

## MEMOIRS

Although we are called to mourn the loss of so many of our brethren in Jesus Christ, we cannot look upon their deaths with sadness and gloom. Is not the Gospel, which they preached, a true message to everyone from the Infinite Father of us all? If so, then death was not to them, and should not be to us, a thing of decay, separation and sorrow. Rather is it not a translation—the entrance upon a new experience, richer, broader, fuller than yet we know? We read in the dispensation, “It is enough. It is well with them.” Well in those particulars which we dimly understand and well in those which we cannot see for our tears. They have been removed from our sphere and have entered into the tender care of the Shepherd and Bishop of souls. We, who remain, take new courage and inspiration from their lives and pass on into the trials and triumphs of another year. Knowing that one day we also shall join the countless host, we are trusting that we shall mingle with the company of “the Just.”

The following list is of those dedicated itinerant preachers who have served faithfully the Cokes Chapel United Methodist Church.

*Rev. William W. Steagall*

*Rev. Richard J. Wynn*

*Rev. John C. Carter*

*Rev. Rev. John Hunter*

*Rev. Morgan Bellah*

*Rev. James Jones*

*Rev. Phillip Groover*

*Rev. Elias W. Story*

*Rev. Harris Sterns*

*Rev. John Collinsworth Simmons*

*Rev. Robert A. Johnson*

*Rev. Noah Smith*

*Rev. Young Fletcher Tignor*

*Rev. M. Andrew Neese*

*Rev. John Wesley Yarbrough*

*Rev. Joseph T. Smith*

*Rev. Abraham Pennington*

*Rev. Claiborne Trussell*

*Rev. William A. Smith*

*Rev. Daniel J. Myrick*

*Rev. Daniel Kelsey*

*Rev. William H. Evans*

*Rev. W. S. Turner*

*Rev. James Harris*

*Rev. Edmund P. Birch*

*Rev. John W. Knight*

*Rev. John M. Marshall*

*Rev. Tyre B. Harbin*

*Rev. Michael A. Clontz*

*Rev. Robert F. Jones*

*Rev. James Thomas Lowe*

*Rev. John Malachi Bowden*

*Rev. Thomas Holmes Timmons*

*Rev. James Sidney Bryan*

*Rev. Leonard Rush*

*Rev. William Asbury Parks*

*Rev. John Wiley Quillian*

*Rev. Asbury Wimby Quillian*

*Rev. F. M. T. Brannan*

*Rev. George W. Duvall*

*Rev. Britton Sanders*

*Rev. John Henry Little*

*Rev. Robert Perry Martyn*

*Rev. William Jasper Cotter*

*Rev. Henry Robert Davies*  
*Rev. George W. Morgan*  
*Rev. Elam Franklin Dempsey*  
*Rev. William Edward Tarpley*  
*Rev. Madison Mitchell Walraven*  
*Rev. Elisha Adkerson Ware*  
*Rev. Larkin LaFayette Landrum*  
*Rev. Wistar Smith Gaines*  
*Rev. Jacob Glenn Davis*  
*Rev. Charles Guy White*  
*Rev. Gibson Telubus Sorrells*  
*Rev. William David Stephenson*  
*Rev. Zedekiah Speer*  
*Rev. Frank Irby Green*  
*Rev. Lovick Augustus McLaughlin*  
*Rev. Buren Wesley Hancock*  
*Rev. John Earl Cline*  
*Rev. Thomas Luther Rutland*  
*Rev. George Pierce Gary*

*Rev. Lloyd G. Marlin*

*Rev. A. J. Gilliam*

*Rev. Howard Moody*

*Rev. Albert S. Joiner*

*Rev. Ralph Jackson*

*Rev. Thomas Edward Sherwood*

*Rev. Era P. Eubanks*

*Rev. James Daniel Crawford*

*Rev. B. Douglas Wilson*

*Rev. Ralph Vernon Segrest*

*Rev. Charles W. Davis*

*Rev. Chester Leroy Weatherford*

*Rev. Raymond Vinson King*

*Rev. Tommy Wimberly*

*Rev. Kenneth Callaghan*

*Rev. Gary Hansen*

*Rev. Max Carter Caylor*

*Rev. Harold T. Murphree*

*Rev. John Van Dickens*

***Rev. Daniel Walter Gaddy***

***Rev. Jeffrey Alexander Stone***

***Rev. Daniel Ferguson Brewster, Jr.***

***Rev. Roger Alan Vest***

***Rev. Joe Lyle Allen***

***Rev. John W. Freeland***

***Rev. John Hagen***

***Rev. Mark Jordan***

***Rev. Lisa Dempsey***

**WILLIAM W. STEAGALL**

*William W. Steagall was received into the South Carolina Annual Conference "On Trial" in 1827. In 1830, he was ordained a Deacon and in 1831 was ordained an Elder.*

*A portion of his appointments are listed here, but due to the fact that some of the "Journals" are missing this is an incomplete record:.*

- 1827 - Walton (Athens District)*
- 1828 - Fayette (Athens District)*
- 1829 - Chattahoochee (Tallahassee District)*
- 1830 - Little Oakmulgee (Savannah District)*
- 1831 - Coweta (Columbus District)*
- 1832 - Coweta (Columbus District)*
- 1833 - Carroll (Columbus District)*

Steagall, William W. (6-25-1805 - 9-5-1884)  
built the first church erected in Newnan, GA, out of poles.  
See: 1860 Census, Heard Co., GA.

RICHARD J. WYNN

The Reverend Richard J. Wynn was admitted On Trial in the South Carolina Annual Conference in 1827. He served the following appointments within this conference:

- 1827 Reedy River (Charleston District)
- 1828 Black Swamp (Charleston District)
- 1829 Black Swamp (Charleston District)

He transferred to the Georgia Annual Conference in 1830. He was ordained a Deacon in that year and in 1832 he was ordained an Elder. Within the Georgia Annual Conference, he served the following appointments:

- 1830 Coweta (Columbus District)
- 1831 Waynesborough (Augusta District)
- 1832 Left without an appointment due to ill health
- 1833 Coweta (Columbus District)

I could find no further information on this pastor.



HUNTER, JOHN (1-7-1783 - 10-23-1868)  
d. Calhoun Co., Miss.; cvt. 1803.

(MEC)(MECS)

1825 OT; 1827 FC; 1828 Elder. 1813 LE; 1815 LP.  
S.C. CONFERENCE: 1825-26 Fayette Mis. (Athens); 1827 Gwinnett; 1828  
Troup Mis. (Milledgeville); 1829 LaGrange Cir. (Columbus); 1830 Monroe  
(Milledgeville). GEORGIA CONFERENCE: 1831 Harris (Columbus); 1832  
Monroe (Milledgeville); 1833 Harris (Columbus); 1834 LaGrange; 1835  
Newnan; 1835-36 Hamilton. ALABAMA CONFERENCE: 1836-37 LaFayette  
(Irwinton); 1838 Uchee; 1839-40 Tallapoosa Mis. (Montgomery); 1841  
Tuskegee; 1842 Randolph (Talladega); 1843 Glenville Cir. (Irwinton);  
1844 LaFayette (Montgomery); 1845 Coosa (Talladega); 1847 Sup.  
MEMPHIS CONFERENCE: 1849 Holston Cir. (Aberdeen); 1850 Spring Hill  
(Oxford); 1851 Spring Hill; 1852-55 Oxford Cir. (Oxford). +1850-55  
Supy.; 1856 Sup.

BELLAH, MORGAN (11-24-1799 - 3-26-1880)

(MEC)(MECS)

b. Oglethorpe Co., Ga.; d. Barnesville, Ga.; m/6-6-1819, Elvah Price  
(d. 3-28-1880), b. Laurens Co., Ga., d. Barnesville, Ga. He died on  
Good Friday, his wife on Easter, 2 days apart.

1833 OT; 1835 FC Deacon; 1836-37 Elder.  
GEORGIA CONFERENCE: 1833 Grove (Athens); 1834 Decatur (Cherokee); 1835  
Newnan (Columbus); 1835-36 Fayetteville (Macon); 1836-37 Forsyth; 1838  
Monroe (Athens); 1839-40 Kingston Mis.; 1841 Newnan (Cherokee); 1842  
Dahlonega; 1843 Decatur; 1844-45 Newnan (Cherokee)(LaGrange); 1846  
Cuthbert & Ft. Gaines (Columbus); 1847-48 Thomaston; 1849 McDonough  
(LaGrange); 1850-51 Zebulon; 1852 Lawrenceville (Gainesville); 1853-54  
Fayetteville (LaGrange); 1855 Upson Col. Mis. (Columbus); 1856 Jackson  
(LaGrange); 1857 Forsyth & Col. Mis. (Macon); 1858 Upson & Col. Mis.  
(Columbus); 1859-61 Culloden & Knoxville Col. Mis. (Griffin)(Macon);  
1862 Jackson (Griffin); 1863 Oxford Cir. & Col. Mis. (Atlanta); 1864-  
65 Culloden & Knoxville Mis. (Griffin); 1866 Pike Mis. N. GA. CONFERENCE:  
1867 Pike Mis.; 1868-69 Pike & Col. Charge; 1870 Sup.

## JAMES JONES.

JAMES JONES was born on February 8, 1808, and died at his home, near White Sulphur Springs, Ga., April 6, 1887. He was twice married, first to Miss Rhoda Gillespie, February 28, 1828, and again to Mrs. C. E. Christian, October 12, 1876. He joined the church at the age of fifteen, and was converted soon afterward; was licensed to exhort the same year and to preach about 1833. He was admitted on trial into the Georgia Conference in 1835 and served the following works: Carrollton Circuit, 1836; Newnan Circuit, 1837; Elberton Circuit, 1839; Greensboro Circuit, 1842; Hancock Mission, 1846-8; Wayneboro Circuit, 1849-50; Sandersville Circuit, 1851; Troup Circuit, 1852; Fort Valley Circuit, 1853-5; Zebulon Circuit, 1856; Hancock Colored Mission, 1857; Burke Colored Mission, 1859-60; Morgan Colored Mission, 1861-3; Sylvania Circuit, 1864-5; Bethel and Colored Charge, 1866; Greenville and Chalybeate Springs, 1875-6; Kings Gap and County Line, 1877-80; since then superannuate. These dates mark the stages of a long active, useful, honored life, which closed after months of great suffering, but without a shadow between the saintly spirit of our brother and the Lord he had served so well.

JONES, JAMES (2-8-1808 - 4-6-1887)

(MEC)(MECS)

d. White Sulphur Springs, Ga.; joined Church age 15; m/2-28-1828 Rhoda Gillespie; m2/10-12-1876 Catherine E. (Williams) Christian (10-22-1824-1912) b. Wilkes Co., Ga., bur. Westview Cem., Atlanta, Ga., dau. of John & Catherine Williams, previously m/1840 Wm. B. Christian.

1833 LE LP; 1835 OT; 1836-37 FC Deacon; 1838 Elder.

GEORGIA CONFERENCE: 1835 Carrollton (Cherokee); 1835-37 Newnan (Columbus); 1838-39 Elberton (Athens); 1840 Greensborough (Athens); 1841-42 Warrenton (Augusta); 1843 Kingston Mis. (Athens); 1844 Lincoln-ton (Augusta); 1845 Wilkes; 1846-48 Hancock Mis.; 1849-50 Waynesboro; 1851 Sandersville (Jeffersonville); 1852 Troup (LaGrange); 1853-54 Ft. Valley (Macon); 1855 Ft. Valley Col. Mis. (Macon); 1856 Zebulon (LaGrange); 1857-58 Hancock Col. Mis. (Augusta); 1859-60 Burke Col. Mis.; 1861-62 Morgan & Col. Mis. (Athens); 1863-65 Sylvania (Augusta); 1866 Bethel & Col. Charge. N. GA. CONFERENCE: 1867 Campbellton Cir. & Sandtown Mis. (Griffin). S. GA. CONFERENCE: 1868-70 City Mis. (Macon); 1871 Houston; 1871 Sup. N. GA. CONFERENCE: 1873 Franklin (LaGrange); 1874 Pierce Cir.; 1875-76 Chalybeate Springs; 1877 Sup.; 1877 (S) King's Gap & County Line (LaGrange); 1878 Sup.; 1878-79 King's Gap & County Line (LaGrange); 1879 Sup.; 1880 County Line (LaGrange); 1881 Sup.

"Reflections On Consecration," WCA, v50, n28, 7-14-1886, p.2.

GROOVER, PHILIP

+A Philip Groover (1800- 5-3-1882) was in the Ala. Conf. (MEC)

1823 OT; 1826 FC Deacon; 1828 Elder.

S.C. CONFERENCE: 1823 Cypress (Edisto); 1824 Satilla (Oconee); 1825 Rocky River (Cheraw); 1826 Montgomery; 1827 Rocky River; 1828 Pee Dee (Fayetteville); 1829 Located. GEORGIA CONFERENCE: 1838 Newnan (Cherokee); 1839 Carrollton; 1839 Located.

STORY, ELIAS W. (4-15-1807 - 12-18-1888)

(MEC)(MECS)

b. Warren Co., Ga.; d. 8 m.w. of Tuskegee, Ala.; moved to Jackson, Mo. age 3; cvt. age 15, McDonough Campground, Henry Co., Ga.; LP Zebulon Cir., Columbus Dist; in 1841 he preached the first sermon delivered in Girard, Ala.; m/ Mary Emily Patterson (7-12-1815 - 12-13-1864) b. Elizabethtown, NC; d. Macon Co., Ala.; dau. of Archibald & Mary Patterson. 1836-37 OT; 1838 FC Deacon; 1840 Elder.

GEORGIA CONFERENCE: 1836-37 Newnan (Columbus); 1838 Tazewell; 1839 Waynesboro (Augusta). ALABAMA CONFERENCE: 1840-41 Lafayette (Montgomery); 1842-43 Russell; 1844 Tuskegee; 1845 Killabee Col. Mis.; 1846 Sup.; 1848 Line Cr. (Montgomery); 1850 Macon; 1851 Sup. MONTGOMERY CONFERENCE: Sup. 1865; ALABAMA CONFERENCE 1871 Sup.

SIMMONS, JOHN COLLINSWORTH SR. (1806 - 1868)

(MEC)(MECS)

b. Jackson Co., Ga.; d. Thomaston, Ga.; last sermon was preached at Barnesville QC; m/Elizabeth F. Smith (4-4-1814 - 1861) b. Cumberland Co., Va., dau. of William & Elizabeth C. Smith. +The following m/cd. belong to Sr. or Jr. m/6-26-1863 Lumpkin, Ga., Mrs. Sarah M. Sibley.

1831 OT; 1833 FC Deacon; 1835 Elder.

GEORGIA CONFERENCE: 1831-32 St. Augustine & Nassau Mis. (Oconee); 1833 Lexington (Augusta); 1834 Lexington (Athens); 1835 Crawfordville; 1835-36 Warrenton (Augusta); 1836-37 Tallahassee (Tallahassee); 1838 Watkinsville (Athens); 1839-40 Newnan (Cherokee); 1841 Cassville; 1842 Eatonton (Macon); 1843-44 Waynesboro (Augusta); 1845-46 PE Savannah Dist.; 1847-48 Covington & Oxford (Athens); 1849-50 Greensboro; 1851 Forsyth (Macon); 1852-55 PE LaGrange Dist.; 1856-58 PE Rome Dist.; 1859-60 Watkinsville (Athens); 1861 Trinity (Atlanta); 1862 Thomaston (Griffin); 1863-65 Stewart (Americus); 1866 Lumpkin & Green Hill (Lumpkin). N. GA. CONFERENCE: 1867 PE Milledgeville Dist.; 1868 PE Griffin Dist.

JOHNSON, ROBERT A.

(MEC)(MECS)

m/9-1-1844 Sarah E. Sewell, dau. of Rev. Isaac Sewell.

1839 OT; 1842 FC Deacon; 1844 Elder.

GEORGIA CONFERENCE: 1840 Newnan (Cherokee); 1841 Lumpkin (Ft. Gaines); 1842 Springfield (Augusta); 1843 Blakeley (Ft. Gaines); 1844 Marietta (Cherokee); 1845 Carrollton (LaGrange); 1846 Newnan; 1846 Located.

SMITH, NOAH (d.9-14-1860)

(MEC)(MECS)

m/9-24-1820, Julia B. ....(9-24-1804 - 1-24-1891) b. Jasper Co., Ga., d. Fulton Co., Ga.

1833 Recommended Deacon but not (E); 1834 same; 1836 Deacon (E); 1836-37 OT; 1837 FC Elder; 1839 Elder (E).

GEORGIA CONFERENCE: 1835-36 Lumpkin (Columbus); 1836-37 Hamilton; 1838-39 Greenville; 1840 Hamilton; 1841 Newnan (Cherokee); 1842-43 Lumpkin (Ft. Gaines); 1844 Greenville (Columbus); 1845-46 Troup (LaGrange); 1847 Zebulon & Fayetteville; 1848-49 Newnan; 1850 Decatur; 1851-52 McDonough; 1853-54 Zebulon; 1855-56 Palmetto; 1858 Suspended; 1859 Sup. +found dead in bed.

TIGNOR, YOUNG FLETCHER (8-33-1805 - 8-28-1882)

(MEC)(MECS)

cvt. 9-1-1824; m/ Sarah Frances Tinsley (11-11-1809 - 6-7-1884) b. Columbia Co., Ga., d. Columbus, Ga., dau. of James & Lucy Tinsley.

1839 LP; 1846 Elder (E); 1841 OT; 1843 FC Deacon.

GEORGIA CONFERENCE: 1841 Greenville (Columbus); 1842 Newnan (Cherokee); 1843 Muscogee (Columbus); 1844 Located. 1849 Readmitted; 1849 Columbus Col. Charge (Columbus); 1850 Marion; 1851 Stewart; 1852 Talbotton Cir.; 1853-54 Starksville (Lumpkin); 1855 Americus Cir.; 1856 Supy. Buena Vista (Columbus); 1857 Sup.; 1860-66 Supy. Buena Vista (Columbus). S. GA. CONFERENCE: 1867 Supy. Buena Vista (Columbus); 1868 Supy. Upatoi Mis.; 1869-70 Supy. Cusseta; 1871 Sup.

NEESE, ANDREW (1815 - 11-30-1856)

(MEC)(MECS)

b. Franklin Co., Ga.; d. Atlanta, Ga.; m/ Julia ... (1819 - 2-21-1858) d. Atlanta, Ga. +cvt. 1838.

1839 LP; 1841 OT; 1843 FC Deacon; 1845 Elder.

GEORGIA CONFERENCE: 1841 Watkinsville (Athens); 1842 Newnan (Cherokee); 1843 Thomasville (Florida); 1844 Decatur (Cherokee); 1845 Lumpkin (Columbus); 1846 Clarksville (Athens); 1847 Carnesville (Athens); 1848 Lexington & Oglethorpe Mis. (Athens); 1849 Supy. Carnesville; 1850 Decatur (LaGrange); 1851-52 Monroe (Athens); 1853 Rome Cir. (Marietta); 1854 Cave Spring; 1855-56 Cassville.

**Yarbrough, John W.**

- "Newnan Cir., GA Conf." SCA, 8-8-1844, p. 35.  
"Newnansville Dist., FL Conf." SCA, 7-31-1846, p. 31.  
"Coweta Mis." SCA, 5-28-1847, p. 202.  
"Leon Cir., FL." SCA, 7-6-1838, p. 10; 12-28-1838, p. 110.  
"Cassville Mis., GA." SCA, 5-24-1839, p. 194.  
"Marietta Mis., GA." SCA, 5-15-1840, p. 190.  
"McDonough Cir., GA." SCA, 9-30-1842, p. 63.  
"Rome Dist. Preachers Too Modest." SCA, 12-1-1859, p. 315.  
"Newton Cir., GA Conf." SCA, 10-8-1857, p. 75.  
"Atlanta Dist., GA Conf." SCA, 9-17-1863, bp.  
"A Farewell Letter." SCA, 3-9-1866, fp.

SMITH, JOSEPH T.

(MEC)(MECS)(MEC)(N)

m/ Elizabeth ... (1812 - 10-31-1864) d. Thomasville, Ga.

1843 OT; 1845 FC Deacon; 1847 Elder.

GEORGIA CONFERENCE: 1843 Newnan (Cherokee); 1844 Troupville (Tallahassee); 1846-47 McDonough (LaGrange); 1848 Rome (Marietta); 1849 Lawrenceville (Gainesville); 1850 Vienna (Jeffersonville); 1851 Decatur (LaGrange); 1852 Zebulon & Fayetteville; 1853 Jeffersonville (Jeffersonville); 1854-55 Sandersville (Sandersville); 1856 Sup. 1865 Complaints against him; 1868 Withdrawn. GEORGIA CONFERENCE (MEC)(N); 1867 Readmitted; 1868 Jonesboro (Oxford).

PENNINGTON, ABRAHAM (1795 - 9-8-1852)

(MEC)(MECS)

b. Rowan Co., NC; cvt. 1825; m/ Martha ... (d. 9-21-1852).

1835-36 OT; 1837 FC Deacon; 1839 Elder.

GEORGIA CONFERENCE: 1835-36 Covington (Athens); 1836-37 Cumming (Cherokee); 1838 Decatur; 1839-40 Carnesville (Athens); 1841-42 Fayetteville & Zebulon (Cherokee); 1843-44 McDonough; 1845-46 Newnan (LaGrange); 1847 Culloden (Macon); 1848 Ft. Valley; 1849 Sup.

## CLAIBORNE TRUSSELL.

Claiborne Trussell was born November 28, 1800, in Chester District, S. C., and died at Villa Rica, Ga., January 27, 1889.

He grew up to manhood vain and irreligious, though not without deep conviction, at times, for sin. In 1826 he married a pious Methodist, Miss Catherine Egnew, of his native State. Of her he says: "I expect to praise God through eternity that I had the good fortune to marry a Methodist wife, for through her prayers, and pious walk and godly conversation, I was led to Christ." She was a helpmeet indeed; and after sharing the fortunes of itinerant life for well nigh fifty years, she entered into her reward, January 13, 1878.

Brother Trupell was, to use his own language, "powerfully converted" at Stockdale's camp ground in the fall of 1828.

Immediately after conversion he felt himself called to preach, but ill health, financial embarrassments and a consciousness of educational unfitness, seemed to hedge up the way for a time. He was licensed to exhort in 1835—to preach in 1836. At Athens, Ga., 1837, he was admitted on trial into the conference: 1839 ordained deacon by Bishop Morris; elder, 1841, by Bishop Waugh. The following charges were served by him: Marion circuit, 1838; Irwin Mission, 1839-40; Telfair, 1841; Irwinton Station, 1842; Griffin Circuit, 1843-44; McDonough, 1845; Monticello Circuit, 1846; Newman Circuit, 1847. At the close of this year, his health having failed, he was granted a superannuated relation for the two following years. He was on the Jackson Circuit, 1850; Van Wert Mission, 1851; Marietta Circuit, 1852; Carrollton Mission, 1853; Palmetto Circuit, 1854-55; Atlanta Circuit, 1856-57. Here again he was superannuated. Appointed as a supply to Dallas Circuit, 1865, was declared effective at close of that year and returned to same work 1866-67. Sandtown Mission, 1868; Carrollton Circuit, 1869. At the close of this year his active itinerant ministry closed. He occasionally filled, for a short while, places as a supply after this.

His fields of labor, in the main, were large. Hard labor, much travel, and great exposure distinguished his early life in the ministry. Circuits of two hundred miles in circumference—traveling and preaching day by day—occupied his time and taxed his strength to the utmost. Swimming swollen streams to reach appointments—passing on his way, sometimes, smoking ruins of dwellings set on fire by the hand of hostile Indians, he gave proof of the endurance and heroic faith which distinguished the early days of Methodism. His ministry, never barren, was often wonderfully fruitful, sometimes receiving hundreds into the church in a single charge. His last days were serene and happy. He was ready and willing to depart at the Master's call, often joyfully exclaiming "Almost home!"

SMYTH, WILLIAM A.

(MECS)

1845 OT Deacon (E); 1846 FC; 1847 Deacon.

GEORGIA CONFERENCE: 1845-46 Griffin (LaGrange); 1847 Newnan; 1848 Dahlonga (Gainesville). LOUISIANA CONFERENCE: 1850 Red River (Shreveport); 1851 Red River (Monroe); 1852 Natchitoches Sta. (Shreveport); 1853-54 Natchitoches & Col. Mis.; 1855 Red River (Ouachita); 1856-57 Sparta Cir. (Ouachita)(Shreveport); 1858 Saline Mis. (Ouachita); 1859 Coushattie Mis. (Shreveport); 1859 Located.

KELSEY, DANIEL (3-15-1815 - 4-30-1884)

(MEC)(MECS)

b. Vermont; joined Church age 13; Grad. 1838 Middleburg College; taught school in Jones Co., Ga., 1839; m2/1-16-1848 Mrs. Elizabeth A. Crain of Perry, Ga.; m1/Adeline J. Chambers (1817 - 4-26-1847) at Ft. Valley, Ga., dau. of Edwin Chambers of Forsyth, Ga.; bur. Perry, Ga.

1843 Deacon (E); 1844 OT; 1846 FC Elder.

GEORGIA CONFERENCE: 1844 Clinton (Macon); 1845 Twiggs & Wilkinson; 1846 Hinesville (Savannah); 1847 Ft. Valley (Macon); 1848 Americus (Columbus); 1849 Marion; 1850 Muscogee; 1851-52 Sparta (Augusta); 1853 Waynesboro; 1854 Newnan (LaGrange); 1855-56 Washington (Augusta)(Athens); 1857 Madison; 1858-60 Cassville FC Pres. (Rome); 1861 Alpharetta (Atlanta); 1862 Monticello & Col. Mis. (Griffin); 1863-64 Morgan & Col. Mis. (Athens); 1865 Newton & Col. Mis. (Atlanta); 1866 Monroe. N. GA. CONFERENCE: 1867 Monticello & Col. Charge (Milledgeville); 1868-70 Thomaston & Col. Charge (Griffin); 1871-72 Richmond (Augusta); 1873-74 Appling; 1875 Elbert (Elberton); 1876 Lincolnton (Athens); 1877 Sup.

EVANS, WILLIAM HARRIS (8-11-1814 - 7-21-1870) (MEC)(MECS)  
b. Wilkes Co., Ga.; d. Oxford, Ga.; m/ Gabriella Early (6-3-1821 - 9-9-1873) b. Jackson Co., Ga.

1841 OT; 1844 FC Deacon; 1846 Elder.

GEORGIA CONFERENCE: 1842 Covington & Monroe (Athens); 1843 Marietta (Cherokee); 1844 Warrenton (Augusta); 1845 Columbia; 1846 Lawrenceville (Athens); 1847 Clarksville; 1848 Greensboro; 1849 Lexington; 1850-51 Washington (Augusta); 1852-53 Atlanta (LaGrange); 1854 LaGrange; 1855-56 Newnan; 1857 Rome (Rome); 1858 Agt. LaGrange FC; 1859-60 PE LaGrange Dist.; 1861-62 Oxford (Atlanta); 1863 City Mis.; 1864-65 Lexington & Col. Mis. (Athens); 1866 E. Newton (Atlanta). N. GA. CONFERENCE: 1867 Monroe (Atlanta); 1868 Warrenton (Augusta); 1869 Troup & Col. Charge (LaGrange); 1870 Decatur (Atlanta). +1832 LP.

Scott, W.J., BIOGRAPHICAL ETCHINGS..., p. 63-64.

HARRIS, JAMES J. (d. Dec. 1882) (MECS)  
b. in the North; m/ Martha ... (1818- 5-25-1852) d. Culloden, Ga.; lived his last 10 years in Florida.

1843 OT; 1845 FC Deacon; 1847 Elder. +Recommended Deacon but no (E), 1850 (Same name).

GEORGIA CONFERENCE: 1843 Cuthbert & Ft. Gaines (Ft. Gaines); 1844 Perry. FLORIDA CONFERENCE: 1845 Leon (Tallahassee); 1846 Gadsen (Quincy); 1847 -48 PE St. Mary's Dist.; 1849 Quincy (Tallahassee); 1850 Located. GEORGIA CONFERENCE: 1852 Cuthbert (Lumpkin); 1853 w/o appt. family affliction; 1854 Located; 1856 Readmitted OT; 1857 Newnan (LaGrange); 1858 Talbotton (Columbus); 1859 Upson (Griffin); 1860-61 Barnesville; 1862 Upson; 1863-64 Fayetteville & Col. Mis.; 1865 Culloden; 1866 McDonough. S. GA. CONFERENCE: 1867 Grooversville Cir. (Brunswick); 1868 Spring Hill (Bainbridge); 1869-70 Montezuma & Vienna (Macon); 1871 Stewart (Americus); 1872-73 Bethel; 1874 Sup.; 1883 Charlton (Waycross).

BIRCH, EDMUND P. (d. 9-2-1883) (MECS)  
b. Oglethorpe Co., Ga.; d. Warrenton, Fla. of yellow fever.

1847 Deacon (E); 1851 OT; 1853 FC Deacon; 1854 Elder.

GEORGIA CONFERENCE: 1851 Cuthbert & Ft. Gaines (Columbus); 1852-53 Perry (Macon); 1854-55 Forsyth; 1856-57 Eatonton & Col. Mis.; 1858-59 Newnan (LaGrange); 1860 LaGrange; 1861-62 Troup; 1863-64 Clinton & Col. Mis. (Macon); 1865 Mulberry St.; 1866 -67 Perry Sta. (Americus); 1868-69 Newnan (LaGrange); 1870-71 West Point & Long Cane; 1872 Sup. ALABAMA CONFERENCE: 1873-74 Villula Cir. (Eufaula); 1875-76 Union Springs Sta. (Union Springs); 1877 Ft. Deposit; 1878-79 Milton (Mobile); 1880-81 Warrington (Pensacola); 1883 Sup.

"The Poetry of Woman's Life," Scott's Monthly Magazine, v3, Franklin Steam Print, Atlanta, Ga., 1867, p. 413-418.



MARSHALL, JOHN M. (2-26-1822 - 5-14-1893) (MECS)  
b. Augusta, Ga.; d. Waycross, Ga.; attended Emory College; worked at  
Oxford, Ga. as a merchant tailor; m/1849 Amanda Wade (m/12-27-1849)  
da. of Daniel F. Wade of Macon Co., Ga.; m2/1870 Mrs. A. Houston Sims,  
4 chrn.

1845 OT; 1846 FC Deacon; 1849 Elder.  
GEORGIA CONFERENCE: 1845 Sandersville (Augusta); 1846 Springfield  
(Savannah); 1848 Reidsville (Jeffersonville); 1849 Macon Col. Charge  
(Macon); 1850 Vineville; 1851 Screven (Augusta); 1852-53 Lanier  
(Columbus); 1854 Thomaston; 1855 Talbot Cir.; 1856 Perry (Macon); 1857  
Forsyth & Col. Mis.; 1858 Butler (Columbus); 1859 Greenville (LaGrange);  
1860-61 Coweta; 1862-63 Culloden (Macon); 1864-65 Ft. Valley; 1866  
Perry Cir. (Americus). S. GA. CONFERENCE: 1867 Haynesville Cir.  
(Americus); 1868 Oglethorpe & Montezuma; 1869 Magnolia; 1870 Dawson;  
1871 Lumpkin; 1872 Magnolia Springs; 1873 Ellaville; 1874-76 Hinesville  
& Mis. (Thomasville)(Brunswick); 1877-78 Decatur (Thomasville); 1879-  
80 PE Brunswick Dist.; 1881-82 PE Waycross Dist.; 1883 Perry & Sandy  
Run (Macon); 1884 Blakely (Thomasville); 1885 Bainbridge; 1886 Sup.

HARBIN, TYRE B. (MECS)  
1853 OT; 1855 FC Deacon; 1859 Elder.  
GEORGIA CONFERENCE: 1854 State Line Mis. (Dahlonega); 1855 Ellijay;  
1856-57 Cave Spring (Rome); 1858 Suspended; 1859-60 Elberton (Athens);  
1861 Lexington & Col. Mis.; 1862 Coweta (LaGrange); 1863 McDonough &  
Jonesboro (Griffin); 1864 Monroe (Atlanta); 1865 Missionary to Evans'  
Brigade; 1866 Lincolnton (Athens). S. GA. CONFERENCE: 1867 Newton &  
Colquitt Sta. (Bainbridge). ILLINOIS CONFERENCE: 1869 Nashville (Cairo);  
1870 Nashville & Ashley Cir.; 1871-74 PE Salem Dist.; 1876-77 PE Lewis-  
town Dist.; 1878 Suspended for 6 months; 1878 Withdrawn from the Church.  
"A Lecture On Methodism In Connection With The Great Iron Wheel,"  
Stevenson & Owen, Nashville, Tenn. 1856. (66 p.).  
"The Doctrines Of The Bible Or A Systematic And Concise View Of The  
Cardinal Doctrines Of Christianity," pp., Nashville, nd.

CLONTZ, MICHAEL A. (MECS)  
nv Clonts; m/3-24-1853 Mahala C. Spriggs of Lumpkin Co., Ga.  
1849 OT; 1851 FC Deacon; 1853 Elder.  
GEORGIA CONFERENCE: 1849 Murphy Mis. (Gainesville); 1850-51 Blairsville  
Mis.; 1852 Clarkesville; 1853-54 Cassville (Marietta); 1855 Sup.; 1856-  
57 Dalton (Rome); 1858 Forsyth (Macon); 1859 Ft. Valley; 1860 Marietta  
(Atlanta); 1861 Monticello & Col. Mis. (Griffin); 1861 Withdrew; 1862  
Readmitted; 1863-64 Coweta (LaGrange). FLORIDA CONFERENCE: 1865  
Patterson's Hammock Mis. (Lake City); 1866 Madison Cir. & Col. Charge  
(Tallahassee); 1867 PE Ocala Dist.; 1868 Ocala & St. John's Cir. & Col.  
Charge (Ocala); 1869 Located; 1870 Readmitted; 1870 St. John's & Pilat-  
ka Cir. (Jacksonville); 1871 Welborn (Live Oak).

## REV. JAMES THOMAS LOWE

Rev. James Thomas Lowe was born in Newton County, Ga., July 5, 1838, and died in Rome, Ga., Dec. 26, 1924. He was the son of Mr. D. C. R. Lowe and Mrs. Maria E. Bellah Lowe. Each family had representatives in the seven year struggle for American Independence. His great grandfather, William Lowe, lived in Warren County, Ga., during the early years of the nineteenth century. His paternal grandfather, Thomas Lowe, married Miss Elizabeth Rose and moved to Morgan County, Ga., and settled near Sewell's Methodist Church, where he and family held their membership and where he was buried in 1848. His maternal grandfather was the Rev. James Bellah, who for a number of years was a member of the Georgia Conference, and who died in 1832, while pastor of Yellow River Circuit.

When a small boy, the parents of Bro. J. T. Lowe moved to Morgan County, Ga., and lived near Sewell's Church, of which they were members. They were devout Christians, observing family worship and regular attendance at church. Oftimes one of the parents would engage in secret prayer with Bro. Lowe, during his tender years. Having been born and reared in a religious atmosphere, at seven years of age, he was graciously converted and joined the Methodist Church.

In 1850, he with his parents moved to Chattooga County, Ga. At the age of twelve, he determined, that if only one boy went to Heaven from Chattooga County, he would be that boy.

As a boy, he was fond of reading, and sought the best books at his command. One of the first books, which he read, was Bunyan's Pilgrims Progress, which made an indelible impression upon his young mind and heart. At the age of sixteen, he felt the Divine call to preach, and often would seek some lonely spot in the forest, and there spend some time in prayer and preaching from some text, which he had selected from God's word.

On April 30, 1859, he was licensed to preach, at a Quarterly Conference at Trinity Church in Walker County, Ga. Rev. J. W. Yarbrough, of precious memory, was the Presiding Elder, and the sainted Rev. D. J. Myrick was pastor.

In December, 1859, Bro. Lowe was admitted on trial in the Georgia Conference, which was held in Rome, Ga., Bishop Kavanaugh presiding.

His appointments were as follows:

Lexington, Junior pastor under the Rev. Robt. A. Connor as preacher in charge, 1860; Andrew Chapel, Savannah, 1861; Hawkinsville, 1862. In March, 1862, he resigned his pastorate and was mustered into service in the Southern army at Summerville, Ga., in Company "H," 39th Regiment, Cumming's Brigade, Stephen's Division, Western Army, and surrendered at Greensboro, North Carolina, at the end of the fearful Civil War between the States.

During the day while in the army he was with the boys in battle, and at night around the campfires, he would preach to the soldiers. Many were converted, under his ministry during the fearful struggle and hardships, which the Southern soldiers experienced.

On his return from the war, he resumed his work as a member of the North Georgia Conference, which had been formed during his absence, and was assigned the following charges: Palmetto and Grantville, 1867-8; Palmetto and Colored Charge, 1869-70-71; Hogansville, 1872; Whitesville, 1873-4-5; Forsyth Circuit, 1876-7-8-9; Dalton, 1880; Zebulon, 1881-2-3-4; Evans Chapel, 1885; Thomson, 1886-7-8; Kingston, 1889-90; Summerville, 1891; Hogansville, 1892-3; Chipley, 1894; Morgan Circuit, 1895-6-7; Lithonia, 1898-9; Harlem, 1900-1901-2; Lavonia, 1903-4; Maysville, 1905; Broad River, 1906; and Fairmount, 1907.

At the Conference, held at Cartersville, Ga., Nov. 20-25, 1907, our brother superannuated, and remained is that relation, living in Rome, Ga., until his Lord took him home.

Bro. Lowe was twice married, first to Miss Emma Scarborough of Palmetto, Ga., April 13, 1868, who "fell on sleep" April 25, 1893. His second marriage was to Miss Mamie Wood, of Rome, Ga., which was solemnized January 9, 1894, who also passed to her reward Nov. 6, 1924. He is survived by six children to bless his memory. They are Mrs. A. N. Harris, and Miss Mildred Lowe, Rome, Ga.; Mrs. Lilly Russell, Atlanta, Ga.; Mrs. W. H. Ingram, St. Louis, Mo.; Prof. J. T. Lowe, College Park, Ga., and Rev. Lewis D. Lowe, member of the Florida Conference.

Thus ends the chapter of the earthly pilgrimage of one of the noblest and bravest and most consecrated soldiers of the Cross of Christ. Like Paul, he gloried in nothing save the cause of his Lord. His meat and drink was to do God's will. His life was a benediction in every charge, which he served. During his declining years he was a great blessing and inspiration to all, who knew him. Truly it can be said of our sainted brother, that the aroma of his consecrated life will linger to bless the world and hasten the coming kingdom of our Lord.

Blest of the Lord, and honored and loved by men for his work's sake, he rests from his labors, in the city of the King.

C. V. WEATHERS.

## REV. JOHN MALACHI BOWDEN

"The world is better because he lived."

Such are the concluding words of a tribute to my beloved boyhood pastor, Rev. John Malachi Bowden, by Rev. Olin King. And most fittingly do they sum up the impression of his life upon all who knew him.

None touched him but to be blest by the contact, and I feel it a rare privilege to put upon record my feelings for one who ever bore himself to me as a solicitous pastor and a prayerfully interested friend. Intertwined with all the memories of both my youth and maturity are his ministrations of holy affection for me. Honored friend and father, you have left the world lonelier and made Heaven richer for many of us by your passing out of sight! God giving us strength, we shall follow on to be with you there.

Born in Meriwether County, near Greenville, Ga., June 28, 1840, and going into the heavenlies from Hampton, S. C., January 28, 1920, Rev. J. M. Bowden walked the ways of men for almost 80 years and left as his monument a world made better by his life. He was the fourth in a family of 16 children, eight of whom were boys, and fourteen of whom reached maturity, all faithful members of the Methodist Episcopal Church, South, and two of them ministers at her altars, namely, the subject of this sketch and Rev. E. K. Bowden, of Texas.

For three years and a half in the field and for a half year in prison, this heroic man served the "Lost Cause" in such battles as Manassas, Spottsylvania Courthouse, Yorktown, Wilderness, Corvitts' Farm, Malvern Hill, Gettysburg and many others in Virginia, Maryland, Pennsylvania, North Carolina, Georgia and Tennessee.

Having returned home, scarred by the conflict, but well and strong, he took up the task of helping to rebuild a broken country. Soon, however, he was called to enlist in the "Holy War." Nor was he less loyal, less fervent, less gallant and brave in this war than in that. Responding to this call, he served as a supply in 1867-8, joining the North Georgia Annual Conference of the Methodist Episcopal Church, South, in the fall of 1868. He served Troup Circuit and Colored Charge, as Junior Preacher to Rev. T. S. L. Harwell, 1868; Campbellton, 1869; Franklin, 1870; Palmetto, 1871-2; Hogansville, 1873-4; Fairburn, 1875; Jonesboro, 1876-9; Monticello, 1880-2; Payne Chapel (Atlanta), 1883-5; St. Paul, 1886; McDonough, 1887-8; Senoia, 1889-90; Forsyth, 1891-4; Jackson, 1895-6; Chipley, 1897-1900; Winterville, 1901-4; Hartwell, 1905; Asbury (Augusta), 1906-7; St. Luke (Atlanta), 1908. Later he served as a supply (after his superannuation) Decatur, upon the death of Rev. J. S. Bryan.

On May 3rd, 1870, he was married to Miss Eliza Lemon Akers, of LaGrange, a graduate of our LaGrange Female College, who illustrated in her character and life all the charms of a cultured Christian womanliness. She was called to Heaven nearly ten years before her husband. Of their happy union were born nine children, seven of whom survive them, as follows: J. Wightman Bowden, of Atlanta; Mrs. J. G. Addy, of Decatur, Ga.; Paul M. Bowden, of Thomson, Ga.; Mrs. J. Lee Allgood, of Kirkwood, Ga.; Ralph O. Bowden, of Hampton, S. C.; Charles Nolen Bowden, of Augusta, Ga.; and Mrs. Charles Henderson of Maysville, Ga.

In an amply marked Bible, long used by him and presented to his eldest son, a prayer was found which he had kept for years and which he had made his own. Among other things, the prayer expressed a desire to be spared a lingering illness. This prayer was granted, for after lingering hardly half an hour when finally stricken, he passed into the life beyond. As one has well said, "He has gone to realize the fulness of that life he began here and which he recommended so earnestly to others while he lived."

ELAM F. DEMPSEY.

### REV. THOMAS HOLMES TIMMONS

Rev. Thomas Holmes Timmons was born in Coweta County, Georgia, June 2nd, 1841. There were seven brothers and one sister in his father's family. He survived them all—falling asleep, dying as quietly as "a wave along the shore," on Sunday, October 8th, just as a sweet prayer was being offered by his pastor, Bro. J. H. Mashburn, at the eleven o'clock service of the Methodist Church in Thomaston, Ga. The day and the sacred circumstances of his passing into the heavens, could not have been more fitting and more in accord with his wishes if the ordering of his exit had been directed by himself.

Brother Timmons was of noble parentage. His father's ancestors were of English origin. The great ancestor of his paternal grandmother was Rev. Wm. Turner, of Scotland. His great grandfather, Zaddock Turner, was one of the descendants of Rev. William Turner. He was a soldier in the Revolutionary War, and fought with Gen. Washington in the battles of Brandywine and Trenton, in the campaigns of Philadelphia and New York, and was War President when the British surrendered at Yorktown. He is buried in an unmarked grave in Sparta, Ga.

Rev. William Timmons, father of the subject of this tribute, was born in Hancock County. He was a man of rare consecration to Christ, a holiness man of the highest order, and it was under his preaching that W. C. Dunlap, a member of long standing in this Conference was brought to see the truth that the doctrine of sanctification and perfect love was within the reach of God's children—a doctrine advocated earnestly, and faithfully illustrated to the end of his life, a life we all remember to this day.

Brother Thomas H. Timmons drank of the same spring unsealed in the home of his saintly father from childhood to the end of his long and useful life. Four sons, out of seven, followed in the steps of their godly father as earnest, faithful, successful preachers of the gospel of Jesus Christ. This fact of raising four sons, out of the seven, for the Methodist itinerant ministry justifies the associating the name of that noble father with the subject of this sketch and his three preacher brothers. Our Church has a right to look to the families of its preachers for recruits to her ministry and a failure here should awaken within us, thoughtful, earnest, prayerful, self-examination. A group of sons following a father who considered it his highest honor to preach the gospel, singing through the conflicts, trials and triumphs of the Methodist itineracy "We are traveling home to God, in the way our fathers trod," is an uplifting sight, and feeds the faith and hope of our cause for the future.

Brother Timmons was converted and joined the Church at the age of four years, something rare, but not without precedent and not to awaken wonder when the atmosphere of his home is taken into account. From a child he knew the Scriptures which made him wise unto salvation; and while his early educational advantages were limited he availed himself of every help within his reach, and forming early in life, the habit of close observation and persevering application, he grew to be a student, the purpose to get all he could out of life never forsaking him.

About the time he was beginning to reach out into broader views of life and to seize its inviting opportunities, the Civil War broke out, and the patriotic blood of his Revolutionary ancestors moved him early to enlist in defense of his country. Joining in 1861 the 56th Georgia regiment he served in the Kentucky and Tennessee campaigns.

The war over, he was ordained Local Deacon by Bishop Wightman at a session of the Alabama Conference in 1865, and through the influence of his brother, Rev. Robert A. Timmons, a member of that body, he was appointed to Calhoun, in the Florida Conference. He remained in Florida two years, but on account of bad health he did no work for more than a year. In 1869 he was appointed by the writer to a circuit in the Marietta District, North Georgia Conference, to take the place of a pastor who had broken down on the work. In December of the same year, (1869), he was admitted on trial by the North Georgia Conference at Rome, Ga. In 1870 he was junior preacher with John W. Kings on the Putnam Circuit; in 1871 on the LaFayette Circuit; in 1872, Long Cane; in 1873-4, Palmetto and Jones Chapel, Atlanta; in 1877, Cartersville.

In December, 1877, he transferred to the South Georgia Conference, where he remained one year, serving the Lumpkin and Weston charge. In December, 1878, he was transferred to the North Georgia Conference, and appointed to Forrestville for 1879. In 1880-1 he had charge of Appling Circuit; in 1882, Thompson; in 1883-4, Harlem; in 1885, Sparta; in 1886-7, Jackson; in 1888, Summerville; in 1890-91, Culloden; in 1892, Senoia; in 1893-4, Jonesboro; in 1895, Lawrenceville; in 1896, West Munroe; in 1897-8-9, Appling Circuit; in 1899 (close of the year) he was placed on the superannuated list, and this relation he sustained until his death.

He was ordained Elder by Bishop Paine at Newnan, Ga., December, 1873.

Brother Timmons' cast was military, chastened by a genial flow of spirits, a uniform kindness and affability of manner, warm and abiding in his social relations and all regulated by great prudence.

As a pastor he was watchful over the flock, firm in discipline but never severe; the religious element of his character controlling his administration so clearly and impressively as to win the admiration, love, esteem of all under his care. By steady and persistent application he rose to the grade of a most acceptable and useful preacher, and as a Review writer and contributor to our Christian Advocate, he was recognized as reaching a rank of decided merit. In his book published a short time before his death, "Beyond the Valley of the Shadows," he shows us a thorough delineation of Christian character, and the influence of the gospel in all the avocations of life, and the triumph of faith over death.

In one of his sketches, unpublished, of himself he records: "The soul, secure in its immortality, smiles at the drawn dagger and defies its point. I wish all men well. My motto has been not to live and let live, but to live and help live.

I have no treasure here, and when this earthly house shall fall, I wish to be buried in the clothes I preached in, and when my body is laid beneath the dust and dew, I ask for no costly shaft to mark the spot. I ask for no polished marble sculptured verse to designate my silent house of clay, but let some gentle hand trace on artless board, or simple stone, this epitaph: Thomas Holmes Timmons, who never rested, rest, Hush!

GEORGE W. YARBROUGH.

## REV. JAMES SIDNEY BRYAN.

By CADESMAN POPE.

The death of Rev. Jas. Sidney Bryan, occurring at the parsonage in Decatur, March 16, 1913, marks one of the distinct losses coming recently to our Church and the North Georgia Conference. Esteemed as a citizen, loved and honored as a pastor, he was regarded as one of the most thoughtful, logical and Scriptural preachers among us.

He was born in Randolph county, Ga., November 4, 1846. His parents were David Bryan and Nancy Battle Bryan, of Monroe county, Ga., both of whom died within twenty days of each other, leaving their infant son at the tender age of three years to be reared and trained by others. Soon after the death of his parents he was carried by his father's sister, Mrs. Ingram, to her home in Texas, where, under her judicious and Godly influence and training he remained until he reached the age of 17 years, when he enlisted in the Confederate army and joined Company C, of the First Texas Legion, in which he served until the close of the War between the States. This ended, he returned to his Texas home, remaining there until he was 19 years of age, when he returned to Georgia and matriculated as a student in Emory College.

He was converted at the age of ten years, while returning from Sunday School in the country on a beautiful Sabbath morning. He often referred to this event as one of the brightest in his history. While at Emory College, in 1867, another crisis in his life was reached, and after a season of spiritual darkness, he was wonderfully blessed while engaged in prayer on the college campus, with a fellow student, W. P. Lovejoy, now a valued and beloved member of the North Georgia Conference. He then joined the Church and entered upon that consistent Christian life which resulted in the building of a character firm as a mountain of granite and as unswerving in its purpose as was that of Joshua when he said, "As for me and my house, we will serve the Lord."

The last recognized utterance of his foster mother as she lay dying was a prayer that God would call him to the ministry, and we see in his later life how, in His own time and manner, God answered that prayer.

When he had graduated at Emory College in 1870, he studied law in the office of his uncle, Judge Alexander Speer, in Griffin, Ga., and when ready to be admitted to the bar he was so strongly impressed that it was his duty to preach that he abandoned all idea of practicing law and was admitted into the North Georgia Conference at Athens, in 1871. His first sermon was preached in Griffin, where he was licensed and recommended to the Conference, and under the influence of that sermon a bar-keeper was converted. Thenceforward his career was that of a consistent, faithful and humble minister of Christ, whose single aim was to do good and glorify God. Many will be the sheaves gathered through his instrumentality during a ministry of forty-one years, spent in the Master's service at many important stations and districts in the North Georgia Conference.

His judicious marriage to the daughter of Cadesman Pope, Sr., and his faithful wife, Mrs. Susan E. B. Pope, brought to his aid and encouragement a wife who walked faithfully by his side in every path of duty, and who aided him in the bringing up of sons and daughters who now rise up and call their father blessed.

He was the farthest removed from pedantry, and yet his critical knowledge of Greek and Latin and his fair attainments in Hebrew, were well known to those most familiar with his career as a student and a minister. Modest almost to a fault, and unobtrusive to the highest degree, yet when the truth was imperilled or duty demanded it, he hesitated not to enter the arena of discussion, and with pen or voice showed himself the equal of many of whom the world knew much more.

His sermons gave evidence of thoughtful study of the Word of God, while his newspaper communications, his review articles and papers written for special occasions gave evidence of polemic powers of a high order, of accurate and critical scholarship, of intimate acquaintance with the Book of books, and of extensive and judicious research and reading.

He looked not on his own things, but on the things of others, and would gladly have suffered wrong rather than to have wronged a brother. If called upon to mention a man in whose spirit there was no guile, whose conceptions of propriety and sense of duty were of the highest order, the name of James Sidney Bryan would instinctively fall from my lips. "His works do follow him," and his reward is sure.

Brother Bryan's Conference history was as follows: He was admitted on trial by the North Georgia Conference in December, 1871; was elected and ordained deacon in December, 1872; was admitted into full connection in December, 1873, and was elected and ordained elder in December, 1874. He served the following charges: 1872, Pike Circuit; 1873, Greenville and Trinity; 1874, Chalybeate Spring; 1875, Palmetto; 1876, Long Cane; 1877-78, Greenville and Trinity; 1879, Asbury, Augusta; 1880, Palmetto; 1881, Palmetto and Fairburn; 1882, Carrollton; 1883, Forsyth; 1884-85, Lithonia; 1886-87-88, Madison; 1889, Washington; 1890, Payne Chapel, Atlanta; 1891, Oconee Street, Athens; 1892-93-94-95, Griffin District; 1896-97, Milledgeville; 1898-99, Oxford District; 1900, Griffin District; 1901, Forsyth; 1902, Monroe; 1903-04, Sparta; 1905-06-07-08, Athens District; 1909-10, Marietta; 1911-12-13, Decatur.



## REV. LEONARD RUSH.

Leonard Rush, of German extraction and sturdy Protestant stock, was born in Pendleton Dist., S. C., June 29, 1808, to which State his ancestors, animated by a love of religious liberty, emigrated about the middle of the 18th century. His grandfather, Abraham Rush, a man of sterling worth and solid piety, left the impress of his high character upon his generations down to the present day. Amongst the multitudes who trace their genealogy back to this ancestral head, scarcely one can be found who was notably irreligious; while many of them have filled the pulpits and official positions of the church. His father religious, upright, his mother deeply pious, no wonder that, even in infancy, his mind was imbued with the spirit of Christianity. An heir to so rich a legacy of pious example and religious precept, in early childhood he covenanted with God to serve him while life lasted. How bravely and faithfully he kept that childhood vow his long life of useful labor abundantly shows.

In 1820 his father moved into Laurens District, S. C. He was now twelve years of age. A year after, when he "felt that he was old enough to serve God," he went into the woods alone to pray, committed himself fully to God and was "grandly and gloriously converted—was happy as an angel." This is his own language as he describes the heavenly rapture of that memorable hour. Methodist houses of worship were scarce at that day, and opportunities to attend public religious services were rare indeed; but this new-born child of God, in the field and wood found temples of God's own building, where, with Bible and hymn book, he spent hours in hallowed communion with his maker. "The first time he ever saw the doors of the church opened, he joined; the first time he ever witnessed the celebration of the Lord's Supper, he communed; and the first love feast he ever attended he testified as to God's abounding mercy toward him, and declared his purpose to serve him to the end." And so he did.

He was licensed to exhort, 1829; to preach, 1830. South Carolina Conference admitted on trial, February, 1831, and was placed as junior, with James S. Stockdale on the Enoree circuit; as junior, with Elisha Callaway, in 1832, on Lancasterville circuit; Morganton circuit, N. C., 1833; Brunswick circuit, N. C., 1834; Cape Fear Mission (to the slaves) 1835. He was married in March that year to Miss Ann D. Bryan. Served Chesterfield circuit, S. C., 1836.

Because of the ill health of his wife, who died early in the following year, he located. But though without an appointment he was not idle. It was not in his nature or spirit so to be. He traveled at large as an evangelist through Georgia and North and South Carolina, preaching to many thousands at protracted and camp meetings with marvelous power and effect. We are told that often during his sermons "many would unconsciously rise to their feet and gaze at the preacher, while others, under the throes of conviction, would fall to the ground crying for mercy and forgiveness." This he ever regarded as the most fruitful year of his ministry.

Re-admitted, he was sent, 1838, to Black River and Pedee Mission in Georgetown District. December 26 of this year he was married to Elizabeth Ann Lessesne, of Charleston. Of this union sprang six children, three of whom yet live. In December, 1888, just fifty years after this marriage, this second wife, full of hope and Christian joy, went to her reward. In 1839 he was returned to Rock River and Pedee Mission.

He now located again and moved to Georgia and settled in Talbot county, intending to apply for admission into the Georgia Conference; but was unable to do so, by reason of a severe and protracted attack of typhoid fever. Joining the Alabama Conference, he served the following charges: Haynesville circuit, 1842; Chattahoochee Mission (to slaves) 1843-46. When he joined the Alabama Conference he purposed to move to the State; but liking Georgia better, he asked for a transfer. But the Bishop refused his request upon the ground that "it was the rule to transfer men west but not east." So he located again and returned to his home in Talbot county, Ga., where (the preacher on the Talbot circuit having left his work) he acted as supply for the remainder of the year 1847. From 1848 to 1853 he remained local, but not unemployed. The evangelistic fire burned in his very bones, and he went from point to point preaching the word in the power and demonstration of the spirit. In labors abundant, he felt it

to be his highest and chiefest joy to preach the unsearchable riches of Christ, and to defend the doctrines and polity of the Methodism he so dearly loved. And his labors God crowned with large and gracious results.

Received into the Georgia Conference, he was appointed to Greenville circuit, 1854; Buena Vista circuit, 1855; Hamilton circuit, 1856; Columbus district, 1857; Greenville circuit, 1858; Butler circuit, 1859; Centerville, 1860-1; Bellevue circuit, 1862. Early in this year he was elected and served as chaplain of Montgomery's Artillery, and afterward chaplain of Third Georgia Cavalry, remaining as such till the surrender in 1865. Appointed to Geneva circuit, 1866; Columbus circuit, 1867; Thomson circuit, 1868-70; Elberton district, 1871-2; Chalybeate Springs, 1873; Troup circuit, 1874-5; Senoia circuit, 1876-7-8; Upson circuit, 1879; Forsyth circuit, 1880-1; The Rock circuit, 1882-3; Winterville circuit, 1884; Franklin circuit, 1885; Culloden circuit, 1886-7-8-9.

Here closed the active itinerant career of one whose life links us back to the heroic days of Methodism, when it meant much for men to lay themselves—life, all, family and fortune—upon her altars, to go they knew not whither, to suffer privations and hardships, to face, oft times, the scorn of the world, and to endure all things for the excellency of the knowledge of Christ Jesus the Lord. Yet Brother Rush did this, did it bravely and willingly. His uncommon common sense enabled him, although often called to serve works where pecuniary compensation was meagre, to keep himself free from the trammels of debt and other entangling alliances of worldly sort, such as sometimes hinder the usefulness of others. A man of one work, he magnified his office until the "silver cord" was "loosed" and the "wheel" was "broken at the cistern."

When his brethren of the Conference relegated him to the superannuated ranks—to many preachers the hardest of life's trials—he, although feeling himself still able to do active work, retired sweetly and gracefully, not to a life of repose and inaction, but to preach on and to preach powerfully, until in age "and feebleness extreme" he laid himself down upon his bed to patiently await the Master's call, "come up higher." His closing days were full of Christian resignation—sunbright and beautiful with radiance of the faith which lights the Christian's dying chamber. On the 20th of April, 1867, quietly and sweetly as the infant slumbers on its mother's breast, he "fell on sleep."

To write of our deceased friend and brother as his talents and usefulness merit would far transcend the limits of a mere memorial notice. Volumes have been written to chronicle the deeds and embalm the memories of many of those less deserving. His personnel was striking and commanding. His native gifts were good—quite beyond the average. Though enjoying no educational advantages beyond those to be obtained in the common English schools of his day, yet by study and close attention to general reading, he acquired a fund of information which equipped him for his high calling and gave him rank with the foremost of his day. As a dialectician he had few superiors. As a theologian, especially on doctrinal questions, he was an acknowledged authority. For length of life and service he had few if any equals. He outlived and outlasted most of his contemporaries.

But his crowning glory, perhaps, was his love to the church—his love of the ministry. If we may so speak, he had a mania for preaching. Often he has been heard to exclaim, "If I had a thousand lives all of them should be given to the work of the ministry." Again, while addressing his congregations on some high theme—for instance the "reward of the just," he would exclaim in tones of thrilling pathos: "Heaven, sweet heaven, how I long to be there!" No doubt he is there today. While he bears the palms of victory and wears his crown of rejoicing, let us who linger behind emulate his example.

J. F. MIXON.

REV. W. A. PARKS.

LOVICK P. WINTER.

When the name of William A. Parks is transferred from the list of the living members of the North Georgia Conference to the long and honored roll of the dead, it will be the first time since the organization of the body that a living member of the Parks family does not answer to the name at roll-call. It will be the first time in three quarters of a century that the name Parks has no place on the roster of one of the Georgia Conferences—the old Georgia Conference, and the two that took the stead and heritage of the old body.

There are historic names in Georgia Methodism. For a hundred years and

more, the name Parks has had an honored place on the roll of Georgia Methodist preachers, and the name is a household word throughout the State. For several generations the Pierces, Quillions, Glenns, Cooks and others have furnished sons whose labors in the itinerant ministry of the State have given State-wide honor to these families. Such a succession is far better than Apostolic succession, and affords enduring evidence of the worth of Christian heritage and training.

William Asbury Parks was a son of James W. Parks, who was a grandson of Henry Parks, the father of Rev. William J. Parks, who from 1822 to 1873 was an itinerant preacher in Georgia. James W. Parks was for many years a local preacher, and his wife, whose maiden name was Sarah Frances Newton, was a woman of piety and industry. There were eight children in the family—four sons and four daughters. Two of these sons, William Asbury and Isaac became itinerant Methodist preachers. The childhood home of these children was after a pattern more common in other days than in these hurrying times of the twentieth century. Industry was the law of the household, but it was not the industry which is too busy for family prayers twice a day. Many a Methodist preacher found lodging and welcome in that home, and the household rejoiced in the benediction left by these men of God.

William Asbury was born near Florence, Alabama, September 23, 1834. When he was about one year old, the family moved to Forsyth County, Georgia, where he spent his childhood and young manhood. He was baptized in his infancy by his kinsman, Rev. William J. Parks, and very early in life he showed a religious bent. He improved such educational advantages as came within his reach, and was full of that aspiring energy which refuses to be content with anything short of the best that can be attained by endeavor. He taught school at old Ebenezer in Forsyth County in his young manhood, and when he went to the Gainesville District in 1882, there were some still living in the community who had been his pupils more than a quarter of a century before.

In those days it was understood that the first step towards becoming a Methodist preacher was to receive license to exhort, and feeling the call to preach very early, in 1855, he was licensed to exhort by Rev. John H. Mashburn. The next year he journeyed from his home among the hills of Northeast Georgia to Americus, and applied for admission on trial in the old Georgia Conference. Thus at the age of 22 he was accepted and went forth from that Conference to a ministry that extended over a period of fifty years.

The following is a list of his appointments:

1857—Junior preacher on the Carnesville Circuit.

1858—Junior preacher at Athens, Georgia, with the special work of missionary to the negroes. It was under a sermon preached while on this charge that L. H. Holsey, now one of the Bishops of the Colored Methodist Episcopal Church, was converted.

1859—Gainesville Circuit.

1860—Oglethorpe Station; he transferred to Texas and in 1861 served the LaGrange station in one of the Texas Conferences.

1862—Gonzales, Texas, where in March of the same year he enlisted as a pri-

vate in one of the Texas regiments in the Confederate service, but he was soon elected and commissioned Chaplain. He served as Chaplain to Waul's Texas Legion from April 1, 1862, to the following year, when he was transferred to the Chaplaincy of Stovall's Brigade, composed largely of Georgians. He continued with this command in this capacity until the end of the war, giving himself with all his earnestness and energy to tender ministries to both soul and body for his comrades.

After the return of peace he again took work in Georgia, and in 1866 served the Cuthbert station.

1867—Bainbridge Station.

1868-69—Hamilton Circuit.

1870—He was made agent for the American Bible Society in Georgia and Florida, and continued in this work until the close of 1875, when he again entered the regular work, this time in the North Georgia Conference. Perhaps no work of his life was more productive of good than his efforts in distributing the Word of God, and he kept an active interest in this line of work until the day of his departure. Only a few years since, during his days of feebleness he personally distributed Bibles given by the American Bible Society to the jails and corrective and benevolent institutions of Atlanta. As Chairman of the Bible Society Committee at the Annual Conference he ever urged upon his brethren a keener interest in placing Bibles everywhere, even in waste places of the earth.

After supplying Mulberry Street Church, Macon, for a portion of the year 1876, his appointments in the North Georgia Conference were:

1877-78—Palmetto Circuit.

1879-81—Presiding Elder Dalton District.

1882-85—Presiding Elder Gainesville District.

1886—East Putnam Circuit.

1887-88—Newborn Circuit.

1889—Lithonia Circuit.

1890-91—Supernumerary.

1892—St. James, Atlanta.

1893—Douglasville Station.

1894—Lawrenceville Station.

1895—Dahlonega Station.

1896—Lyerly Station.

At the session of the North Georgia Conference in Dalton, in 1896, Brother Parks asked for the superannuate relation, which was readily granted him in view of his long and faithful service to the Church, and the increasing infirmities that were coming upon him. In this relation he remained to the day of his death, but he was not content to sit down and spend his years in inactivity. He preached as often as he had strength and opportunity, and in the last three years he did some of the most useful and enduring work of his life in starting the movement in our Conference to secure homes for the worn-out preachers of the Conference. To this cause he gave his last days with an untiring zeal and never ceasing energy. He also served as Chaplain in the Georgia Legislature the year that prohibition was carried in Georgia.

In November, 1865, Brother Parks was married to Miss Ann D. Moore, of Carroll county, Georgia. This most estimable Christian lady, though reared in another communion, entered at once and most heartily upon the life of an itinerant preacher's wife, and all through the years of their married life, she has shared his experiences with un murmuring faithfulness and fortitude, helping as only a good wife can help. Those who have entered this home know what a real Beth Meon it was. Sister Parks survives her husband, in beautiful, peaceful old age, loved by her children and honored by all who know her. Professor Marvin M. Parks, president of the Georgia Normal and Industrial College at Milledgeville; Mrs. Luke G. Johnson, Mrs. T. C. Betterton, and Miss Mary Park survive their father.

Brother Parks was a man of active, hopeful, ardent spirit. Always cheerful, always earnest, always intent upon whatever he undertook, and he was never without an undertaking of some sort. He was, through his whole life, one of the most useful and helpful of men. His whole-hearted energy sometimes betrayed him into mistakes, but he never claimed infallibility for himself. He was loved most, and trusted most fully by those who knew him best. There is no better test of character than this.

His preaching was notably effective. With a voice that was excellent in its carrying powers; with clear-cut thoughts and with words that were simple and accurate; with convictions which were never luke-warm; with a purpose in presenting the Gospel that was always definite, and made distinct in his sermons, and always endowed with unction and sometimes with great power, his preaching won many to Christ and left a life-long impression upon those who heard him.

A great revival swept over the Gainesville District during his Presiding Eldership in the centennial year of Methodism in America, and some of its fruits abide unto this very day. In his wonderful work of grace, the Wesleyan doctrine of entire sanctification was prominent, and none who felt the thrill and power of the movement could any more doubt the presence of the Holy Ghost in it all than Job could doubt the voice of God when Jehovah spoke to him out of the whirlwind.

Brother Parks was always interested in the young, and more than one preacher owes his college training to the helpful sympathy of this friend of young men. The passing years weakened his body, and left frost upon his head, but his heart was young and fresh and sanguine to the last. He was a man, a brother, a Christian, a preacher of the Gospel, true to his fellow-men, true to his loved ones, true to his Church, and true to his Lord. His last days were days of peace and assurance, and comfort in the Holy Spirit. The light went slowly out, and there were no clouds at the sunset, except the clouds that tell by their glowing tints of a brighter tomorrow.

He died at the home of his son-in-law, Rev. Luke G. Johnson, in Gainesville, Georgia, June 24th, 1910, and was buried in the family burying ground at Whitesburg, Georgia.



## REV. J. W. QUILLIAN, D.D.

Dr. John Wiley Quillian was born April 24, 1861, in White County, Ga., the son of Osborne Philips and Jane Meaders Quillian. He was the youngest but one of twelve children, and of the eight sons four became members of the North Georgia Conference: William Fletcher, George Knox, Osborne Benson, and John Wiley. Two others expected to preach—James Meaders and Barney Milligan, but the former was mortally wounded in the Battle of Manassas, and the latter died in early youth. In no atmosphere but that of a home permeated with the spirit of Christ could such a group be found. Of the twelve children the only one to survive is Mrs. Martha J. Finger, a devoted member of the First Methodist Church, Gainesville, Ga.

Endowed with a vigorous and independent mind, Dr. Quillian showed qualities of leadership from his youth to the end of his life. He first equipped himself to minister to the bodies of men, and was an honor graduate of the Atlanta Medical College in March, 1883, thus following his brother, Harwell Parks Quillian, who was already a physician. He settled in Thomson, Ga., and soon had a large and lucrative practice. But when God laid his hand upon him to separate him unto the gospel of Christ, he conferred not with flesh and blood, but whole-heartedly consecrated himself to the will of God. It seems to me that this was the overmastering passion of his life—to do the whole will of God. The privations which he expected and experienced in his early ministry did not appall him. Like Paul he could say, "None of these things move me." And this consecration was henceforth characteristic of him. Honor and ease could not seduce him. All earthly gain seemed small in comparison with faithfulness to his God. Those who knew him best can well believe that his ideal was that of the great apostle, "Bringing into captivity every thought to the obedience of Christ."

With such character built upon the one foundation, it is not surprising that his vision was broad and clear, and that his sympathies were catholic. The cause of world-wide missions filled him with enthusiasm. He had no patience with sectarian bigotry. He loved his own Church above others, but it was when he discussed the broader conception of the kingdom of God that his soul seemed to catch fire and he became a true prophet of God. Hence, he loved all men without reference to race or conditions, and multiplied thousands in all walks of life mourn the passing of a friend. One of the noblest utterances near the end of his ministry was an address delivered to the Negro preachers of Augusta as the representative of the Protestant Ministers' Association, when the hearts of his brethren of both races were strangely warmed.

Dr. Quillian's ministerial history is as follows: Licensed to preach, August, 1890. Ordained deacon by Bishop Fitzgerald, December 7, 1892. Ordained elder by Bishop Haygood, November 27, 1894. Admitted on trial by the North Georgia Conference, December, 1890. Admitted into full connection, December, 1892. His appointments were: Flowery Branch, 1891; Norcross, 1892-94; Conyers, 1895-96; Marietta, 1897-99; LaGrange District, part of 1900; Trinity, Atlanta, part of 1900-1901; Elberton District, 1902-05; Newnan, First Church, 1906-07; LaGrange District, 1908-10; Oxford District, 1911-14; St. Paul, Atlanta, 1915-16; Gainesville District, 1917-20; Augusta District, 1921-24; Druid Hills, Atlanta, 1925-26; First Church, Decatur, 1927-29; First Church, Griffin, 1930-31; St. James, Augusta, 1932-34. This list of appointments shows that after four years spent on circuits, Dr. Quillian was in station work twenty years and was presiding elder more than nineteen years. Serving many of the largest churches in the Conference, both his pulpit and pastoral work were so effective as to make his ministry rich and fruitful. As presiding elder, his administrative ability enabled him to make a large contribution to the progress of the Church, and many young preachers who served with him bless his memory for his sympathy, his wise counsel, and the inspiration of his life and character.

Always a valuable member of boards and committees, he was President of the Conference Board of Missions and a trustee of Wesleyan College when the final summons came. He had the unique distinction of representing the North Georgia Conference as a lay delegate at the General Conference of 1890 and as a clerical delegate in 1926.

Dr. Quillian was married to Miss Lucy Zachry on June 7, 1884, and eight children blessed this happy union, all of whom survive him except Gladstone Zachry, who died in infancy. The seven living demonstrate to the world the value of a Christian home. They are Mrs. Cleta Cleveland, Claude Bernard, Hubert Travis, Guyton Raphael, Rev. Paul Whitfield, D.D., Dr. Warren Wilcox, and Ralph Randolph. While Dr. and Mrs. Quillian poured out their material resources freely in giving them the best educational advantages, the inspiration that they received from the example and influence of godly parents was a still richer heritage.

Bearing the full armor of a soldier of the cross to a victorious end, Dr. Quillian fell on sleep May 25, 1934, and the next day after funeral services in his beloved St. James Church, Augusta, his tired body was laid to rest in Greenwood Cemetery, Atlanta.

WILLIAM H. LAPRADE.

## ASBURY WIMBY QUILLIAN

Rev. A. W. Quillian was born November 20, 1853. He was licensed to preach September, 1876, ordained deacon by Bishop McTyeire November, 1878, elder by Bishop McTyeire, 1880. He was admitted on trial by North Georgia Conference, 1876; full connection, 1878.

His appointments were Linwood Circuit, 1877; Appling, junior preacher, 1878; Putnam Circuit, junior preacher, 1879; Belton, 1880; Homer Circuit, 1881; Lavonia, 1882; Edgewood, 1890-91; Dalton, First Church, 1892-93; Decatur, 1894-95; Washington, 1886-87-88-89; La-Grange, 1900-01; Madison, 1902-03-04-05; Thomson, 1906; Winder, 1907-08; Carrollton, 1909-10; Newnan, 1912-13; Buford, 1914; Conyers, 1915; Harlem, 1916-17-18-19; Lithonia, 1920.

He retired November, 1920, and died November 26, 1945.

Brother Quillian was ninety-two years of age at the time of his death. He was married September 23, 1886, to Miss Maria Lillian Dillard. She died June 21, 1939.

In the latter part of his life he lived in the home of Miss Nonie Quillian at Madison, Ga. Surviving are his son, the Rev. A. W. Quillian, Jr., Baxley pastor; four daughters, Mrs. L. A. Harrell, of Albany, Ga.; Mrs. W. W. Baldwin, Sr., of Madison; and Mrs. L. W. Cap, of Atlanta; another son, Colonel Joe D. Quillian, of Winder, Ga.; twenty-two grandchildren and fourteen great-grandchildren.

He leaves as worthy successors in the ministry a son, Rev. A. W. Quillian, Jr., of the South Georgia Conference, and a grandson, Rev. Joe D. Quillian, Jr., a Chaplain.

He possessed unusual intellectual ability and alertness of mind. At the time of his death he was the oldest member of his Conference. He was a member of the Conference for sixty-five years. In his last years he was always called on by Bishop Moore to speak to the Conference, and his message was one of inspiration and encouragement to the brethren.

His character was marked by kindness, sympathy, and gentleness; all the marks of a Christian gentleman. To the very last, he retained his fine sense of humor, a humor that never left a sting. He was entirely free from snobbishness, and ministered to the lowly and underprivileged. No earthly arithmetic can calculate the amount of comfort and courage which he brought to people in the twenty-four charges which he served. After a long life Brother Quillian has entered into his eternal reward, leaving behind him a stainless name and a blessed memory.

WILLIAM P. KING.

## REV. F. M. T. BRANNAN.

REV. F. M. T. BRANNAN was born in Newton county, Ga., March 3, 1827; was married to Miss H. L. Westwood, September 17, 1830; and died at Fairburn, Ga., September 2, 1887. He was converted and joined the Church when eleven years old, and was a class-leader when only fourteen. He was licensed to preach in 1863, and preached locally eleven years. He was admitted on trial into the North Georgia Conference in 1874. The following is a list of his appointments: Hogansville Circuit, 1875-6; Grantville, 1877; Whitesville, 1878-9-80; Houston, 1881-2-3; Supernumery in 1884; Turin, 1885; Superintendent of Orphans Home, 1886; Fairburn Circuit, 1887. Brother Brannon was a useful man and God honored his ministry with the conversion of many souls.

## GEORGE W. DUVAL

George W. Duval was born December 4, 1850, at Spring Hill, near Augusta, in Richmond County. His parents, George W. Duval, Sr., and Rebecca Hack Duval, were sturdy and godly people, desiring above all things to bring their children up in the nurture and admonition of the Lord. Young Duval engaged in farming near Augusta. The war between the states deprived him of a college education, but he was a diligent student all his life. He married Annie T. Burch December 5, 1871, was a local preacher for several years, and was admitted on trial in the North Georgia Conference at Griffin in December, 1875. Among his classmates were Bishop W. A. Candler, Dr. J. D. Hammond, H. M. Quillian, O. A. Thrower and others.

His first appointment was Dallas for one year. Then in order came his other pastorates: LaFayette, 1877; Summerville, 1878; Ringgold, 1879; Harlem, 1880-81-82; Warrenton, 1883-4-5; Turin, 1886; Fairburn-Palmetto, 1887; Greensboro, 1888-9; Harmony Grove, (Commerce), 1890-1; Rome, Second Church, 1892-3-4; Carrollton, 1895-6; Social Circle, 1897-8-9-1900; Thomson, 1901-2; Cartersville, 1903-4-5-6; Decatur, 1907-8; Oxford, 1909-10; Marietta, 1911-12-13-14; Payne Memorial, 1915-16; Buford, 1917-18-19; Conyers, 1920-21-22, Smyrna, 1923-24-25. At his own request he was superannuated at the Conference at Griffin in November, 1925. He had served twenty-two pastorates and had completed the golden circle of the itinerary, full fifty years. At his own request he took the superannuate relation at Griffin, November, 1925.

Physically, George W. Duval was sturdy, active, energetic, ready to do with his might what his hands found to do. He was of pleasing personality, gracious in manner, with a gentle voice and charming smile. He made friends of young and old, was easy to approach. His ears were open to the confidences of those in trouble, and he helped many a weary soul to regain courage and strength and hope.

Deprived of a college education, he was unwilling to let his mind lie fallow. He believed that a call to preach meant a call to prepare to preach. He did not think that a minister of the gospel "should daub with untempered mortar." He taught himself Greek, and read and studied the Greek Testament almost daily. He read great books and was a subscriber of leading quarterlies and religious periodicals. He took an active interest in educational and social questions. He was a trustee of LaGrange College perhaps longer than any one else. At his departure his fellow-trustees passed resolutions, attesting his long, loyal and disinterested service in the education of women. During the World War he did fine work in Red Cross and bond sale service.

Like Wesley he was a man of one book. To him the Bible was the Word of God. He accepted it as a revelation from heaven, and considered it as "given by inspiration, that the man of God—layman as well as preacher—might be perfect, thoroughly furnished unto all good works." He accepted biblical criticism at its proper value, but his faith stood on what Gladstone called "the impregnable rock of Holy Scripture."

He based his preaching on the great themes of the gospel—the sinfulness of the unregenerate man, the necessity of conversion, the full atonement through Christ, regeneration by the Holy Spirit, the possibility of personal holiness, the glories of the future state, and the happiness of those who, as he was, are faithful unto death.

These various themes were set on fire by a flame of evangelism that was the dominant characteristic of Brother Duval's preaching. He believed in revivals, and was ever ready to conduct them in his own charge and to help his brethren in their charges. He was successful in leading souls to Christ. His converts number thousands. He has many spiritual children among the saints on earth and the saved in heaven. He was positive yet tender in his preaching, forcible yet persuasive, uncompromising yet showing that the way of the cross, however strait and narrow, is the only way of salvation. With a clear voice and earnest manner and loving spirit he drove these teachings to the heart of his listeners, and showed that he who was not for Christ was against him. He fed the lambs and nourished the older members of the flock with the bread of heaven and the water of life. He never left a charge without having had one or more revivals.

He built and repaired a number of churches and parsonages, perhaps his chief work in this field being the beautiful Sam Jones Memorial church at Cartersville. He was host at three or four annual conferences and entertained with tact and success.

His best work was doubtless as a pastor. He diligently went from house to house. He gave himself to fireside and bedside ministrations. He was charitable toward others, did not retail their faults to itching ears. He possessed an unusual sanity of judgment on men and measures. He reached his own conclusions and was positive in his convictions, but he allowed to others that liberty of opinion which he claimed for himself.

His charitableness and lack of censoriousness, his conversation full of incident and anecdote, his manifest sympathy, his readiness to answer any call of distress—made him an ideal pastor. Was a church divided? He brought its members into harmony by mutual concession and forgiveness. Was a young man in trouble? The pastor was there wisely suggesting how difficulties might be smoothed with the least hurt to any. Was one sick? The pastor was there to stimulate the forces of health; or to point the dying to the land where none are sick and there is no more pain. Did death cast its shadow over a household? The pastor was there to speak of the rest that remaineth to the people of God and of sweet reunion and recognition in a home that should never be broken up. Was a soul under deep conviction? The pastor gently led the penitent from the arid desert of sin into the green pastures and by the still waters of the Father's forgiveness and love. Like the pastor in Goldsmith's "Deserted Village," George W. Duval "allured to brighter worlds and led the way."

With these characteristics and ministerial methods and habits, it is not surprising that Brother Duval was a popular, successful and much-loved pastor and preacher for over half a century. He prayed much in private, and was strong in public prayer. He practiced holiness, but never paraded his consecration. He had the loftiest ideals of the Christ-life, and lived very close to the Savior. His sermons may have been criticised but never his life.

The Sermon on the Mount begins with a description of the true Christian. The Beatitudes do not outline eight different Christians, but eight characteristics of one and the same Christian. A man may mourn for his sins and not be a peacemaker. He may be merciful and not pure in heart. As the seven primary colors make pure white light, so the eight Beatitudes unite to make Christian perfection.

George W. Duval's religious character was a composite of the Beatitudes. Did he think of himself more highly than he ought to think? and this is being "poor in spirit." Did he mourn for his own shortcomings and the sins of the world? and this made him "merciful." Did he hunger and thirst after righteousness? and this led to "purity of heart." Was he not "meek"? and this made him a "peacemaker." Thus the glowing circle of blessedness enclosed him in its spiritual circumference and with him the omnipresent Redeemer, his Savior and Lord.

From the age of accountability, from boyhood into manhood and thence into age when "hoary hairs his temples adorned," for over three-quarters of a century, he lived in faith and consecration and good works. He was like the man of the psalmist's Beatitude: "Like a tree planted by the rivers of water that bringeth forth his fruit in his season"; like the palm-tree fruitful to the end.

His home life was of the sweetest. A son writes: "He was all that a husband and father should be. I have never known one more patient, more self-sacrificing, more self-controlled than he. I never saw him angry and never heard him make a remark about any person that he would not have made to the man himself."

The death of his wife with whom he had kept sweet company for over fifty-three years was a staggering blow to him, weakened by the toils and vicissitudes of three-quarters of a century. He bore her going away with his usual faith and resignation. He was happy in the love and consoling ministries of his three sons who took him to their hearts and homes, but the companion of his youth, strong manhood and weakening age he sorely missed. The old man was very lonely without her, and he longed for the time of deliverance and reunion. More than ever he looked for a continuing city whose inhabitants are white-robed saints who stand in the presence of God.

His own departure was not long delayed. His last sickness was brief. He was ready, and had been a long time. Charles Wesley's last hymn is suggestive of his spirit and heart longing:

In age and feebleness extreme,  
Who shall a helpless worm redeem?  
Jesus, my only hope thou art,  
Strength of my failing flesh and heart!  
O could I catch one smile from Thee,  
And drop into eternity!

He was composed, told his children what hymn he desired sung, and the preachers he would like at his funeral. He passed from earth on the morning of May 24, 1926, from the home of his son, Marion, at Social Circle, and was buried from the church where he had been pastor many years before. His funeral was conducted by Dr. W. H. LaPrade, Sr., Rev. T. J. Christian, and the pastor, Rev. C. A. Hall. He was followed to his grave by devout men and women who praised God for his long and useful life. The flowers over his grave were typical of the fragrance and beauty of his personal and ministerial life. Surviving him are three sons: G. M. Duval, Social Circle; J. B. Duval, Hickory, N. C., and Louis W. Duval, Ocala, Fla., and four grandchildren. Their memory of their father and mother is their sweetest possession. George W. Duval is at peace, and his works do follow him.

CHAS. O. JONES.

Atlanta, Ga., November 10, 1926.

## REV. BRITTON SANDERS

When Rev. Britton Sanders died, Sept. 22, 1920, the third oldest preacher in the Conference in point of service dropped out of the ranks. With the possible exception of one, he outlived all the large class with which he entered, among whom was Young J. Allen.

At the time of his death Bro. Sanders was eighty-six years old, having been born at Danielsville, Ga., Sept. 19, 1834. His parents, Hardy Thurmond and Mary Ware Sanders, were devout Methodists, so that he had the gracious privilege of being reared in a Christian home. Their godly admonition and example bore visible fruit in his life when, in his thirteenth year, he "avouched the Lord to be his God," and united with the Church.

On Nov. 6, 1862, while at home from the army on furlough, he was married to Miss Sarah E. Daniel. This union was disrupted by the death of the wife on May 2, 1869, and on May 29, 1870, he was married to Miss Fannie D. Rucker. For well nigh forty-nine years they walked together, and then she entered a little ahead of him into that "city which hath foundations." Of the four children which were the fruit of this marriage, three survive both parents—Rev. A. B. Sanders, of the North Georgia Conference, Mrs. J. W. Beauchamp and R. D. Sanders.

Bro. Sanders was licensed to preach in May, 1856, and the next year he had his first experience in the pastorate as Junior Supply on the Carnesville Circuit. The following year, 1858, he was admitted on trial into the Georgia Conference, so that, at the time of his death, he was in the sixty-second year of his itinerancy, forty-seven of which were spent on the effective list. It is interesting to note that his first charge had twenty-seven appointments, and took in all of Franklin, Banks and Madison counties, most of Hart and parts of Hall and Jackson.

During the third year of his Conference life the War between the States began. Soon he was in uniform, going out with the 16th Georgia Regiment and continuing in the service until the surrender. Having laid down the weapons of carnal strife at the close of the war, he promptly took up again those which were "mighty through God to the pulling down of strongholds." He was appointed to the Carnesville Circuit, this being the third time he served that charge. His further Conference history runs as follows: Hartwell Circuit, 1866-7; Lincolnton Circuit, 1868-9; Homer Circuit, 1870; Canton Circuit, 1871; Cleveland Circuit, 1872; Danielsville Circuit, 1873-5; Fayetteville Circuit, 1876-9; Villa Rica Circuit, 1880-1; Flowery Branch Circuit, 1882-3; Brooks Station Circuit, 1884; Fairburn Circuit, 1885-6; Turin Circuit, 1887-8; Milner Circuit, 1889-90; West Monroe Circuit, 1891-2; Bowman Circuit, 1893-4; Greene Circuit, 1895; Jenkinsburg Circuit, 1896; Athens Circuit, 1897-8; Stone Mountain Circuit, 1899-1900. At the Conference of 1900, finding that he was growing deaf, and feeling that this interfered with his efficiency, he decided to superannuate. From this time until his death he made his home in Stone Mountain.

Bro. Sanders had only the advantages of a high school education, but he became a clear, strong preacher. For the most part, he traveled the trunk lines in his preaching. He preached much on the distinctive doctrines of Methodism, but so brotherly was his spirit when discussing the things about which men differ that he gave no just cause for offence. His favorite themes were "Prayer" and "The Witness of the Spirit." Nor did his interest flag with the closing of his effective years. He continued to attend Sunday School every Sunday; he was always at preaching at the morning hour; and his face would light up with interest when the affairs of the Kingdom were mentioned.

This noble life came beautifully to its close. His going away was without struggle or pain. His last hours and moments were thus described by one who attended him at the time: "It was like the falling of a leaf; fluttering nearer and nearer the earth's bosom; finally resting."

"So fades the summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies the wave along the shore."

A. M. PIERCE.



## REV. JOHN HENRY LITTLE

Rev. John Henry Little was born of pious Presbyterian parents in Spart, Hancock County, Georgia, on April 5, 1851. His father died when he was twelve years old, and when he was near fourteen years of age he went with his widowed mother to her farm near Culverton, Georgia. When about twenty years of age he attended a revival at the Culverton Methodist Church, conducted by the pastor, Rev. Newell, and Bishop George F. Pierce. During this revival he went to the altar and gave his heart to God. At once he united with the Smyrna Methodist Church near his home. He had married Miss Penelope Waller, who was a member of a prominent Methodist family of the Smyrna Methodist Church and was a devout Christian, helping him in religious service.

At once he organized a Sunday school in the Smyrna Methodist Church, and was appointed a class leader, steward, and trustee. Having a burning zeal to save souls, he worked in revivals around the altar with those seeking salvation. In April, 1882, he was granted license to preach. Having the gift of song, he not only preached but loved gospel singing. He conducted the singing in three revivals for Rev. Sam P. Jones before the session of the North Georgia Conference.

He was admitted on trial by the North Georgia Conference in November, 1882, when he was thirty-one years of age. As soon as Bishop Pierce announced his appointment he rushed back home in Hancock County, rented his house to a neighbor, advertised his earthly goods for public sale. He himself auctioned them off to the highest bidder. Then with his wife and only child in his buggy drove off to his first appointment.

He was ordained deacon by Bishop Granbery in 1884; elder by Bishop McTyeire in 1886. His appointments were as follows: Dawsonville, 1883-84; The Rock, 1885-86; Milner, 1887-88; Turin, 1889; Belton, 1890; Homer, 1891; Canton, 1892-93; Myrtle Street, Gainesville (now St. Paul), 1894-96; Conference Evangelist, 1897-98; Battle Hill, Atlanta, 1899; Jasper, 1900-01; Hephzibah, 1902; Appling, 1903-05; Asbury, Atlanta, 1906-07; Woodbury, 1908; superannuated, 1909-10; Pendergrass, 1911; Ringgold, 1912-13; Lyerly, 1914; superannuated, November, 1914.

After his superannuation his noble son, Irwin P. Little, of Atlanta, gave his father and mother a home with him. His good and faithful companion died April 4, 1916.

In his Autobiography he tells of the time when he and Rev. E. M. Stanton were appointed evangelists for the Atlanta District. They sought populated sections where there were no organized churches and there labored. He says: "There were thousands of conversions, and we started movements that resulted in what are now Nellie Dodd, English Avenue, Jefferson Street, and St. Mark Churches." Again he says they were asked whether or not they were willing to go through our Conference without an appropriation from the Mission Board. They answered in the affirmative. They took no collections. That was left to the pastor and his board. Preaching in towns and cities, there were many conversions and six hundred accessions to the Church, and they were given a living both for themselves and families.

Brother Little was modest and retiring in his nature and would not rush in where angels fear to tread. He was a good preacher, and the Holy Spirit carried his sweet gospel of song into the hearts of hundreds of unsaved souls, and won them to the Christ of love.

Brother Little suffered greatly in his last affliction, but he bore it patiently. When I made my last visit to his bedside he said in feeble voice, "It will all soon be over." He believed in the doctrine of Christian perfection, and on his face was ever seen that complacent smile which was the external sign of his internal peace.

He died in Atlanta, Georgia, June 18, 1939; but we all know where we may find him. His funeral service was conducted by Rev. J. Lee Allgood, and his body was interred in the Smyrna Church Cemetery, Hancock County, beside the sleeping dust of his loved ones.

FRANK S. HUDSON.

### REV. ROBERT PERRY MARTYN

Robert Perry Martyn, son of James V. and Martha Russell Martyn, was born in Center, Cherokee County, Alabama, March 21, 1846, and died in College Park, Ga., Sept. 12, 1921, after a lingering illness.

On Dec. 12, 1872, he and Miss Lucinda Maria Thomas, daughter of Rev. B. T. Thomas, were married near Auburn, Gwinnett County, Ga. To them were born eight children, seven of whom survive him. His wife died in Plainville, Ga., in September, 1907. Feb. 14, 1911, he and Miss Alice Hollingsworth were married in Atlanta, and she survives him. No children were born of this union.

He lost his father when he was but two years old, and his mother died when he was four years of age. He was reared by strict Presbyterians, which left its good effects upon him. His conviction for sin and his conversion were after the oldtime kind, keen, deep and clear. In July, 1867, he was converted in Providence Church, Habersham County, Ga., in a meeting conducted by Rev. Cyrus H. Ellis. His conviction and his seeking religion was prolonged, and made more earnest by reading an old book found in the garret, which had been discarded, "Pike's Persuatives to Early Piety." He was at the time staying with an atheistic uncle, and he asked this uncle for a horse to go to the revival meeting. His uncle laughed him to scorn, and positively refused to allow him the use of the animal for any such purpose. Brother Martyn thereupon walked nine miles to the Church and was converted that day.

He was licensed to preach May 9, 1869, in the same house in which he was converted, by Rev. John H. Grogan, Presiding Elder, Rev. William F. Quillian being pastor; was admitted on trial in Athens, Ga., into the North Georgia Conference, December, 1871, Bishop Wightman presiding; ordained deacon by Bishop Paine, in Newman, 1873; ordained elder at Sparta, by Bishop Pierce, in 1876. His appointments were as follows:

Lawrenceville Circuit, (Junior Preacher), 1872-3; Cleveland Circuit, 1874; Supernumerary, 1875-6; made effective and sent to Dallas Circuit, 1877; Dalton Circuit, 1879; Superannuated, 1880-1; made effective and sent to Hall Circuit, 1882-3; Carnesville Circuit, 1884-5; Bowman Circuit, 1886-7; Harlem Circuit, 1888-9; Turin Circuit, 1890-1; Forsyth Circuit, 1892-3; Watkinsville Circuit, 1894; Warrenton Circuit, 1895; Payne Memorial Station, 1896; Kingston Circuit, 1897; Milner Circuit, 1898-9; Lithonia Circuit, 1900; Morgan Circuit, 1901-2; White Plains Circuit, 1903; St. Luke's, Augusta, 1904-5.

This ended his active work, for at the Conference in 1905 he was superannuated at his own request.

He entered the Confederate service at the early age of fifteen years, serving as a courier for awhile, and did effective work in the army.

He never attended college, his education being obtained in the common schools and by private study. He was not known as a revivalist, yet many manifestations of the Divine power attended his ministry, and souls were converted and saints edified.

He was a man of great will power. In early life he was sorely tempted with the appetite for strong drink, and so determined was he not to be a slave to it, that oftentimes he would run by bar rooms lest he should be overtaken by this evil appetite. By force of will, he gave up the use of tobacco after being a slave to its use, at a camp meeting in Franklin County, Ga.

This record would not be complete should it not be said that years ago he was deeply and favorably affected by the so-called "holiness movement" of that time, and was in sympathy with the doctrine set forth by its leaders, that of entire sanctification as subsequent to regeneration, as taught by John Wesley. It is not known whether or not he professed this gracious experience, but it is true that his spiritual life was greatly quickened thereby.

He was the first Secretary of the Conference Board of Church Extension, and for years served the Church in that capacity, resigning the office at the Conference of 1900.

Another of the faithful "old guard" has gone from among us, who wrought well in Immanuel's land. Gradually wasting away, at last he laid down the frail body where it now rests in the cemetery in Milner, Ga. The glorious resurrection day will bring a glorious redemption to that little frail body lying out there in the graveyard. Till then, in glad expectation he waits in heaven as his disembodied spirit enjoys the fruition of his labors on earth, singing the song of redemption, "the Lamb that was slain."

We bid you farewell, good brother. We will see you again. You are forbidden to return to us, but, O glorious hope, so full of joyous expectation and triumph! We can go to you. Till then, good bye, till we meet in the morning.

CLEMENT C. CARY.

## REV. WILLIAM JASPER COTTER

In undertaking to write of the life and character of Rev. William J. Cotter, I feel more disposed to fold my hands in silent meditation. Nearly a hundred years of such a Godly life as his calls more for admiration than for specification or laudation. It is easy to talk about a noisy meteoric life; but it requires more than the wisdom of man to estimate wisely the value of a planet of the Sun of Righteousness. The world and worldly churches put their values on noisy preachers, but it is well known that the real work of salvation has been done by Him who declared Himself "The Light of the World" and by those followers who loyally walked in that light and reflected it to the benighted world.

Brother Cotter was born in Hall County, Nov. 16, 1823, and died in Newnan, Jan. 4th, 1922. Looking back over this long career, one can easily imagine the vast multitudes of men, women and children whose lives were touched by his life and were inspired to reach after the big things of God's kingdom. What he accomplished in that way Heaven alone can reveal.

It is worthy of remark that Brother Cotter, being admitted into the Georgia Conference of our Church in 1844, was in the midst of the trying ordeal when the Southern Conferences were forced to separate from the Northern section and formulate themselves into an independent body. Many of the greatest minds that our Country ever produced were enlisted in that separation. Those great men saw that it was foreign to the office of the Church of Christ to remain in a connection where political issues were constantly at the front. So the only thing for them was to withdraw, and in doing so they started a church on a useful career that has never been equalled on earth in so short a time. In all this, in his quiet way, Brother Cotter had his place, and most faithfully did he fill it. And no one can tell how much the success of his work for fifty-eight years was enhanced by his happy marriage in 1844 to Miss Rachel Mullinix, an orphan girl well equipped for the duties of an itinerant's wife.

He was ordained deacon by Bishop Capers in December 1846, and elder by the same Bishop in January, 1849. His first appointment was assigned him by Bishop Joshua Soule, in January, 1845, and his last was by Bishop A. W. Wilson, in 1896.

In his youthful years our brother had some interesting experiences with the Cherokee Indians, before and during their removal from Georgia to the reservation provided for them, for an account of which, and for other valuable information, I refer the reader to Brother Cotter's book, "My Autobiography," published in 1917.

His Conference appointments were as follows: Dahlonga Circuit, 1845; Blairsville Mission, 1846; Summerville Circuit, 1847; Marietta Circuit, 1848; Clarkesville Circuit, 1849; Canton Circuit, 1850; Gainesville Circuit, 1851; Watkinsville Circuit, 1852-3; Carnesville, 1854; Warrenton, 1855; Waynesboro, 1857-8; Sandersville Circuit, 1859; Sandersville Station, 1860; Culloden Circuit, 1861; Greensboro Circuit, 1862-3; Forsyth Circuit, 1864-5; Fort Valley, 1866; Whitesville Circuit, 1867-8; Grantville Circuit and Principal of Grantville

High School, 1869; Troup Circuit, 1870-72; LaGrange Female College, 1873; Grantville Circuit, 1874-6; Elberton, 1877-8; Watkinsville Circuit, 1879-80; Kingston, 1881-2; Summerville, 1883; Senoia, 1884-7; Troup Circuit, 1888; Hampton Circuit, 1889-91; Turin Circuit, 1892-4; Asbury, Atlanta, 1895-7.

From 1897 to the end of his life he was given the superannuated relation and lived in Newnan, Ga., where he was honored and loved by the entire population. As a token of esteem, in 1912, the First Methodist Church in that city dedicated a window in their new building to his honor and memory. His funeral was an occasion of mourning by all classes, children and grown people.

## H. R. DAVIES.

Henry Robert Davies, son of Rowland and Fannie Davies, was born near the village of Camroden, Oneida county, N. Y., August 18, 1852. He was married to Miss Elizabeth Frost, of Sauquoit, N. Y., January 1, 1871, and of this union one child, now Mrs. E. E. Rider, of Sauquoit, was born. He came to Georgia in 1880, and on October 10, 1882, he was married to Miss Arminda Appling, of Gwinnett county. She and her daughter, Miss Nannie Davies, survive him, and reside in a home in Turin, presented to Brother Davies and his family by the people in and around that town—people who loved him dearly, and to whom he was an acceptable pastor.

He was converted and joined the Methodist Episcopal Church near Lawrenceville, Ga., in 1882, and was licensed to preach by that Church in October, 1884. In 1887, he was admitted on trial by the Georgia Conference of the M. E. Church. In that Conference he served for four years, and graduated to Deacon's orders. He was admitted into the North Georgia Conference of the M. E. Church, South, in December, 1891, and was elected to Elder's orders at the same Conference, but was not ordained until the Conference of 1892. The first appointments served by him since his admission into this Conference are as follows: 1892, Mossey Creek Academy; 1893-94, Logansville; 1895-96, Turin; 1897-98, Hogansville; 1899-1900-01-02, Turin.

By the Conference held in November, 1902, he was placed on the superannuated list, and remained in that relation until his death. He died at his home in Turin, December 15, 1905, and his body was laid to rest in the cemetery of that quiet little town, where it awaits the coming of the resurrection day.

In conclusion, we quote the language of one who knew him well and labored with him in the ministry:

"Brave as a lion and with much of the martial spirit in him, yet there was a heart as tender as a mother's, a sympathy instinctive and

intimate as love's own self, and a loyalty—ah, who shall describe that!—for God had taught him His love's lesson and 'love never faileth.' No more was he ever known to fail a friend. And this capacity for comradeship was as universal in scope as it was exceptional in excellence. The old, the middle-aged, and the young alike felt the charm of his spirit and knew the help of his wisdom. If there was one class above another to whom he rendered this inestimable service of eliciting and bestowing friendship, it was the young. How many of us are there who are 'his boys' and 'his girls,' as he delighted to call us! And what testimonies might be here recorded of 'the friendly hand on the shoulder,' of the delicate tact that guided us with exquisite skill from error to truth; of the willing labor of love, which brought back both boys and girls, engulfed by ruin, and set their feet upon the rock, Christ Jesus; and—nearer and warmer with sweet humanity—upon the rock of restored self-respect, through his unfaltering faith in Him. For 'love believeth all things.'

His latter years were full of the sense of pain, but the grace which nerved him with strength in the conflict, stayed his spirit with patience in the sick room. Thus, in his weakness, did he continue to glorify his Redeemer and to instruct men in Christian living.

"Remembering the rare combination of force and tenderness found in this minister of Christ, and recalling how he bore, through long years, the chastening of pain, we are inspired afresh to believe that men may attain 'unto a perfect man, unto the measure of the stature of the fulness of Christ.'"

M. S. WILLIAMS

*George W. Morgan*

*George W. Morgan was born in 1868. He entered the itinerant system of the Methodist Episcopal Church, South, in 1892 as a member "On Trial." In 1894, he was ordained a Deacon and entered the North Georgia Annual Conference in "Full Connection." He was ordained an Elder in 1896.*

*His appointments were:*

*1892 - Gwinnett Circuit  
1893 - Belton  
1894 -  
1895 -  
1896 - Turin  
1897 - Turin  
1898 - Hogansville  
1899 - Hogansville  
1900 - Hogansville  
1901 - Located at his own request*

MORGAN, GEORGE W.

(MECS)

1892 OT; 1894 FC Deacon; 1896 Elder.

N. GA. CONFERENCE: 1893 Gwinnett (Gainesville); 1894 Belton; 1895 t/t  
LITTLE ROCK CONFERENCE, no appt.; 1895 t/t N. GA. CONFERENCE: 1896  
Alpharetta (Gainesville); 1897-98 Turin (LaGrange); 1899-1901 Hogans-  
ville; 1900 Supy.; 1902 Located.

"A Great Need Of These Times," WCA, v62, n39, 9-28-1898, p.2.

"East Wind Is Not Healthful," WCA, v62, n18, 5-4-1898, p.3.

"Our Treatment Of God's House," WCA, v62, n21, 5-25-1898, p.8.

"Sister Pure Heart? Who Is She?," WCA, v62, n34, 8-24-1898, p.4.

"What Sister Pure Heart Said," WCA, v62, n36, 9-7-1898, p.4.

"Will She Arise After Regeneration? An Allegory," WCA, v62, n26, 6-29-  
1898, p.3.

## ELAM FRANKLIN DEMPSEY

Dr. Elam Franklin Dempsey was born July 6, 1878, in Atlanta, Georgia, and died in Emory University Hospital, September 19, 1947. He was the son of T. J. Dempsey, Sr., and Mrs. N. A. (Smith) Dempsey. He was reared in Jackson, Georgia, where his father, a lawyer, was prominent in legal, business, and religious circles. He was the brother of the late T. J. Dempsey, Jr., prominently identified with education in Georgia. Mr. Dempsey's education began in the schools of Jackson, continued in Emory College, where he graduated in the class of 1899. He was admitted into the North Georgia Conference on trial in the autumn of 1899, serving three years and then going to Vanderbilt where he graduated with the B.D. degree in 1906.

Dr. Dempsey was married to Miss Georgia Page Hunnicutt, a member of a prominent Athens, Georgia, family in 1906. Their devotion to each other, their understanding and comradeship, their common interest in the finer things of life made theirs an ideal marriage. Mrs. Dempsey survives him.

Dr. Dempsey's record of service is as follows: Atlanta City Mission, Junior Preacher, 1900; Turin, Junior Preacher, 1901-02; Lincolnton, Senior Preacher, 1903; Student, Vanderbilt University, 1904-05-06; Dahlonega, 1907-08; Broadway, Augusta, 1909; Trinity, Atlanta, 1910; Milledgeville, 1911-12-13-14; Professor, Emory College, 1915-16-17-18-19; First Church, Athens, 1919-20; First Church, Rome, 1921; Conference Secretary of Education, 1922-23-24-25-26; Delegate to General Conference, 1918, 1922; Special, 1924; Oxford District, 1927-28-29-30; Editor, *Wesleyan Christian Advocate*, 1931-32; Madison, 1933-34; Toccoa, 1935-36-37-38; Sabbatical Leave, 1939; Secretary, Historical Society of North Georgia Conference, 1940-41-42-43-44-45-46. He retired in November, 1946, but continued as Secretary of the Historical Society until his death.

Outstanding and varied was the service rendered to God, The Methodist Church, and society by this good man. Endowed with many talents, he used them all in the interest of the Kingdom of God. Preacher, orator, editor, writer, and college professor, he distinguished himself in all of these fields. His command of the English language evoked the admiration of all who heard him speak, pray, or read. He was the author of *The Way and Wisdom of Warren Akin Candler*, *Life of Bishop Atticus G. Haygood*, *The Life of Bishop James E. Dickson*, and *Who's Who in Pan Methodist*. He was a newspaper columnist and contributor of prose and verse to various periodicals and reviews. Everywhere religion was his theme, and Christ was the center of his thought and life.

Christian education had in Dr. Dempsey a devoted friend. He served on the Board of Trustees of Emory University, LaGrange College and Reinhardt College. His devotion to these institutions manifested itself in his own self-sacrificing support and in the ardent appeals he made in their behalf. Students found in him a wise counselor and friend. Sympathetic helpfulness to young ministers was a chief characteristic of his own ministry.

As outstanding as was all that Dr. Dempsey did, the most beautiful thing about him was his own personal life. The writer heard him say on more than one occasion, "From my earliest recollection I have wanted to be a Christian." Those of us who knew him best know that he was always attracted to the beautiful, the true, and the good. Dr. Comer Woodward, a college mate, said of him, "In his student days he manifested qualities of ability, conduct, and character that won the admiration and affection of the faculty and of his fellow-students. He was exceedingly gracious, dignified, cordial, refined, and devout, a Christian gentleman, so recognized by all who knew him." And Dr. Woodward adds, "In all those years of intimate association I never heard from him an unkind word concerning anyone. There was no bitter feelings, no severe censure, no hate--a Christian gentleman indeed 'in whom was no guile.'"

The writer had the privilege of being Dr. Dempsey's pastor during the last years of his life. Scholarly and erudite though he was, his love and sympathy made it easy to preach in his presence. Blessed are the memories of those enriching experiences that were mine as we had fellowship together during those years. He called me his pastor, but as a matter of fact he was mine, and most helpful he was as he gave me the benefit of his learning and experience.

His ministry did not cease when he was stricken and taken to the hospital. In fact, it can well be doubted that his ministry anywhere could have been any more effective than at the hospital during his long illness. He interested himself in many other patients, would pray for them and comfort their families. Many ministers seeking to minister unto him, received a more gracious ministry than they were able to give. Truly his was a great ministry and a great life. We had him graciously from our church at Kennesaw and from the North Georgia Conference which he so dearly loved.

Funeral service was conducted at Spring Hill by Drs. Comer Woodward, A. M. Pierce, and the writer. His body rests in Westview Cemetery in the glorious hope of the resurrection.

"Well done, good and faithful servant, enter into the joys of the Lord."

HENRY T. SMITH.



**REV. W. <sup>E</sup>~~A~~ TARPLEY.**

Rev. William Edward Tarpley was born in Hallifax County, Virginia, in 1845, and died in Buford, Georgia, December 23, 1914. His parents moved to Georgia in 1850, when he was five years of age, and in 1863 he was married to Miss Nancy E. Smith, who survives him.

Having been converted and joined the Methodist Episcopal Church in 1868, he was admitted into the Georgia Conference of that Church, and served faithfully and acceptably as pastor and presiding elder for 23 years, when, in 1891 he was received into the North Georgia Conference of the M. E. Church, South, of which he was an active member until 1906, at which time, after 37 years of faithful service in the itinerant work, he was superannuated. As a member of the North Georgia Conference he served the following charges: Bowdon Circuit, 1892; Morrow Station, 1893; South Atlanta, 1894; Temple, 1895; Adairsville, 1896-7; Jasper, 1898-9; Woodbury, 1900-1-2; Turin, 1903; The Rock, 1904-5-6.

Brother Tarpley was a man of fervent piety, with a religious experience which he never doubted and was a Methodist, warp and filling. To him the Bible was the word of God and the bread of life, and Jesus Christ was the Son of God and the Savior of men. Wherever he went he left an influence for good, and no man questioned the genuineness of his religion. Having been his pastor for one year just before he died, I found in him a consecrated Christian, a loyal Methodist and a sympathizing helpful friend and brother, and learned to admire and love him. Having served his generation by the will of God, he fell asleep, and his tired aching body was laid to rest in Buford, Ga., while his spirit went home to the God who gave it.

S. B. LEDBETTER.

## MADISON MITCHELL WALRAVEN

Madison Mitchell Walraven was a prince among men. His life was thoroughly consecrated to God, and his time wholly devoted to leading men to Jesus Christ the Savior of all mankind. He was one of the most spotless, courageous, and fearless men ever to grace a Christian pulpit. Many times he was heard to remark—"I fear nothing save to do my duty." Those who knew him were impressed with the reality of this statement.

Brother Walraven was licensed to preach September 1, 1892. Ordained deacon by Bishop A. W. Wilson, November 29, 1896; ordained elder by Bishop W. A. Candler, February 15, 1899. Being admitted to the North Georgia Conference in 1893; and into full connection in November, 1896.

He received the following appointments to which he went and served in power and efficiency: Trion, 1894; Murray Circuit, 1895; Hamilton Street, Dalton, 1896, '97; Zebulon, 1898, '99; West Monroe, 1900, '01; The Rock, 1902, '03; Turin, 1904, '05; East Point Circuit, 1906; Hapeville Circuit, 1907, '08, '09; St. Luke, Atlanta, 1910, '11, '12; Forsyth Circuit, 1913, '14; Hampton, 1915; Lexington, 1916, '17; Chipley, 1918; Hogansville, 1919; Dallas, 1920, '21; Bowman, 1922; East Thomaston and Mill, 1923, '24; Mount Vernon, 1925, '26; Center Street, Atlanta, 1927, '28, '29, 30; Oakland City, 1931, '32; Nellie Dodd, 1933; Brookhaven, 1934. He superannuated November, 1934. But this did not conclude his life of faithful service to his church, nor cease his crusade against sin, and for righteousness. He was faithful to the last.

On August 9, 1937, God seemed to think his life work had been completed. So on that date he was called from the realm of the mortal to join the redeemed, on the eternal shores of God's brighter land. His funeral service was held from the Center Street Methodist Church, which he faithfully served for four years. The officiating ministers were his Presiding Elder, Rev. W. M. Twiggs, and Rev. J. E. Holbrook, his pastor at Hampton. Interment was in Crown Hill Cemetery.

Brother Walraven leaves behind several children; and an innumerable host of friends, who miss his fellowship and counsel. Yet, they know where to find him. Everyone who came in contact with Brother Walraven was impressed with his purity of thought and life. He constantly listened to the voice of God and looked to the leadership of the Holy Spirit for his words and actions. He never hesitated to do anything if he felt his Lord wanted that thing to be done. He was a true friend, and he would stick to his friends always, if he felt they were in the right. He believed in the Holy Scriptures, and that they contained all the truth necessary to the salvation of the world. In his preaching he never hesitated to preach the whole council of God. This he did without fear or favor. He was little concerned whether his preaching suited men or not. His greatest purpose was that he should preach as God wanted him to preach. He was a faithful, sympathetic and loving pastor. He certainly knew how to "weep with those who weep and rejoice with those that rejoice." In every responsibility in life he did the things right as he saw them.

We feel the loss in the passing of this man of God. While we miss him we feel that he has entered into the haven of rest. He has gone to live with those whom he has long since loved and lost awhile. He is at rest in the bosom of love. There he shall remain until God shall call us, his brethren, home, to greet our lost comrade on the other shore.

W. M. TWIGGS.

## ELISHA ADKERSON WARE

Rev. E. A. Ware was born at Livingston, Georgia, on July 16, 1872. He was the son of Kennie W. and Hattie Ware. On December 25, 1898, he was married to Alice Irene Wood, at Rome, Georgia.

He was licensed to preach in May, 1896, at Davis, Indian Territory, now Oklahoma. He was admitted on trial to the Indian Mission Conference at Norman, Oklahoma, on October 15, 1898, after serving as a "supply" for two years. He received his ministerial training at Ardmore College at Ardmore, Oklahoma.

In the fall of 1900 he was transferred to the North Georgia Conference. He served the following charges: Tunnell Hill, 1901; Ringgold, 1902; Adairsville, 1903. In the fall of 1903 he was transferred to the Pacific Conference by Bishop Key, and was stationed at Henleyville, California, where he served two years. In 1905 he was again transferred to the North Georgia Conference where he served the following charges: Woodbury, 1905; Turin, 1906-07; Griffin Circuit, 1908-09; Forsyth Circuit, 1910-11-12; Union Point, 1913; Acworth, 1914-15. In 1916 he served as Missionary Evangelist of the Cordele and Valdosta Districts, in the South Georgia Conference. In 1917 he served the Colquit charge and returning to the North Georgia Conference he served as follows: Grovetown, 1918; Chipley, 1919-20; Lovejoy Memorial, 1921; North Rome, 1922. He was granted a leave of absence by Bishop Candler in 1921 to accept the superintendency of the Masonic Orphanage at Macon, but in the Summer of 1922 his health failed completely and his physician advised a change of climate, and he went to Florida to recuperate.

His health failed to improve through the passing years, and in 1933 he asked for a home, and lived at College Park. In the fall of 1933 he came to live at Washington, Georgia, in the home for superannuates, where he lived until his death on December 6, 1944. He is survived by his wife and six children--one son and five daughters.

Brother Ware was a Christian gentleman in every sense of the word. He was one of God's Noblemen. For himself, he claimed only to be "a sinner, saved by grace." He had a brilliant Christian experience and never tired of speaking of the goodness of God, and the efficiency of the Gospel to meet all the needs of humanity.

He loved everyone, but had his favorite friends, and never failed to laud their virtues. He spoke evil of no man.

He was a victim of intense suffering for many years, yet his spirit never gave way to sourness; but, "in patience, he possessed his soul" and lived triumphantly.

Perhaps, no man enjoyed more intimate friendships than he did. His cheerful spirit, and winning smile, as well as his sense of humor, found a response everywhere and his life was a happy one, even at the time of its approaching close.

When his tired body fell on sleep, his going was as triumphant as his living had been. His faith never failed.

He was buried in the plot of his own choosing; under the sacred sod of Washington, the city that he loved. "Servant of God. Well Done."

H. C. EMORY.

## REV. LARKIN LAFAYETTE LANDRUM

In God's great plan for supplying to His creatures the breath and bread of life, the gentle zephyr of a summer evening, or the motionless air about us, may be as significant as the Trade Winds on the seas. The subject of this sketch may not have been called great, as men usually reckon, but to the writer he was in some respects a most remarkable man, and the same time one of splendid usefulness and striking powers.

He was born at Alexander, Morgan County, Georgia, Sept. 27, 1868, the first of seven children. His parents were L. L. Landrum, Sr., and Lucinda Isabelle Brown Landrum. They were loyal members of the Methodist Protestant church, and gave consistent expression to the piety and graces so abundant in the inner man. Two brothers and three sisters survive him: M. E., College Park, Ga.; H. B., Frost, Texas, a member of the Central Texas Conference; Mrs. G. H. Gary, Flomada, Fla.; Mrs. W. A. Shelton, Chevy Chase, D. C.; and Mrs. J. P. Shedd, Jesup, Ga.

In securing his education he experienced the struggles and privations common to men whom God calls out of "the solitary places," but with great purpose and faith he "pressed towards the mark for the prize of the high-calling." With the responsibility resting on him of aiding his younger brothers and sisters to prepare for life, he bravely made his own way, though maturity was reached before he felt his equipment sufficient to allow him to take up his life work. Thus he came to the door of the Conference a bit delayed, and seemed to have left its militant ranks all too soon when he went to take his place with the hosts triumphant.

He was converted Aug. 31, 1886, under the preaching of Rev. P. M. Ryburn, at old Concord Church, Fayette County, and was called to preach in young manhood.

He was happily married to Miss Minnie Quintilla Wilson of Madras, Ga., Jan. 17, 1901. Six children were born to this union: Emily Belle, Quintilla Ruth, Mary Grace, Bertha Eula, Seth Wilson and Pierce LaFayette, all of whom survive him.

He was first an exhorter for four years, securing his license under Dr. W. F. Cook, Jan. 27, 1894. He was licensed to preach July 14, 1898, under Dr. W. P. Lovejoy, and served as supply the Lumpkin Mission in 1899-1900, and Rabun Gap in 1901. Admitted on trial into the traveling connection in 1901, his appointments from that time were: Rabun Gap, 1902; North Coweta Mission (now Lovejoy Memorial), 1903-4; Ellijay, 1905-6; Glenn, 1907; Turin, 1908-9; West Point Circuit, 1910-12; Locust Grove, 1913-14; Decula, 1915-16; Homer, 1917-18; Chickamauga (till his health failed in August of that year), 1919.

His ordinations were as follows: Deacon, by Bishop Candler, Nov. 23, 1902; Elder, by Bishop Ward, Nov. 24, 1907.

His superannuation took place at the succeeding Annual Conference. As in all his appointments, he felt that God's hand was in this also, and he bowed in meek submission, his faith in God being still his constant and abundant support. Remaining at Chickamauga through 1920 he lived the balance of his life on his little farm in Fayette County, the home of his childhood, striving beyond his strength still to "carry on" in matters both temporal and spiritual. He preached occasionally, and organized and directed a Sunday School near his home, and so supplied the Word of Life to a com-

munity otherwise denied the gospel. Thus he worked and waited till his release. He was transferred to the ranks above on Sunday, July 18, 1926. The interment was at Jones Chapel, Lovejoy Memorial Charge, near Madras, Ga., one of the churches he had served in his early ministry.

In the presence of a large company of relatives and friends, the funeral services were conducted by Rev. G. F. Venable, assisted by Revs. T. H. Shackelford, Lucien Roper and Gill, Baptist pastor in his home community. The latter spoke strong words of tribute to his worth and work. The following appropriate Scriptures were read: 2 Tim. 1: 10; 4: 5-8; Mt. 20: 12; 25: 23; Rom. 2: 6-7. Rev. W. S. Gaines, a fellow-superannuate, was present, but was too feeble to share in the service.

Several features of this brave big life are appropriately mentioned.

1. Humility of spirit, of the most exalted sort, before God, clothed him as with a garment, "girded about."

2. He was one of the bravest fighters ever putting on the "armor of God." He fought against odds that would have routed many a man. His struggle to educate his children, while prosecuting his work, constituted one of the finest chapters in human courage and dauntless purpose ever observed by this writer.

3. He was devout to the extent of ripened experience, deathless devotion, and enduring saint-hood.

4. He was one of the biggest-souled of the King's children walking in life, and bound for his Father's house. His superannuation was hardly pronounced on the floor of the Conference, when he stood in love-feast on the Sunday morning following, and proposed that his fellow-superannuates join him in taking over the support of a special "superannuate" missionary. The flight of a faith like that cannot but end only at the feet of God.

5. He was sacrificial in a marvelous way. It is doubtful if ever there was a time after his consecration that he was not only "ready," but was actually "being offered up." The TIME of his "departure" seemed to be the only feature of his triumph which waited for the end.

6. He was an Intercessor who could really take hold of the arm of God. To preach in his presence was to be borne sensibly upward by a supernatural power, for the incense of his prayers rose in mighty currents to the God of prayer. Happy was the preacher who tried to preach in his presence, while he prayed. His private devotions requisitioned of him both time and agony. He both knew how to pray and prayed.

A man like Larkin LaHayette Landrum, the wonder of men, and the companion of God, must be immortal. If so be there is no God and no heaven of His making, if one can become fit to dwell with his sort, and out somewhere within the confines of human spirits become comrade to him and live together, the companionship of the two would make heaven for themselves. If there is a God who is just and good, He must find some eternal place and state of blessedness for him where they two may dwell together forever. And thus God, and this one so like Him, will constitute a heaven, in the fellowship of virtues that cannot die.

G. F. VENABLE.

## WISTAR SMITH GAINES

The Reverend Wistar Smith Gaines was born in Bartow County, Georgia, April 27, 1873. He died in the Newnan hospital on May 30, 1959. His funeral was conducted in the Grantville Methodist Church on May 31, 1959, by his pastor the Rev. H. M. Driver, the Rev. H. H. Jones and the writer. A large number of his minister brethren and friends in the town of Grantville filled the church. You could characterize his long and useful life by many great passages of God's word such as, "He went about doing good," "the greatest is the servant of all," but the one that applied most appropriately to his life was given by one at his funeral: with long life will I satisfy him, and shew him my salvation," Ps. 91:16.

Brother Gaines attended Young Harris College and he was of the class of 1899 at Emory College, Oxford, Georgia.

His first wife Miss Lizzie Brown died in a few years after their marriage. One child Cora was born of this marriage who later died at the age of eight years.

Brother Gaines later married Miss Jimmy Shell of Turin, Georgia, in November 1907. Three children were born of this marriage who survive their father today, namely: Mrs. Henry Cry, Hamilton, Georgia; Mrs. Marvin W. Gaines, Chamblee, Georgia; and Mrs. G. O. Etchison, Fairfax, Alabama. He is also survived by four grandchildren. Mrs. W. S. Gaines preceded her husband in death by a number of years.

He joined the North Georgia Conference on Trial in 1897, admitted into Full Connection 1899, ordained an Elder in 1901. Retired in 1922. He lived the remainder of his life among his many friends in the town of Grantville with the exception of about one and one half years in Smyrna, Georgia.

Among his appointments were: Lincolnton, Newnan; Lovejoy Memorial, LaGrange; Trinity, Turin, Buchanan, Devereux, Gracewood, Griffin; Hanleiter, Cumming and Clayton.

As a preacher Brother Gaines was thoroughly evangelistic. He was a man who read his Bible with great diligence and with a deep reverent spirit of regard for its inerrant teaching as to the word of God. Paul's estimate of God's word to young Timothy was fully subscribed to by this man of God: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfectly furnished unto all good works."

Brother Gaines was an extensive reader. Among the writers of this day that he greatly admired were Dr. W. A. Smart of Emory University, Dr. Leslie Weatherhead, great English preacher and Bishop Warren A. Candler.

He was greatly interested in the life of his children and followed their careers by giving intensive study to their professions. He was a counselor as well as a father to his children who greatly loved him and eagerly sought his advice in all their decisions.

It was my happy privilege to know Brother Gaines for a number of years. He impressed me as a man of kindly and cheerful spirit. He was truly a man after "God's own heart," a man of strong convictions who could lead others to see his viewpoint; a man who sought to do the will of his Father because of the deep trust in his Father's will; a man who loved God with all his mind, his soul and his strength; a man who truly loved his neighbor even as he loved himself.

RALPH B. HAWKINS

## J. G. DAVIS

The passing of Brother J. G. Davis coming on the same date as the convening of this Conference, your Committee on Memoirs find it impossible to prepare a suitable memoir of our beloved brother; therefore, beg leave to submit the following resolution:

WHEREAS, Brother J. G. Davis has so recently passed to his reward with the Father, which he so richly deserved, and,

WHEREAS, We, the North Georgia Conference, in annual Memorial Session in the City of Atlanta, Georgia, this November 21, 1937, do most sincerely desire to extend to the bereaved family of Brother Davis our profoundest love and sympathy in this day of their inexpressible grief. And, also, we want them to know of our unbounded esteem and veneration for him as we have known him, and as we, with him, have come across the bosom of our years of service together.

Therefore, be it resolved, by this Conference, That a copy of this resolution be sent to the family of Brother Davis, and that it, also, be published in the Minutes of this Conference, pending the offering of a Memoir, one year later.

G. C. BURTZ,  
E. G. THOMASON.

## REV. JACOB GLENN DAVIS

Rev. Jacob Glenn Davis was born February 28, 1865, in Hall County, Georgia, the son of James Davis and Martha Eberhart Davis. At an early age he was converted and joined the Methodist Church at Midway in Jackson County.

He was married to Miss Cynthia Whelchel September 25, 1892. To this union were born two children—Charley Glenn, who died at two years of age, and Corine, who married Roger Gunn. She died January 10, 1919. The mother of these two children died in September, 1896.

Brother Davis was again married to Miss Lillie Lula Watson, September 20, 1898. To this union were born five children: Robert W., J. P., J. H., Mrs. Sarah Davis Smith, and Miss Mattilu Davis, all of whom survive him. Besides these children, he is survived also by his widow, his mother, Mrs. Mary Davis, a brother, J. P. Davis of Jefferson, Ga., and a sister, Mrs. Chester Wallace of Bostwick, Ga., and four grandchildren.

He was licensed to preach June 1, 1889, ordained a deacon by Bishop Haygood in 1893, an elder by Bishop Ward in 1906. He was admitted to trial in the North Georgia Conference in November, 1910. He served the following appointments: Lincolnton, as supply, in 1899; Center Mission, as supply, 1906-09; Sharon, 1910-11; Ball Ground, 1912; Turin, 1913-16; Lovejoy Memorial, 1917-20; Cannon, 1921-22; Bowman, 1923; Little River, 1924-27; Clarkesville, 1928-30; Stockbridge, 1931-32; Fairmount, 1933-35; Mountville, 1936-37.

Brother Davis died at the home of his daughter, Miss Mattilu Davis, in Newnan, Ga., November 18, 1937, during the last session of our Conference. Funeral services were conducted by Rev. R. A. Edmondson and Rev. G. C. Burtz, in Lovejoy Memorial Church where he had been a beloved pastor for four years. His body rests in the cemetery at Gainesville, Georgia.

He was a man of prayer, faith, and consecrated to the service of his Lord. His business was to hold up Jesus as a Saviour. Many were led to Christ by his life and ministry.

He found great joy in preaching the gospel and in his labors as a pastor. He gave of his best to the Master. Brother Davis was one of the most beloved men among us, greatly loved by all who knew him, rendering always and everywhere loyal and faithful service.

R. A. EDMONDSON.

**CHARLES GUY WHITE**

The Rev. C. G. White was accepted as a member "On Trial" in the North Georgia Annual Conference of the Methodist Church, South, in 1913 and 1914. He was ordained a Deacon in 1915 and as an Elder in 1917. He was accepted in Full Connection.

His appointments in the annual conference were:

- 1913 - Newnan Circuit
- 1914 - Conyers Circuit
- 1915 - White
- 1916 & 1917 - Dawsonville (Junior Preacher)
- 1918 & 1919 - Chatsworth
- 1920 - Monticello Circuit
- 1921 - Located by his own choice



### G. T. SORRELLS

Coming from another denomination, the Reverend G. T. Sorrells was accepted in Full Connection in the North Georgia Annual Conference of the Methodist Episcopal Church, South, as an Elder in 1910.

His appointments were:

- 1910 - Green Circuit
- 1911 & 1912 - Rutledge
- 1913 & 1914 - Jefferson Circuit
- 1915 - Whitesburg Circuit
- 1916 & 1917 - Turin Circuit
- 1918 - West Point Circuit
- 1919 - Located by his own choice.