he gave God his heart and joined the Methodist church. In 1857, he was licensed as an exhorter by the Quarterly Conference of Spottsylvania circuit, Rev. E. P. Wilson, Presiding Elder, and in 1861, he was licensed to preach by the Quarterly Conference of King George circuit, Rev. W. H. Wheelwright, Presiding Elder.

In April, 1861, immediately after Virginia seceded from the Union, and cast in her destiny with the Southern Confederacy, he joined a company of volunteers from King George county, (company K) and was mustered into the service of the Confederate States army. This company was subsequently attached to the 30th Virginia Regiment of volunteers. He served as a private during the entire war, surrendering with the "eight thousand braves" at Appomattox Courthouse. At the

battle of Sharpsburg, September 17th, 1862, he was badly wounded, during a charge in which the 30th Virginia regiment took a conspicuous part. He was laid out to die by the surgeon of his regiment, and left in the hands of the enemy. After remaining in their hands for two weeks, he was paroled, and permitted to go home and stay until exchanged. His wound was thought to be mortal by all the surgeons that saw him, the ball having entered his right side, and cut through the right lung. But the Lord had a work for him to do, and that impression bore him up all through his sufferings. He carries that ball to-day. He did what he could for the spiritual good of the soldiers of his company, by holding prayer and other meetings when opportunity offered.

In 1866, he was recommended to the Annual Conference, by the Quarterly Conference of Westmoreland circuit, which was in charge at that time of Rev. J. H. Davis, Rev. W. B. Rowzie, Presiding Elder, and that fall he was received on trial in the Virginia Conference at Norfolk, Bishop Pierce presiding. From that Conference he was sent to Slate River circuit for 1867. In 1868-9, he travelled Powhatan circuit; 1870-72, Campbell; 1873, Bedford Springs; 1874-5, Madison; 1876-8, Rappahannock. At present (1880) he is on Atlantic circuit, Eastern Shore district.

---

## REV. CHARLES EDWARD WATTS.

LIKE the noted chimney of the old dame, Charles Watts is so straight that he leans the other way! Not that he is particularly perpendicular, for a rifle ball in the spine has weakened him there. But he is erect in character. He would not stoop to conquer. The thought of suppressing truth, by look, silence or consent, is never entertained. He is as open as noonday. He presses his opinions on no one, nor suppresses them. He served with gallantry and grievous wounds in the Confederate army. He prepared at the University of Virginia for the ministry. He is a man of reading and investigation. He builds his sermon not of drift wood, but of oak of the forest, felled by his own axe.

He is the son of James Dillard Watts and Lucy Ann Simms, and was born in Albemarle county, Virginia, on the 25th of January, 1843. At two years old his parents moved to Amherst county, which was his home till the war commenced. After this, his home was in Albemarle again till he entered the ministry.

He made a profession of religion in his nineteenth year, at a revival at Wesleyan church, on the Amherst circuit, under the management of Rev. P. A. Peterson, assisted by the late Rev. H. B. Cowles.

He entered the Virginia Conference in November, 1866, having been a local preacher, with license from the Charlottesville Quarterly Conference, for some months. His first year as travelling preacher, was on the Orange circuit. His second on the Wicomico circuit, which then embraced the town of Salisbury. His third was on the Greenville circuit, to which he went as a married man

and an elder. His fourth was on Westmoreland circuit, where he had a large area of country to ride over, and but little time for study. Consequently by his own request, as was the case when he moved before, he was sent to spend his fifth year on the Eastville circuit—a compact charge, taking two weeks to go round. Here he staid four years, and had better opportunity to study and learn how to preach, than ever before in his ministry, except the second year, when on the Wicomico circuit. At the close of his fourth year on this circuit, and his eighth in the Conference, he was sent to King and Queen, where he staid one year, and from which he went to Prince Edward, where he also remained a year, and then was assigned to King George, serving that circuit twelve months, after which he came to the Bedford Springs circuit, where he now is in his second year.

---

## REV. BENJAMIN FRANKLIN TENNILLE.

THE tall, alert and lively Tennille, is a great favorite in the North Carolina section of the Conference, and in the adjoining district of Virginia. He has served this part of the work during his ministry, and he is much valued for efficient service and social qualities. He has a sort of diocese along the rivers in the cyprus country, wielding a salutary influence, and building up Zion. He makes friends everywhere. At a session of a Conference, he comes in for a hearty welcome. There is humor in him, and a good stock of common sense. He puts his views well.

He is the son of James Dermot and Verlinda Tennille, and was born in Prince William county, Va., August 6th, 1837. His mother was the daughter of William Townshend, of Prince George county, Maryland. His grand-father, George Tennille, it is said, came to America with General La Fayette. His Father, under the old constitution of Virginia, in virtue of his office of magistrate, was graduated to the office of Sheriff of the county, which office he filled his regular term of years.

Our Tennille was converted at a camp meeting, in Charles county, Maryland, in the eighteenth year of his age. He was immediately impressed with the thought, "you must preach the gospel." But, Jonah like, he fled from the face of the Lord—from State to State—and every where he stopped some one would invariably question him on the subject of preaching, and express it as their conviction, that he ought to preach. This gave him great trouble, for he felt it out of the question for one so totally unqualified to attempt such a work. At the close of a great revival in the winter of 1857 and 1858, in Circleville, Ohio, where some two hundred souls were converted, he was appointed leader of a class of thirty-two young ladies and gentlemen. His first attempt to lead this class was a great trial. But what was harder still, the preacher, Rev. Cyrus Felton, sent for him to come to his office. When there, Brother Felton, after lecturing on preaching awhile, asked him if he did not think it his duty to preach. He answered, "I do feel it to be my duty, but feel utterly incapable of performing the duty." He was exhorted and encouraged by Brother Felton, but left the office feeling sorely troubled. Being very bashful and diffident, he thought if he could only stand up and

face a congregation, he might possibly be able to say something in the way of preaching. So the next Sabbath he thought he would try an experiment to see how he would feel facing a congregation. Instead of going from Sabbath-school out of the basement, and up through the front door, he went up the steps that led from the preacher's study to the steps of the pulpit, so that when he reached the top step, he was in full side-view of the congregation, who at a glance thought it was the preacher, but when he turned and faced the crowded house, the surprise depicted on the face of the people, so confused him—his face burned—his eyes seemed to close—he bolted for a seat down the aisle—struck his foot against the corner of the kneeling board at the chancel, and went floundering down to a seat, like a blind horse over a heap of rocks, amidst the unrestrained titter of the whole congregation. He gained his seat, and wiped the perspiration from his face, and the experiment eradicated all serious notion of preaching from his mind for some time.

At the beginning of the war, he was in Norfolk, Va., and joined the Blues, the first military company that left the city in defence of the now "Lost Cause." He was soon discharged from service to assist in furnishing flour and meat to the army. Soon after, Norfolk was occupied by the Federal troops, he removed his membership from Cumberland Street church to James Street chapel, then under the pastoral care of Rev. J. C. Martin, where in the year, 1862, he was licensed to exhort. He left Norfolk with Rev. J. C. Martin to attend a protracted meeting in Princess Anne county, Va. From there they proceeded to Knott's Island, Currituck county, N. C., to hold a meeting. There he was engaged to teach school, removed his membership to that place, and was soon recommended to the Quarterly Conference of that circuit (Princess Anne) for license to preach, which was granted, October 3rd, 1863, (J. W. Wonnycott, pastor). He continued to teach and preach until the close of the war. He was then employed by the Presiding Elder, of Norfolk district, Rev. E. P. Wilson, to take charge of Norfolk circuit. While there, he had two extensive revivals, one at Jolliffs', and one at Deep Creek, resulting in nearly two hundred conversions. He also had a protracted meeting among the Indians on that circuit, and quite a number joined the church. At the close of that Conference year, 1865, the Conference convened in Norfolk. He was employed by Presiding Elder, Rev. E. P. Wilson, to take charge of Second Street church in Portsmouth, Va. At the Conference of 1866, he was ordained local deacon, joined the Conference, and was sent to Berlin circuit, where he remained two years, and had good success in building up the church. The membership was doubled, and a good church built at Berlin, where the congregations had been worshipping in a school house. At the Conference of 1869, he was returned to Norfolk circuit. In 1870, sent to Meherrin circuit—remained three years. At the Conference of 1871, he was ordained Elder. At the Conference of 1873, he was assigned to Northampton circuit—remained three years. In 1876, sent to Camden, and in 1877-'78-'79, returned to Meherrin.

## REV. WILLIAM GABRIEL STARR, D. D.

MR. STARR is a man of genius, with a rare conjunction of rare elements. He has the poetical faculty without dreaminess or eccentricity. He is master of an exquisite fancy, and all the while as matter-of-fact as Babbage's Calculator. He is as energetic as a water-ram, and as soft in manners as the fur on a Maltese cat. He knows when the velvet glove ought to change to the mailed hand; when to be as the willow, when as the oak. His common sense is as unerring as an instinct. His sermons are a marshalling of sturdy thoughts in strong array and in shining garb. He shuns triteness in treatment and tawdriness in ornament. The delivery is musical and penetrating. Mr. Starr succeeds on the platform. His lectures are, like the Suez canal, a fructifying stream through a desert of dry facts, making arid numerals bloom, and statistics give out perfume; the current widening often into broad and laughing lakes. He has mellow humor, and is not without netting wit. His descriptive powers have somewhat of the stroke of a great painter. His degree of Doctor of Divinity was conferred by the University of North Carolina.

He is the son of Rev. William H. and Frances Starr, and was born in the county of Rappahannock, Virginia, September 26, 1840. His ancestors on both sides were English. His father was a member of the Virginia Conference fifty-one years—more than half a century. Under his ministry many thousands were converted to God. He died February 14, 1867, and sleeps in Hollywood Cemetery. The son was reared, of course, in the Methodist itinerancy. In his sixteenth year he gave his heart to God, and at the age of eighteen he closed his college career as a regular graduate of Randolph Macon College. In 1860 he connected himself with the Virginia Conference at its session in Alexandria, and was sent to Gloucester circuit as helper to Rev. J. B. Dey. Six weeks later he was ordered by his Presiding Elder to take charge of the church in Hampton, where his work was terminated by the outbreak of the late civil war. He then went South and entered the Confederate army. At the end of the war we find him filling the position of junior preacher on the Bedford circuit. In 1865 he re-connected himself with the Conference, in Danville, having been discontinued, at his own request, three years before, on account of feeble health. Subsequently, in the pastorate, he passed two years in Murfreesboro, North Carolina; two years in Liberty, and three in Suffolk, Virginia. In 1873 he was elected President of the Wesleyan Female College, in Murfreesboro, and continued to hold that position until after the destruction of the building by fire, August 5th, 1877. At the Petersburg session of the Conference, in 1878, he was assigned to Broad-street church, in Richmond, and re-appointed in 1879.

He has been a frequent contributor to the literary journals and magazines of the country since his sixteenth year, and has served the Church and the Masonic fraternity in numerous addresses during the past seven years, and as a public lecturer.

In 1870 he was united in marriage to Miss Lizzie A. Leigh, of Gloucester county, Virginia, a graduate of the Wesleyan Female College—the daughter of a steward of the church, and a niece of two Methodist preachers, William and Joshua Leigh.

During the summer of 1879 he crossed the Atlantic and spent four months in an extended tour in the British Isles and on the Continent.

## REV. JOHN NICHOLAS JONES.

THE diffident and discouraged boy preacher has grown into a minister of poise and position. Few among us have a firmer and more complete command of their powers than Mr. Jones. He also knows what Israel ought to do. He leads toward sure and valuable achievement. He conducts church affairs with forethought and discretion. His discourses are replete with rich material and deftly woven. He is a man of elevated and courtly manners and pleasing address.

He is the son of Thomas W. and Dorcas B. Jones, and was born in Fluvanna county, Virginia, May 15th, 1839. When he was about four years old his parents removed with him to the State of Missouri, where they remained only four years, and, on account of ill health, returned to Virginia and settled in Amherst county, where the subject of this sketch was mainly reared and educated. His parents are Methodists and Christians. On the family altar in their house the fire has never had to be re-kindled since their marriage, but it has burned steadily all the time. They have reared six sons and two daughters, all of whom are members of the Methodist Episcopal Church, South, and two are preachers. The subject of this sketch, who is the eldest of the eight, professed conversion during a revival conducted at New Hope church by the Rev. Joseph Spriggs, in the summer of 1855. He was then about sixteen years of age, and was at this time very much exercised upon the subject of a call to the work of the Christian ministry. It was not, however, until the fall of 1866, that he determined to obey what he regarded a call to this important office and work. On making known his convictions at a Quarterly Conference, held for the Amherst circuit at Amherst Courthouse, of which he was a member, and which was presided over by the Rev. P. A. Peterson, a leader's meeting was held, by which he was recommended to the said Quarterly Conference as a suitable person to preach. On receiving this recommendation, the Quarterly Conference voted him license to preach, and, on application, also recommended him to the ensuing Annual Conference as a person prepared to enter the travelling connection. As the interval between this Quarterly Conference and the Annual Conference of that year was a very short one, he did not try to preach before going to Norfolk (at which place the Annual Conference met that fall) with a view to being received on trial into the itinerant ministry. On the ground of his not having tried to preach up to this time, some of his friends thought it possible, and even probable, that his application would be rejected, and he did not feel quite sure of success himself. But, although it was a departure from the rule, the Conference received him. At this Conference (1866) what is now known as the West Charlotte circuit was cut off from the old Charlotte circuit, and John N. Jones was sent as the first preacher in charge of this new circuit. He returned from the Norfolk Conference to his father's, in Amherst county, and began by making arrangements to go to his field of labor, but, before starting, he was prevailed on by friends to preach his first sermon at Bethlehem church, near his father's, and of which the family were then members. A few days after this trial sermon, of which it is prudent to say nothing, he started to West Charlotte one of the coldest mornings we ever had in Virginia, and reached his circuit the third day out from home. As the circuit was a new one, he had no plan, and did not know the name of a single member. He felt that he was a

stranger in a strange land. But these things did not give him much trouble, for he soon found his flock and knew them all by name, and as they had opportunity, they treated him kindly. The great trouble, however, with him was to supply the flock with suitable food. This he soon felt he was unable to do, and "Oft it gave him anxious thought." He placed such a low estimate upon his pulpit productions that he was ashamed of every effort, and, finally, after much prayer and many tears; after earnestly pleading with God that He would make His will plainer concerning him, he came to the conclusion that God required no one to do what he was incapable of doing, and got on his horse and started home, and but for meeting with the Rev. J. D. Still, once a member of the Virginia Conference, who then resided in the bounds of the circuit, he would not have been dissuaded from his purpose. It is strange to record that Rev. Mr. Still, the only man in the circuit that young Jones dreaded to meet after his determination to go home, was the first man that he did meet, and that, although Mr. Jones, on meeting Mr. Still, did not intend to acquaint him with his intention of leaving the circuit, Mr. Still pressed him with so many questions that he was obliged to let out the secret. Mr. Still then assured him that many young preachers had felt the same unfitness for their work, and had, notwithstanding, become useful men, and that it was time enough for him to find fault with himself when the people found fault with him. Suffice it to say that the young preacher took heart again, and went earnestly to work, and, under the blessing of God, there was a gracious revival all around the circuit that year, by which he was encouraged still more to persevere. In November, 1867, Conference met in Petersburg, from which he was returned to West Charlotte, where he spent another year pleasantly and profitably. At Charlottesville, in November, 1868, he was received into full connection with the Conference and ordained a deacon by Bishop W. M. Wightman. From this Conference he was sent as the first preacher in charge of the Gordonsville and Orange Courthouse station. These two churches had been cut off from the Orange circuit at this session of the Conference. In November, 1869, Conference met in Richmond, where he was ordained an elder by Bishop D. S. Doggett, and returned to Gordonsville and Orange Courthouse. In this station there was a wide-spread revival during his pastorate, and a new and elegant church was commenced and nearly completed. The next year he was on the Nelson circuit, where there were some revivals. He remained on this circuit only one year; then he was sent to the Culpeper circuit. Here there were some gracious revivals of religion also, but his health became very bad, so that, after serving this circuit only one year, he took a supernumerary relation for a year. This year he taught a school at the old Cove Academy, in Albemarle county. In November, 1873, he was again placed on the active list at the Conference in Norfolk, and sent in charge of the North Southampton circuit, which he served for three years. During this time there was very great improvement in this circuit, and among other improvements there were built a parsonage and church in the town of Franklin. In November, 1876, he was sent to Second-street church, in Portsmouth. He served this charge two years and left the membership of the church from forty to fifty per cent. larger than he found it, and the finances very much improved. From the Conference at Petersburg, in November, 1878, he was sent to Liberty station, where he is now laboring.

## REV. HERBERT TYREE BACON.

THE sight of Mr. Bacon is a sermon. He is on crutches—yet he heeds the command: Go, preach. A message from a cripple and an itinerant, must have a peculiar force. The gentleness of Jesus is in the face and every motion of the man, and the devotion of an Apostle is in his life. He is endeared to his people. His presence is a benediction. The signs of a man sent of God are with him.

There is a sad note in his past life, while a theme for praise too. The story is told in tender, simple words:

“I am one of the preachers of the Virginia Conference, whose experience is singular and sorrowful. Most of them look back to an early consecration of life to Christ, and an early entrance into the ministry; my retrospect is a misspent youth, an early manhood passed in sin.

“I may say, I was driven to Christ, for it was not until my expectations of happiness from the world had perished, and God had seen fit in his amazing mercy to afflict me with a life-long lameness that I gave my heart to Christ. My crutches should be a constant sermon both to myself and to others, that, God to save men, and to make them useful, has sometimes to lay his hand heavily upon them.

“I was born in Nottoway county, near Burkeville, my father was James E. Bacon, a lawyer of that county, my mother was Miss Martha T. Gregory, of Mecklenburg. My grandfather was Col. Tyree Glenn Bacon, an officer in the war of 1812.

“My mother died in my infancy, but my grandmother adopted me as her own, and to her do I owe my early impressions; she was an excellent Presbyterian, and it was among the members of that church my early years were spent. They were excellent people, and often when in other scenes and among other associates, who were ungodly and wicked, the remembrance of their consistent lives, their high moral tone reproached me and threw around me a restraining influence.

“In Nottoway, my academical advantages were very good, and I acquired an excellent English education, and a respectable acquaintance with Latin, with a slight knowledge of Greek. I taught school for awhile in an adjoining county, and added to what I had already learned. But it is the grief of my life that, had I been true to myself, I might have attended Randolph Macon College, and fitted myself for greater usefulness.

“My grandmother died when I was a boy in my seventeenth year, and I found a home in Charlotte county; there I went far astray, learned to swear, neglected church, ‘stood in the way of sinners,’ and provoked God so that he sent upon the lameness with which I now am afflicted.

“I was very ill for a long time, and thought I was about to die, others thought so too, and I turned in my distress to Christ. He graciously heard me, and sent his Spirit; it convicted me of my sins, humbled me, and I was almost persuaded to give up my sins; but evil influence or irresolution kept me back, and like the dog, I returned to my vomit again.

“For eleven years I was convicted of sin, knew all the time I was a sinner, but I was mad in sin and went on, though my wicked heart and wicked life were torments to me. Happiness, peace, fled from me, but I went on sin.

“I moved to Mecklenburg county, near Boydton, in the year 1858, when brother Joseph H. Riddick was on that circuit. He held a protracted meeting in the summer at Centenary church, near what was then called Christiansville, but now Chase City, at which some of my acquaintances were converted, I had made an arrangement to spend the month of August in the mountains of Virginia, but determined I would go just one day to the meeting at Centenary. That day was Sunday, the first day of August. I was almost hopeless at my frequent failures to be a Christian; I had tried so often, was almost ready to give it up forever, but I reached the church that day, and found many old friends, warm in their first love, ready to pray for me, and I determined—

“I can but perish if I go,  
I am resolved to try,  
For, if I stay away, I know  
I must for ever die.”

“I shall never forget that day; every incident is indelibly impressed on my memory. Brother J. C. Wills, now glorified, preached from the text, ‘Almost thou persuadest me to be a Christian;’ but I heard not a word of the sermon; I was fighting the battle which was to result in the salvation of a sin-ruined soul. That was the day of my espousal to Christ.

“Since that day my life has been happy; all the more so, from the darkness and misery from which I was rescued. Truly can I say with David, ‘He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even unto our God.’

“I joined the Virginia Conference in 1865, in Danville, and was sent to Coalfield circuit, Chesterfield county; I was returned to the same circuit 1866.

“I was sent to Charlotte circuit in 1867 and 1868. My health failing me, I was superannuated in 1869.

“On my recovery I was stationed in Clarksville 1870, and continued there four years. I was sent to Nicholson-Street, Richmond, in 1874; in 1875, Williamsburg; in 1879, Murfreesboro, North Carolina.”

On the 1st day of August, 1871, the anniversary of his conversion, he was married to Miss Jennie Scott, of Clarksville, Virginia—a double blessing—the two greatest of his life came to him on that day.





J. W. Bledsoe



T. J. Taylor



J. C. Reed



W. P. Wright



W. A. Laughon



R. Ferguson



B. F. Tenaille



E. M. Jordan



Wertebaker



R. A. Armistead



W. P. Jordan

ARTOTYPE

HARRON & BIERSTADT N. Y.





## REV. CHARLES EDWARD HOBDAY.

HOBDAY, as he terms it, is the last of the "old field class" that came into the Conference. The man, who fought through the war, was captured twice, in Fort Delaware once, escaped once from his captors, wouldn't surrender at Appomattox—such an one is hardly fit for the gentle ways of a theological school, "sub tegmini fagi." The bronzed soldier couldn't don the gown of the divinity student. He went into the ministry, like the Southern men into the army, with more vim than drill. He has like them made his mark. The man who suffered the horrors of hunger and thirst (thirty-six hours without water) in prison, is not backward before the difficulties of the itinerancy.

He was born March 1st, 1844, in Portsmouth, Virginia, and converted and joined Old Dinwiddie-Street church, under the ministry of Rev. Charles H. Davis. The parents of Mr. Hobday removed to Matthews county in December, 1856; he did not take a certificate of removal, and neglecting his church privileges, he went back to the world. In the army he was deeply convicted under the preaching of Rev. Mr. Davis, chaplain of the 6th Virginia Cavalry, while encamped near Ashland in the winter of 1863-'64. He, however, professed conversion the second time, during a powerful revival at old Providence, Matthews county, in September 1865, under the ministry of Rev. Joseph E. Martin, and at once entered the church, and was put to work. He felt his call to the ministry, yet resisted two years; but yielding at last, he was licensed to preach, September 13th, 1867, and was received on trial by the Virginia Conference the following November, and sent as helper to Bertie circuit, Rev. J. McMullan, preacher in charge; in 1868 in charge of Northampton circuit. During this year gracious revivals blessed the circuit—one hundred and sixty nine conversions—one hundred and thirty-nine accessions to the church. In 1869, sent to Goochland circuit, remaining two years; in 1871, sent to Caroline; in 1872, to Indian Ridge, (now Currituck circuit) remaining two years; in 1874, Chuckatuck; and in 1878, to South Norfolk.

## REV. WILLIAM AMOS LAUGHON.

**I**NTEGRITY of character, earnest desire to advance the cause of Christ, and faithful discharge of duty have marked the career of Mr. Laughon. In matters, secular or religious, there is no shirking. He served the Confederacy gallantly and well. He never falters in the ranks of the church. His public and private conduct wins and attaches friends. God blesses his labors.

He is the son of John Wesley and Elizabeth Noell Laughon, and was born in Campbell county, Virginia, November 14th, 1837. He had many difficulties to encounter. The death of his father, and humble circumstances of his widowed mother, with five small children, made it necessary for him to begin regular work in the ninth year of his age, and though quite a delicate boy—the necessity for his labor was such that only little time could be spared him to receive instruction in common country schools. And when the war between the States began, he like many other true young men of the South, volunteered his services—and on the 30th of August, 1862, while engaged in the second battle of Manassas he received a painful wound in his right thigh, which disabled him for further field service. But his desire being to serve his country as best as he could, he willingly took the place of a nurse in the hospital at the Montgomery White Sulphur Springs, Virginia, where he remained till the close of the war. On the 24th of October, 1864, at night, he attended a protracted meeting near the hospital, conducted by the Rev. Mr. Flaherty, of the Baltimore Conference, and went to the altar, a convicted penitent, and professed conversion, but did not join any church until September, 1865, when he attached himself to the Methodist Protestant church, in the neighborhood where he was raised, and, by request, appointed to lead a class. October 7th, 1866, he was licensed to preach, and did it acceptably in his native county amongst his relatives and acquaintances about one year. On the 31st of December, 1867, he was married to Miss Sallie Elizabeth West, of Campbell county, Virginia. On the 13th of January, 1868, he went to Abingdon, Virginia, where Rev. George R. Barr, President of the Holston Conference Methodist Protestant church, employed him to travel Jonesville circuit, in Lee county, Virginia, where his labors were blessed.

The following Conference in October, 1868, appointed him to Good Hope circuit, in Washington county, Virginia, where he remained four years, and did a successful, satisfactory work. In 1872 he was assigned to Abingdon station, where he had a pleasant charge, but a severe attack of bronchitis and general debility, caused him to give it up. Under the foreboding that he would never be able to do the work of an itinerant minister again, he thought it best to take his family to Mississippi, and locate amongst their relatives, who had removed to that State. But soon after he had pleasantly located, his health improved so, that he felt it to be his duty to return to the work of an itinerant minister; and believing there was no sufficient cause for the continuance of the Methodist Protestant church, especially in the Southern States, he joined the Methodist Episcopal Church, South, and was appointed by Bishop Keener to Pleasant Hill circuit, in the Southwest Missouri Conference, where he labored one year with much success. But his wife's health became so delicate, that, under the advice of her attending physician, he asked to be transferred to the Virginia Conference, and it was granted.

At the Conference in Danville, Virginia, November, 1875, he was appointed to Jackson circuit, where he labored, with considerable success, for four years. He is now serving the Goochland circuit.

## REV. TRAVIS JAMES TAYLOR.

IF there is anything either in descent from a good ancestry, or in phrenological signs, Travis Taylor will not bring up the rear. His head gives outward evidence of a large and well-developed brain. The career of Mr. Taylor gives proof that there is a clever composition within the cranium. He has intellect, judgment, and religious thriftiness. There is nothing of narrowness about him. He devises large plans, and works up to them. There is somewhat of the breadth of the church statesman in him. Each year will find him stronger. He has success.

He is the son of Robert Carter and Mary Evelyne Taylor, was born at Burwell's Bay, Isle of Wight county, Virginia, on the 16th of May, 1845. His father, son of Travis Taylor, was born in Isle of Wight county, Virginia. His mother, daughter of Rev. James D. Edwards, was born in Surry county, Virginia. On his mother's side six ministers have been furnished to Virginia Methodism.

He was converted under the ministry of Rev. James W. Connelly, and joined the Methodist Episcopal Church, South, at Moring's, on the Surry circuit, October, 1866. He was appointed leader of a class in a few weeks after. On the 18th day of May, 1867, he received license from the hand of Rev. E. P. Wilson, Presiding Elder, to exercise his gifts as an exhorter. November 2d, 1867, he was licensed as a local preacher—and a few days after took a text, and tried to preach.

When the Virginia Conference met in Petersburg, November, 1867, he was received on trial. In 1868 and 1869 he had charge of King William circuit. In 1870-'71-'72-'73, he served the Dinwiddie circuit. Here he was connected with the building of the Courthouse church edifice; also, that at Smith's Grove. In 1874-'75-'76-'77, he had charge of Bedford Springs circuit—during which time new church buildings were placed at New London and Mount Hermon. In November, 1877, he was given charge of Appomattox circuit, where he now works.

On the 18th day of May, 1870, he was married to Miss Eliza Campbell, daughter of Achilles and Elizabeth Campbell, of King William county, Virginia, to whom, under God, he is greatly indebted for the measure of success which has attended his labors.

## REV. ROBERT AUGUSTUS ARMISTEAD.

THE best of Roman virtues centre in this noble veteran. No truer man to his convictions is numbered in the Conference. For years in the local ranks, he gave the church valuable service. He never finched from duty. The imposing presence well tallies with the lofty and broad character of the man. His notion of Christian devotion is elevated. He is systematic, punctual and active. There is wisdom in his counsel. He labors for a pure, fervent and apostolic church.

He is the son of Robert and Elizabeth Armistead, and was born in Hampton, Elizabeth City county, Virginia, May 7th, 1808.

On his father's side he is a German, and on his mother's, of English descent. His ancestors on his father's side emigrated to this country between the years of 1630 and 1635, during the time that lord Effingham was governor of the colony, and settled in Elizabeth City county, Virginia. His parents being Episcopalians, he was in infancy baptized by one of its ministers, the Rev. Mr. Simms. When very young, before he could read, one of his sisters, being converted through the instrumentality of the Methodists, frequently on Sabbath mornings, read to him portions of the Sermon on the Mount, which made a deep and permanent impression upon him, and laid the foundation of his future moral life. He was educated in the Hampton Academy. On the 26th of October, 1826, he made a profession of religion, and on the evening of the same day, in a class meeting, joined the Methodist Episcopal church. Dr. Morrison was that year in charge of the old Williamsburg circuit, which extended from Richmond to Hampton. In September, 1827, he was appointed class leader. On the 16th of October, 1835, when Moses Brock was Presiding Elder of the Richmond district, he received license to preach as a local preacher. At the Conference, in Farmville, on 23rd February, 1840, he was, by Bishop Waugh, ordained deacon, and the 19th November, 1843, at the Conference in Richmond, Centenary church, he was ordained elder by the same presiding Bishop. He was an active co-labourer with the ministers in the regular work, both as a class leader and local preacher. In 1828, when the church in Hampton was almost destroyed by the famous division, he stood in the breach in defence, both of the ministry and the church.

In the course of a few years, through his instrumentality, a neat brick edifice was erected to take the place of the one from which Episcopal Methodists had been excluded. He was indefatigable in his labours as a local preacher, being ready at all times to obey the call of duty. He commenced preaching at Rocketts, in May, 1866; a gracious revival followed, and many were added to the church. In 1867, he still continued to labour at Rocketts with beneficial results, in both church and Sabbath school.

In Charlottesville, November, 1868, he was admitted on trial into the Virginia Conference, and placed in charge of the Richmond city missionary work, where he remained two years, and, being, on Sabbaths, aided by two students from Randolph Macon College, the three churches were served every Sabbath.

In 1871, he was assigned to Norfolk circuit. He remained there two years, and the circuit was favored with a gracious revival, with many additions to the church, and great financial prosperity.

During the first year he was instrumental in building three churches. In 1873, he was stationed on Princess Anne circuit; many were added to the church. In 1874, he was appointed to Lunenburg circuit; in 1875, to Dinwiddie circuit; in 1876-'77-'78, to West Hanover circuit, and in 1879, to Goochland circuit.

---

## REV. JAMES CLAYTON REED.

HE was a gallant Confederate, leaving a hand on the field of Sharpsburg, torn off by a shell. Of the heroic little band, that succumbed to overwhelming numbers, Reed was one. He entered the army in July of 1861. The mention of his career as a soldier hints of the fine qualities of his native fiber. It is not too much to say that even his great leader had not deeper reverence for the word—Duty. Whatever the Conference commits to the charge of Mr. Reed, all know it will have his faithful attention. He declares the whole counsel of God to the people. No man's blood will be upon his garments. Nothing is slurred over. Thrift in all departments follows his oversight and labor.

He is the son of the Rev. L. S. Reed, of the Conference. He was raised on the march and in the rank. North Carolina is his native State. He was born in Perquimans, on the 1st of November, 1842. He professed religion when he was about twelve, but camp life vitiated his piety, and he became neglectful of his Christian duties. In 1866, he was reclaimed and revived during a meeting held by his brother-in-law, Rev. J. W. Blincoe, at South Hill, Mecklenburg county, Va.

He spent two sessions at Randolph Macon College, prior to the war, and a session and a half at the University of Virginia after the surrender. He says that he carried off no sheepskin, but a calfskin, having received the "boots" as the ugliest man in the University. He would hardly carry off such a prize in the Conference.

He was licensed to preach, September 8th, 1868, by the Quarterly Conference, of Charlottesville station, and admitted on trial in November of the same year. He has served Nelson one year, Powhatan two years, and Atlantic one year. He was sent to Southampton in 1872, but changed by the Elder to Edenton, North Carolina, and served a year; Norfolk circuit, three years, and is filling out his fourth year on Nottoway.

## REV. RICHARD FERGUSON.

THE fiber of Ferguson is genuine teak oak. He is faithful in few things and in the many. At Gettysburg, with cannon to right and cannon to left and cannon in front, Dick Ferguson excited the admiration of veterans for his gallantry. So in the ministry, he gives himself with equal ardor and sense of duty to the sacred calling. He quits himself as in the eye of his God. There is Scotch blood in his veins, and a mixture of the Briton. The Methodist pioneers would have rejoiced in his company. The Conference is honored by his membership and service.

He is a native of Dinwiddie, born October 3rd, 1838; his parents, William and Martha Ferguson, were Methodists. His father died when Richard was but eight years old; the mother when he had more than passed twelve, but eternity alone can reveal how much he owes to a pious mother's teaching and example. He was consecrated to God in baptism, by Rev. William Starr, and assumed and ratified these vows in his thirteenth year, during the pastorate of Revs. J. K. Powers and P. A. Peterson. He was educated at Randolph Macon College, where he graduated in 1858. From early childhood, he felt impressed that the ministry was his calling, but tried to evade it. He could not, however, be happy, if for a moment he relinquished the thought. When the war between the States commenced, he was making preparation for the ministry, but felt relief rather in feeling it his duty to join the army. He served both as a private soldier and an officer. Was wounded twice, and captured at the battle of Gettysburg, where, it is said, he fired the last gun in Pickett's division. Capt. Richard Irby, in the sketch of his company, says of him: "He was the completest soldier I ever met with in the army."

At the close of the war, he returned to his home in Dinwiddie county, and engaged in farming and teaching. In the fall of 1868, he was licensed to preach, and aided Rev. G. N. Guy, the ensuing Conference year on West Dinwiddie circuit; joined the Virginia Conference, at Richmond, November, 1869, and was appointed to the Coalfield and Clover Hill circuit, where his ministry was blessed in the conversion of many souls. In 1871-'72, he served Prince George circuit. Up to that time, it had been a mission since the war. A fresh impulse was given to the work and the membership increased. At City Point, the church, which had remained in a dilapidated condition since the war, was repaired and regular preaching established.

In 1872, by his perseverance and industry, the new and elegant Mount Sinai church was built on the spot where the old one stood, which was pulled down during the war.

In 1873-'74-'75, he served Chesterfield circuit, with acceptability and success. Through his instrumentality, a new church was erected at Chester, and others repaired. In 1876, he was on the Henrico and Charles City circuit, where nearly one hundred souls were converted, and many added to the church. At the following Conference, that circuit was divided, and he was removed to the Batesville circuit, in Albemarle county, where he has labored with success for three years; a parsonage has been secured and furnished, and he is now in the fourth year of his pastorate.

## REV. WILLIAM PATTESON WRIGHT.

WRIGHT has a German cast of features. He is stout, "built up from the ground." On the square shoulders is a big head bulging with brains. He has Napoleon's sign of greatness, a sizeable nose. The incidents we shall presently relate will certify that there is a surplus of pluck in him. He received his full share of bullets during the war. He has read books to good purpose and thought strongly and wisely about them. He does not dawdle over volumes. He cracks a book and cares only for the kernels. There is much clarified and independent opinion about him. The "wisdom of our ancestors" does not command his reverence unless it is wisdom. He takes little for granted. He must have a good reason or a Scripture before he yields assent. He has a singleness of eye, and he had rather be right than President. He is building with granite. Old Buckingham county, where he was born on the 14th of May, 1842, has reason to be proud of him. His parents were Thomas S. and M. Elizabeth Wright.

He was mostly brought up in Bedford county, where his parents resided from 1849 to 1862. He was converted in 1859 under the ministry of Rev. Hartwell Pryor, a local preacher. From the time of his conversion he was called to an active and public part in church work. He was made steward, exhorter, and Superintendent of a Sunday school before he had been two years a member of the church. Believing himself called of the Holy Ghost, as well as by the Church, to the ministry, he set about supplementing his education, which had gone no further than what was taught in the country schools of the neighborhood. The breaking out of the war found him in the midst of plans which he fondly hoped would give him the benefit of a few years at Randolph Macon College. At the call to arms he forsook, for the time, the idea of College, and in April, 1861, enlisted as a soldier. The company in which he enrolled and served became Company F, 28th Virginia infantry, of Pickett's Division. He took part in most of the battles fought by the Army of Northern Virginia (Lee's army). He was wounded at Gaines' Mill in the seven days' fighting around Richmond, and was wounded seriously at the battle of Sharpsburg. This wound disqualified him for service in the field for more than a year. He was wounded a third time at Cold Harbor, not very far distant from where he shed his first blood in the Confederate cause. This wound, at first apparently serious—a gunshot through the arm near the shoulder—healed readily and rapidly, and he was, after an absence of two months, again in the ranks. He was taken prisoner on the 25th of August, 1864, and carried to Point Lookout. On the 12th of November of the same year he was exchanged at Savannah, Georgia, with the sick and wounded. Returning to the army about the first of January, 1865, he followed its fortunes to the close of the war.

The war over, he thought again of College and the work to which he was persuaded God had called him. Everything was in confusion, and he had not so much of the world as would provide a decent suit of clothing. Besides this, the results of the war had reduced his father and family to circumstances of discomfort, and his first work seemed to be to re establish them in circumstances of more comfort. To this work he devoted himself for a year; after which he applied himself to study and teaching. Persuaded by his pastor to relinquish the idea of going to College, he was

licensed to preach and recommended to the Annual Conference by the Quarterly Conference of Campbell circuit, where he was then residing. He was admitted on trial at the Conference in Petersburg, November, 1867. His first appointment was Williamsburg and James City. His next appointment was to Elizabeth City, North Carolina, where he served two years. On September 20, 1870, he married Miss Rosa E. Gilliam, of Williamsburg, a woman of rare gifts and culture. In November of this year he was appointed to Gates circuit, where he remained two years. His first year on this circuit was blessed with an extraordinary revival; more than two hundred persons being converted. In 1872 he was assigned to the North Southampton circuit, a new appointment formed by the division of the Southampton circuit. He was put in charge of the Bertie circuit in 1873, and was returned to the same work the next year. In 1875 he was sent to the New Kent circuit, to which he was returned the following Conference. On February 17th, 1877, he suffered the loss of his most excellent wife, with whom he had lived most happily since their marriage. In November, 1879, he was appointed to Laurel-street, Richmond, Va.

---

## REV. JAMES WILEY BLEDSOE.

MR. BLEDSOE carries off the palm in the matter of superb physique. He is tall, robust and stately. A head of Jove surmounts the splendid body; and to add to the symmetry of the whole—the fitness of things—a deep, rich, round voice flows from his lips like the song of the surf mellowed by distance. The masculine frame contains a spirit of superior mould—at once strong and gentle. It would be difficult to resist his social charms, or withstand the resolute purpose bending towards great objects. He wins the admiration of his audience and the respect and affection of his fellow-citizens. He is very popular—a man of the rarest gifts. He has the manliness of the old pioneers and the gentle graces of the modern era. He is a student.

James Wiley Bledsoe was born in the county of Fluvanna, Va., on the 6th of April, 1841. He was educated at Humanity Hall Academy, Buckingham county, Va., and at Emory and Henry College, Va. His father was a prominent and successful farmer, holding an official relation to the Methodist church for a number of years previous to his death. His mother was a daughter of the late Rev. John Goodman, a local Methodist preacher of Fluvanna, and a devotedly pious Methodist woman. Under the wholesome training of these intelligent and pious Christian parents he was led to accept Christ in early life, and joined the Methodist church. At the beginning of the late war he took an active part in raising an artillery company in his native county, was chosen second officer, and, with the company, left for the field in the beginning of the struggle. Mr. Bledsoe's health was greatly impaired by the exposure and hardships of camp life. He remained, however, connected with the army until the surrender. The war being over, he returned to his home in Fluvanna, and commenced the study of law, having united in marriage with Miss Fannie D. Anderson,

daughter of James W. Anderson, of Lynchburg, Va., a lady of genuine Christian character, and a member of the Methodist church. He had been before pursuing his education with a view to the legal profession. When he was about ready to enter upon the practice, he abandoned it (against the remonstrances of friends), being impressed with the conviction that it was his duty to preach the gospel. He was licensed to preach in November, 1868, and was immediately employed as an assistant to Rev. George E. Booker, on the Scottsville circuit. His first year in the ministry was at home and among the friends and associates of his early life. He joined the Virginia Conference at its session in Richmond in 1869. At the close of the first year he was ordained deacon, and elder the second, thus finishing the four years' course of study in two. His first circuit was West Amherst, where he remained one year, and his second appointment was Prospect, where he remained two years. He was then appointed to Smithfield station, and at the close of one year to Central church, Portsmouth. Here he was instrumental in the completion of the handsome and commodious audience room in which the people of Central church now worship. He remained with this church but one year. In consequence of the delicate health of Mrs. Bledsoe he was compelled to request an appointment in the mountain section. He was accordingly sent to Lynn-street station, Danville, where he spent four happy and prosperous years; and from there to Charlottesville, where he is now stationed.

---

## REV. CHARLES CHRISTIAN WERTENBAKER.

WERTENBAKER, in the German language, means good or honest baker: evidently a good ancestor. We don't know what gifts Charley has as a first-class baker, (though he ought to know how to cook flap-jacks—what soldier doesn't?) but surely the bread would not fall below full weight. We didn't see a man who slung a rifle that was truer to his post than Wertenbaker. At a prayer meeting or a skirmish, Charley was generally ready to improve the occasion. He was cocked and primed to put in a shot, or shout. Daniel in Babylon was not braver for his conscience than the stripling soldier, and boy class-leader in the Confederate army. His record is luminous. His courage rallied the wavering soldier. His Christian integrity made steadfast the faltering disciples.

In the ministry, as everywhere, he moves forward without noise in the line of duty. Churches catch inspiration from his consecrated labors. Sinners know him as a man who tell what he feels. They plead for mercy. Revivals spread. The good cause prospers. He is a shepherd to the sheep, ready to give his own life for the flock. His name is honored wherever he has gone about his Master's work.

He is the son of Edward and Ann Taylor Wertenbaker. He was born on the third day of April, 1845, at North Garden, in the county of Albemarle, Virginia. By the mutual agreement of his father and his mother he was, in his early childhood, dedicated to God for the minis-

try, and was accordingly thus presented to God at baptism, Rev. Jacob Manning performing the ceremony of the occasion. Of this, however, Charley knew not, until after much debating of the question of his "life work," and with the full conviction that it was his duty to preach the gospel, that he had been solemnly set apart to this sacred office "by the imposition of hands." When Charley was about three years old, his father removed to the village of Buchannon, Upshur county, Virginia, (now West Virginia.) Here the family had decided to make their home, and accordingly Edward Wertenbaker had built a dwelling, and large tannery, and expended all surplus money in hides, which in those days were very cheap. So far as man could determine, this was the basis of a future good, but, "man proposes, and God disposes." While on a business tour through the counties of Albemarle and Nelson, in the early Spring of 1852, Edward Wertenbaker, died suddenly of congestion of the brain, hundreds of miles from home, leaving eight children, four of whom were married, and four single, of whom Charley was the youngest, but one.

In the Fall of the same year, (1852) the widow and four infant children returned to Albemarle, and in this good old county, and at the good old Ivy Creek Methodist meeting house, Charley began his school life. Here, for two years, while between seven and nine years of age, without anything to specially mark the period, he steadily followed the then well-worn path of the inevitable ab, eb, &c., pursuing the usual routine of the old-field school. But at this point there is a chasm bridged by sighs. The family returned to Buchannon. From this time, 1854, Charley steadily pursued his studies without anything to mark the time, until the Winter of 1857-'58, during a protracted meeting, conducted by Rev. Beverly Hull, P. C., and Samuel H. Mullen, P. E., at the Southern Methodist church, he was awakened and converted to God. At this period an event transpired which has had a controlling influence on his whole life. The day after he presented himself at the altar for prayer, he was at his place in his class at school, though his thoughts were more taken up with other themes. While alone, during recess, with a dearly loved school mate and friend, he avowed his determination to persist in his efforts to secure salvation, and exhorted his friend to join him in the effort, to which his friend readily, and to his surprise, consented. On the evening of that memorable day the two boys, in their thirteenth year, presented themselves at the altar. Charley was that night converted, and his friend the evening next succeeding.

Returning home from church on that never-to-be-forgotten evening, their way lay for some considerable distance along the same street. Charley's mother, and the parents of his friend going before, and the two boys, now nearer than friends, brothers in the Lord, following, arm in arm in silence. At length the corner was reached, where their ways diverged, when Alvan suddenly throwing his arms around Charley's neck, exclaimed, "Oh! Charley, I never will forget you." From that day an earnest, ardent desire sprang up, to win souls for Christ. For days and weeks the ever-recurring thought in his mind was, "Lord, what wilt thou have me to do?" One day while walking along a sequestered path, with this question agitating his soul, the answer came, "Go, preach my Gospel." For the time being there came over that troubled, tempest-tossed soul, as great a calm as when the turbulent sea of Galilee, heard the voice commanding, "Peace, be still." Then came the formation of habits, which have controlled his life from that day to the present, viz: Reading the Bible three times a day, in conjunction with secret prayer. After two years more had been spent at the academy in Buchannon, he was, when fifteen years old, appointed deputy clerk in the County and Circuit court clerks' offices. In these offices he worked until April, 1861. War then menaced the South.

Mr. John C. Higginbotham, who had just returned home from the Military Institute, at Lex.

ington, raised and organized a company of volunteers, called the "Upshur Greys." On the 3d day of April, the sixteenth birthday of young Wertenbaker, he was mustered into the service as a soldier. Sometime during this month the company was ordered to Phillippi, where was encamped Col. Porterfield, with a battalion of cavalry, several companies of infantry, and four or five pieces of artillery. In the morning of the 3rd of June, 1861, the Federal forces surprised and routed the camp, capturing among others the young soldier. Charley was confined for several weeks, when through the influence of George Burlin, now of Harrisonburg, but at that time a lawyer at the bar at Buchannon, he was paroled. This kept him out of the army for thirteen months—a part of which time was spent among his friends in Charlottesville, and at the University of Virginia.

In August, 1862, after an absence of more than thirteen months from the army, all the prisoners captured up to a certain date having been declared exchanged, he was appointed Quartermaster of a battalion, then under command of Col. John B. Moomaw, subsequently this battalion was merged, with several other companies, into the 62d regiment mounted infantry, under Col. George H. Smith, and assigned to duty in Gen. J. D. Imboden's brigade, in the valley of Virginia. He then resigned this position, and was elected Lieutenant in company I, 62d Virginia regiment. In this command he continued until the close of the war. He was appointed class-leader of his regiment by the venerable George G. Brooke, and in the campaigns he became acquainted with the author of these sketches, with whom sprang up a lasting friendship. Under this command he was engaged in a skirmish with the enemy at Charlestown, Virginia, was in the battle of Coalharbor and Gaines' Mill, then with Gen. Early in his raid on Washington, was in command of the skirmish line in front of Fort Carroll. Returning from this raid, he was very seriously wounded at Snicker's Gap, July 19th, 1864. He was engaged in the fight at Gettysburg, and finally led his regiment in a skirmish at Gordonsville, (Col. George H. Smith in command of the brigade).

After the war closed, in 1865, he took at Staunton, Virginia, the oath, under the conditions of Gen. Lee's surrender. The war left him moneyless, and with a shattered constitution. Thus he commenced his civil life, (when twenty one years of age), by teaching a private school in Augusta county, near Churchville. On March 26th, 1866, after examination by L. S. Reed, Presiding Elder, he was licensed as a local preacher of the Charlottesville station. During a part of the year 1866 he was employed by Rev. Ezra F. Busey as junior preacher, on Waynesboro' circuit. In the Fall of the same year, he received a letter from Rev. Samuel Register, D. D., offering him the East Harford circuit, and on this field he labored from October, 1866, to March, 1867. During the Conference year (1867 to 1868), he was employed on the St. Mary's circuit; and in March, 1868, was received on trial into the Baltimore Annual Conference, and appointed to Gap Mills circuit. While on his first circuit under the Conference, he married Miss Emily Cornelia Briding, of Baltimore city. This lady was eminently fitted for the position of Methodist itinerancy, and has been indeed a helpmeet in all the years of his ministerial life. In March, 1869, C. C. Wertenbaker was read out for Blue Sulphur circuit. Here he labored with encouraging success until about the close of August, when his health gave way, and he returned to Maryland. During the Fall and Winter his health was so far restored as to enable him to take work again, and accordingly on the 6th day of March, 1870, he was ordained a deacon by Bishop H. N. McTyeire, and subsequently appointed to Floyd Courthouse. The General Conference of this year having transferred this work to the Holston Conference, the Presiding Elder, the Rev. E. F. Busey, transferred him to Blacksburg station. In March, 1871, he was appointed to Fincastle circuit; here he remained one year, and was appointed to La Fayette circuit. On the 10th day of March, 1872, at Warrenton, Va., he was set apart for the

office of an elder by Bishop D. S. Doggett, and was this year appointed to Green Valley mission. Visiting this mountain mission during the last weeks of this cold and blustering month, and finding its occupancy utterly impracticable for a man of family, the appropriation not being sufficient to meet even the merest necessities of his family, he retired from the field, and took up his abode in Baltimore city. Hearing of the Wicomico circuit, on the Eastean Shore of Va., made vacant by the sickness and death of Rev. W. E. Mitchell, he wrote to the Presiding Elder, Rev. J. B. Dey, and secured the place; here he remained the greater part of four years, having in the mean time been transferred to the Virginia Conference, in the bounds of which the Eastern Shore district is situated. In November, 1876, he was appointed to the Atlantic circuit. In November, 1877, he was assigned to the Pungoteague circuit, on which circuit he has continued during the years of 1878, 1879 and 1880. On all these circuits, and in every year the Lord God has honored and encouraged the heart of his servant by giving scores and even hundreds of souls for his hire. It is estimated that during his active ministry of twelve years over five hundred and fifty souls have been converted to God. To this has been added a goodly degree of material prosperity. From this work his heart has never turned for a moment, and with the image of the Angel of the Apocalypse flying through heaven, having the everlasting gospel to preach, his eye is fixed steadily upon the crown decked with immortal souls won for Jesus, flashing and sparkling, and all the while giving the glory to Christ, and the Holy Ghost, whose power and grace alone have given to him success.

---

## REV. WILLIAM PLEASANTS JORDAN.

HE has an honorable Methodist lineage. He was nursed in the lap of the Church. So clever a man could not have descended from an evil ancestry. The Christian courtesies find display in his life. His bright and amiable face speaks, before words, of a cultivated gentleman, seasoned with the grace of the gospel. He is such an one as gladdens, by his presence, and makes better the company by his conversation. The lowlands, where he has chiefly served, cherish him and praise God for his good words and deeds. He edifies the church by public discourse and sets a godly example before the flock. An elegant and choice yoke-fellow is William Jordan.

His parents are Costen and Eliza A. Jordan. His native place is Gates county, N. C., and his birthday September 3d, 1847. His father and mother being pious Methodists, his mind was early impressed with the importance of religion. He does not remember the time when conscience did not call him to a better life. It was not, however, until the age of sixteen that he formally took upon himself the vows of Christianity by joining the Methodist Episcopal Church, South. If preaching came by inheritance, the effect in this case would have been natural and easy; for his father was and is still a local preacher, and his maternal uncle, Rev. William E. Pell, who died a few years since, was long an honored minister in itinerant as well as local work. The fact of getting into the preacher's office, though, was accomplished in his case just as in thousands of other cases.

It is the same heart story which eyes have read and ears have heard over and over again, but which heart experience only can appreciate. The battle with self, the struggle with doubt as to fitness and sufficient preparation was only decided after months and years of more or less painful and anxious thought. Spared out of protracted and dangerous disease, he finally concluded it was best to seek satisfaction in the effort, however unsuccessful, to do the work of the ministry than run the risk even of success, without peace of mind, in any other calling. The result was, in October, 1867, he was licensed to preach by Rev. Henry B. Cowles, and in two weeks thereafter was admitted on trial in the Virginia Annual Conference. His first circuit was Bertie, as junior preacher, under Rev. R. N. Crooks. The preacher gained more than the people by that appointment. A kind senior in office, a good proportion of intelligent men and women as punctual hearers, who didn't think it beneath their dignity to listen patiently to the intended sermons of a boy preacher—these were among the things no new itinerant could afford to despise.

After staying in Bertie one year he was appointed successively to the following charges: West Charlotte, Coalfield and Clover Hill, King William, Williamsburg, Edenton, Meherrin and Camden. He is now on Chuckatuck circuit. He also spent two years in the town of Edenton. On the 23d of November, 1876, he married Miss Kathleen Alice Moore, of Sussex county, Va.

---

## REV. DANIEL · GREGORY CLAIBORNE BUTTS.

**T**HE history of his flight from the call to preach; the story of years of resistance to duty, and the ills that befell him, would add another chapter to the record of the rebellious prophet who attempted to escape to Tarshish and was arrested on the route by a tempest. When the word of the Lord came to Jonah the second time, Jonah arose and went unto Nineveh. That exceeding great city was stirred by the old-time deserter. And so of Butts. There is none more zealous for God. He has a supreme concern for the erring. God gives witness to the work of His servant. The Holy Ghost attends his ministry. Few can resist his earnest appeals. He is in labors more abundant. The membership augments and prosperity comes to his faithful pastorate. He is instructive and persuasive in the pulpit, and an admirable manager of revivals. In social life he is frank and genial, abounding in kind deeds and tender sympathy.

He was born on the 10th of October, 1848, at "Roslin," Brunswick county, Va., the residence of Rev. John G. Claiborne, his maternal grandfather. His parents were Colonel Augustine C. Butts, of Petersburg, Va., and Anna Maria Claiborne. His boyhood was spent in Brunswick and Greensville counties and in Petersburg. During the great revival at Market-street church, Petersburg, in October, 1862, he professed conversion and joined the church under the ministry of Rev. R. N. Sledd. His mother died in 1863. While employed in a store in Petersburg in 1865 he sadly declined in his religious life. Since he was a child he had been firmly impressed with the conviction that to preach the gospel was his duty, and he never did resist this conviction until after the death

of his mother. Then he cast it away, and he left the church. He found that his grandfather's Christian example was reviving the old impression, and he determined to get out of the reach of that. He secured a situation with Menken Bros. & Co., in Memphis, Tennessee. He got along quite well until letters from home turned his thoughts again to preaching. He made a vow against it. On the night of the 5th of December, 1866, he was attacked with Asiatic cholera, and for nine hours he was in a critical condition. At first he was hardened. Presently he thought of his sainted mother and her prayers. His heart was broken and the Holy Ghost wrought mightily in him. He prayed and promised God if he would spare him, he would preach. He was up the next day, but did not do what he promised, and within four days he was down again with bilious fever, and his life was despaired of. He covenanted again to preach, and, after three weeks' suffering, recovered. He again renounced this call absolutely, and plunged into vice, and this page of his life is full of bitter memories and wickedness. He went to God in prayer, and the same old impression returned. His mother's prayers still rested upon the mercy seat, awaiting an answer. The call, "Preach the Gospel!" rung in his ear. He decided to be not only a Christian, but a preacher. He returned to Petersburg, and soon saw Dr. Granbery, pastor of Market-street church, and told him his troubles. The pastor gave his wise counsel and suitable books. On the fourth Sunday afternoon in January, 1868, Mr. Butts attended the young men's prayer-meeting at Washington-street church. Bro. James Blanks was the leader. One after another spoke, until Mr. Butts could sit still no longer. He arose and told them God had called him to preach, and he wanted them to pray for his conversion. Bro. Blanks called to prayer, and asked Mr. Butts to lead. He was astonished, confused, but he tried. Presently the clouds which had hung over his soul began to disappear, the sun of righteousness shone in dazzling splendor through his whole being, and the peace of God filled his heart. On the 1st of May Providence commenced opening the way towards the ministry. That day he was appointed agent at Stony Creek depot, on the Petersburg and Weldon railroad. He secured board in the Christian family of Rev. James A. Riddick, under whose direction he read theology until October 1st, when, by the help of his grandfather, Rev. John G. Claiborne, he went to Randolph Macon College at Ashland, Va. On March 6th, 1869, he was licensed by Rev. Jacob Manning as a local preacher. At the close of the session he went to Gloucester circuit, and labored with Rev. E. M. Peterson, pastor, until October, and then returned to College. Caroline circuit wanted to send two young men to College, provided they would preach on the circuit on Sunday. Mr. P. C. Archer, now of the North Texas Conference, and Mr. Butts were chosen. It was necessary that one of them should join the Conference, and the lot fell on Mr. Butts. In 1871 he was sent to Montross circuit, and returned there a married man in 1872. He was married on the 13th of November, 1872, to Miss A. Emma Swann, the daughter of Dr. George F. Swann, an influential Methodist, and steward at Rehoboth church, in Caroline circuit. In 1873 he was sent to the Heathsville circuit, where he remained four years. During his stay here the people bought a parsonage and paid for it. In 1877 he was appointed to the King George circuit, where he is now concluding his third year.

## REV. JOHN QUINCY RHODES.

THE preacher, who numbers nearly three hundred converts in a single charge, when he has been in the Conference but a few years, gives proof strong as Holy Writ, that he is called to the ministry, and that there is right material in him. Mr. Rhodes has aptness for the itinerancy. He is wise and enterprising, following up a stirring sermon by faithful pastoral care. The work widens and waxes strong under his supervision. Methodism in Virginia, with such men as Rhodes, will never cease to flourish. His labors have been signally blessed with converts.

He is a native of the noted county of Albemarle, and dates his birth from the 28th December, 1845. His parents were Richard and Martha Rhodes.

In the Fall of 1867, he was converted at "B. M." church, on the Scottsville circuit, during a protracted meeting, which was conducted by the Rev. G. C. Vanderslice, while pastor of that charge. About ten months after his conversion, his mind becoming seriously stirred on the subject of preaching the gospel, he determined, under the moving of the Holy Spirit, to devote himself to the work of the Christian ministry. With this end in view, he attended the Stony Point Academy, near the town of Scottsville, in Albemarle county, then under the efficient management of Rev. A. C. Bledsoe, A. M., of the Virginia Conference. Upon the discontinuance of that school, in the summer of 1868, he went to the academy in Harrisonburg, Rockingham county, Virginia, which was under the conduct of Rev. Mr. Holland, of the Lutheran church, a man of fine attainments. Here he remained until near June of the following year, when he was licensed a local preacher at a Quarterly Conference, held by Rev. L. S. Reed, Presiding Elder of the Charlottesville district, in the church in which he was converted. After exercising his gifts as a local minister for about five months, he was, in the Fall of that year, 1869, recommended at Howardsville, by the 4th Quarterly Conference of that charge, as a suitable person to be received into the travelling connection of the Virginia Conference. Hence at the Conference of 1869, held at Richmond, Virginia, he was admitted on probation, and appointed as preacher in charge of the Berlin circuit, where he labored until the Conference of 1870, when he was assigned to the Spottsylvania circuit. At the Conference of 1871, held in Portsmouth, Virginia, he was ordained a deacon by Bishop Paine, and sent for that year to Bannister circuit. He had charge of South Bedford circuit in 1873 and 1874. In Granby Street church he was ordained an elder by Bishop Keener, who presided over the Conference of 1873. In 1875 and 1876, he labored on the Indian Ridge circuit, in Currituck county, North Carolina. At the Conference of 1876, he was sent to Northampton circuit, North Carolina. He was assigned in 1879 to the Cumberland circuit.

## REV. GEORGE MANN WRIGHT.

IT would take all the space assigned to this name to tell even a tithe of the incidents of the war related by this humorous cavalier, who rode through it from beginning to the end, and who bore a gallant part in its achievements. His military record is a worthy factor in that fame that fills the world with the renown of heroic deeds. He is best known as a preacher of singular popularity in the Conference and among his people. The body is ever fond of George. The boys cluster around him, and the patriarchs never weary of his company. He has infinite humor, and his burlesque descriptions would tickle the ribs of death. Among his parishioners he is held in unbounded favor. He knows everybody; visits every house; while his kind heart melts at sorrow, he has a cheerful word for all. The sleek and cunning proselyter coming into our fold, is soon put to flight by a rattling piece of wit tacked to him.

Descended from a family of note, with a social standing, the marks of good breeding everywhere show themselves in Mr. Wright. He never violates even the small proprieties of polite life. While he is all things to all men, it is to win them to Christ. The desire for the success of the gospel dominates his life. He is a great worker. He draws all his thoughts that way. He is the son of Col. James Wright, of Essex. His mother was Judith Edmundson Wright. The preacher was born in that county on the 7th June, 1839.

He received an academic education at Fleetwood Academy, which was a flourishing institution, at that time under the Presidency of Oliver White, assisted by James C. Council and James W. Smith.

At the commencement of the war he volunteered and joined a cavalry company, from his county, remaining in service the whole war.

He was converted in a meeting conducted by Rev. Charles H. Boggs, who was then chaplain of the 9th Virginia cavalry, and connected himself with the Methodist Episcopal Church, South. After the close of the war, he returned to his home, and farmed for several years, as he had been deprived of the means of completing his education. During this time he felt called to the ministry, but did not make it known to any one, but to his surprise was advised by several ministers and laymen to enter the ministry.

In the Fall of 1869, he joined the Virginia Conference, at the session in Richmond, Virginia. His first appointment was King William circuit, which he travelled three years; from this place to Petersburg, in charge of Blandford and Wesley chapel, remaining there three years; and from there to Richmond, in charge of Oregon, where he served four years. He is now on the Scottsville circuit.

He was married in 1878 to Miss Josie Leitch, of Buckingham county, with whom he is now happily journeying through life.









## REV. JAMES EDWARD GATES.

**B**ROTHER GATES is a native of Chesterfield, but his youth was passed chiefly in Petersburg. His mother was a Methodist, and her son was dedicated in infancy to the Lord by baptism at a Methodist altar. His father became a Christian while young Gates was still a small boy. He pays a high tribute to his parents, in a paragraph lying before us. "The impress of my parents' piety, so constant and regular in its flow, so humble, earnest and pure, has been upon me through life—it is a controlling influence with me to-day—will, I doubt not, follow me to the grave." His father joined the Baptists, and his mother wishing to be with him in church relation connected herself with the same denomination. Their son attended the Sunday-school of that people, where he enjoyed their instruction. There was an interesting episode in connection with his Sunday-school life. It is better told in his words.

"I remained in this Sabbath-school until I was fourteen or fifteen (possibly more, I can't be exact) years of age, when I encountered, "once in grace always in grace," and immersion as an essential to admission to the Lord's table. While I had never read with a view to the discussion of these points, yet from my general reading of the Scriptures, I felt that my teacher was in error upon both one and the other. There were a dozen or more scholars in the class, some of them almost grown. I expected every moment a contrary opinion from some member, but to my astonishment no one said a word. I became nervous in my interest for what I conceived to be the teaching of Scriptures upon these points, and felt that I would be recreant to my duty in all of its bearings if I withheld my protest to these views. With much hesitancy, and a tremulous voice, I commenced the defence of truth. The discussion was waxing warm when the superintendent rang the books in and the school closed. This afforded me a week to hunt up such passages of Scripture as would serve me in the discussion. We resumed the discussion the next Sabbath morning, "of once in grace," &c.; ("close communion," was discussed at another time,) and my success was so complete in both that I felt compelled, as did others of the class, to hold to the views I then advanced. I hold them now.

"Up to this time I had never thought, in case of conversion, of joining any other than the church of my parents. I remained in the Sabbath-school for a while, but never felt satisfied. I could not endure their views.

"I determined to inform my parents of the disturbed state of my mind, and ask their permission to dissolve my connection with the school. I felt that it would be a source of grief to them, and so it was. My father presented his views upon these points, which were in accord with his church, and very cheerfully listened to mine. I believe to-day that if he had not been already committed, he would have been on my side of the question.

"I soon joined the Washington-Street Methodist Sunday-school, or rather, as it was then, the Union Street, where I remained until I grew up to manhood."

In the Spring of 1842, under the ministry of the Rev. Anthony Dibrell, he was converted, and embraced the first opportunity to join the church. He immediately became interested in all of the

meetings of the church, and was never absent from any of them, except when circumstances beyond his control prevented.

Revs. A. Dibrell, Dr. W. A. Smith, Edward Wadsworth, George W. Langhorne and H. B. Cowles, served the Washington-Street church, during his connection with it. His interest was so deep and constant in the preaching of these pious servants of God, that he always felt it a great privation to be absent from the church—they doubtless did much in giving character and tone to his religious character. Here a mutual fondness for each other sprang up between Rev. H. B. Cowles and Mr. Gates, which, without the least interruption, lasted to the day of Mr. Cowles' death.

He was educated at the Anderson Academy, and had the good fortune of three Methodist ministers as teachers. They frequently put theological works in his hands. He became an assistant teacher. His health failed for a number of years, and he was connected with mercantile business for eight or nine years. He suffered loss in his spiritual state. In 1848 he commenced teaching in Manchester. In 1849, on account of sickness, he removed to Richmond, where a large number of his pupils followed him and attended his instruction. He continued his private school until 1858, when he was elected Principal of Richmond Lancasterian school, where he remained thirteen years. On his first location in Richmond, he was visited by his old Petersburg pastor, Rev. H. B. Cowles, who was in charge of Centenary, and under whose care the faded piety of Mr. Gates was restored. Mr. Gates soon began to do excellent service in the Oregon Sunday-school, a suburban chapel, under the patronage of Centenary. He became at once a leading official in this Missionary church. Presently he became exhorter and local preacher. This was about 1854. He exercised his gifts regularly in Richmond, and the near appointments to the city. He was among the first to begin the Sidney work, which has culminated in that gem—Park Place. He was active in the "Miller's barn" enterprise, which resulted in Mount Zion, Henrico.

A gentleman of wealth who had heard Mr. Gates in the noted Anderson Literary Association, (a debating society, where many maiden swords of now eminent men were first fleshed), offered him the means of turning to the law as a profession. Mr. Gates desired only to proclaim the glad tidings of Jesus.

In 1860, Dr. Doggett, of the Richmond district, pressed Mr. Gates into service as a supply for Oregon church. Though his school duties were onerous, the urgency of the Elder overcame his reluctance. He served the charge for seven years. His change from the local to the itinerant ranks is told in a few genuine heartfelt words.

"While my family continued large and helpless, my conscience rested well in the local ranks, but when Providential dispensations, some of them exceedingly sad, had reduced us to too small a number for house keeping, thoughts of the travelling connection came on with increased force, giving me scarcely any rest either day or night, until I promised the Lord to offer at the next session of our Conference for admission—and if successful, to do my best as a minister of the gospel of Christ."

He was received on trial in 1871, and assigned to the Nelson circuit, which he served for three years. There were two hundred and twenty five converts. He labored on the Scottsville circuit the next three years with great and gracious success, though his health gave way in the last year. He returned for one year to Nelson with a goodly list of conversions. He is now serving Halifax circuit.

And such in outline is the story of a true hearted Methodist preacher—a man of culture, talents and devotion. The church owes him much for his enterprise and faithful service.

He was born on the 28th of December 1822. His parents were Benjamin and Jane Gates.

## REV. EDWARD MARCELLUS JORDAN.

MR. JORDAN is a native of Illinois. His father, John Parker Jordan, was born and raised in Isle of Wight, Va. His mother was Miss McConnell, of Illinois. Edward Jordan was brought up in Perquimans county, North Carolina.

He has inherited the energy of the West, with the elegances of life of lowland Virginia. It is seldom that his diligence is surpassed, and for companionship, Jordan is at the head of the list. These qualities, sanctified by religion, have made him a successful and popular preacher, loved, honored and admired.

He was converted in August, 1867, in Fletcher's chapel, Gates county, North Carolina, under the ministry of William E. Allen, and licensed to preach in 1869, on Gates circuit, Rev. M. S. Colonna, preacher in charge, and Henry B. Cowles, Presiding Elder. He joined the Virginia Conference on trial, November, 1869, at Richmond, and travelled first year, Northumberland; second year, Berlin; ordained deacon by Bishop Paine; third, fourth and fifth, Orange; fourth year ordained elder—Bishop Keener; sixth year, Culpeper; seventh and eighth, South Norfolk; ninth, tenth, and eleventh, Norfolk, his present field.

On 10th November, 1873, he was married to Miss Mattie P. Walker, of Madison county.

## REV. WILLIAM EDWARDS PAYNE.

THE father of Mr. Payne was a class leader and exhorter. The son has received the call of the father, and is exercising his vocation on a wider field. The preacher has gifts for arousing the hearers. In every field there has been gracious ingatherings. In his eighteenth year, Mr. Payne entered the Confederate army. He was born on the 31st of March, 1846. In the Fall of 1865, he was converted at a revival, at Shiloh Baptist church, near his home in his native county of King George, and was baptized and received into the Methodist church, by the Rev. James Porter, now of the Baltimore Conference. In 1868, he was licensed to preach by the Quarterly Conference for King George circuit, Rev. W. B. Rowzie, Presiding Elder. Mr. Payne was at once put in charge of the Northumberland circuit. He joined the Conference in 1869. In 1870, he served Orange circuit. In 1871, he was ordained deacon by Bishop Paine. He labored two years (1872-3) on Beaver Dam. In November, 1873, he was ordained elder by Bishop Keener, and assigned to Greene circuit, where he travelled four years. He is now laboring on Fluvanna circuit, in his third year.

Mr. Payne is of masculine and symmetrical build. He has an intellectual face, with marks of manliness about it. He is in excellent report as a preacher and pastor. He has fruits.

## REV. JAMES THOMAS LUMPKIN.

A CONSIDERABLE company of military veterans could be raised in the Virginia Conference. It was remarked to the praise of Cromwell's soldiers, after they were disbanded, that whenever you found a first rate civilian, it was very likely he had served under Oliver. Of the younger race in the Conference, there are a choice band—all ex-Confederates. The men who bore themselves gallantly and well in arms, have not failed to quit themselves as good soldiers of Jesus Christ. And more, there is nothing in these ministers that would suggest the profession of arms. And they were not rude soldiers of fortune, but gentlemen "jeopardizing their lives in the high places of the field," and for noble ends. A choice spirit among them is Tom Lumpkin. He adorns his sacred calling by a grave and gentle bearing, a pure life, and a steady devotion to his lofty vocation. It falls to the lot of only one in many to hold so full confidence of a large body of men, as to discretion, moral courage and unflinching integrity. There is yet to be found any one challenging these qualities in Tom Lumpkin. It is a pride to name him as a friend. His service to his church has been replete with blessings to the people. He is a Methodist preacher of the best type.

He hails from the peninsula, the birthplace of many worthy men. Matthews is his native county. He dates his age from July 17th, 1840. His parents were John R. and Catherine W. Lumpkin. He was bereft of father and mother in early life. His father died when he was two years old, and his mother, when he was about fourteen.

Soon after the death of his mother, he went to Baltimore city, Maryland, where he lived until about the beginning of the late war, when he returned to Virginia. His educational advantages, as a boy, were meagre, having gone to school in all about three years only, when the war between the States broke out. Since the war he has attended Randolph Macon College two sessions, of nine months each. It was the wish of his mother that he should go to school, but after the division of her husband's estate, which occurred some years before her death, she found it necessary, in the absence of her other sons, to keep this, the youngest one at home.

At a protracted meeting on Middlesex circuit, conducted by Rev. J. C. Hummer, preacher in charge, aided by Rev. J. M. Anderson, he became deeply concerned about the salvation of his soul. There the initial step towards becoming a Christian was taken. To the Rev. J. M. Anderson, he expressed himself—even while at the penitents' bench—satisfied; but a close examination of his own heart soon discovered to him that there was not that comfort and peace, which he thought should follow the justified state. His sins were not remitted, hence he sought forgiveness, and was consciously pardoned while standing at the entrance door of the Charles Street church, Baltimore, after listening to a sermon from the Rev. B. F. Brook, which deeply impressed his heart. This was in the year, 1858. At the beginning of the late war, he joined the Confederate army, and served in the 55th Virginia Infantry three years, and in the First Maryland Cavalry one year. He received only two light wounds or bruises during the war, one at Chancellorsville, and one at Gettysburg, Pennsylvania. Soon after his transfer to cavalry, his horse was shot in an engagement with General Grant's advance forces upon Richmond, and he was captured. He was a prisoner at Point Lookout, Maryland, six months.

Immediately after the war, he returned to Baltimore, and went in business at a fair salary, sufficient for immediate demands, but he had been early impressed concerning the ministry, and up to that time his intention was not abandoned. He was satisfied that his limited education would not justify a step in that direction, and his salary was not enough then to allow any surplus after meeting necessary expenses.

He remained in Baltimore about six months, when he returned to Virginia, and began business for himself. This change enabled him, in three years, to make enough, over and above expenses to pay board and incidental expenses the two years he was at Randolph Macon College.

He joined the Virginia Conference in November, 1870, at Lynchburg, Va.

---

## REV. JOHN THOMAS MOORE.

**M**R. MOORE has superior furniture for the ministry. He acquired at college not only a mastery over an impediment of speech, as perfectly as did Summerfield, but a pleasing oratory and thorough culture. Since his entrance into the ministry, he has laid up choice material for his work and wrought out a series of strong, engaging and stirring discourses. He has also a charm in social life, that makes much in the inventory of prime equipments for his vocation.

He is the son of Raleigh P. and Elizabeth W. Moore. and was born in New Kent county, Virginia, August 28th, 1845. His parents were of English ancestry. The maiden name of his mother was Ratcliffe, identical with the English name Radcliffe.

When quite young, he was the subject of religious impressions. Faithful preaching from time to time stirred his conscience, and though these impressions ordinarily soon wore off, the seeds of gospel truth lodged by this means in his heart, doubtless, had much to do with his conversion. This event took place, in the absence of any ministerial effort, or prevailing religious interest, December 4th, 1864. New Kent circuit, however, was left so disorganized at the close of the war, that he did not join the church until February, 1866.

A few days after his conversion, he was deeply impressed with the importance of doing some active work for Christ in the salvation of souls. This impression soon took the form of decided drawings to the Christian ministry. In response to these drawings, he entered Randolph Macon College in the fall of 1869, and joined the Virginia Annual Conference in 1873. He continued at college until June, 1874, when he was transferred from Oregon, Richmond, where he had served on Sabbaths, to Gordonsville.

His fields of labour have been Gordonsville, 1874 and 1875; Salisbury, Maryland, 1876; Ashland, 1877; and Amherst circuit, 1878 and 1879.

He says, in a note to the author: "I may remark that the stammering speech that had attended me through life, and that was, at my entry into college, so painful both to speaker and to hearer, as to cause Dr. Duncan to excuse me from public declamation, so far broke down, during my stay there, that, when I left, I was able to speak with some ease."

## REV. RICHARD JOHNSON MOORMAN.

ON the honorable roll the Confederate army has furnished the Conference, Moorman has no mean rank. His face shows the mould of a vigorous intellect. There are present and cropping out, qualities which, when well worked, produce abiding and valuable results. He has many strong points. He is a pleasing and impressive speaker. His voice is sonorous, and kept well in hand. He has a diction in keeping with the music of the tongue and the moving gesture. He has a noble figure. An extensive revival is progressing in his charge, while these sheets are passing to the press. We can well understand, that a community would be stirred by such a preacher.

He is the seventh son of Achilles Herndon and Eliza Smith Moorman. He is of English and French descent upon his father's side, and pure Scotch upon his mother's. He was born at Callands, Pittsylvania county, Virginia, on 29th October, 1846. It was the intention of his parents that he should have the advantages of a thorough education, and in accordance with this design, when in his thirteenth year they entered him as a student at Ringgold Academy, an institution of high grade, and located a few miles below Danville, Virginia. He did not remain more than a year at this school, before the war between the States began, and so many of the students enlisted in the army that the school was discontinued, and he was compelled to return home, where he continued his studies under the tutelage of Mr. Robert A. Walker, a gentleman of high educational attainments and justly celebrated as a teacher.

In 1864, he entered the army of the Confederate States, with the rank of Captain, and remained until the close of the war.

After the war his parents found it impossible to continue his education ; he obtained a position as a civil engineer, and for some time was engaged in a survey of the proposed line of the Norfolk and Great Western Railroad. Upon the failure of this enterprise, he again returned home, and it was soon after this, that he became concerned upon the subject of religion. Through the instrumentality of Rev. David M. Wallace, he was induced to unite with Methodist Episcopal Church, South, a step, which, in a few weeks, culminated in a happy and triumphant conversion. He soon became exercised upon the subject of a call to the ministry, and was licensed as an exhorter. On 24th June, 1870, he was licensed as a local preacher ; the two succeeding years were spent in assisting Rev. James H. Jefferson, in charge of South Staunton circuit, and the now sainted and glorified David F. Hodges, on Franklin circuit. To the influence of these two godly men, Mr. Moorman feels much indebted, and still cherishes the memory of their hallowed friendship, with unchanging pleasure and affection. In November, 1872, he was received on trial into the Virginia Conference ; his first appointment was to Patrick circuit ; his next to Liberty station. In November, 1874, he was ordained a deacon by Bishop Marvin, and sent to Culpeper station. On the 16th February, 1876, he was married to Miss Harriet Jameson ; in November of this year, he was ordained an Elder by Bishop Kavanaugh, and stationed at Salisbury, Maryland. He is now serving his fourth year in this charge.

## REV. THOMAS HORACE CAMPBELL.

THE war record of Campbell is a stirring story of a veteran in the great pitched battles of America. The stubborn stuff of Scotch and British ancestors, shows itself in the Confederate warrior. With this tough courage was joined the chivalry of Godfrey or Sir Galahad. It is the very pearl of knighthood to find a soldier shot down, while risking his life to give a wounded enemy a drink of water, or a boy putting in peril his own life in rescuing a drowning slave. It is not a surprise that such a man was found resolute and faithful when severely tested on post by his own commander, whose horse he seized, and forced the rider to obey the rules of an army in the field.

Mr. Campbell has carried into the ministry the same lofty traits of character. It would have been the joy of that first Apostle, who counted not his life dear unto himself, when in the path of duty, to have had the limping and scarred Confederate for lieutenant in that other war of pulling down the strongholds of Satan. Mr. Campbell commands the respect of the church by his zeal, devotion and ability. All the departments of the work are thrifty under his oversight and leadership. He is strong in the pulpit and possesses social magnetism. His works praise him.

He comes of true Methodist stock. The family has among its members some of the first men, in native endowments, that honor the laity of Virginia Methodism.

He is the son of Lewis S. and Eliza D. Campbell, and was born in Amherst county, Va., December the 18th, 1838. His mother, daughter of the late Thomas H. Brown, of Albemarle county, Va., is of English descent. His father, son of Wiley Campbell, of Amherst county, Va., and brother of Rev. Thomas S. Campbell, a member of the North Carolina Conference, is of Scotch descent. His great grandparents on both sides were Methodists, and a large majority of their descendants belong to the Methodist church to the present day. His grandfather, Thomas H. Brown, and his great uncle, the late Dr. Charles Brown, of Albemarle county, Va., both prominent laymen of the Methodist Episcopal Church, South, were for more than fifty years stewards in the church. His grandfather, Wiley Campbell, was from early manhood to his death a steward, his house was the pioneers' home, and the place of worship for early Methodists. His father, Lewis S. Campbell, was for more than twenty years a steward, and his only brother, B. B. Campbell, is a steward on the Mount Pleasant circuit, Virginia Conference.

Thomas H. Campbell, received his early religious training from pious parents, and his early education in the schools and academies of his native county. He was converted in September, 1856, under the ministry of the Rev. Joseph Spriggs, and joined the Methodist Episcopal Church, South, the fall of the same year. Being early impressed that he was called of God to the work of the ministry, concealing his convictions and struggling against the Holy Spirit he came near on two or three occasions withdrawing from the church, but was prevented by the conviction that, "Woe is me if I preach not the Gospel," the timely advice of faithful ministers of Christ, and the example and influence of pious parents. He entered Emory and Henry College in 1858, to complete his education preparatory to entering the ministry, and remained in this institution until the close of the session of 1860. He was licensed to preach March 30th, 1861, but owing to the civil war that broke out

between the States that year, he enlisted, as a member of one of the first companies organized in his county, for the service of the Southern Confederacy, and in April, 1861, left his home and friends in obedience to what he believed to be a solemn call to duty, and in defence of sacred right.

The company of which he was a member, formed a part of the 19th Virginia Regiment, of Pickett's Division. He was in the first battle of Mannassas, July 21, 1861, and the battle of Williamsburg, May, 1862. In the latter fight, after a severe and successful charge with fixed bayonets, he was wounded in the head, while kneeling by the side of a dying Federal soldier, giving him water from his canteen. He was in the battle of the Seven Pines, where the captain of his company, one sergeant, and several privates were killed, and many wounded. He was in the battle of Gaines' Mill, the second day of the seven days' fight around Richmond, June 27th, 1862. The brigade of which he was a member, was ordered to charge without seeing the enemy or knowing their strength, with the comforting assurance, that if they did their duty, they would take the field. The charge was commenced promptly and vigorously, and soon brought the Confederates face to face with a line of Federal infantry in open field. This line of Federal troops was supported by three lines of infantry strongly entrenched behind by as many lines of breast-works. In the face of a galling fire, the Confederates rushed like an avalanche of death, routing the Federals, strewing the field with dead and wounded, and capturing all three lines of works. It was within thirty yards of the last line of breastworks that the subject of this sketch was brought to a sudden, though not very unexpected, halt by a minnie ball, in the right thigh, producing a fracture of the "femur within the capsular ligaments;" from the field he was borne to the field hospital, where he remained till Sunday, June 29th, when he was removed to Winder hospital, Richmond, Va. He attributes his recovery, under God, in a great measure to the obstinacy with which he refused to surrender the litter on which he was placed, until he had reached the hospital in Richmond, thereby, avoiding six painful and perilous handlings. He informs us that the first thought that flashed into his mind when struck by the bullet was, "Now, I will get a furlough"; this serves to show how oblivious a soldier may be of danger, and how fondly his mind clings to home. He was never again able to enter the field, but performed the duty of conscript officer, till the close of the war.

He commenced to exercise his gifts as a local preacher in 1863, and continued in that relation to the church until 1872. He was ordained deacon by Bishop Early, in Danville, Va., November 25th, 1865, and elder by Bishop George F. Pierce, in Lynchburg, Va., November 13th, 1870. He was married to Miss Virginia Henry, daughter of the late Rev. Henry D. Wood, of the Virginia Conference, in October, 1862. He engaged in teaching school, assisted by his wife, from the close of the war, 1865, to the year, 1868, from which time till 1872, he was engaged in farming with his brother, Mr. B. B. Campbell. He travelled Amherst circuit, as junior with Rev. J. P. Garland, in 1868, by appointment of Rev. A. G. Brown, Presiding Elder.

Feeling impressed with the importance of a more thorough consecration to the work of the ministry, he applied, through Rev. Henry B. Cowles, for admission into the Virginia Conference at its session in Petersburg, 1872. On arriving in Petersburg, Brother Cowles informed him that there was strong opposition to receiving married men into Conference, and advised him to take work under a Presiding Elder, to which he replied: "No; I believe I am called of God to this work, make the application, if I am rejected, I shall conclude I am mistaken, and will be satisfied." The application was accordingly made, and after some debate, he was received. His first charge was West Amherst circuit, where he remained 1873-'74-'75; his second charge was Mount Pleasant circuit, 1876; his third, present charge, was Gates Circuit, North Carolina, 1877-'78-'79. He has had re-





T. H. Campbell



H. M. Hope



C. H. Green



J. H. Patteson



J. H. Kabler



W. H. Atwill



B. S. Herring



L. B. Betty



J. E. De Shazo



J. F. Twitty

ARTOTYPE

HARRON & BIERSTADT N. Y.





vivals of religion on all his fields of labour, and many have been converted to God, and joined the church under his ministry. He has also contributed to the material prosperity of the church, by building new houses of worship on every charge on which he has been placed.

---

## REV. WILLIAM HENRY ATWILL.

**M**R. CLAY never had greater art, if art it be, for securing popularity than Atwill. It however comes natural to the preacher. The people will grow fond of him, and he rewards their confidence and attachment by admirable preaching, intense interest in their spiritual welfare and faithful pastoral work. He does not lack in personal and society attractions. He is, withal, a consecrated man. Take him all in all, he is well accoutred for his calling. He has been married twice.

Famous old Westmoreland is his native heath. He was born there, March 2nd, 1848, and is the son of S. B. Atwill and Jane Ann Atwill. His father was a native of the county; his mother was a Miss Broun, of Northumberland county, Va. His father was merchant and farmer, and leading citizen of the county. He was a great friend to the Methodist church, his home was known as the preacher's home, while his heart was always tender towards those who labored in the cause of our Master.

Mr. Atwill's early opportunities for an education, were those of a first class private school. His father employed for a number of years prior to the war competent teachers.

In September, 1869, under the ministration of Rev. W. F. Bain, of the Virginia Conference, while stationed on the Lancaster circuit, and holding a meeting in Northumberland county, Virginia, Mr. W. H. Atwill was converted. It was a clear unmistakable conversion. Coming simultaneous with it was the call to the ministry, which he never doubted. Feeling incompetent for such a responsible work, he resolved to enter Randolph Macon College, in order to become better fitted for the great duties of the ministry.

He entered college, September, 1872, and remained until the close of the session, 1874. He was licensed to preach by the Quarterly Conference of Lancaster circuit, at White Stone church, April 22nd, 1872. After leaving college, he was employed by the Presiding Elder of Richmond district, as junior preacher on Matthews circuit, travelled there until the fall of 1874, and then joined the Conference. He was appointed as junior preacher for the same circuit. In the fall of 1875, he was married to Miss Maggie A. Guion, formerly of Westchester county, New York, but whose parents were then citizens of Matthews county, Va. From the Conference that fall, he took charge of his first circuit, Powhatan.

In the fall of 1876, he was ordained deacon in Richmond, by Bishop H. H. Kavanaugh, and appointed to South Brunswick circuit.

At the session of the Conference in Petersburg, November, 1878, he was ordained elder by Bishop George F. Pierce, and re-appointed to South Brunswick circuit, making the third appointment from the Conference to that circuit. He was returned to the same charge for 1879-'80.

In February, 1879, he lost his amiable and devoted wife.

## REV. BENJAMIN SHEPARD HERRING.

**B**ROTHER Herring is a North Carolinian, a native of Pender county. Sorry and vicious country pedagogues first gave him a distaste for learning, and then the war upset educational affairs. It so turned out that young Herring had but a moderate chance for early training. His experience in securing pardon, and a place in the church, is best related in his own language.

“It was in the early part of the war, that I made an open profession of religion. From childhood, religion had given me much trouble. I was conscious of possessing a strong will, a high temper and an evil nature, but with all a deep longing to be better. Sometimes brooding over my wicked disposition, and the responsibilities of a rational existence, I have wished that I had never been born. No doubt proper Christian sympathies and instruction, would have dispelled the gloom that like a pall hung over my spiritual sky, and brought joy and peace to my heart. This I had not. The deep longings of my heart, the hopes, the fears, were all locked up in my youthful bosom. Whether my secret was kept from every one, even my mother, from pure shyness, its sacredness, or from fear that I should not receive proper sympathy, being quite young, I know not, but I am persuaded all three had much to do with it. Christians spoke not to me of religion, for which they were to blame. I was not communicative. I do remember very distinctly, that on a certain occasion, I had been weeping under a gospel sermon, when my mother spoke very kindly to me, expressing a hope that I would become a Christian. This greatly encouraged me, and though I spoke not a word, yet, there and then, I resolved to seek Jesus at the first opportunity. But I had reached my fifteenth year before an occasion offered. I embraced it, and was received on probation in Herring’s chapel, by the Rev. J. C. Thomas, of the North Carolina Conference.”

His own account of his entry upon the life of a warrior, hath a smile and a tear in it.

“In June, 1864, I entered the army, and served as a sergeant in Captain John C. Kerr’s company to the close of hostilities. My father wished to have me detailed; I would not hear to it. I was bent on a war record. But I soon became disgusted with a soldier’s life; however I made the best of it I could, though I had but little fondness for camp life, and still less for the battlefield, and though many were deserting—some officers—yet I had too much honor to shirk duty for a moment. Our first service was guard duty at Smithville. We stood the service much better than the bill of fare. The unbolted meal, Nassau bacon, and sorghum molasses sent some to an untimely grave, and many more to the hospital. We were next at Fort Fisher during General B. F. Butler’s unsuccessful attack upon that fort. After a three days bombardment, the gun-boats drew off, having done but little damage. This was a fearful time, and more than one displayed the white feather. Again in the spring of ’65, we were in an engagement near Kingston. Here we charged General Terry’s forces in our front, and drove them back.”

His career as a soldier closed with the surrender of Johnson. “And thus ended the war and my military aspirations.” After the war he both taught school and attended school. In the meantime the call to the ministry which he had been endeavoring to hush, grew louder. He gathered his little store of money, and spent a year at Randolph Macon. His means gave out. He taught

school a while, and spent his earnings at the college. He was licensed to preach. He tells of his "first effort."

"Brother J. R. Waggener was in charge of Hanover circuit; he got me to aid him in a meeting at St. Peter's. I will not forget that first effort, nor will some of that congregation. I started off at a fair speed, but soon things got a little foggy. I floundered around and looked foolish, fell back on some notes I had with me. Then I tried to wind up with an exhortation, but finding that it was no go, I closed in confusion and shame to find to my consternation Brother Waggener, fast asleep; after pinching and shaking, I succeeded in rousing him from his slumbers, he rubbed his eyes, started a tune and then exhorted. I felt a little relieved by his talk, for I perceived that he had not lost the subject of the discourse. In fact I have flattered myself since, at having made such an impression on a sleeping man."

By dint of close economy he was enabled to continue at the college, until he graduated in biblical literature and moral philosophy.

He assisted on the Middlesex circuit till the Conference held in Elizabeth City, when he was received on trial. He gives an account of the trip to that city.

"On that never-to-be-forgotten journey, from Norfolk to the seat of Conference, I was struck with the patient spirit of the Methodist ministry. We were forced to take passage on a boat of a mean kind, which had shabby accommodations for not more than two dozen persons. More than a hundred were jammed and wedged into this little boat. The water was low in the canal. She tugged and blowed all day, and till twelve at night, and yet these faithful soldiers of the Cross, smoked and joked and laughed, and seemed to enjoy the whole thing as a matter of course. I chafed, and began to doubt whether I could adapt myself to the itinerancy."

He was assigned to Patrick circuit, and got there before the news of his appointment. He represents his blunders as many, the people patient, and the year very long. The Lord, however, blessed the church. He was next sent to West Charlotte, with good success in building new churches, and repairing old ones. The membership increased. In the ensuing Conference, he was moved to Charlotte circuit; church building and revival followed. At the Conference in Lynchburg, he was sent to Berlin. He witnessed the stirring class meetings of that section. They were very moving. He had success. His appointment now is the South of Dan.

Mr. Herring will be thirty-four, the 2nd of next October. He is the son of Samuel and Annie Herring. He is about medium size, and not stout. There is great continence of conversation. He is dry as a chip, but if there is not true courage, hard sense, and subtle humor in that dessicated North Carolinian, then our judgment is not worth a button.

## REV. CHARLES HENRY GREEN.

**M**R. GREEN is a native of Matthews county, and entered Conference in 1873. He served King William for four years. His health has been infirm for some time, thus making full work impossible. He has again taken the field, and was appointed to Wicomico circuit in November, 1879. He is a preacher of the noblest spirit, ready for every good word and work. The brethren value him for his ardent zeal, pure life, and success.

---

## REV. HERBERT MEREDITH HOPE.

**M**R. HOPE is conceded on all hands to be on the high road to marked excellence in the pulpit, and in conducting church affairs. He has a fine head, intellectual face, and a prime assortment of mother wit. He is a very "clubable" person. A bright and genial preacher is Herbert Hope.

He is the son of William M. and Virginia F. Hope, and was born in Portsmouth, Virginia, November 23, 1849. He begun his education at the Virginia Collegiate Institute, Portsmouth, and continued it for four years, at Randolph Macon College, while Dr. Duncan was President. There he graduated in several of the schools, and received debater's medal from the Washington Society. He was converted in 1868, and joined old "Dinwiddie-street" church, now Monumental, while Rev. James L. Fisher was pastor. He was licensed to preach by Hanover Quarterly Conference in 1871. He was recommended by the Quarterly Conference of Monumental church, Portsmouth, for admission into the Annual Conference, and was received on trial at Norfolk in 1873. He was ordained deacon by Bishop McTyeire, at Danville, in November, 1875, and Elder by Bishop Doggett, at Lynchburg, November, 1877.

The year he joined Conference he was sent to Culpeper station, where he had been for several months employed by the Elder to fill a vacancy caused by the transfer of Rev. John Hannon to the Baltimore Conference. The next year he was sent to Cambridge, Maryland, where he remained one year, then he was assigned to Amherst circuit, where he stayed two years. It was at the beginning of his ministry in Amherst, that, December 8, 1879, he was married to Miss Emma Vinton, of Cambridge, Maryland; from Amherst he was sent to Gordonsville and Orange where he has been for two years.

## REV. JOHN HARVEY KABLER.

THE name originally was Kobler, and smacks of German origin. Kabler is of old Methodist fame. The Revs. John and Frederick Kobler were pioneer preachers in the western wilds. They were kinsmen of our Kabler. There is much of their old solidity and zeal in our brother. He gave his service first to his country, not begrudging his blood, and then entered the ranks of the church, where his devotion and labor have met with the reward of success and admiration. He was under Stonewall. He surrendered with the "immortals" at Appomattox. It is well understood that the Conference can reckon on Kabler as doing always full duty. He has proofs from heaven of his call—converts mark his ministry, and his own heart leaps for joy.

His parents were Harvey and Nancy Smith Kabler. Our preacher, was born in Bedford county, Virginia. His father was born near Leeksville, North Carolina, and lived there until he was twenty-one years of age, when he went to Bedford and settled. John H. Kabler, was the seventh son, and when about ten years old, his parents moved and settled in Campbell county, Virginia, where they lived and died in the triumphs of the faith. Being a member of a large household, and his parents in moderate circumstances, he was denied many educational advantages, and besides, the war coming on just at that time of life, when he might have stored his mind with knowledge, he was called to arms in the defence of his country. He entered the Confederate service in February, 1862, and remained at his post until the surrender at Appomattox Courthouse, in April, 1865. He was wounded twice, once at the battle of Gettysburg, below the right hip, and again near the close, at Sailor's Creek, slightly on the right hand.

When about fourteen years old, under the ministry of Rev. J. D. Lumsden, at Wesleybury church, Campbell circuit, he was converted to God, and joined the Methodist church; he felt it his duty to preach from the first of his Christian life, and even before. When quite small he would assemble the children of the neighborhood and preach to them. After his conversion, he struggled much and long against the call, and since the close of the war he went to Kentucky and spent two years in Hardin county, then moved to Spencer county; while there he opened his heart to the preacher of that circuit, Rev. W. T. Bentine, by whose aid he entered, in September, 1870, the Kentucky Wesleyan College, and spent two years at this institution. In June 29th, 1872, he was licensed as a local preacher, on Taylorsville circuit, by Rev. T. N. Ralston, Presiding Elder, of Shelbyville district, Kentucky Conference. During the year 1872, he taught school and preached occasionally. He was anxious to enter the itineracy, and to cast his lot with his native State—he, therefore, July, 1873, returned to Virginia, and in the following November, at the session of the Virginia Conference, held at Norfolk, he was admitted on trial into the travelling connection, and from that Conference was sent to the Leesville Mission. While here doubts arose about his call to the ministry, and hard was the struggle, and at one time during the year he made up his mind to abandon the ministry, and to inform his Presiding Elder, (H. B. Cowles), of the fact, when he came round again; but before that time Mr. Kabler had much success in revivals, and was greatly encouraged to continue

in the work. At the Conference, 1874, he was appointed to the Orange circuit. In 1875 he was received into full connection, and ordained deacon by Bishop McTyeire, and was sent to Goochland circuit, travelling there two years; and at the Conference of 1877, held in Lynchburg, was ordained elder by Bishop Doggett, and sent to Mount Pleasant circuit, and in 1878 was returned to same circuit, where he is now laboring for the cause of Christ.

---

## REV. JOHN HOCKER PATTESON.

THE high forehead of Mr. Patteson would lead even a casual observer to reckon him a man of excellent parts. It would not be a mistake. He is a severe student, a growing intellect, and a brilliant preacher. His close attention to his library has cost him something of his health. He is slender and far from robustness. The ethereal fire is on a hearth of stubble. There is a field for his genius in the upper heights if disease does not droop those splendid pinions.

He is the son of Robert and Margaret Prevost Patteson, and was born in Buckingham county, Va., January 16, 1847. His paternal grandfather, Charles Patteson, was of English descent, and his grandfather on the mother's side, Adam Hocker, though a Pennsylvanian by birth, was of German parentage. The parents of Mr. Patteson designed him for the medical profession, and they were, therefore, anxious that he should have the advantages of a good education. After he had received such educational training as could be gotten in the common schools of his neighborhood he was sent, in January, 1864, to Trinity College, N. C. At this College he expected to stay until he should graduate. This expectation was disappointed by the exigencies of the war, which was then going on between the States. Some time during the year 1864 the Confederate Congress passed an act requiring all persons between the ages of seventeen and sixty to enter the military service of the Confederacy, and he had to forsake the drill of the College for that of the camp. He left Trinity College about the last of September, 1864. Some time after this he joined the 37th battalion of Virginia cavalry, in which he served until after the evacuation of Petersburg by the Confederate forces. His father died August 12, 1864, and at the close of the war, in consequence of the abolition of slavery, his mother, whose property consisted almost entirely of negroes, was left in very straitened circumstances. Mr. Patteson, his mother, sister and three brothers, after the war, had scarcely any property at all, save about three hundred acres of land. It was plain, therefore, that his further education depended wholly on his own resources. Those who would have helped him, were now not able to do so. Of monetary resources he was wholly destitute; but the resources of youth, health, will and hope were his, and, without stopping to count the cost, he resolved to try to carry out the long-cherished intention to enter the medical profession. Accordingly, a year or so after the war was over, he began the study of medicine with Dr. T. D. Shelton, of Warren, Albemarle county, Va. After studying with him for, perhaps, two years, Mr. Patteson found it impracticable to

get the amount of money needed to pay the expenses of a necessary attendance on some medical college, and, therefore, he had to give up the hope of becoming a Doctor of Medicine.

A little while before this hope of his boyhood had thus to be abandoned, he was converted in Centenary church, Buckingham county, during a protracted meeting conducted by Rev. James E. McSparran, of the Virginia Conference. This was in the summer or autumn of 1868. The following year he was received into the Methodist Episcopal Church, South, on the Buckingham circuit, by Rev. Robert B. Beadles, of the Virginia Conference. Almost from the moment of his conversion he was impressed with the thought that it was his duty to preach the gospel; and, while he was willing to undertake the discharge of that duty, for reasons, that then seemed satisfactory to him, he determined to postpone entering upon the work of the ministry until after he had secured his medical diploma. That diploma, as before stated, he never obtained. Soon after he had found that it was impracticable to get the money needed to prosecute to graduation his studies in medicine, Captain Camm Patteson, attorney-at law, of Buckingham county, generously offered him the use of his law library and the benefit of instruction from himself as a gratuity, if he would turn his attention to the study of law. He gladly and at once accepted his kind offer, and entered immediately upon the study of the law. This was in January, 1869. In October of the same year he was licensed to practice law in all the courts of the Commonwealth of Virginia, and in November he was admitted to the Buckingham bar. He pursued the practice of the law in Buckingham and adjoining counties until after the death of his mother, in 1871. In the fall of this year he moved to the city of Lynchburg, Va., and there practiced his profession until the autumn of 1873. During this year the impression that it was his duty to preach the gospel came back to him, if, indeed, it had ever left him entirely, and fixed itself on his mind as a duty so imperative that he felt he must preach or be lost. A sore bereavement that befel him this year did much to fasten this impression on his mind. After no little mental struggle he determined to yield to this impression and offer himself to his church for the work of the ministry. Accordingly, after consulting with some of his brethren, he applied to the Quarterly Conference of Centenary station, Lynchburg, for license to preach, and for recommendation for admission, on trial, into the Virginia Annual Conference, both of which were granted. This was in September or October, 1873; and at the next Annual Conference, which was held in November of this year in Norfolk, he was received on trial and appointed to the Lynchburg mission. At the Conference of 1874 he was sent to Ashland, and at the Conference of 1875 he was appointed to Cambridge, Maryland. In 1879, he was assigned to North Danville. He has been married three times.

## REV. LEWIS BOND BETTY.

THE Presiding Elders are eager to secure Lewis Betty. He unites the gravity and discretion of age to the freshness and vivacity of youth. He is prudent, quick, tireless, and a preacher of weight and brilliancy. The marrow of the gospel is served. He is free from the faults that come of popularity to boys in the ministry. There is an old head on young shoulders. A noble heart guides to the highest and purest deeds. He studies to show himself approved. He knows the genus of work.

Richmond is his native city. He was born here on the 3d of February, 1853. His parents, George L. and Martha B. Betty, were both devoted and staunch Methodists, and were connected at different times during their lives with the following churches in the city of Richmond, viz: Trinity, Centenary, Clay street, and Sidney (now Park Place). His early education was received in Richmond, and principally at the English and Classical School of S. T. Pendleton, Esq.

He was converted in the spring of 1868, at the Sidney Baptist church, under the ministry of Rev. Mr. Massie, and united with the Sidney Methodist church, then under the pastoral care of Rev. Robert A. Armistead. In December, 1872, he was licensed as a local preacher by the Quarterly Conference of Sidney church, and was sent that year, by Rev. L. M. Lee, D. D., Presiding Elder of Richmond district, to the Gloucester circuit, Virginia Conference, as junior preacher, under Rev. James C. Martin. He was employed by the Presiding Elder of the district as junior preacher on this circuit for three consecutive years. In November, 1875, he joined the Virginia Annual Conference, which held its session that year in Danville, Va., and was returned by Bishop McTyeire, as junior preacher, to the Gloucester circuit for the fourth consecutive year. Two of the four years he spent on the Gloucester circuit were spent as an assistant to Rev. James C. Martin, and the other two as an assistant to Rev. Oscar Littleton. His ministry on this circuit was attended with very great spiritual pleasure and profit to himself, and with a degree of success in winning souls for Christ. In November, 1876, he was appointed to Charles City circuit, Richmond district, as preacher in charge, where he is now stationed and where he is spending his fourth year.

One remarkable fact in connection with Mr. Betty's ministry in Charles City ought to be mentioned, as it furnishes an evidence of the mysterious ways of Providence, and shows very clearly and beautifully how God directs and governs all things, and makes them subserve to promote the interests of his Church: Mr. Betty is preaching in his mother's native county, and to some of those who played with her in her childhood, and who still revere her memory; and one of the churches of which he has charge is the church in which she sought and found the "pearl of great price," and where she held her membership for many years. This fact has endeared him to many of the old persons on his circuit, who were friends of his mother, and who have helped to give him very decided success at the appointment referred to. Mr. Betty's ministry in Charles City has been sanctified to the good of the Church and to his own improvement in spirituality and holiness.





W. W. Lear



J. M. Burton



J. B. De Berry



W. W. Royall



W. H. Edwards



W. E. Evans



B F Lipscomb



J. T. Mastin



N J Pruden



N B Foushee



S. H. Johnson

ARTOTYPE.

HARRISON & BIERSTADT N. Y.





## REV. JOSHUA SOULE HUNTER.

HE is the pastor of Centenary church, Lynchburg. He has prime native gifts, and they have been improved. He studies choice books. His profiting appears to all. He divides the Word rightly and gives each his meat in due season. He has not gotten his growth. His conversion took place in 1863. In 1870 he joined the Conference, and was sent to Bedford circuit, where he served two years; the same length of time on Prospect circuit, and four years on Louisa circuit. In November, 1878, he was assigned to his present position. His father was Robert Hunter. His mother's maiden name was Paulina A. Slaughter. The preacher's birthplace is Appomattox; date, August 26th, 1844.

## REV. WERTER HANCOCK GREGORY.

THIS enterprising minister—builder in Zion, whose works praise him in the gates—is a native of Mecklenburg county, Va. He will be thirty-four on the 31st of August, 1880. His father, Richard Claiborne Gregory, was a captain in the war of 1812, and served in the General Assembly. Mr. Werter Gregory's grandfather was a soldier in the Revolution and a relation of John Hancock. The mother of the preacher was a Miss Eliza Twitty Bailey. Mr. Werter Gregory was converted under the ministry of the Rev. J. W. Blincoe, in Powhatan, Va., but did not join the church until after he entered school at Randolph Macon College, in 1868, and then received by Bro. Jamieson, who was the Chaplain. While there he was exercised on the subject of preaching. After leaving school he taught awhile. In November, 1871, he was received as an itinerant preacher in the Conference. His first appointment was Spottsylvania circuit, when he begged \$1,000 in Baltimore and some of the principal cities in the Virginia Conference to pay church debts on the circuit. There was also money enough raised to build a new church, though the people were in reduced circumstances. He was next assigned to Edenton, N. C., and then to Berlin circuit, and to Ettrick, near Petersburg. While there the church was enlarged. He is now on Nelson circuit.

These years have been spent in active and successful service, building up the Church and improving himself. Personally and as a preacher he is rated rightly as a clever man.

## REV. WILLIAM JAMES TWILLEY.

FROM the ranks of the juniors, Twilley is a general favorite in the Conference. The true spirit of the Methodist preacher is in him. He is lively and clever, but not puffed up. The service of God is his chief joy. He makes friends everywhere. Men see the purity of his purpose and his wise zeal. He is bright, jovial and devoted. ♦

Mr. Twilley was born July 23, 1852, in the village of Upper Trappe, Wicomico county, Md., where his mother and sister still reside. His father, Caleb D. Twilley, died November 11th, 1855, leaving his mother, Hester A. Twilley, a widow with three children—William the second child and only son. He was converted in August, 1870, under the ministry of Rev. J. D. Hank. His father was a class-leader, and his mother has long been a faithful Christian. The whole family is strongly Methodistic. During the scholastic year of 1871 and 1872 he taught a public school in Wicomico county, Md. In September, 1872 he went to Randolph Macon College, where he remained two sessions. He was licensed, as a local preacher, at Ashland, by Rev. J. H. Davis, March 24th, 1873. Upon his return from College, in July, 1874, he was sent to Berlin circuit by Rev. J. B. Dey, the Presiding Elder of the Eastern Shore district, to supply that circuit until Conference. In November, 1874, he joined the Virginia Conference at Elizabeth City, and was sent to Pocomoke circuit. In November, 1875, he was appointed to Essex circuit, where he remained three years. In November, 1876, he was ordained deacon, and in 1878, elder. In November, 1878, he was sent to Berlin for the second time. He says: "To God I am greatly indebted for a deeply pious mother—one who has not only taught me the way wherein I should go, but has gone that way herself. Daily has she, during my life, retired to her room, and, on bended knees, read God's Word and prayed to Him as the Father of Mercy. Whatever good I may do, ought, under God, to be attributed to the influence of my mother in training me for God, and to the faithfulness of Bro. J. D. Hank in laboring to bring me to Christ."

---

## REV. JAMES FITTS TWITTY.

MR. TWITTY is a native of North Carolina, born in Warrenton, May 4th, 1848. He is tall, slender, and of a grave expression, with the light of friendliness brightening his sedate features. He is absorbed by his calling. He preaches and lives the gospel. He persuades men by the gentleness of Christ. He is well furnished with intellectual powers and acquirements for his holy

vocation. He is the brother-in-law of the late Dr. James A. Duncan. The great soul of that matchless apostle seems to have magnetized the heart of Twitty. He was licensed to preach, at the Washington-street church, Petersburg, in March, 1868; joined Conference November, 1871; deacon, 1872; elder, 1874. His first appointment was to Powhatan, 1871-'72; second, Murfreesboro, 1872-'73-'74; third, Charlottesville, 1874-'75-'76; fourth, Farmville, 1876-'77-'78-'79-'80.

---

## REV. JOHN EMORY DESHAZO.

IT requires no gift of prophecy to predict the future of DeShazo. God has chosen him to do no ordinary work. He has endowed him with a compact, muscular, robust frame, a capacious head, pleasing features and courage. He has a sweet and powerful voice. He has consecration, activity and boldness for the truth. A stout champion for God, is DeShazo. He was born in a section of the Commonwealth that has given many men of high renown to the country. He is a native of King and Queen. On the 23d of August he will be thirty. His parents were Charles H. and Mary DeShazo.

During his childhood his parents moved to Southside Virginia, and settled down finally in Dinwiddie county, where he was brought up. His maternal grandparents were among the earliest Methodists of Eastern Virginia. His mother, until her death in 1863, continued to hold her membership at old Shepherd's church in King and Queen. His paternal grandmother was of the Baptist faith; and held her membership at Bruington church, in the same county, until her death. How and when he received his early religious impressions he cannot tell. Perhaps he is largely indebted to a godly grandmother for them; amongst his earliest recollections is that of attending church and Sunday-school in company with his father, who was not then a Christian, though he was very careful to throw around his children every moral restraint.

After coming to Dinwiddie, young DeShazo became connected with the Sunday-school at Trinity church, at which he was a regular attendant until he entered the ministry. Here, with that godly man, Col. Thomas B. Hamlin, for his Sunday-school superintendent and teacher, his religious nature was rapidly developed. Often with only the boy for an auditor did that faithful man of God strive to unfold the beauties of God's word, nor were his labors in vain. Another devout Methodist contributed also to the awakening of the youth in the class-meeting, which has always been kept up in that church once a month. This person was old Bro. Wyatt Williams. These simple words, solemnly uttered in the class-meeting by that venerable saint: "I thank God I am not tired of serving Him," made an impression upon the young hearer he will never forget. He has always declared that it was the most eloquent sermon he ever has heard.

In August, 1868, at a protracted meeting at Trinity, under the ministry of Rev. Jacob H. Proctor, these influences culminated in his conversion to God, and addition to the church. The Rev. Mr. Jefferson, a local preacher of Petersburg, who was assisting in the meeting, was explaining some

precious promise as DeShazo experienced "the peace of God." His conversion was not bright, but unmistakable. Owing to some obstacle in the way of the preacher, he was not baptized until the following year, and then by Rev. John M. Saunders, who received him into full membership. From his conversion he gave promise of usefulness to the church. He was regular in his attendance on Sunday-school and class-meeting, and soon began to pray in public, and to speak in the meetings. Soon his mind began to be exercised in regard to entering the ministry, but his education was defective, and he hesitated. At length after accumulating a few hundred dollars by patient toil, by the advice and godly counsel of Brother Hamlin, he entered Randolph Macon College, February, 1872, with the purpose of fitting himself to serve the church. As was the custom among the religious students of the institution, he transferred his membership to the college chapel, and on March 24th, 1873, at the second quarterly meeting in Randolph Macon district, held at Ashland, he was licensed to preach. His license was signed "J. H. Davis, Presiding Elder, William H. Shepard, Secretary." While at college his Sundays were mostly spent in preaching and teaching in the country around the college. For two sessions he superintended a Sunday-school at Independence church. (then) of Hanover circuit, two and a half miles from the college. He frequently walked from seven to ten miles out into country to preach at some of the churches—as Lebanon, Forest Grove, Greenwood, &c. His first sermon was at Shady Grove church, on Hanover circuit. His vacations were spent on the large circuits by request of the preachers in charge and appointment of the Presiding Elders. The vacation of 1873 was passed on Franklin circuit, then in charge of Rev. D. F. Hodges, and having eighteen appointments. He will always bless the example and influence, and ministry of that saintly man; and love the people who loved and bore with the "boy preacher." At the close of the college session of 1874, he was sent by Rev. D. P. Wills, the then Presiding Elder of Richmond district, to assist Rev. W. G. Williams in Charles City and Henrico circuit, where under the fatherly control and godly direction of that good man he began to make proof of his ministry, and win the hearts of the people. Having gained a warm place in the affections of the church—especially in the Charles City portion of the circuit, he was at the request of the pastor Bro. Williams, again sent to this circuit to spend the vacation of 1875. During the summer and fall, in conjunction with the pastor, his labors were blessed and owned of God. He will always thank God for casting his lot with this man of God, and this excellent people. At the last quarterly Conference for this circuit, held at Charles City chapel, after the usual examination, he was recommended to the Annual Conference for admission into the travelling connection, and was admitted on trial at the Conference for this year, held in Danville, Virginia.

He was appointed to Patrick circuit, where he served four years, and in November, 1879 he was sent to Franklin circuit.

## REV. WILLIAM WILKINSON LEAR.

THERE is both depth of soil and judicious cultivation. The elements of a solid and true manhood were born in him. They are in his parents. He is not deficient in intellectual endowments. He has redeemed the time for study. There are outgivings in his sermons of a well-conditioned mind in excellent exercise. He has the lingual gift. He speaks to the point, and well. Success has crowned his wise work.

He is the son of Rev. Joseph Lear, of the Virginia Conference, and of Susan S. Lear, and was born in New Kent county, on the 5th of December, 1844.

In December, 1861, he was sent to Randolph Macon College, where he spent the remainder of that session. The following year, while at Roanoke College, Salem, Va., he professed religion and joined the church. Early in the session, however, he left college, and soon after this, enlisted in the Confederate States army, as private in the 3d Company Richmond Howitzers. Although he was with this company in all its after battles, until it surrendered with the Army of Northern Virginia, he escaped unhurt, with the exception of a slight wound in the head, received in the battle of 10th May, 1864, at Spottsylvania Courthouse. On leaving the army he went first to Richmond, and soon after to Bedford county, where his father was then stationed as preacher in charge of South Staunton circuit. The following year, and for several years thereafter, he engaged in secular pursuits.

But from the time of his conversion, he had been impressed with the conviction that he ought to preach, and was kept from so doing only by a felt lack of intellectual fitness for the work, and because he was without money to pay for schooling. Unable to rid his mind entirely of the thought that God had called him to preach, he made the issue of this question to depend upon his ability, or non-ability to secure an education; and only after an absence of ten years, did he again, (in the Fall of 1872), enter Randolph Macon College, this time to study for the ministry.

Here, on the 17th day of January, 1874, he was licensed to preach. He remained at college until the close of the session in 1875, and then went, by invitation of the Quarterly Conference of Albemarle circuit, to help Rev. R. W. Watts, their preacher in charge, until the Annual Conference should meet.

In November of that year, he was received on trial into the Virginia Annual Conference, then being held at Danville, Va., and was, by Bishop McTyeire, assigned to Spottsylvania circuit. In 1876, he was sent to Prince George circuit. In 1877, he was ordained deacon by Bishop Doggett, and returned to the same work. In 1878, he was advanced to the class of the fourth year, and for the third and fourth he was re assigned to Prince George circuit, where he is now.

## REV. WILLIAM WOOLDRIDGE ROYALL.

**M**R. ROYALL, we should think, draws the beam beyond two hundred. The body is not out of proportion to the capital crowning it. The head would please the eye of a phrenologist. Royall has brains. There is no scantiness of enterprise. He doesn't back out from an obstacle. He traveled his first circuit on foot, letting no grass grow in his tracks. The fat fellow is jolly, quick and witty in reply; at home on his legs, and a tip top preacher. He will do thorough work in China.

He is the son of Dr. Samuel H. and Adelaide P. Royall, and was born in Chesterfield county, Va., August 7th, 1851. His father was a native of Charles City county, and his mother, who was a native of Goochland county, was the daughter of Marianna Pleasants, sister of John Hampden and Hugh Rose Pleasants. The name, spelled, perhaps, originally Royale, is of Norman-French origin. Dr. Royall was not only an earnest and pious Christian, but a local Methodist preacher of great influence and usefulness, who raised a large family of children in the fear of the Lord.

The subject of this sketch was early impressed, by his godly mother, with the vast importance of saving faith in the Lord Jesus Christ, and the things of religion impressed him deeply while yet a child. He clearly remembers the impression produced by a sermon, heard in his sixth year, by Rev. John D. Blackwell on the text, "Fear not them that kill the body," &c. At the age of sixteen he made a public acknowledgment of his desire to be saved, by presenting himself for the prayers of God's people, at a protracted meeting in Nottoway county. Though not making, at that time, a profession of religion, he continued to seek earnestly for pardon and the witness of the Spirit, until he was satisfied that he was born again. In 1869 he went from Virginia to Alabama as an assistant to his eldest brother, in teaching a school at the capital of the State, Montgomery. Here he at once connected himself with the Sunday school of the Methodist church, and became a member of the class taught by the father of Rev. John Hannon, now of New Orleans. Mr. Hannon was a good man, and strove earnestly to influence his class for their eternal good. March 20, 1870, young Royall joined the church, under the pastorate of Rev. John Matthews. He soon felt the call to preach, but resisted it until his mental sufferings became intense. At length he yielded to the call of duty, and March 4th, 1871, he was licensed to preach by the Quarterly Conference of Montgomery station, while Dr. Edward Wadsworth was pastor. In November of the same year he returned to Virginia, and in September, 1872, entered Randolph Macon College. Here he spent three sessions in earnest and successful study, and left College June, 1875. He was employed at once by Rev. D. P. Wills, Presiding Elder of the Richmond district, to take charge of our interests in what was then thought to be the future city of West Point. Here he remained until November, when he joined the Virginia Conference, and was ordained as local deacon by Bishop McTyeire. At this Conference he was appointed preacher in charge of the West Point circuit, consisting of the church in West Point and two churches on the line of the Richmond, York River and Chesapeake railroad. One of these churches, Providence, was in New Kent county; the other, Prospect, was in Hanover. The church at Prospect was a small shanty, the house having been burned during the war by the Federals. A neat new one was erected the first year at this place, and Providence was

repaired and painted. The membership was scattered over a tract twelve miles long by five broad. This he walked for two years, visiting all the members of his charge, when accessible, from twice to six times a year. Revivals took place, the membership was largely increased, and the contributions augmented about eight fold. He was returned to this charge at the Conference of 1876, at Richmond. Matters prospered this year also. The new church was completed, paid for, and dedicated. At Lynchburg, in 1877, he was appointed to West Matthews circuit. This, like West Point, was a new circuit, and needed much work. About one hundred persons professed religion this year and the contributions largely increased. The new circuit raised more for the Conference and Missionary collections than the old one. At the Conference of 1878, in Petersburg, he consented to become a missionary to China; but, though appointed by the Bishop, and accepted by the Board at Nashville, for want of funds he was prevented from going, as he expected. He labored at different points in the Conference during the year, and in 1879 he was assigned to Guilford and Conquest circuit, Accomac. The Missionary Board, in May, 1880, determined to send him to China. He will sail in the Autumn of 1881.

---

## REV. JOHN MADISON BURTON, A. M.

**B**URTON is a tall son of Anak. He towers, like Saul, above his fellows. His mental altitude measures with his inches. Randolph Macon was honored in his diploma. There is first-rate brain tissue in that elevated cranium. He is making use of his powers with credit to himself and to the gain of the Church. He is modest, withal—a gentleman, and man of culture. The juniors are fond of their familiar—genial, noble John Burton. His parishioners cherish him for his fine qualities.

He is the youngest child and only son of Jesse A. Burton and Damaris Burton, and was born in Bedford county, Va., June 7th, 1848. He was converted at Court street church, Lynchburg, during the winter of 1871, at a protracted meeting conducted by the Rev. L. Rosser, D. D. About the middle of March of the same year he entered Randolph Macon College, and graduated with the degree of A. M. June, 1876. At the opening of the session of 1876-'77 he returned to College and taught a part of the classes of Professor Blackwell, who had recently been elected to the chair of English, French and German, and had not returned from Europe. He remained at College until Professor Blackwell's return, which occurred just prior to the Conference held at Richmond, in the year 1876. At this Conference he was admitted on trial, and appointed to Orange circuit, where he remained during the Conference year 1876-'77. At the Lynchburg Conference he was appointed to Boydton circuit. At the Petersburg Conference he was ordained deacon, and appointed to Culpeper, where he is at present.

## REV. WILLIAM HENRY EDWARDS.

THE county of Fauquier is the birth place of Mr. Edwards. He was converted soon after the war and connected himself with the Methodist church. While a student at Bethel Academy, he recognized his call to the ministry. He remained at that school three years, and then spent four sessions at Randolph Macon College. He joined the Virginia Conference in 1876.

He has used, to the improvement of himself, his educational opportunities. He is not wanting in the natural abilities that lead to success. He is active, guarded, and clear headed. He expounds wells.

## REV. WILLIAM EDWIN EVANS.

THERE is scarcely any surer sign of the sturdier qualities of a man than equipoise in the midst of praise. Mr. Evans has had singular popularity among his parishioners. So far, there has been no pruning of the gaudy feathers of vanity. He is the same affable, humble, earnest man. He will hardly be upset by the gusts of public favor. God has honored his diligent labors. The people hear him gladly. There is a transparency of purpose in his face. The goodness of his soul shines in his features. He has a smooth, mellow, yet vivid speech in the pulpit. His sermons lead to a better life.

He is a Marylander. Baltimore is his birth-place. He was at an early age dedicated to God in baptism. On July 11th, 1880, he was twenty nine years old. He is very youthful in face for that age.

In his native city he spent the years of his boyhood, and for the most part in the home of his grand-parents, John W. and Mary Yeatman, his father and mother having died when he was quite young. During these years the foundation of his education was laid in the public schools, and in private institutions of learning.

It was not until his seventeenth year that his life evinced any definite devotion to the cause of religion, although when eleven years old the death of a dear relative profoundly impressed him, and drew from his heart and lips resolutions, which had a salutary and moulding effect upon his whole life afterwards. At seventeen, however, he connected himself with the Sunday school attached to the North Baltimore station, and though always a Sunday-school scholar, he here found, in this Southern Methodist school, that influence which turned the current of his life. In this Sun-

day-school, one afternoon, the young pastor of the church, Rev. I. W. Canter, placed his hand kindly on his head and asked, if it were not time that he had given his heart to God. These simple, yet momentous words, were the first that had ever been addressed directly to the young man. Conviction of sin and repentance followed these words, and in May, 1868, the young man was converted to God, having presented himself for prayer in the public congregation, though no protracted meeting prevailed in the church.

From this period we find him engaged in leading class, holding prayer meetings, and active in revivals. It was not long after his conversion that he felt inwardly moved to preach the gospel, and the church, too, seemed of the same impression. Fostering his convictions, he studied theology under the direction of the pastor, Mr. Canter, until the Fall of 1869, when he entered Randolph Macon College. He was licensed to preach August 2d, 1870; and while at college preached frequently in the churches near Ashland, and in private dwellings, holding protracted meetings, where many souls were converted.

In 1872, he presented himself for admission into the Baltimore Conference, but at the earnest solicitation of Rev. Dr. Duncan and Rev. A. G. Brown, was immediately transferred to the Virginia Conference, and stationed at Cambridge, in Maryland. He was sent to this field the second time, but failed to remain until the close of his second year, owing to an affliction of the vocal organs. He located and engaged in editing a newspaper and in the pursuit of law studies. His health recovering, he longed to be in the active work of the ministry, and in the Summer of 1876 was engaged as assistant pastor on King and Queen circuit, which was then supplied by Rev. J. W. Shackford. During this year great revivals swept through this circuit. Re-entering Conference in 1876, he was returned to King and Queen; and at Lynchburg and Petersburg the same field of labor was assigned him. In 1879, he was sent to Bowling Green circuit.

---

## REV. NATHAN BANGS FOUSHEE.

THE cognomen, Nathan Bangs, tells of Methodist parentage. Of course Foushee is French. The other side of the house is Irish. The Milesian names on the roll of distinguished French men, especially in arms, prove the fine qualities that come of the union of the two great peoples. Our Foushee hath in him many of these excellent traits. He has admirable groundwork and material for building for years and use. He is not neglecting his gifts. They are not hid in a napkin. He was raised on a farm. His father was a good English scholar, and taught the lad. The boy on his majority, in 1868, professed religion, under the Rev. E. H. Pritchett, and became a communicant in the church. Mr. Foushee has graduated in the whole course, teacher in Sunday-school, superintendent, exhorter, local preacher, colporteur, employed under the Elder, and so forth.

On the 8th September, 1874, he made his first attempt to preach. There is no report of the

success or failure. In 1875, assistant preacher on Rappahannock circuit; employed by Elder on Bedford circuit in 1876. In November, admitted into Conference, and sent to Berlin circuit. In November, 1877, South Campbell; November, 1878, ordained deacon, and returned to same field. Also in 1879.

Mr. Foushee is a fine worker, good conductor of revivals, and has promise of no inconsiderable usefulness to the church. He was born in the county of Culpeper, January 30th, 1848.

---

## REV. SPOTTSWOOD HARVEY JOHNSON.

HE is the son of a Methodist preacher, of honored memory, and long service in the Conference, Blassingame H. Johnson. Harvey Johnson was born near Hanover Courthouse, October 8, 1854. His mother's maiden name was Wingfield. She died when he was but nine days old. A few hours before her death she gave him to God, praying that he might be a preacher. When the child was two or three years' old it fell sick, and the physicians said there was no hope, the father retired to his room and prayed that the infant might live, dedicating it to the Lord, as its mother had done. While on his knees he received assurance his prayers were heard, and would be answered. Returning to the sick-room, he told the physicians it would recover. They said in reply, "If it gets well it will be a miracle." He firmly believed the boy would grow to man's estate, and become a minister.

He was converted August 18th, 1869, at a meeting conducted by his father, assisted by Rev. Nat. Thomas, at Sardis, Mecklenburg county. His first leadings towards the ministry were in 1871. He resisted. He moved away from Mecklenburg to rid his mind of the convictions. This was in 1875. The call was louder and threatening—preach or woe. He says the sufferings from 1871 to 1876, while he hesitated, were fearful.

He was licensed at a Quarterly Conference at Shady Grove, Hanover, in 1876, and attempted to preach in October of the same year. He was received on trial in November, 1876, and sent as helper to Gates circuit, N. C.; but in September, 1877, was removed to Hertford circuit, by the Elder. At the Conference of 1877, he was assigned to Bertie circuit. In 1878, ordained deacon and sent to Gloucester, as junior preacher. He is now serving West Goochland.

He attended different schools, and Randolph Macon for a short time. Mr. Johnson has superior mental endowment, and is remarkable for his sound sense in exposition, his discretion and deep devotion to his calling.

## REV. JUNIUS BYNUM DEBERRY.

THE bustlings and battles of the late war, in which DeBerry was a soldier from first to last, never vitiated the innate principles of the modest and brave gentleman. He was not a Christian, but he bore himself with simple dignity in the rugged path of duty in camp, on the field, and in the prison. He has that unostentatious worth that so often adorns, with its rare and sober virtue, the North Carolinian in public life. While DeBerry is saying, "I am less than least of all saints," his brethren hold in just honor the unstained Christian life, the unstinted labor, and the rich fruits of their comrade in Christ. His quiet virtues and earnest zeal remind us of the saintly qualities of the holy men in mediæval times, whom the Church has worthily honored by praise. He is a living witness to Christ.

He is the son of Henry and Frances Ann DeBerry, and was born in Northampton county, N. C., on the 20th of November, 1834. His mother is a native of Southampton county, Va., and his father died when he was about ten years of age. He received the rudiments of an education in the common district schools of that day, until about the age of fifteen, when he was sent to a boarding-school, where he was prepared to enter the Freshman class at the University of his native State, in the year 1853, at the age of eighteen. Here he spent four years. After completing the regular course at Chapel Hill, he returned home, and passed the years intervening between that period and the late war on a farm. At the beginning of hostilities he enlisted as a private in the regiment then known as the 5th (afterwards 15th) North Carolina volunteers, and spent the first year on the Peninsula, under the command of Gen. John B. Magruder. About the time of the evacuation of that section, he was promoted to the first lieutenancy of company D, 54th North Carolina regiment, and transferred to the Army of Northern Virginia, Hood's division, Longstreet's corps. He was subsequently promoted to the captaincy, and his command, then composing a part of Hoke's brigade, was attached to Early's division, Jackson's corps. At the battle of Chancellorsville he was captured in the last charge, and spent eighteen days in the Old Capitol prison. At the expiration of that time he was exchanged, and rejoined his command, and in November, 1863, was captured with his whole brigade, at Rappahannock bridge, and sent to Johnson's Island, where he remained until the close of the war.

He was released from that prison on the 13th of June, 1865, and arrived at home on the 22nd. Here he spent a quiet life, attending to his mother's affairs. He was married on the 6th of February, 1868, to Miss Fannie S. Bryant, of the same county. He then devoted himself to the business of teaching, which he followed until his admission into the Virginia Conference. He first became exercised on the subject of his salvation in the year 1871, and went to the altar as a seeker, but found no peace or comfort, except that arising from having made an effort in the right direction. This state of mind continued over twelve months, when, at a protracted meeting, commenced on the third Sunday in September, 1872, at Sharon, in his native county, by Rev. B. F. Tennille, preacher in charge, assisted by Rev. William B. Rowzie, he again presented himself at the altar for prayer; and, on Thursday night, the 25th, while lying on his bed, about midnight, he experienced that "strange

warming of the heart," spoken of by Mr. Wesley, and felt that God, for Christ's sake, had pardoned his sins. He went to the church on the next day, and made a public profession, and on the following day took the vows and assumed the obligations of the Christian profession, and was received into the communion of the Methodist Episcopal Church, South. On the 9th day of November following, at a Quarterly Conference held at Fidelity church, and presided over by Rev. B. F. Tennille, he was licensed as a local preacher. He was advised, by his church, preacher in-charge, and Presiding Elder, to apply to the ensuing Annual Conference for admission into the traveling connection; but, while this desire was uppermost in his heart, he shrank from it, fearing lest he might mistake this desire for the voice of God; and this he did for four years, still pursuing his business of teaching, and exercising, irregularly, his functions in the local relation, and occasionally assisting in the revivals until 1876. Then, with the view of applying for admission into the Virginia Conference, he took regular work, and labored in nearly all the revivals on the circuit during that year. At the annual session of the Virginia Conference, in November of that year, he was ordained a deacon, and, at the same time, applied for and received admission into the traveling connection, and was appointed to the charge of the Richmond circuit, in what was then the Northern Neck district. In 1879, he was appointed to his present field, Currituck.

---

## REV. ROBERT HOBSON YOUNGER.

HE is a native of Pittsylvania. The head of the family was Marcus Younger, of the Peninsula, and a soldier of the Revolution. The parents of our preacher are devout members of the Methodist Church. A pious mother taught her son the ways of the Lord. In 1869, at a noted revival at Zion's chapel, on the Bannister circuit, he professed religion. Soon God called him to the ministry, but he hesitated before its magnitude and responsibility until August, 1873, when he was licensed to preach. He entered Randolph Macon College in September of the same year, and remained until June, 1876. He represented his Society in the public debate. In November, 1876, he was admitted, on trial, into the Conference, and sent to East Franklin circuit. In 1879 he was assigned to Middle Bedford. There is alertness, energy and victory in this junior. Withal, he has the root of the matter in him—consecration.

## REV. ANDREW JACKSON BRADSHAW.

HE was born in Lunenburg county, April 14th, 1851. He had the advantages of Sabbath-schools and the training of a pious mother. He received education in the neighborhood schools, and entered Randolph Macon in the Autumn of 1872, and remained five sessions. He was converted in his seventeenth year, under the ministry of Rev. J. L. Garrett. His first drawings towards the ministry were shortly after his conversion, but were not yielded to until he entered College. In the spring of 1877, he was licensed to preach, and in November of the same year, joined the Conference. He was sent as a junior to South Bedford, and returned by the next Conference. He is a scrupulous Christian, a careful sermonizer, a student, and has the manners of a gentleman. He is now serving Clover Hill circuit.

## REV. BERNARD FARRAR LIPSCOMB.

IT will seem singular that this preacher has had, for nearly four years, his whole Conference life, but one appointment. He was assigned to Queen Street, Norfolk, when he joined the body. He is pastor of that charge now. It will be more surprising, when it is known that Queen Street was a new station. The Elders, departed from the custom of the fathers, for good and satisfactory reasons. They knew Lipscomb. To get a capital preacher—"a light man" as the phrase is, not burdensome to a young church, and to get a longheaded one too—ah, there was the rub. It is likely there was but one in the body. They never gave him up, working him to the last limit of the law. A prime preacher at Queen Street would have done well, but to have brought the church to its present solid success, required a first rate sermonizer to hold and augment the congregation; a diplomat to keep the old churches in good humor, while their members were gently escorted to the new house; a man of affairs to draw in fresh material, and to cement the new elements and carry forward a young enterprise. For a junior to prepare discourses to the same audience for four years is the task of Hercules. Superadd the pastoral work and the management of the callow church, and it puts to proof the best ability. The coming Conference will close on a peerless triumph in Norfolk. And he is a hard student withal.

He is the son of Cornelius and Pocahontas Lipscomb, and was born in the city of Richmond, on the 16th of February, 1851. His early education was received at the Jefferson Male Academy, in that city—Rev. C. W. Petherbridge, principal.

Leaving school at an early age in consequence of ill-health, he engaged in mercantile pursuits, and subsequently filled the position of book keeper in the State Bank of Virginia. Realizing, however, a divine call to the work of the ministry, he resigned that position in September, 1874, and entered Randolph Macon College. Here he spent two years in the study of languages and metaphysics under those accomplished educators—Professors Thomas R. Price and James A. Harrison, and the now glorified Dr. Duncan. He was licensed to preach, September 28th, 1874, by the Quarterly Conference of Trinity station, Richmond, of which church he was then a member. While at college, he filled regular appointments at Greenwood and Shady Grove churches, on the Hanover circuit. In November, 1876, he was received on trial by the Virginia Conference, and appointed to Queen Street station, a charge, then in process of organization, in the city of Norfolk. To this work he was re-appointed in 1877-'78-'79.

---

## REV. WILLIAM OVERTON WAGGENER.

HE is the son of Rev. J. R. Waggener, and was born and raised in the itinerancy. He, however, counts Hanover circuit as his birth place, and dates his age from the 3rd of August, 1855. The preacher's son has the best school to bring out his wits. It has brought young Waggener's metal to a keen edge. He is bright, quick and indefatigable. From the start he has kept a brisk pace, which grows into a steady gait. His preaching brings a houseful of hearers, and the number of converts testifies to his power in the pulpit. He has wrought well. The papers have published extracts from his discourses.

He joined the church while a student at Randolph Macon, in 1873. He read law a year, but gave it up when called to the ministry. He was licensed as local preacher in April, 1876. He began to use his gift on Cumberland circuit, until the Conference in November. He was then admitted to the Conference, and sent as junior to Hertford. In 1877, he was assigned to Burkeville, and returned in 1878. In 1879, sent to Boynton.

## REV. JOSEPH THOMAS MASTIN.

HE is a native of Spottsylvania county, though raised in Culpeper. He was twenty five last May, (2nd). His bodily presence, unlike Paul's, is far from insignificant. He has a fine head, and is served by a well formed frame. The energy and spirit of the apostolic vocation finds a noble example in him. He was converted in August, 1867; entered Randolph Macon, 1873; licensed, 1875, and employed by the Elder on Culpeper circuit, from April, 1876, till Conference, in November, and then received on trial. He was sent in charge of Woodville circuit. In 1877, assigned to Orange and returned in 1878; ordained deacon in 1878.

## REV. NATHANIEL JAMES PRUDEN.

THERE is a curious page in the religious history of Mr. Pruden. He is, to all appearance, the best specimen of soberness of temper in the Conference. And yet his conviction of sin dates from a great gust of uncontrolled rage. He was not led to repentance by preaching or reading the Bible, or exhortation of friends. One day, on the farm, he got into a cyclone of wrath. Sudden terror seized him. The horror of his sin took hold upon him. A "something" rebuked him almost in words. He made a vow to change his life, and kept it. He began to read the Bible and more often to attend church. He sought forgiveness for a year in great bitterness. Light and joy came, first in morning twilight, and then in meridian fullness. Following this, was the earnest desire to preach, accompanied with a certain diffidence.

The war had interfered with his education. He went to Randolph Macon for two or three years, beginning on the 25th February, 1873, and leaving in June, 1876. He was licensed as local preacher on Chuckatuck circuit, September 20th, 1873. He served under the Elder on the Charles City and Henrico circuit, as junior, from July, 1876, to the Conference in November, when he was received in the travelling connection and sent as helper to Rev. Oscar Littleton, Gloucester circuit. In 1877, he was appointed to Chatham circuit. In 1878, he was ordained deacon, and returned to the same charge.

There is the most substantial stuff in the mental make-up of Pruden. He promises a career of solid usefulness. He has strong sense and sound character. He studies,

## REV. EDWARD GUNTER CHANDLER.

HE is a native of Accomac county; birth, July 27th, 1853; converted, June 6th, 1867; became member of church in September, 1867; was convinced of duty to preach in summer of 1872; entered college, September, 1873, and remained till June, 1877; was debater of his society in 1877, and orator in 1878; graduated in biblical literature and other classes; was licensed to preach, October, 1875; preached during 1876, to some extent, but had regular appointment in the country, in 1876-7. After the close of session of 1876-7, took charge of Pittsylvania circuit; joined Conference in November, 1877, then sent to Culpeper circuit, where he is now serving.

He is popular, in and out of the pulpit; revivals follow his ministrations. His heart is in the work, and his brain is busy planning for the advancement of the kingdom.

## REV. THOMAS PAGE DUKE.

IN the Spring of 1869 the malaria from the Pamunkey had brought young Duke to skin and a skeleton. No one thought of his recovery. Jesus passed by, forgave his sins, called him to the ministry in the act of pardon. The boy, half-way across the threshold of death, told of his vocation from heaven to preach. None dreamed of his living but a short time, and regarded his story as the idle wind. They laughed at it. The disease abated. The youth regained health. He made a public profession in September, 1869, and united with the church. In 1871 he entered Randolph Macon as a ministerial student, and continued for three sessions and a half; licensed on Hanover circuit 25th June, 1877, and spent some time on that field with Rev. W. G. Williams. In November, 1877, he joined the Conference; appointed to West Franklin, where he is laboring in 1880.

He was twenty-two on June 8th, 1880. His youth was passed on a farm. He is a native of Hanover county. His mother gave him religious training. The good work is ripening into fruitage in the faithful ministry and worthy life of her son.





W. O. Waggener



E. G. Chandler



Simpson



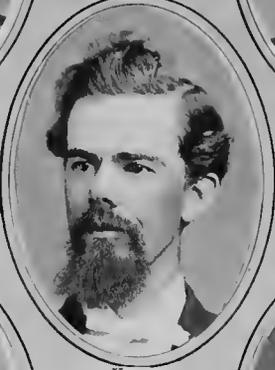
A. J. Bradshaw



John O. Moss



T. P. Duke



Younger



W. H. Riddick



A. B. Warwick



T. O. Edwards



D. J. Traynham



G. H. Zimmerman



W. T. Green





## REV. ABRAM BEAUFORD WARWICK.

HE is the son of Abram I. and Margaret R. Warwick, and was born in Lovington, Nelson county, Va., August 24th, 1857. His paternal great-grandfather, Abram Warwick, was among the early English settlers in Nelson, where he lived for many years, and died, leaving a large number of sons, and where his old residence still remains. In 1861, young Warwick's parents moved to Charlottesville, Albemarle county, Va. He professed conversion under the ministry of Rev. T. A. Ware, during a revival in Charlottesville, in the spring of 1867, and immediately united with the Methodist Episcopal Church, South, in that place.

By the removal of the family to Nelson, in 1868, his education was interrupted, and not resumed till the autumn of 1872, when he entered a High School in Charlottesville. After remaining there three sessions, he entered the University of Virginia, which institution he attended for two sessions, till June, 1877. About the time of beginning at the University, he became exercised on the subject of preaching the gospel, but the matter was rather deferred as something indefinite, and in the distant future, till the fall of 1877, when he fully determined to enter the ministry. November 12th, 1877, he was licensed as a local preacher. November 16th, 1877, he was admitted on trial into the Virginia Conference, and appointed as junior preacher to Bedford circuit. At the session of 1878, he was continued on trial, and appointed to Matoaca, Chesterfield county, Va.; but, through an exchange made after the adjournment of Conference, was assigned to Stony Point circuit, Charlottesville district. In 1879, he was sent to Surry circuit.

Mr. Warwick has cultivated his excellent gifts, and has before him a career of exceptional credit and usefulness.

## REV. JOSEPH RODGERS STURGIS.

HE is a Baltimorean, and in his thirty-fifth year; united with Methodist Episcopal Church, in Somerset county, August, 1869, licensed to exhort in 1870; removed to Virginia in 1874, and transferred membership; licensed local preacher, May, 1875; admitted into Conference in November, 1878, and sent to Ettricks', and returned there at the Conference in 1879.

Mr. Sturgis has guarded zeal, command of first rate abilities, and thorough devotion to his calling. He has secured increase of numbers and spirituality in his charge.

## REV. THEODORE OWENS EDWARDS.

HE was born in Norfolk, Va., July 9th, 1856. He is the son of the Rev. J. J. Edwards, of the Virginia Conference.

In September, 1872, he commenced his collegiate education at Randolph Macon College, which he attended four years. Soon after the fall session opened for the year 1873, Dr. J. A. Duncan began a revival. On September 30th, he found Christ, as a personal Saviour, and, on October 5th, joined the church at Ashland. For many years—ever since he could recollect—Mr. Edwards had a great desire to become a minister. He had never expressed his wishes to any one, but, when converted, Dr. Duncan said to him: "I expect to see you a minister of the Gospel."

At a Quarterly Conference of Monumental station, Portsmouth, Va., held February 25th, 1878, he was granted a local preacher's license. November 14th, 1878, he was admitted as a probationer in the Virginia Annual Conference, and was sent as junior preacher on Gates circuit, where he did excellent service. There was considerable revival. In November, 1879, he was assigned to West Matthews circuit.

Young Edwards has a frank, bright face. He is taking a front rank as a systematic, energetic and growing preacher. He has the briskness of youth, and somewhat of the discretion of age.

## REV. WILLIAM THOMAS GREEN.

HIS parents were Methodists. He is a native of Matthews county, and will be twenty-three on the 13th December, 1880. He lost his mother when he was very young. He had to rough it till manhood. He was converted at the age of thirteen, under the ministry of Rev. A. Wiles; was licensed October 27th, 1878; joined Conference same year and was sent to North Pittsylvania circuit, and again in 1879.

There are the outcroppings of much manliness and earnest piety, and promise of excellent service in young Green.

## REV. DAVID JAMES TRAYNHAM.

IF David Traynham is not a successor of the apostles, then the Twelve have no sons in modern times. He is not the pastor of the rich alone in city or circuit. He feeds the sheep in the wilderness. In the rugged region beyond the Dan, he seeks for the rude men in mountain districts. God blesses the pioneer in this section. Wickedness is waning in this hitherto neglected territory. His mother's family were Methodists. Her father was John Bailey, an influential citizen of Person county, North Carolina, well known to the older preachers of the Virginia and North Carolina Conferences, for his purity and zeal. Mr. Traynham's mother was a devout Wesleyan. She prayed with the boy in secret, and often. He was converted at a church of the Baptists, and joined them at Black Walnut in Halifax, Virginia, of which county he is a native. At seventeen, he went into the war, and into many hot combats. He was the picked cannoneer of his company, detailed to guard with their guns the rear of Lee's army on the retreat from Petersburg. During the war, he was wounded two or three times. His mother, as he started to the Confederate camp, a mere stripling, requested him not to drink. He does not know, even now, the taste of liquor. He decayed in piety during the war, but kept his pledge to his Methodist mother.

In August, 1872, under the ministry of the Rev. W. C. Vaden, he sought God and found pardon. He was at home, but next morning sought his venerable mother, who had not ceased to pray for him. At this distance of time, the account of their meeting is charged with tears of a gladness, quite on the verge of heaven.

Presently he was an exhorter, then local preacher, but still there was a pressure of conviction that he must "Go and preach." It was a struggle. He had been a farmer for years, and with a family. He was shy of speech. It was suggested that a mission near his home might satisfy his conscience. He thought not. At the Danville Conference (1876), he was assigned as supply to West Franklin. In that work he could not find board or a house to rent after searching a month. He was down in heart. With another effort he succeeded in securing a home near the circuit. They knew at the end of the year what a blessing he brought.

In 1877 he was sent to Dan River Mission. His work was blessed, and he returned the next year. A great revival ensued. Though he was a "man with a family", the Conference was glad to get this apostle, so successful in the "regions beyond." In 1879, he was received, and appointed to South Patrick circuit.

## REV. THOMAS MCNIDER SIMPSON.

MR. SIMPSON, it would seem, was chosen for the ministry from birth. God took care to make the calling and election sure. The story of his rescue from the water and resuscitation, which we shall presently relate, is not without interest. There is no mistake in the matter of a dispensation having been committed to Mack Simpson. The symmetrical character, the wise ardor, the social graces, and his unusual abilities in the pulpit, testify that it was not by man's devising that he is feeding the flock of Christ.

His parents were Thomas R. and Elizabeth J. Simpson. He was born in Hertford, Perquimans county, N. C., March 7th, 1852. His father, who was a merchant, was born and grew up in this county. But he lived only eight years after his marriage, and the care of supporting and training their three small children was thus early devolved solely upon the mother. She was also a native of this county, but was of Scotch descent. Her father, Thomas McNider, was the grandson—possibly, great-grandson—of one of that name, who came over with the party of Scots that settled, it is believed, in the Cape Fear section of North Carolina. This is probably the only McNider family in this country.

She was of delicate constitution, and often fearing the orphanage of her children, prayed that her life might be spared to see them grown and engaged in the service of the Master. This prayer was most graciously answered, as, indeed, she said, when life was closing, was every other important one that she had made respecting them.

Of these children, the subject of this sketch was the oldest. His early educational advantages were few and imperfect. In April, 1869, at a protracted meeting, held in the town, by Rev. James L. Fisher, he professed conversion, and joined the church. From this time many friends began to look upon, and to speak of, the ministry as his future work. But it was not until after a long and somewhat painful struggle with fears and doubts, that his own mind was settled on the subject. That God had called him to the ministry hardly seemed credible, but the conviction deepened as he grew older, and, at last, the alternative appeared to be: Do this, or life is a failure. During this period of indecision an incident of early life was almost constantly on his mind and mysteriously impressive: At five years of age he was, apparently, ready for and near his burial. He had fallen into the river from a wharf near his father's house, and when, after some difficulty, he was taken out, his body was, to all appearance, lifeless. He was drowned. Physicians examined him and friends applied all the remedies known or supposed to be effectual, but to no perceptible purpose, and the case was pronounced hopeless. With bowed heart, the mother accepted the result, and began the last offices. About this time a sea-captain, whose vessel was lying in the stream, asked to be allowed to examine the body. This was granted, and he affirmed that there was still remaining a spot of life in the breast "as large as a silver dollar." With this encouragement, efforts were renewed, and, in a few hours, the little spark had spread through and warmed the entire system. The dead was alive again. Two circumstances in connection with this event seemed, in earlier life, strange; they now appear providential. The first was, that when the friends assembled, at the re-

port to recover the body, it was seen floating on the surface of the water, as if kept there by some strange support, until friendly hands should take it to the shore. ; the other was, that after repeated efforts had proved fruitless, and physicians had despaired, a stranger should come forward and save the child from the grave. Is it presumption to see in this the hand that guides the falling sparrow?

At the session of the Virginia Conference, in Norfolk, November, 1873, he was received, on trial, in the traveling connection, and sent, as junior preacher, under Rev. William P. Wright, to Bertie circuit. In the early part of this year, while off on the circuit, the house of the friend with whom he kept his trunk and library, was burned, and everything he had, except the few books and clothing in his saddle bags, was destroyed. But there was encouragement in the fact that he was in the midst of a kind and generous people. The loss was soon repaired in words and deeds. At the close of this year, feeling the need of a much more thorough preparation for his work, and seeing an opportunity to secure it in some measure, he determined to spend two or three years at Randolph Macon College. At the Conference, in November, 1874, he was discontinued, at his own request, and the middle of the following month entered the College. He remained there three years—until June, 1877. Immediately after the close of the session, at the request of the Presiding Elder, Rev. L. S. Reed, and the wish of the pastor, Rev. J. B. Laurens, whose health had failed, he took charge of Hampton and Fox Hill station. At the Conference in November following, at Lynchburg, he was again received on trial, and ordained, by Bishop D. S. Doggett, a local deacon. He was appointed this year to Berkeley station; and at the Conference in Petersburg, November, 1878, was re-appointed to the same work. He is now serving his third year with this people.

---

## REV. ROBERT BRUNSKILL SCOTT.

**B**IRTH, 4th day of June, 1849; native county, Hanover; parents, Robert and Mary Scott; joined Conference November, 1877. He is serving West Lunenburg well—a first-rate member of the juniors.

## REV. JOHN OLIVER MOSS.

**M**R. MOSS is from Methodist ancestors for perhaps a century. The house of Moss believed in Mr. Wesley. John is of Mecklenburg county, dating from October 9th, 1855. His mother was a Jennings, so Moss may yet secure that "Jennings fortune," and divide with the brethren, who are without purse or pecuniary prospects.

At twelve, and at fourteen, he was a seeker, but not satisfied, but about sixteen years old, while meditating on his bed, he received the witness of the Spirit. The heavens around him shone with beams of sacred bliss. In his eighteenth year he was made an exhorter, and continued for four years. In 1875 he entered Randolph Macon College, and continued two sessions; licensed local preacher in 1877 on Mecklenburg circuit, and admitted on probation into the Conference in November, of the same year, and sent as junior to Gates circuit. In November, 1878, he was appointed to Woodville circuit, and was returned in 1879.

Mr. Moss had the usual experience in setting out, of getting befogged at times, but he is not the person to crane under obstacles, and he is now on the high road to a studious and useful ministry. He has a manly and intelligent face, and a fine figure. There is amiability and resolution in Moss.

## REV. WILLIAM HENRY RIDDICK.

**I**T is a preaching family—the Riddicks—and clever preachers, too. This junior gives promise of keeping the old renown undiminished. He is fervent in religion, and not slothful in planning and working for the temporal welfare of the church.

He is from Nansemond, having been born near Suffolk, July 23d, 1847. He was converted August 27th, 1866, after a secret struggle of years. He was farming up to January, 1876, when he entered Randolph Macon; licensed in the Fall of 1876; admitted 1877, and appointed to Hertford circuit. In 1878 assigned to Stony Point circuit, but was changed to Matoaca, where he is doing a good sound work.

## REV. GEORGE HENRY ZIMMERMANN.

THE German accent is on Zimmermann's tongue, but it is more pleasing than otherwise. The pronunciation may sound of the "Vaterland," but the sense tells you that an intelligent gentleman is speaking. He served in this city, and won esteem among preachers and people, for his many excellent qualities.

He is the son of Jacob Frederick and Christina Zimmermann, and was born in Pforzheim, Grand Duchy of Baden, Germany, June 3d, 1849. He received his education at the Gynasium in Bruchsal, Baden. In March, 1867, he came to America. Through the influence of his relations he was brought to attend the Methodist church in Baltimore. The inculcation of Methodist doctrines slowly, but nevertheless surely, sunk in and made deep and lasting impressions upon his life and character. In the summer of 1869 he removed to Indianapolis, Indiana, but finding the climate unfavorable to his health left that city for Chicago, Illinois, the following year. While living in that city, he attended one of the German camp-meetings, held near that city, where he was happily converted to God. After the memorable fire, that partly destroyed that city, he returned to Baltimore, Maryland, where he connected himself with the Methodist Episcopal Church, South. While here he became deeply agitated about entering the ministry. In 1874 he was elected superintendent of the Sunday-school, and licensed to exhort; and at the first Quarterly Conference of the German Mission in 1875, he was examined and duly licensed as a local preacher. He now commenced to employ his gifts by preaching every alternate Sabbath to a small congregation, which the Rev. E. N. S. Blogg had gathered in the town of Arlington, near Baltimore, and occasionally in Baltimore; also superintending a Sunday-school at both places. At the Virginia Conference of 1877, he was appointed in charge of the German Mission chapel in Richmond. At the Conference of 1878, in Petersburg, he joined the Virginia Conference, and was again returned to the German work in Richmond. At the Conference of 1879, he was elected and ordained deacon, and appointed to the Robinson River circuit.

---

## REV. CHARLES EDWIN WREN.

HE is a native of Botetourt county, though reared in Bedford. He was born 31st August, 1853, converted 1874, has been Sunday-school superintendent, class leader, local preacher; admitted into Conference in 1876, sent to Clover Hill; served a year; went to Randolph Macon awhile; took work in 1878 on Milton circuit, where an extensive revival occurred.

Mr. Wren is tall and stout, with great force.

## REV. JOHN WILLIAM SEWELL ROBINS.

HE is a brother of the Rev. W. F. Robins, of the Conference; born and reared in Accomac; converted in his fourteenth year (1867), and entered the Church. The call to the ministry was acknowledged soon after conversion, but the want of proper preparation made the conviction of duty a sore grief. At his majority he set out for the College at Ashland, beginning in September, 1874, and remaining until the end of the session, in June, 1875. The claims at home kept him busy until the fall of 1876. He was, in the meanwhile, licensed, and exercised his gift on the Atlantic circuit. He returned to the College, and was a student for one year. He assisted on the South Norfolk circuit during the summer. He entered the Conference in November, 1877, and was sent to South Dorchester. Mr. Sewell Robins has the gift of song—a rich voice, robust build, pleasing features, vim, and unbounded good humor. There is a place for Sewell, and he will fill it well.

THE END.











