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Memoirs of Ministers Who Have Served  
First Methodist Church, Griffin, Georgia

Abraham Pennington (1841-1842) *Circuit Rider*

"This faithful servant of the Lord Jesus was born in Rowan County, N.C., some time in the year 1795, was converted in 1825, and was admitted on trial in the Georgia Conference 1836. He continued an effective traveling preacher for twelve years, when his strength became so much impaired as to require a superannuated relation to the Conference, and he was never afterwards able to take a circuit. Brother Pennington was a saintly minister, full of faith and the Holy Ghost, and very fruitful in the work of his master. His death was glorious—a continual triumph, as if Heaven were already in possession, from the beginning to the end of his mortal sickness. And as life was ebbing, and he felt that speech must fail him, he proposed that when he should be speechless he would raise his hand or finger, to express his exultation, and so till life was extinct did he bear his testimony to the power of the Saviour's love".

--From the Minutes of the Annual Conferences of the Methodist Episcopal Church, South, 1852-1853. p. 408.

G. W. Farrabee (1841)

No memoir given

Claiborne Trussell (1843-1844)

Claiborne Trussell was born November 28, 1800, in Chester

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District, S.C., and died at Villa Rica, Georgia, 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 Trussell 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, Georgia, 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 band 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!"

--From the Minutes of the North Georgia Conference for 1889, pp.30-31.

#### Jemison Scaife (1843)

Jemison Scaife died at Camilla, Georgia, during the month of April, 1875, in his 67th year. He began his career as a Christian

minister, in early life, in the Georgia Conference. The portion of the work which he served yielded him a meager support for himself and family, and after struggling with many difficulties and trials, he felt it to be his duty to ask a location. As soon as he retired from the active duties of the itinerancy he went into business. He entered upon his new sphere of life with earnestness and skill. The Lord prospered him, and in a few years he acquired enough of this world's goods to place himself and those dependent upon him above want. When his necessities had been relieved, and Providence had blessed him with a competency, he reentered the itinerant field, and devoted himself once more to the work of his Lord. He again joined the Georgia Conference, with the intention of giving himself wholly to the Christian ministry. During the year 1866, he was transferred to the Montgomery Conference, and received his first appointment in our bounds, at the session held in Jacksonville. By the late arrangement of our work, effected at the General Conference held in Memphis, Tennessee, he fell within the limits of the Alabama Conference, of which he continued an efficient member until its last session, which was held in Opelika. In view of his failing health, he was granted a superannuated relation. Rest and quietude did not restore his wasted strength and give back to him his usual vigor, as his brethren had fondly hoped. As the spring opened he grew worse, and breathed his last just as the fields and forests were putting on their suits of green, furnishing to his devout mind a beautiful prophecy, pointing to the glorious transformation that



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awaited him in the realm of life and peace above. He was ready to depart and be with Christ. His lamp was trimmed and his light burning, and he bade farewell to the Church Militant, in full hope of entering the Church Triumphant in heaven. He was a good preacher, a faithful pastor, and a useful minister of Jesus Christ.

--From the Minutes of the Annual Conferences of the M.E. Church, South for 1875, p. 183.

John B. Wardlaw (1844)

Rev. John Baptist Wardlaw, so long a member of this conference, died May 9, 1896, at Murfreesboro, Tennessee. He died at the home of his daughter. This venerable man and minister was born August 20, 1816, in Gwinnett County, Georgia, hence he died in the 80th year of his age, and in the 54th year of his ministry.

He became a Christian in childhood, having had faithful training by a godly mother. In early manhood he felt he was divinely called to be a preacher of the gospel. His mind was engaged in preparing himself to do this holy work.

Rev. J. B. Wardlaw was brought into the ministry in 1841, and was admitted into the Georgia Conference on trial as an itinerant minister in the Methodist Episcopal Church before its division a few years later. His admission was at the close of 1842, in the 27th year of his age. This was when Georgia and Florida were together in one Conference, and when circuits were very large, often containing twenty-five or thirty appointments. The labor on one of these huge circuits was very severe, taxing to the utmost both body and mind of the preacher. Several hundred miles, on horse-

back chiefly, had to be traveled to make a round of the charge. The pay of the preacher was exceedingly meagre, for a young man often less than \$100, and for a married man not much more in many cases; it was seldom indeed that the preacher received a liberal salary. Such charges he filled in his early ministry, and with cheerfulness and heroic fortitude, and with fidelity in meeting the demands of his church, and in fulfillment of its vows. Nothing in the way of hindrances checked his ardor and zeal in his work. He would risk his life in swimming streams or by exposure of his person in bad weather, both hot and cold.

Mr. Wardlaw was married in 1845 to Martha Eliza Goodall, of Tuskegee, Alabama. She was a cultured lady, of great aid to her husband amid the toils and trials of a long career. This faithful, gifted wife was indeed a helpmate in providing for the family's support and education. She gave much attention to teaching, for which she was well qualified. Together these faithful souls were united, and had a golden wedding in August, 1895. Around them were gathered children and grandchildren to enjoy the uncommon sight, and the blessings of the occasion. Such a scene is worthy of the painter, and furnishes a theme for a gifted poet.

The faithful man was laid to rest in Christiansburg, Virginia. He was buried by the side of his brilliant son, John B. Wardlaw, Jr., who died so prematurely that it was like stopping a sun in midheaven. The death of this gifted young man seemed like a terrible calamity to the household. There were other children, who yet survive. Several daughters came to full maturity, and a son



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is in the ministry of the Presbyterian Church--a man of learning and talent. The daughters have all been noted for a high order of intellect, and have had liberal education--their accomplishments easily giving access to society, and qualifying them for usefulness as teachers. Mr. Wardlaw was fortunate in the achievements of his children, all of whom have been highly endowed in intellect, and have been an honor to their parents.

It is needless to give a list of the many fields where this good man toiled for God and humanity. His charges were often of the less attractive kind, yielding poor pay for severe labor. Such was the usual lot of the preachers of his earlier ministry. But many of his charges were of the better sort, in fine sections, among prosperous and cultured people. There was a time when there were few stations and elegant parsonages, but in his long life he had a fair share of good appointments, though he never reached the best as things are now viewed. He was a good economist, and lived comfortably, and even accumulated some property.

Our departed father and brother was a plain, solid man of proper gravity and dignity for his holy calling. His moral character was without stain during his long career. No censures, criticisms, or charges followed him, or will now that he has gone from among us. And what a triumph is this in a world full of snares and sin. To live so long and so well is not to live in vain, but for the glory of God and good of man. To preach the gospel by uttering wise councils, reenforced by good example, is justly to be deemed an

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honor and a privilege. The heritage to his family is rich, and to his generation a benediction. Our departed father was not eminent in his calling--will not go into history as renowned for oratory, and as the maker of great events. He must be remembered as a man of fine sense, good judgement, and was useful, by fixity, in pursuing the even tenor of his way. The sermons he delivered evinced thought and a well disciplined mind. These were made after the old models--they were systematic in structure, were free from cant and slang, and there was no attempt at ornamentation. This preacher had a robust constitution, and a voice capable of strong utterance and long endurance. He was, like our early preachers, fond of song, and tuned his voice to utter words in fervent tone, and with fine effect.

For most of his long life he retained his bodily vigor, and to the last mental clearness. His illness was severe and protracted, and he was able to solace himself by quotations from the Bible adapted to the final scene in life's chequered drama. For some years he has been superannuated, but was nearly always at Conference to meet and greet his brethren. This is a very trying period in an old preacher's life--to be laid aside as a worn-out garment. Many resist the relation when they are no longer able to fill the demands of the ministry. The old war-horse may be stirred by the clarion trumpet which tells of approaching battle, but he can no longer charge the foe, and must retreat before the raging storm. Men are reluctant to retire when they have no adequate reliance for support.



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John B. Wardlaw was not wholly in this sad case, for he was always economical, and providing for the time of need. Herein he was wise, and you would do well to follow his example. He died calmly and joyfully, and died full of years; and blessed be his memory.

--From the Minutes of the South Georgia Conference for 1896, pp. 46-48.

#### Miller H. White (1845)

Rev. Miller H. White, M.D., was born October 17th, 1813, and died at Grantville, Georgia, April 23, 1891, in the seventy-eighth year of his age. Converted to God in early life, he was little more than a youth when he began the heroic life of the "rifle, axe, and saddlebags". Honored of God with marked usefulness and rare pulpit power, his days were many, when, in the ripeness of mellow age, he was summoned from the ranks of the veterans to the rewards of glory". He was one of the last survivors of the noble band of Methodist itinerants who organized circuits in Georgia which are now districts, and traveled districts whose territory now includes a whole annual conference". His marriage, on September 30th, 1841, with Miss Sarah Bennet, of Columbus, Georgia, brought to him the sympathy and encouragement of a devoted wife and opened the way for increased efficiency in his loved employ.

Having a great fondness for the medical profession, he pursued the studies necessary, and, in due time, received the degree of doctor of medicine. His skill as a physician, as all his gifts, was laid at the Master's feet and enabled him to minister to the bodies

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of the men at the same time that he cared for their souls.

His Conference history is as follows: He entered the Georgia Conference in 1835, and his first appointment was Altamaha, Mission; 1836, Lincolnton; 1837, St. Mary's and Satilla; 1838, Tallahassee and Quincy; 1839, Fort Gaines. In 1841-42 he was on the Zebulon Circuit, and at some time between 1842 and 1851 he was appointed Presiding Elder. The records are not perfect. In 1851, Columbus Factory Mission; 1852, without appointment on account of ill health; 1853-59, superannuated; 1860-66, supernumerary; 1867, Culloden; 1868, Greenville; 1869-70, superannuated; 1871-72, Thomaston. In 1873 he was transferred to the South Georgia Conference, and appointed to Camilla; 1874, to Camilla again. At the close of 1874 he was transferred back to the North Georgia Conference, and again superannuated; 1876-77, Whiteside; 1878-80, Grantville. In 1881-91 he was again superannuated. Thus it appears that his "ministry embraced a period of nearly sixty years, and was extended over the entire State, 'from the seaboard to the mountains'. It had in it all the variety of work the system affords, short of the general superintendency. He was junior preacher, then preacher in charge; circuit preacher, station preacher, and presiding elder. He was supernumerary for a while, and, when literally 'worn out', took a superannuated relation. In this relation he passed the last decade of his life, ripening and mellowing for his translation".

"The good people of Grantville loved him as children love a father. The preachers on the circuit, and the presiding elders of



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the districts, gathered immeasurable helpfulness in their work with association with him. He was always ready to preach, when his health permitted, and the calls for his services in the contiguous pulpits far exceeded the limits of his ability to meet them. He said, on his death-bed: 'I had prepared some new sermons, and wanted to preach them, but if my Lord says it is enough, I am content,' and then added, 'I would not live always, I ask not to stay'. 'All is well'. His end was peace. He sleeps in the little cemetery at Grantville, by the side of his faithful wife, who, for nearly fifty years, had been the cheerful companion of his toilsome pilgrimage, but who had entered into rest a short while ahead of him. Six children survive to cherish the memory of one of the kindest, most devoted fathers that ever lived".

(The committee adopted such of the above as is in quotation marks from memoir written by Dr. W. F. Cook)

--From the Minutes of the North Georgia Conference for 1891, pp. 50-51.

William A. Smith (or Smyth) 1845-1846

No memoir given.

Samuel J. Bellah (1846)

Samuel J. Bellah was born in Morgan County, Georgia, June 9th, 1811. An heir of poverty, by birth, his early years were given to toil. His educational advantages were quite limited and of an inferior sort, although, after arriving at manhood, by diligent application, he acquired an amount of education which fitted him well for

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the high duties of his after life. Reared under religious influences he gave his heart in young life to God. He was converted and joined the church in 1826. He was married in 1840 to Miss Sarah Patterson, who bore to him fourteen children, five sons and nine daughters, all of whom, save one, lived to the age of manhood and womanhood. He was licensed to preach in 1842. Admitted on trial into the North Georgia Conference in 1845; Zebulon, 1846-7; Oothcaloga, 1848-9; Powder Springs, 1850-1; Dahlonega, 1852; Alpharetta, 1871-2; Flowery Branch, 1876; Roswell, 1878. Here, after three superannuations, as indicated by the lapses between his appointments, his active itinerant life ended. He was ordained deacon in 1847 at Madison, by Bishop Andrew; elder in 1851, at Savannah, by Bishop Andrew. After 1878 he lived quietly upon a little farm in Cobb county, where, December 18th, 1889, his useful life came to a peaceful close.

A man of saintly character, of gentle, pleasing manners, of very fair ministerial ability, he won hearts to himself and to the Cross wherever he lived and labored. Few, if any, knew him but to love him. Living, his life was a shining light; dying, he leaves behind him the halo of a bright example. No marvel that his end was peace.

--From the Minutes of the North Georgia Conference for 1890,  
pp. 30-31.

William D. Martin (1846-1847)

No memoir given.



John W. Caldwell (1848)

No memoir given.

James W. Hinton (1849-1850)

James Wootten Hinton, son of Fielden Lewis and Mary Wootten Hinton, was born in Wilkes County, Georgia, January 3rd, 1826.

Bereft early in life of both father and mother, he was left to the care of relatives who faithfully and tenderly guarded the life of the child. Such advantages as the schools of that time and community afforded him were his, and he made good use of them. After attending these schools he was sent to the then famous school among Methodists, Cokesbury, South Carolina--a school out of which came some who afterwards were the most distinguished men in American Methodism. At about the age of nineteen, young Hinton, having a sound religious experience, yielded to the divine call to preach the gospel, and from that date to the date of his superannuation, in 1899, he magnified the gospel of Jesus Christ both in his life and in his pulpit ministrations.

In 1851 he was married to Susan Camilla Dyer, who walked faithfully with him until near the last hour of life's evening, she preceding him only a few months to the land of light and rest.

He remained a local preacher for about three years and was, in the winter of 1847, admitted on trial into the Georgia Conference. It will thus be seen that his ministerial life began almost with the organization of the M. E. Church, South. No wonder he was so familiar with the history and the illustrious men of the early days of our

separate existence as a church. And no wonder that, with the discussions of that day fresh on the mind of the young itinerant, there was born a devotion to the church which only death could diminish or destroy. 2

His first charge was as junior preacher with John W. Yarbrough on the Decatur Circuit, embracing what is now Atlanta. These men, so dissimilar in gifts, in temperament and in attainments, were identical in the singleness of their purpose and in the completeness of their consecration to Jesus Christ, and so laid the foundation for that splendid block of Methodism which now blesses and adorns our capital city.

1847, admitted on trial at Macon.

Appointments: '47-48, Decatur, junior to J. W. Yarbrough; '48-50, Griffin; '50-51, Marietta; '51-52, Milledgeville; '52-54, Talbotton; '54-55, Macon; '55-57, Americus; '57-59, Presiding Elder, Columbus District; '59-60, Athens; '60-62, Rome; '62-63, Atlanta; '63-64, Presiding Elder, Griffin District; '64-65, Cuthbert; '65-66, Marietta; '66-67, Eatonton (North Georgia Conference); '67-71, Presiding Elder, Savannah District (South Georgia Conference); '71-75, Presiding Elder, Macon District; '75-78, Presiding Elder, Americus District; '78-80, Columbus-St. Paul; '80-82, Presiding Elder, Columbus District; '82-83, Macon-Mulberry Street; '83-85, Presiding Elder, Macon District; '85-87, Presiding Elder, Savannah District; '87-91, Presiding Elder, Thomasville District; '91-92, Presiding Elder, Sandersville District; '92-96, Presiding Elder, Savannah District; '96-99, Presiding Elder, Columbus District. Was superannuated at Conference of 1889.



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Dr. Hinton needs no eulogy. While he was with us, he was not indifferent to praise but abhorred flattery or extravagant praise of him. But our younger men do need to study some features of this truly great man who walked so long with us, with almost unbroken physical health, and with such singular fidelity to the trust committed to him. As a man Dr. Hinton was guileless, sincere and candid. Double dealing had not as much as a suggestion with him. Duplicity or even its semblance he spurned and scorned from his presence. As a friend he was not demonstrative, but true. Mentally he was a Colossus. He was a close student and a great reader. Political questions he was fond of--and state craft had a peculiar attraction for him. And yet he was devoted to philosophy. The great thinkers had a charm for him, and in their discussions of obtruse questions and abstract principles he delighted. As a speaker he was vehement and fluent. When under the inspiration of some great theme he was wonderfully luminous and strong--sometimes unusually eloquent. All his gifts were laid under contribution when he preached, and preaching was his delight. It is within the truth to say that he never refused an invitation to preach if it was possible for him to respond to it. He was a great preacher, and great because he discussed great themes. No minister of our day has made Jesus Christ more central or more conspicuous in his pulpit efforts than did Dr. Hinton. Preaching was his vocation--his life work, and to do it, all his powers, faculties and attainments were tributary. It has been said his preaching was too intellectual for the

masses. Maybe so, but I have seen him when that criticism would be dissolved in the fervor and power of an emotion almost cyclonic in its effect on his hearers. He could and did move the people, and at times mightily did he move them. Dr. Hinton was a man with some decided literary instincts and acquirements. In 1878 he was made editor of the Review, and, though without a dollar to pay contributors, kept it going and unselfishly surrendered it after demonstrating that it could be run in Southern Methodism. Again in 1882 he assumed editorial control of this periodical and for four years successfully conducted it. He was first elected to the General Conference in 1866 but did not attend. From that time on he was a member of every General Conference of our church up to the time of his superannuation in 1899--and most of the time Chairman of the delegation from his Conference. He had, therefore, a large part in shaping our present code of laws--a work for which he was peculiarly fitted. He was fond of saying that he had served as Presiding Elder longer than any man in American Methodism. However that may be, he was a presiding elder for a long time and was a good one.

(A tribute of little historical value follows)

--From the Minutes of the South Georgia Conference for 1903,  
pp. 77-79.

#### Willis D. Matthews (1851)

Willis D. Matthews entered the Georgia Conference in 1831, and served the Church effectively in many prominent appointments--on Stations, Circuits and Districts--for twenty-one years; was superannuated three years, and then served two additional years in the



Georgia Conference, from which he was transferred to the Alabama Conference in 1856. Here he served the Talladega District four years, and the Wetumpka Station in 1861, where his health failed. At the ensuing Conference, he was granted a superannuated relation, and remained in that relation until his death. He was a sweet spirit; the goodness of his heart stamped itself on his very countenance, and gave the witchery of love to his voice and manner. The unction and sweetness with which he sang the praises of God were remarkable. He was profoundly versed in the mysteries of grace, and taught the deep things of God, in demonstration of the Spirit and of power. The spirit of divine love permeated his public and private life, and made all who knew him feel that the power which wrought in him was not of man, but of God. The beauty of his Christianity rendered him a fit medium through which the attractiveness of the cross drew many souls unto God. Multitudes will bless his memory. When his last hour came, he was ready to say with the beloved disciple, "Come, Lord Jesus, come quickly".

--From the Minutes of the Annual Conferences of the M. E. Church, South, for 1864, p. 514.

#### James B. Jackson (1852-1853)

James B. Jackson was born and brought up in Clarke County, Georgia. Until fourteen years of age, he knew not that he had even seen a Bible. About that time a friend taught him his letters, and gave him a copy of the New Testament. This, without assistance, he spelled through. His efforts and success in this particular show what true genius, with constant application, may accomplish. We

know not the exact time of his conversion, or his admission into the Conference. He was, however, about thirty years in the ministry. He rapidly rose, and soon was called to fill prominent places in the Georgia Conference, and for several years was a Professor in Andrew Female College. In Florida, he was called to fill some of our most important fields of labor. At the time of his death, he was Presiding Elder on the Jacksonville District. In intellect he was one of the first men of his age. Without an instructor, he had mastered three or four languages while performing all the work of an itinerant preacher. His style of preaching was unique--not fluent; yet every sentence seemed to carry new ideas to the minds of his hearers, and when animated, he was truly eloquent. In conversation, though generally silent, when called out, he exhibited powers rarely equaled. In doctrine he was profound, and especially upon the doctrine of God's special Providence he was one of the clearest expounders and strongest believers we have ever met. His last labors were performed in Jacksonville. In the morning he preached with great power on God's providence, and in the evening, by request, upon the sin against the Holy Ghost. On Tuesday morning, February 18, he took the cars for home. At Baldwin he was severely crushed by the cars. He immediately realized his situation, and told his friends, "My work is done; carry me where I can be quiet, and settle my temporal business. My spiritual matters are all right". He was carried to Lake City, where that night he peacefully breathed his last. Thus passed from earth one of our



most gifted brothers, one of the purest Christians, and most lovely spirits we have ever met. Lovely in life, in death triumphant.

--From Minutes of the Annual Conferences of the M. E. Church, South, for 1868, p. 227.

Lewis J. Davies (1854 and 1875-1876)

Lewis J. Davies, son of Rev. John B. Davies, was born near Savannah, Georgia, October 25, 1822; joined the Methodist Church, in Milledgeville, in 1845; was admitted on trial by the Georgia Conference, December, 1847; was ordained deacon January, 1850, and elder in December, 1851. In 1854 he married Miss Anna E. Simmons, the daughter of his presiding elder, Rev. John C. Simmons. He served the following charges: In 1848, Oxford Circuit; 1849-50, Screven Mission; 1851, Augusta Colored Mission; 1852 Marietta; 1853, Decatur Circuit; 1854, Griffin; 1855, Talbotton; 1856, Trinity, Atlanta; 1857-58, Cassville Circuit; 1859-60, Dahlonega Circuit; 1861, Atlanta Colored Charge; 1862-63, Lumpkin; 1864-65, Americus District; 1866-67, Lumpkin District; 1868-70, La Grange District; 1871-72, Asbury, Augusta; 1873-74, Cartersville; 1875-76, Griffin; 1877-78, Forsyth; 1879-82, Barnesville; 1883-84, Washington; 1885, Covington. At the Conference in 1885 he was superannuated, and died, in Gainesville, on August 22, 1886. He was faithful in every position given him by the Church. As a missionary, circuit, and station pastor, he neglected no part of his flock. The negro in his cabin, the poor man in his cottage, and the rich in his mansion, have all, in times of sorrow, awaited his coming, believing that

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he who walked so close with God would be a messenger of peace to them. There was no habitation too humble and no condition too lowly for him to claim as a house of God and a temple of the Holy Ghost. As a presiding elder, he bore on his loving heart the interests of both pastors and people. To have him as a presiding elder was to secure a brother and friend for life. As a preacher he was both logical and persuasive. His sermons were always interesting and instructive, and often overwhelming in demonstration of the Spirit and of power. On great occasions, when multitudes came together, as at District Conferences and camp-meetings, his sermons have left impressions which will long abide with those who heard them. One of our editors has said: "His views of the Father's love for us, and his expression of it, excelled in depth and sweetness any thing we ever heard or read; and he himself seemed to love people that way." A year ago, when he bade our Conference farewell, all eyes could see that this great and good man would soon be taken from us. All his life he had been a sufferer from dyspepsia; but paralysis had come to body and brain, and he was even then a physical wreck. Seldon has this Conference wept as it did that day under his affectionate utterances. As the months of this year went by, and his earthly tabernacle was dissolving, the brain ceased to perform its functions, and for a time, he complained of great darkness enveloping his soul. He said his soul, but the darkness, like a cloud on a mountain's top, was only shrouding his head and brain, but not his soul. In these times of despair he would cry out, "O that I knew



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here I might find him!" Before dying the clouds were lifted, and light shone on his head and glory flooded his soul. He blessed his faithful wife, whose hands had ministered to him so lovingly through their wedded life; he praised his Lord, whose glory was filling his soul; and to us he sent his dying message: "Tell the Conference I love them all. I have tried to be faithful. I have tried to do the work they have given me. I have failed, I know; but tell them I have always been true to them. God bless them! He knows I love them. Only God knows how with all my heart I have loved them every one." In the cemetery at Gainesville the weary body sleeps, awaiting the resurrection of the just. In the Christian's home in glory the triumphant saint is forever with the Lord.

--From Minutes of the North Georgia Conference for 1886, pp. 24-25.

#### William R. Foote (1855)

Rev. William R. Foote was born in Durham, Connecticut, May 18, 1819; came to Georgia in 1839; was licensed to preach by Rev. George F. Pierce in 1847, and was received on trial in the Georgia Conference, January 1849. On the 18th of December, 1850, he married Miss Amanda, daughter of Rev. James Jones, of this Conference.

His appointments were as follows: Waynesboro, 1849; Washington, 1850; Vineville, 1851-52; La Grange, 1853; West Point, 1854; Griffin, 1855; Sparta, 1856-57; Madison, 1858. In 1859 he was appointed professor in Madison Female College, in which position he served until 1865. Morgan Circuit, 1866-69; Morgan Mission, 1870;

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Eatonton Station, 1871; Barnesville, 1872; Lexington, 1873; agent Orphan's Home, 1874-75; Acworth, 1876; Flat Shoals, 1877; East Point, 1878-79; Fulton, 1880. On this circuit his health, which had long been feeble, finally gave way, and the laborious was obliged to leave his work for other hands to finish.

Since the Rome Conference, December 1880, he has been superannuated. Although he was born in a northern latitude, yet no man could have been in more hearty sympathy with all that was good in the peculiarities of our southern civilization, nor could any one be in more entire agreement with Southern Methodism.

His character was remarkably well rounded; in it there was nothing angular. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance prepared him for the delicate responsibility of the pastoral work.

As a preacher he was well furnished for success; with a logical mind, enriched by treasures of knowledge, he became, under the Holy Spirit, "a workman that needed not to be ashamed, rightly dividing the word of truth."

As it has been with many faithful ministers, so it was with him a severe trial to retire from the active work of a pastor.

He had long been troubled with throat affection, which became so serious two years ago, that it was necessary for his preaching to cease. In patience he submitted to God's will; unable to preach, he continued to show the gospel of the grace of God by the beauty of his blameless life. But the disabled soldier was not long required to remain in camp, while others joined in the battle, for



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his discharge came sooner than we expected.

When he returned from our last Conference his cough was much worse. On the first day of the new year he could no longer sit up. Through the following twelve days his heart was so filled with the Divine Spirit that he was frequently exclaiming, "Thank God!" "Thank God!" His wife asked, "Thank God for what?" He replied, "For you!" "For what else?" was asked, to which he answered, "For everything".

On the twelfth day of January he slept quietly all day, but after supper it was evident to himself and family that the time of his departure was at hand. Sister Foote asked, "What shall I tell the absent children?" "Tell them", he said, "all is well". Again she asked, "What will become of me?" He answered, "The Lord will take care of you".

In a few moments he said, "Bless the Lord, O my soul, and all that is within me, bless His holy name", and as he added in a clear loud joyful voice "Amen", the soul and body parted.

(Laudatory comments of little value close the memoir)

--From Minutes of the North Georgia Conference for 1882, pp. 33-34.

#### Galeb W. Key (1856)

Rev. Galeb Witt Key was born in Green County, Georgia, January 9, 1806, and died in Augusta, Georgia, January 22, 1881, aged seventy-five years and thirteen days.

He was married to Miss Elizabeth J. Hames, daughter of Rev. Joshua Hames, of Putnam County, Georgia, in 1827. She died in 1837 in Milledgeville, Georgia, leaving three children, the eldest of

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which is our beloved brother Joseph S. Key, of the South Georgia Conference. In October of 1838 he was married to Miss Elizabeth Wimberly, of Macon Georgia, by whom he had two children. She still survives him.

He was converted to God in 1826, and was licensed to preach by Andrew Hamel, P.E., in La Grange, Georgia in 1829. He served as a supply on Cedar Creek Circuit in 1832. He was admitted on trial into the Georgia Conference in January, 1833. He was ordained deacon by Bishop Emory, in Washington, in 1834, and Elder, by Bishop Andrew, in Macon, January, 1836. The following were his appointments: Junior preacher to Rev. Wesley P. Arnold, on Little River Circuit, for 1833; Washington Circuit for 1834. Sparta for 1835. Hawkinsville Circuit for 1836. Milledgeville and Scottsborough for 1837-38. Augusta for 1839. Forsyth Circuit for 1840. Jeffersonville Circuit for 1841. La Grange for 1842-43. Talbotton for 1844. In July, 1844, he was transferred by the Bishop from Talbotton to Columbus, to fill the vacancy occasioned by the retirement of Rev. Dr. Daniel Curry. Savannah for 1845-46; Sparta for 1847. Eatonton for 1848. Madison for 1849-50. Covington and Oxford for 1851. Washington for 1852-53. Sparta for 1854. Griffin for 1855 and 1856. (This is a mistake; he was returned to Sparta for 1855.) Wesley Chapel, Atlanta for 1857-58. Eatonton for 1859-60. La Grange for 1861-62. Talbotton for 1863-64. Americus for 1865. Columbus City Mission for 1866. Asbury, Augusta for 1867-70. Augusta District for 1871-74. St. Luke's Mission, Augusta for



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1875-77; Covington for 1878. At the annual Conference held in Marietta, in November 1878, he was superannuated and was continued in this relation to the Conference until he died.

Brother Key's early education was limited. By study and general reading, he acquired much useful knowledge and culture. He was always neat in his apparel and genteel in his personal appearance. What nature did for him and what he did for himself, qualified him well for every field of labor to which he, in the Providence of God, was called. He performed every class of work pertaining to the Methodist ministry. He was emphatically a man of all work and all his work was intelligently and well done. The work of the Lord always prospered in his hands. To such workers, under God, all churches are chiefly indebted for their prosperity. His sermons were always clear, plain, practical expositions of his texts, and uniformly good. It is said of him that he never made failures. Great occasions did not inspire him as they do ordinary men, neither did occasions of less importance abate his zeal or sense of responsibility. He preached the same gospel to the few and to the many--to the rich and to the poor--to the learned and to the unlearned. He was in no sense a creature of circumstances. If he had any eccentricity it was to be found in his remarkable freedom from it. He was well rounded, well balanced and systematic in the pulpit and out of it. He was seldom elated and seldom exhausted, and was never despondent. His ministerial character was distinguished for its dignity, its circumspection and its purity. His social nature was characterized by urbanity, cheerfulness and

hopefulness. He was deeply pious. His religion was not fitful and evanescent, but uniform and consistent in experience and outward manifestation. When he grew old he retained his characteristic freshness of spirit--indeed he never grew old. He never croaked and scolded after the manner of some old men. It was his nature, if not his religion, to appreciate the silver lining of every cloud. Sensitive as was consistent with self-respect, he never obtruded his troubles, imaginary or real upon others. Unlike most old men he did not regard progress and advancement as innovations upon the sacred relics of the past. He kept himself abreast of the progress and achievements of his age. During the last year of his life, in an experience meeting, he said: "I thank God for all the victories achieved by the Church during my youth and middle life; but I thank him still more that the Church of today is purer and wiser than at any time of the past". He always encouraged hope, basing his exhortations upon the word of God.

Though remarkably well preserved for one of his age, he realized before his brethren of the Conference did, that the infirmities of old age were upon him. He asked himself to be superannuated, and accepted the situation with most becoming grace. But he did not retire from active ministerial life. He preached nearly every Sabbath, either to Methodist, Presbyterians, Baptists, white or black. He attended Sabbath-School, visited the sick, comforted the distressed, circulated religious literature, exhorted all to liberality and himself set the example. One of his most striking characteristics was his promptness and readiness with whatever work he had



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in hand. As might have been reasonably expected, when his last sickness came it found his "house in order--his business all arranged and himself ready for the Master's summons". He said to his wife, "I may grow worse, I want to say that I am all ready for whatever may come".

--From Minutes of the North Georgia Conference for 1881, pp. 25-26.

Charles R. Jewett (1857--and 1864)

Rev. Charles Raymond Jewett was born July 29th, 1824, and died July 10, 1872.

He was educated at Emory College, converted at the age of eighteen, soon afterwards licensed to preach, and was regularly admitted into the Georgia Conference in January, 1844, at the age of twenty years.

Thus early taught the precepts of religion, initiated thoroughly in the doctrines of Methodism and admitted into the itinerant ranks in youth, no wonder that he became such a Timothy in the Gospel, of whom even a Paul might not be ashamed.

He remained a member of the Conference for twenty-eight and a half years, filling almost every office in the gift of the Church, except that of Bishop. Whether as junior preacher, in charge of a circuit, pastor of a station, Presiding Elder of a District, or Agent of Emory College, the records will show no charge of complaint against Charles R. Jewett. But his brethren will affirm and thousands of sympathizing friends will testify that he was ever faithful and true, zealous in every good work, and fully consecrated to

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the cause of his Master. He has been frequently heard to say that he never asked an appointment or murmured at the decision of the presiding Bishop, but that somehow the bishop always gave him better than he expected or desired. Such expressions give us a truthful index to the character of this modest, unassuming, cheerful, hopeful, humble servant of God.

Others have already written and testified warmly as to his many virtues in private and public life. As a husband he was gentle and affectionate; as a father kind and paternal; as a friend he was genial, warm and tender in his sympathies and attachments. With him friendship was more than a name. Few men had more confidential friends than our dear brother Jewett. He was truly one man among thousands to whom you might freely unbosom yourself; into whose ears a friend in distress might pour out his sorrows and feel assured that they would reach a warm and sympathetic heart. As a Christian his piety was consistent, ardent and uniform. His zeal was fervent and untiring, his faith strong and unwavering, and his religion cheerful and active. In his temperament the nervous and sanguine predominated. He painted no dark pictures--he cherished no gloomy forebodings. No biographer will ever copy from his memoranda any record of lost battles or inglorious defeats. Whatever he undertook he performed. He knew no such word as fail. With a just cause, buoyant hope, strong faith and untiring energy, he never stopped short of success.

As a minister he ranked among the best of our Conference; and he has filled, with credit to himself and honor to the Church, many



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of the best appointments in our bounds. As a pastor, he was faithful, zealous, and devoted to his charge. As a speaker, he was earnest, practical, bold and eloquent. His thoughts were strong and clear, his style pure and chaste, his delivery forcible and impressive, and his sermons generally remarkable for soundness in doctrine, originality of thought, and the poetic and classic beauty of his illustrations.

But although a good pastor, a successful agent and an eloquent preacher, in every field of labor, he was still more admired as a Presiding Elder. Here he had a wider field for his gifts and graces. Night and day he studied and planned for the success of his District and the general interests of his Church. He was a man of liberal and expansive views, and sought to impress them upon the preachers and members of the entire District. He held no Quarterly Conference hastily, or closed up the business in a slovenly manner; but patiently, earnestly, diligently looked up and inquired after every interest of the Church. Hence his Conferences were always interesting and profitable, and his quarterly meetings well attended.

At our last Conference session in Columbus he was present, although greatly enfeebled by sickness during the previous year. Ever ready to labor, even beyond his physical strength, he declared himself effective and was reappointed to the Thomasville station. Soon he became permanently disabled; his strength gradually failed, "the silver chord had been loosed and the golden bowl broken", and he died peacefully and triumphantly at the house of his father-in-law in Bibb County, Georgia.

(A short section of little importance is here omitted)

His remains sleep in the cemetery at Fort Valley, Georgia.

His spirit, doubtless, inhabits the tabernacle, not made with hands, eternal in the heavens.

--From Minutes of the South Georgia Conference for 1872, pp. 15-16.

Arminius Wright (1859-1860 and 1870)

Rev. Arminius Wright was born in Columbia, County, Georgia, March 4, 1829, and died in Columbus, Georgia, June 18th, 1879, in the fifty-first year of his age.

He was a son of Dr. John H. Wright, formerly of Milledgeville, but subsequently a resident of Vineville near Macon. He was left motherless when young, and a few years afterward his father was taken away. His parents were members of the Methodist Church, and the memory of their pure lives and consistent example, exerted a controlling influence in the formation of his moral character.

Under the ministry of Rev. Samuel Anthony there was a gracious revival of religion in the Church at Macon, in 1843, and among those who were converted, after a long and painful struggle, was our departed brother. He received the witness of adoption and at once joined the Church. At the commencement of his religious career, he embraced Christ as a complete Saviour, and to the end of his life, he held fast the grace whereunto he had attained.

A Christian life, thus earnestly devoted in the beginning, gave prophecy of what it afterward became.



His piety and zeal and usefulness soon gave evidence that he was divinely marked for special work in his Master's cause, and though so young, the Church discovered his grace and gifts and thrust him out to labor in the ripening fields that were already white unto the harvest.

Having served several months as an exhorter, the Quarterly Conference of Mulberry Street Church granted him license to preach in November, 1845. He was admitted on trial in the Georgia Conference, at Athens, in January 1846, thus entering the itinerant ministry when he was only sixteen years old.

The following list of appointments shows the fields of labor in which he served with fidelity to God, and with honor to the Church: 1846, Oxford and Covington Circuit; 1847, Carnesville Circuit; 1848, Jeffersonville Circuit; 1849, Oglethorpe Circuit and Mission; 1850, Jeffersonville Circuit; 1851, Canton Circuit.

At the close of this year family afflictions compelled him to locate, which relation he sustained until 1858, when he was readmitted into the Georgia Conference and stationed as follows: 1859-60, Griffin; 1861-62, St. Paul, Columbus; 1863, La Grange; 1864, Athens; 1865, Columbus District; 1866-69, St. John's, Augusta; 1870, Griffin; 1871, First Church, Atlanta. At the close of this year he was transferred to the South Georgia Conference. 1872-74, St. Paul's, Columbus; 1875-76, Mulberry Street, Macon.

On account of failing health, he was granted a superannuated relation at the Conference in Sandersville, December, 1876, which relation he sustained until the ensuing Conference, when he was

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thought effective and appointed to Broad Street Church, Columbus.

Brother Wright was married twice. His first wife was Miss Sallie L. Greer, whom he married in 1848. She died in Columbus, Georgia, July 21, 1861. He was left with the care of five children. In 1862 he was married to Mrs. S. Amelia Taft, who is left by his death in the sadness of widowhood with four fatherless children. Her devotion to her husband, during his long and trying affliction, affords a striking example of patient, affectionate, conjugal fidelity.

While stationed in Columbus, in 1873, brother Wright suffered a severe shock in the death of his second son, Arminius Wright, Jr., who was drowned near Oxford, while a member of the Sophomore Class of Emory College. Though his submission was perfect, yet the sudden blow prostrated the smitten father, and the shock was so great as to bring on a severe attack of sickness, from which he never fully recovered. At the close of his third year at St. Paul, before leaving for Conference, the chastened and sorrowing father expressed his determination to consecrate himself more fully to the work of the ministry, and to labor, the ensuing year, with greater zeal in his Master's cause. At the Conference in Savannah, December 1874, he was appointed to Mulberry Street Church, Macon. This appointment proved the crowning year of a completed ministry. On his arrival at Macon he set immediately to work in general pastoral visiting, and in special pastoral attention to the young men of his charge. He organized a young men's prayer-meeting, which steadily increased in number and interest until about the middle of March, when the



current became so strong that it overflowed in a widespread revival of religion, that swept like a tidal wave through the entire city.

During these meetings, as if premonished that the time was short, the pastor labored with untiring zeal. As he stood in the pulpit, with his pallid face and earnest eye, and heart aglow with divine love, his impassioned eloquence rang out in full, rich notes, and swept the responsive chords in the hearts of the listening multitude. The Lord was in his holy temple, and men who were unused to attendance upon divine worship, felt, on entering the house, that God was near and heaven was not far off. His labors were abundantly blessed. A large number were converted and brought into the Church.

At the beginning of his second year on this work his health gave way, and his physicians recommended him to move to Florida, hoping that a change of climate would restore his health. Here he bought a place, intending to make it his home, but his heart turned from exile in a strange land to his beloved Georgia, and before a year had elapsed he returned to Columbus. At that time indications seemed to warrant hope of his recovery, and he was made effective and appointed to Broad Street Church, hoping that a return to the work in which he so delighted would lift him above the weight of despondency that had so long oppressed him. He persevered in the work until he became too weak to stand in the pulpit, when he went to his Presiding Elder and begged him to relieve him from the charge, and throwing his arms around him, wept freely in laying down his life-work. But "in all of this he sinned not with his lips, nor

charged God foolishly," but with unquestioning faith, bowed in humble submission to the Divine will.

(A long section of very little value follows)

--From the Minutes of the South Georgia Conference for 1879, pp. 19-21.

Wesley P. Arnold (1861-1862)

Rev. Wesley P. Arnold, began his itinerant life in the South Carolina Conference, January, 1827. Two years afterwards he was ordained deacon, by Bishop McKendree. He received his ordination as elder from the hands of Bishop Hedding, at the first session of the Georgia Conference, in January, 1831. As the stations of preachers do not appear regularly in our early records, we may simply say that he labored, for the first twenty-three years in the Eastern and Middle portion of Georgia.

He was in charge of Eatonton Circuit in 1850; Lincolnton, 1851-52; Wilkes, 1853-54; Columbia, 1855-56; Lincolnton Circuit was favored with a second full term of his pastoral service in 1857-58; he served Madison Station in 1859 and 1860; Griffin Station, 1861-62; Thomaston Circuit 1863-65; Clinton Circuit, 1866-69.

At the Rome Conference, last December, he was appointed to Milledgeville Station.

At that time, he and Dr. Jesse Boring were the two oldest, effective traveling preachers in the Conference. Although forty-three years of abounding labor had been performed, yet he retained so much of the freshness and zeal of his younger days, that we hoped it could be many years before his genial face and manly form, would



pass away from us. As he returned from Conference, he visited his new charge and made arrangements for an early removal. But the Master was pleased to change his appointment, from the toil of the harvest field to the Heavenly rest.

Only four days of happy reunion with his family, in the Clinton parsonage, had passed, when the transfer was made. On Christmas night his heart was graciously blessed in the family devotions. In prayer, his faith beheld the manger and the cross, the humbled and exalted Saviour, the Heavenly city and its blessed inhabitants and he wished himself among them. His prayer, was soon answered; before the morning light, a fatal stroke of apoplexy loosed the silver chord, ended his sufferings with a single groan, and let his pure spirit go home to God.

"His tent at sunrise on the ground, A darkened ruin lay".

Several have said, "Brother Arnold was the noblest type of a Christian gentleman that we have ever seen".

This remark seems just, for in him was happily blended exalted dignity, with the gentlest love; while he commanded the respect of the most refined, the humblest child could approach him with perfect confidence.

As a husband and father, he was full of tenderness and affection. He was twice happily married: first to Miss McIntosh, and after her decease to Miss Julia Candler.

A minister of ability in word and doctrine, by diligent study he continued to improve to the end of life. We would hold up his example as a pattern of ministerial fidelity. Submitting, with

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child-like trust, to the judgement of the Conference, he accepted his appointments, as from the hand of God. He went to his work feeling that God had called him to it. No field of labor was too humble for him. No difficulties, which he could overcome, could keep him from his appointments; hence we find him, when over sixty years of age, regularly walking around his circuit.

He was greatly beloved by his people, as may be inferred from his frequent return to the same fields of labor.

His memory is enshrined in the hearts of the Conference. We will miss this heroic soldier of the cross; we may seldom look upon his like again; but we hope to see his smiling face on the other side of Jordan.

--From Minutes of the North Georgia Conference for 1870,  
pp. 7-8.

Habersham J. Adams ( 1863 and 1868-1869)

Habersham J. Adams was admitted on trial into the Georgia Conference at La Grange, in December 1855, and was appointed Junior preacher on the Lexington Circuit in 1856. In 1857 he served Trinity and Evans Chapel Mission (Atlanta). In December, 1857, he was ordained deacon by Bishop Paine. In 1858 he was pastor at Covington, and in 1859 at Wesley Chapel, Savannah. At the close of these years he was ordained Elder by Bishop Kavanaugh. He was appointed to Columbia for 1860; Milledgeville and Bethel 1861-63 (mistake--he was at Griffin in 1863); St. James, Augusta, 1864; Washington, 1865; Madison, 1866; Presiding Elder of Atlanta District, 1867; Griffin, 1868-69; Presiding Elder, Rome District, 1870; Presiding Elder, La Grange



District, 1871-74; St. James, Augusta, 1875; Sparta, 1876-77; Marietta, 1878; Forsyth, 1879; Madison, 1880-81; Gainesville, 1882; Eatonton 1883-85; Edgewood, 1886-87; Cartersville, 1888-89; Elberton, 1890; Barnesville, 1891-92; Presiding Elder, Dalton District, 1893-96; Conyers, 1897-98. At the last Conference perhaps for the first time he failed to answer at roll call, but wrote to the body telling his brethren of his broken health and asking for the superannuated relation. In less than a month he had entered into his eternal rest.

- When on the 24th day of December 1898, Rev. Habersham J. Adams sheathed his battle sword and ended the warfare of life, there fell asleep one of God's bravest warrior chiefs.....

He was a native of Sparta, Georgia, and sprang from an union of Puritan and Cavalier, blending in his blood the highest type of manhood, and the most exalted traits of character.....

He came to the University under the happiest conditions for the development of exalted character. His home was Athens, Georgia, and the University of Georgia was his Alma Mater. He was well furnished for life's duties, and supported by educational and family influences which promised prosperity in any field which he might select. Fitted for a profession he turned his attention to business pursuits and formed a mercantile co-partnership. The soul of honor and a model of courtesy he enjoyed the unlimited confidence of the community, and achieved success.

At about thirty years of age the death of his wife wrought a radical change in all his plans. His grief almost amounted to madness. Not then a professor of religion, he was without the supports

of grace, and his sufferings were unspeakable agony. An awful night had settled on his sobbing soul and there seemed no morning for him. He was tempted and tossed and well-nigh driven to despair. The depth of his sorrow was measured by the intensity of his devotion to her who had been taken from him. He refused to be comforted.

But a loving Father was pitying his grief and leading him where he might learn God's opportunity in man's extremity. In utter self-abandonment he wandered out to the cemetery where his wife had been buried, and in an impulse of bitterness, he threw himself upon her new-made grave, crying for death as a refuge from the storm of woe. And God heard him. In accents of love He said: "If thou wilt, thou canst", "Son, give me thy heart". Then came the struggle! The proud nature and the wrestling Spirit at strife! The quiet skies looked down upon the mighty conflict, and the silent city of the dead heard the trembling voice of prayer. The penitent soul bowed low, while the wings of faith mounted the way to God, and Heaven smiled a message of peace and pardon. The issue was settled, the victory won. Immediately the call came: "Go thy way. The God of our Fathers hath chosen thee, for thou shalt be a witness to all men". He did not stop to confer with flesh and blood, but straightway left all to follow Him. Without delay he entered the ministry and with a rare devotion for forty-three years he preached the gospel everywhere in Georgia, sounding the trumpet in no uncertain tones until within a few months of his death. He endured hardness as an itinerant preacher, filling every class of appointments and blessing the Church wherever he went.



His second marriage was with Miss Florida Wilkinson of Wilkes County, who was a devoted wife, and the mother of his children, four of whom, one son and three daughters, survive their parents, sister Adams having died some years ago.

His life was prolonged beyond three score years and ten, and every hour of it was filled with successful toil, and all his work was thoroughly done.

All men honored him with absolute confidence and respect. For years he was treasurer of the corporate Conference, having the management of considerable sums of money, and large landed properties, and bringing his business experience into the service of the Church, he directed her financial interests with exactness and ability. No man would have dared to reflect upon his integrity.....

As a member of the Conference he stood in the front. His brethren willingly accorded him leadership because they trusted him. They honored him with place and position, several times electing him to a seat in the General Conference. When he arose to speak on any question, he commanded attention and his advocacy of a measure was almost the assurance of its passage.

(A large section of laudatory material is omitted)

Early in December last in great feebleness he left Georgia for St. Louis, to make his home with his children, but the exposure of the journey was too great for him. He grew worse and in a few days God have him the answer to his prayer for a quiet hour in which to die, and he fell asleep in Jesus.

--From the Minutes of the North Georgia Conference for 1899,  
pp. 58-63.

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Charles R. Jewett (1864)

See memoir under his first pastorate, 1857.

William A. Rogers (1864-1866)

No memoir given.

Charles A. Fulwood (1865-1866)

Charles A. Fulwood was born in Houston county, Georgia, in 1829. He was converted at an early age. He preached his first sermon February 20, 1846, on his seventeenth birthday. He entered the traveling connection in his native state. He served as chaplain in the Confederate army during the War between the States, and received the "Cross of Hero" from the Daughters of the Confederacy at Miami last May. In 1872 he was transferred from the Georgia Conference to the Florida Conference, and was stationed at First Church, Key West. He introduced the work among the Cubans, and had much to do in organizing that work in Cuba, after the Spanish-American War, being the first Superintendent of Missions in Cuba. His first wife was Miss Godfry; his second wife was Miss Mary Stanley...During four years Dr. Fulwood served colored missions, and during four years he served white missions; for nine years he traveled circuits, and for twenty-two years he served stations; he was presiding elder for twenty-one years; quite sixty years a Methodist itinerant. (A section is omitted here) During the session of the Conference the names of brethren were called to be referred to the Committee on Conference Relations. When the names of all who asked for the hon-



orable position of superannuates were called the bishop remarked that he would call one other name to be considered; and he called the name of Charles A. Fulwood. Dr. Fulwood came close to the chancel rail and faced the brethren, that his feeble voice might be heard by as many as possible. He briefly recited most of the facts related above. From his feeble lips it was a love message to his brethren. When his message was well-nigh finished, he said: "Do not misunderstand me; I do not ask your sympathy, for my sufferings, I rather ask your congratulations that I am so near home--so near to heaven". Starting to his seat, the hands of brethren reached to grasp the hand of the well-nigh glorified saint; then as the embrace of an old comrade was tenderly given and returned, and while other hands were reaching for the warm grasp of the soldier of the cross, his body gently fell into the arms of his brethren, and the saint went up to be crowned.

--From the Minutes of the Annual Conferences of the M. E. Church, South, for 1905, pp. 223-24.

#### Robert W. Bigham (1867)

Robert William Bigham was born in Meriwether county, Georgia, October 5, 1824, and departed from the body October 11, 1900, full of usefulness and honor.

He was married January 19, 1858, to Charlotte Eliza Davies; and December 25, 1872, to Sarah Jane Davies. His marriage was very happy in each instance, and became a grace and providence to the world because of the splendid daughters and gifted sons it gave the church and society. The home is a residuary of heavenly power.

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Robert W. Bigham was admitted into the Georgia Conference in 1844. Troup, Harris, and Oglethorpe counties were the beneficiaries of his first service; Milledgeville and Talbotton felt his helpful hand, and then he was sent to the far West to meet the needs of that wild region. Six years of toil held him there, on station and district, and at the Conference of 1857 he was its efficient President. Returning to Georgia, he flung himself without reserve into the pulpit and pastorate, for forty-seven years longer, actively serving the church with unchallenged fidelity. The Dahlonega, the Athens the Augusta and the Griffin Districts were fields of his unremitting toil; and at La Grange, Newman, Eatonton, Forsyth, Decatur, Gainesville and other places of repute and importance the church was blessed by his ministry, until after fifty-three years of truest service, he went down into the retreat of the worn and wearied, and two years after that retirement, went up to see the King in His beauty and meet the General Assembly of Saints.

Robert W. Bigham was endowed for a ministry of great usefulness. His natural gifts were marked and numerous. He was admirably moulded; a brow open and royal in the harmony of its features, a well knit and graceful frame; an expression serious but kindly and inviting; a bearing manly but unassertive and honest. He was gifted above the average in intellectual equipments. His mind, logical and yet poetic in cast and chiefest quality, he greatly enriched by reading and study....

He was a great winner of souls. The master passion which consumed his youth never lost its flaming energy, but burnt on till



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he was burnt out. He was a shining light because he was being forever consumed--a bush always on fire to draw men to God. He led them to Christ wherever he was sent; and like the seventy he came back to the Master from every itinerant journey, with the recital of triumph. The sick healed, the lame afoot, the blind seeing, the dead raised and devils cast out. To the Master, not to men. He did not trumpet his own successes, but instead ascribed the fact to the right arm of his King.

(A long laudatory section is omitted here)

He was a man of stainless soul. To be right his biggest attainment. True he excelled as a gentleman. His preaching was a transport of the gospel and its faithful distribution to want. His pastorate was pre-eminent, an education in soul-saving. Moreover, he was a writer of unusual distinction, elegant in diction, brilliant in conception, effective in aim. (More laudatory comments follow)

--From the Minutes of the North Georgia Conference for 1900,  
pp. 71-75.

Habersham J. Adams (1868-1869)

See memoir under his 1863 pastorate

Arminius Wright (1870)

See memoir under his 1859 pastorate

John W. Heidt (1871-1875)

John Wesley Heidt, D.D., was born in Macon, Georgia, July 12, 1841, and died in Atlanta, Georgia, January 23, 1909.

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He was the second son of Rev. Emanuel and Frances Grayson Heidt. His early educational training was conducted under private tutors and at Springfield Academy.

September, 1856, he entered the Sophomore Class in Emory College, and graduated, A.B., with distinction, in the class of 1859, receiving a few years after the degree of A.M.

After a year spent in teaching he entered the Law School of the University of Georgia, graduating in 1861. Enlisting in the army as a member of the Chatham Artillery, he was relieved from military service by the appointment of Governor Joseph E. Brown as Solicitor General of the then Eastern Circuit.

During the remaining years of the war, and for a while thereafter, he followed the practice of his profession, the law. From all who knew him in this relation comes testimony as to his splendid success and the promise of a brilliant career.

But in the providence of God there was other work for him to do.

In 1866 he entered the old Georgia Conference, and upon the division of the Conference he adhered to that of North Georgia.

June 23, 1864, he married Eliza Villard, and from the union sprang five sons and one daughter, who with the devoted mother and wife survive him.

Dr. Heidt served the following works:

1867, Cave Spring Circuit; 1868-1870, Broad River Circuit; 1871-1874, Griffin Station; 1875-1878, Presiding Elder of the La Grange District; 1879-1881, Trinity, Atlanta; 1882-1885, President of the La Grange Female College; 1885-1889, Regent of South Western



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University, Texas; 1890, Trinity, Atlanta; 1891-1894, Presiding Elder of the North Atlanta District; 1895-1897, Presiding Elder of the South Atlanta District; 1898-1900, First Church, Athens; 1901, Presiding Elder of Rome District; 1901-1902, Associate Editor and Business Manager of Wesleyan Christian Advocate; 1903-1906, Presiding Elder of Oxford District; 1907-1909, Presiding Elder of Augusta District whence he went to his eternal home.

He was Chaplain of the Georgia Senate in 1881-82. He received the degree of B. L. from the University of Georgia and that of D.D. from Trinity College, North Carolina.

Among other marks of appreciation he was a member of four General Conferences, a delegate to the International Sunday School Conference in Washington, D. C., in 1891. He was for many years a trustee of Wesleyan Female College, a trustee of La Grange Female College and President of the Board of Trustees of Reinhardt College at Waleska, Georgia.

Dr. Heidt was a man of rare executive ability, and this, aided by a voice of remarkable power and compass, made him an ideal secretary. In this capacity he served the North Georgia Conference for thirty-three years, having served as assistant secretary for three years previously, and at each General Conference of which he was a member he was chosen as one of its secretaries.

(A brief section is omitted here.)

Dr. Heidt was a man of rare personality and peculiarly distinctive individuality. Courteous and graceful in manner, of attractive

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presence, of untiring industry, of indomitable energy, of deep enthusiasm, blameless in character, charitable in spirit, cheerful under misfortune, of unusual personal magnetism, with profound convictions and with the courage of his convictions, self-poised, it is not strange that he drew men to him and held them in a friendship as exalted in its admiration as it was beautiful in its affection.

As a preacher he was an able expounder of the Word of God, and in full faith in the truth of the Word as the revealed will of God, he wisely dealt the bread of life.

(A long laudatory sections follows.)

--From the Minutes of the North Georgia Conference for 1909,  
pp. 70-74.

Lewis J. Davies (1875-1876)

See memoir listed under his previous pastorate in 1854.

Daniel J. Myrick (1877-1878)

Rev. Daniel Jackson Myrick was born in Upson County, Georgia, near "The Rock", November 29th, 1826.

He was the second son and third child of Owen Harvey Myrick and Elizabeth Anthony Candler--one of six children.

He was married to Mary Adeline Andrews of Liberty County, Georgia August 1st, 1850, who preceded him to the better land four years and four months. He died at College Park, January 23rd, 1909. While in charge of Palmetto and Fairburn, he was disabled by a fall which more than anything else led to his retirement from the effective list of his Conference.



The stock from which brother Myrick sprang gave him a good start physically, morally, mentally.

His educational opportunities, as with many of his day, were limited, as compared with our times. Quite early life, as charged with sacred responsibility, dawned in his mind, and he formed a purpose to which his life to its last hour responded.

He learned the lessons that lie at the foundation of every life that God chooses for great usefulness, and the Church recognized the divine intimations and cooperated with the Spirit in encouraging the young man in his first steps in preparing for the work of a Methodist itinerant preacher.

His appointments were as follows: Coweta Circuit, 1849; Hinesville, 1850-1851; Springfield, 1852-1853; Clinton, 1854; Hinesville, 1855-1856; Sandersville, 1857-1858; Summerville, 1859-1860; Cassville, 1861-1862; 1867-1869; (The minutes give no explanation for the years 1863-1869.) Covington, 1870-1871; Forsyth 1872-1873; Dalton, 1874; Dalton Circuit, 1875-1876; Griffin, 1877-1878; Cedartown, 1879-1880; White Plains, 1881; Athens, Oconee Street, 1882; Madison, 1883-1885; Newnan, 1886; Gainesville, 1887-1889; Eatonton, 1890; Thomaston, 1891-1894; Douglasville, 1895-1898; Augusta, 1899; Palmetto and Fairburn, 1900-1901; From then until death on the superannuated list. This battle-flag of the old soldier is very instructive to the living as well as most highly creditable to the dead--reminding us among other things, that a preacher can grow as long as he lives. The star knew no waning, but was bright until it glided softly out of our sight to be rekindled in the constellation awaiting it in another part of the heavens.

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His surviving daughter--Mrs. Myrick Schoeller--says in her letter to us, "There was never a better husband, or a more loving father. He told us a few days before his last sickness, that he was perfectly happy, and that his desire had been to live a quiet and peaceable life in all godliness and honesty, which desire was fulfilled". (The only information of interest in the remainder of this memoir is that Mr. Myrick suffered a nearly fatal illness while at Griffin. The nature of the illness is not mentioned.)

--From the Minutes of the North Georgia Conference for 1909,  
pp. 74-76.

Thomas R. Kendall (1879-1881)

Thomas Rogers Kendall was born at Bellwood, Upson County, Georgia February 16, 1846, and died at Decatur, Georgia, October 5, 1936. He was educated at Collinsworth Institute at Talbotton and at the Military College at Marietta. At the age of fifteen he ran away from this last named institution and enlisted in the Confederate Army. At the age of seventeen he was promoted from lieutenant to captain, having declined a place on the staff of General Kirby Smith. Following the surrender he entered the Medical College at Atlanta (now Emory University), from which he was graduated in 1869, being the valedictorian of his class.

Dr. Kendall was licensed to preach and ordained deacon by Bishop Pierce December, 1876, elder by Bishop McTyeire, November, 1878; admitted on trial into the North Georgia Conference, December, 1874; into full connection, December 1876. His appointments are as follows:



Culloden, 1875-1876; Hampton, 1877-1878; First Church, Griffin, 1879-1881; Trinity, Atlanta, 1882-1885; Rome, First Church, 1886-1887; transferred to South Georgia Conference and stationed at Mulberry Street, Macon, 1888-1890; returned to North Georgia Conference and sent to Athens, First Church, 1891-1892; Grace Church, Atlanta, 1893-1896; presiding elder, La Grange District, 1897; St. John, Augusta, 1898-1900; transferred to Louisville Conference and served Settle Memorial, Owensboro, 1901-1904; Walnut Street, Louisville, 1905-1906; Lander Memorial, 1907-1910; returned to North Georgia Conference and appointed to St. James, Augusta, 1911-1912; Gainesville, First Church, 1913-1916; Milledgeville, 1917-1918; Inman Park, Atlanta, 1919-1922; Cartersville, 1923; superannuated 1923.

Eminent success attended this ministry of 49 years. At Griffin, his third appointment, he was assured by his presiding elder and by the chairman of the board of stewards that Griffin did not wish and would not have a revival. Yet at the close of a period of evangelism 300 were added to the various churches. At Trinity, Atlanta, the assessment for benevolences was \$500. His predecessor had assured him that it would never be raised and the chairman of the board of stewards did not wish it raised. But \$1100 was paid that year and \$3000 the next year, \$1500 of it being given by three men. During this four-year pastorate 1200 joined the church, Miss Laura Haygood dedicated herself to mission work, a mission to Jews was established, the first in the South, and the Home Mission Society of our church was originated. And like results at other places.

(A paragraph is omitted here.)

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As a pastor he excelled, being often referred to as the best in Southern Methodism. He visited from house to house among the poor and rich, ignorant and learned, sick and well, sorrowing and rejoicing, sinful and saintly. Especially was he considerate of those in trouble. His presence carried comfort and prompted courage. He knew how to speak the apt word however difficult the circumstances.

He practiced the gospel that he preached. People felt that his life was hid with Christ in God. His light so shined that others saw his good works and glorified his Father in heaven....

In the fall of 1869 Dr. Kendall was married to Mrs. Julia Wright Thomas, and in 1886, to Miss Mary Lovelace. Through both marriages reinforcement came to his ministry.

He knew physical distress in his later years but he also knew sustaining grace and when the time of his departure came his life ended in triumph.

--From the Minutes of the North Georgia Conference for 1936,  
pp. 102-103.

#### James E. Evans (1882)

James E. Evans was born in Wilkes County, Georgia, on February 4, 1810, and died in the seventy-seventh year of his age and in the fifty-seventh year of his ministry. He was converted October 10, 1824, though the Spirit was with him consciously when only ten years of age, when he was also made a class leader. He was commissioned to preach as a local preacher December 25, 1829. He was married to Miss Parmelia J. Mays, February 22, 1831, and admitted to the



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Georgia Conference in January, 1833. Physically he was a noble man, possessing a magnificent frame; with a face expressive of intelligence, firmness and benevolence; his bearing dignified, and his manners courteous; his voice rotund and pleasant. His mental constitution was the counterpart of the physical man. His natural endowments were superior, and though he was a man of warm and emotional nature, he was well balanced and practical. He possessed great energy and will power, and was progressive and enterprising in spirit. He was well read, and kept abreast with the great questions of the age and the Church. His early educational advantages were limited to the practical curriculum of the high school, never having the privileges of a college course. His learning was not so much the culture of the university as the wisdom of the prophets, learned in the school of Christ and taught by the Spirit. His mind was enriched with stores of general knowledge, but the Bible and standard books of theology, ecclesiastical history, and biography were his greatest studies. On the rostrum or with his facile pen he was a staunch and conscientious advocate of the cause he espoused. He was a wise counselor and agent in the spheres of Church work, but he was pre-eminently a preacher of the gospel. He was comprehensive in Bible knowledge, clear and convincing in exposition, forcible in argument, fluent in expression, practical, persuasive, and often eloquent in his ministrations--his eloquence not that of study and art, but evangelical and spiritual. He was often earnest as Paul, as pathetic as weeping Jeremiah, and as tender and loving as John. He was sincere and without affectations; making no parade

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of learning and bringing out the true significance of the text, he made it a battery of spiritual power against the ranks of sin and error. For fifty-three years, with heroic endurance, and with scarcely any disability from sickness, he went over the land preaching and winning souls to Christ--an agent under God, it is said, of the awakening and conversions of more souls than any other man, perhaps, since Rev. Samuel Anthony. He was a fine pastor as well as a good preacher. His various fields of labor were as follows: The first and second years of his ministry were on circuits. The records of the Conference for several years, embracing 1833-7, are defective. In 1838-9 he was in Charleston, South Carolina, and passed through the fearful scourge of yellow fever which had tried the ministry and the people; at Athens, Georgia, 1840-4; Columbus 1845-6; Augusta, 1847-8; Savannah, 1849-50; Macon, 1851; Presiding Elder Columbus District, 1852-3; Augusta, 1854-5; Macon, 1856-7; La Grange District, 1858; Presiding Elder Macon District, 1859-61; Macon and Vineville, 1862-63; Presiding Elder Columbus District, 1864; Augusta (St. John's) 1865; Columbus (St. Luke's), 1866-67; at the division of the Georgia Conference in December, 1866, Dr. Evan's lot fell in the bounds of the South Georgia Conference, and he was transferred at the close of 1872 to the North Georgia Conference. He was stationed at Augusta, (St. Jame's), 1873-74; Atlanta District, 1875-76; (three years skipped here with no reason given); Rome, 1880-81; Griffin, 1882; Commissioner of Education, Paine Institute, Augusta, 1883; Augusta District, 1884-6. During his pastorate at Athens, Columbus, and La Grange he realized the most abundant success, and looking back to the results of



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his labors in these stations gave him exceeding joy. St. Luke's Church in Columbus and St. James in Augusta are beautiful monuments to the Christian zeal of this devoted servant of Christ. He was also active in building St. John's parsonage in Augusta; Trinity Church, Savannah; Trinity and Cumberland churches in Charleston, and Mulberry Street Church in Macon; also in building the new parsonage in Rome, and active in securing an eligible site for the new and beautiful church in that city. While in charge of the Church here, in 1881, he celebrated his golden wedding...He was first elected to the General Conference when thirty-four years of age, the Conference being the famous one of 1844. He was also in the Convention of 1845, which organized the Methodist Episcopal Church, South, and continued to represent the Church in every successive General Conference, save the one in session at the time of his death. In 1856 he was elected Book Agent at Nashville, but his convictions in favor of preaching the gospel caused him to resign his position after five months, and to renew his favorite work as a gospel minister... He was also a member of the Centennial Conference held in Baltimore. From the beginning of his ministry as a preacher and a representative of the Church and patron of every good cause he filled many prominent positions, laboring faithfully and fruitfully. For many years he served the cause of education as a trustee on the Boards of Emory and Wesleyan Colleges. For more than forty-four years he was a useful and honored member of the Board of Trustees of Emory College. He was the last of the old and illustrious panel

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of Wesleyan Female College, and was an active, faithful, and self-sacrificing member for forty-five years. He was a warm supporter of religious education, and did as much for the success of Wesleyan Female College as any other man. In his manly strength and influence he rocked the cradle of this institution in its infancy, and with joy lived to see it crowned with wealth by the hand of Christian liberality. In 1868, when the Church had the grave problem of the ecclesiastical relations of the colored people to be solved, Dr. Evans was the chairman of the committee to which this important matter was referred. The committee reported a plan of separate organization, and in 1870 and 1874 he was continued chairman of this committee. He was also of the committee in 1878 for the revision of the Discipline...Our beloved brother died suddenly on the 18th of May, 1886, at Thomason, Georgia, at the house of Brother G. M. Curtis. (The remainder of this memoir has little value.)

--From the Minutes of the North Georgia Conference for 1886,  
pp. 21-23.

#### Simon P. Richardson (1883)

Rev. Simon Peter Richardson, D.D., was born in what is known as the Dutch Fork, Newberry District, South Carolina, May 13, 1818.

His grand-parents were born in Hanover, of pure German lineage. They were Lutherans, on his father's side English. There were no preachers in the family for over two hundred years.

He was baptized in the Lutheran Church when a child.

Very characteristic and touching is his reference to that early period of his life. "I strangely came to the knowledge of myself



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when a child about four years old. I realized then that I was a person. My earliest impressions were religious. I have prayed all my life."

He joined the Methodist Episcopal church on probation at the age of eighteen years. He was a class leader and an exhorter before his probation ended. He was licensed to preach by Rev. James B. Payne; was admitted on trial into the Georgia Annual Conference in 1840; was junior preacher under Claiborne Trussell in 1841; was on the Jacksonville (Florida) Circuit in 1842; Irwin Circuit in 1843; Blakely Circuit in 1844-45; St. Augustine Mission in 1846; Key West Station in 1847-48; Quincy Station in 1849; St. Mary's District in 1850; (member of the General Conference of 1850); St. Mary's District, 1851; Tallahassee District 1853-56; Agent American Bible Society 1857-58; (member of the General Conference of 1858); Tallahassee District 1859-61; Gadsden Circuit 1862-63; General Agent Educational Fund 1864; General Agent Educational Fund and Agent of American Bible Society 1865; Agent of American Bible Society 1866-72; (member of the General Conference of 1866); Union Springs District (Alabama Conference) 1873-76; Rome District (North Georgia) 1877-80; St. James, Augusta, 1881-82; Griffin, 1883; Dalton, 1884-85; Athens District, 1886-89; Griffin District 1890; Cartersville, 1891; Madison, 1892; Covington 1893-94; was granted a superannuated relation at the close of 1894, retaining his place on our roll of honor, without losing any of his lustre, for four and a half years.

(A long section of little value is omitted here.)

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We will never have one on our roll who will add more than he to the social life of our annual gatherings; one who will be more intent on seeing the best in the lives of his brethren; one more manly in unselfishness; one more elated at being an humble Methodist itinerant preacher; one more interested in the prosperity of our Zion in all her department; one who, when he can no longer wield the sword or man the guns on the field, will retire more gracefully and await under the infirmities of the body more patiently the last summons.

(Another section is omitted here.)

The hour came for the valiant old soldier to take off his dented helmet, lay aside his battered sheath, and sheathe his sword "still warm with recent fight". It was two o'clock in the afternoon of June 16th, 1899, in Macon, Georgia, attended by those dearer to him than his heart's blood. His mental powers, at times, were not under the control for which he had always been so noted when well; but in his moments of unconsciousness he was still preaching the gospel.

(A short section of little value follows.)

--From the Minutes of the North Georgia Conference for 1899,  
pp. 69-73.

Allen C. Thomas (1884)

Whereas, Rev. Allen Covington Thomas, did faithful service thirty or more years as a member of this Conference, and recently died a member of the Missouri Conference, it is highly appropriate



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that a suitable memorial tribute to his character and work be presented to this body.

He was born in Gwinnett County, Georgia, September 19, 1849, and died at Canton, Missouri, June 24, 1904, after a severe illness of two months duration. He suffered much during his last days, but he met death without fear, talking most calmly of his "departure", which finally came as a sweet sleep and a glorious release. He left a wife and four children, who are now living in Hannibal, Missouri, and two daughters living in Georgia. Brother Thomas was an only son, and brother, in his father's family, and consequently was loved with a peculiar tenderness by his parents and sisters. In his own immediate family he exemplified the relation of husband and father after the most beautiful Christian type.

Our brother was born and reared in one of the best of Methodist families, and was religious from his youth. He inherited the traditional beliefs and usages of Methodism from his pious parents, who carefully trained all of their children up in the Christian religion. A noble, honorable manhood succeeded a pure and stainless boyhood. Sweet and gentle, unselfish and affectionate in disposition, still he was uncompromising and unwavering in his devotion to moral principles. No fear of consequences could induce him to sacrifice his convictions of duty. He would have chosen suffering and death rather than renounce them.

As a servant of the Church, Brother Thomas was true, loyal, faithful; and as a preacher he was sound, practical, effective.

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At times his preaching was delivered with extraordinary power and unction. He trusted implicitly in the Holy Ghost to make his preaching effectual. On some of his appointments his ministrations resulted in most gracious revivals of religion. Hundreds were awakened and converted and thousands edified and blessed by his constant, faithful pastoral and ministerial labors. Deeply spiritual himself, living in uninterrupted communion with God, pastoral intercourse with him was a benediction to his associates and friends.

Brother Thomas was a workman of no small ability and culture. He graduated at Emory College in 1870, and the same year was licensed to preach and admitted on trial to the North Georgia Conference. He served acceptably and with marked ability, circuits, stations, and districts in this Conference until 1901, when he was transferred to Missouri, where, after serving faithfully two and a half years, he ceased from his labors and went to his reward.

Resolved, that as a Conference we assure the family and relatives of our departed brother of our sympathy and prayers, and that a copy of this memoir be spread upon our minutes.

--From the Minutes of the North Georgia Conference for 1904,  
pp. 65.

William F. Cook (1885-1887)

(A paragraph of introduction is omitted)

Reverend William Francis Cook, D.D., was the embodiment of all that is good, pure, noble. Indeed, in remembering him as he was with us, we readily discern every spiritual grace represented and illustrated most impressively in his well-ordered life.



We have thought that, in the absence of renovating, and saving grace, the natural virtues would have found in him a subject for their most resplendent exhibition.

Our dear brother was favored most highly of Providence. His father and mother were deeply, thoroughly spiritual. They declared plainly that they sought a country, and they kept everybody about them interested in that matter. Their children were received of God in their first infant wail with a Christian solicitude that never abated.

Dr. Cook was for forty-seven years a Methodist itinerant preacher and for forty-five years active. He grasped with great energy, and subjected to the main purpose of his life, the materials furnished by constant and assiduous application in the fields of theology, and general literature and learning of the highest and purest order. His surviving brethren who have known him the longest can say of him that our holy religion had been penetrating all the recesses of his noble soul with its heavenly influence, from his young manhood to his last evening hour.

(A section is omitted here.)

In Macon, Georgia, in the close of 1857, God gave him Miss Lou J. Richards to make the ways of the Methodist itinerancy additionally "ways of pleasantness" and "paths of peace". This was a happy marriage, and Dr. Cook acknowledged with pride and pleasure, his indebtedness to his wife for what his brethren were pleased to call his success in his high calling. Their children rise up and

call them blessed, and cherish the memory of their father and mother as their richest and sweetest heritage. He left two of his children Rev. E. F. Cook and Rev. E. R. Cook, in the itinerant ranks, and three of his daughters, Mrs. Theo E. Atkinson, Mrs. Florine C. White and Miss Margaret Cook, to "adorn the doctrine of God, our Saviour, in all things". He also leaves a brother, Rev. J. O. A. Cook, a prominent member of the South Georgia Conference.

The record of our dear brother's life comes to us in his own familiar handwriting. William Francis Cook was born in Talbot County, Georgia, November 20, 1832. In January, 1840, his parents moved to Culloden, Monroe County, Georgia, where he was prepared for college by excellent teachers. Graduated at Emory College in 1850, received the A. M. degree in 1860, and the honorary degree of D. D. in 1878, from his Alma Mater; was converted and received into the church very early in life, chiefly through the influence of a good mother in a Christian home.

Licensed to preach by the Quarterly Conference of Thomaston, Georgia, Lovick Pierce, presiding elder. A little later was recommended for admission on trial into the Georgia Annual Conference by the Quarterly Conference of Culloden Circuit, Rev. A. T. Mann, presiding elder. Was admitted on trial at La Grange, Georgia, December 1855. 1856, Junior preacher on Putnam Circuit. 1857, City Missionary, Macon, Georgia. Ordained deacon at the close of the year at Washington, Georgia, by Bishop Robert Paine. 1858, Culloden Circuit. 1859, Marietta Station. 1860-61, St. James, Augusta, Georgia. 1862-



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63, Forsyth, Georgia. 1864, La Grange, Georgia. 1865-66, Griffin District. 1867-69, Marietta. 1870-71, Rome, Georgia. 1872-73, Agent Orphans Home. 1874, Rome District. 1875, Elected Professor at Wesleyan Female College, but resigned middle of the year and appointed to fill vacancy at Trinity Church, Atlanta, Georgia. 1876, Trinity Church, Atlanta. 1877-79, Atlanta District. 1880-81, Griffin District. 1882, La Grange District. 1883-84, President of Middle Georgia Agricultural and Military College. 1885-87, Griffin, Georgia. 1888-89, St. John, Augusta. 1890-93, La Grange District. 1894, South Atlanta District. 1895-97, North Atlanta District. 1898-99, Newman, Georgia. 1900, Washington, Georgia. At the end of this year retired.

In additional recognition of Dr. Cook's worth and efficiency, he was for many years a trustee of Wesleyan Female College, and was elected several times to the General Conference of his church, which position he filled, as he did all others, with signal faithfulness and ability....

--From the Minutes of the North Georgia Conference for 1903, pp. 43-44.

H. S. Bradley (1888-1890)

(The first paragraph is omitted.)

Dr. Bradley was born in Baldwin County, Georgia, 1837. Sprung from a sturdy stock, he inherited a strong constitution and a vigorous, sprightly mind. His early educational advantages were moderate but in youth he laid the foundation upon which, in after life, he

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built a superstructure of wide and varied information. Coming to manhood, he entered upon the study of medicine as his chosen life-work. As a skillful and successful practitioner--especially, in the department of surgery--he soon attracted attention and patronage. At the beginning of the late civil war, he tendered his service in professional capacity to the Confederate government. The tender was accepted and he was assigned to duty in the armies of Virginia. Here by his assiduity and skill he soon achieved distinction, holding at the close of the war, the rank of brigade-surgeon. Found ever at the post of duty, his usefulness and popularity are avouched by the high esteem in which he is held by surviving comrades--many of whom attribute their rescue from death by sickness or wounds, to his medical and surgical skill. At the war's close he returned to his home to begin life anew in his chosen profession. Removing to Gainesville he set up a drug-store and established himself in a lucrative practice. Here, he prospered in business and won honors in municipal life. Here he was regarded and hailed as a leader in politics, and of social, worldly life. And such was the force of his brain and will power, such the magnetism of his personal influence, that, as we are told, hardly any enterprise he championed failed of success.

But alas! During all these years and stirring events he was without religion. What a waste of great strength! What a squandering of golden opportunities! How he bewailed his prodigal life after he came to himself! But Dr. Bradley was never entirely free from



religious convictions. He tried to be a scoffer, and, to all human seeming, he was. But, as he often told me, while the laugh rang out at his sportive sallies, there was a wailing, pleading cry sounding in the inner chambers of his soul, which no charm of earth could still. The impress of a mother's precepts and pious example, was felt by him through all these years of folly and resistance to the high claims of duty. But, like too many others gifted with fine brain powers, and buoyant temperaments, he hoped to find content of soul in the pursuit of earth's ambitions and the witcheries of worldly gain and pleasure. He sought to drown the voice of conscience, calling him to duty, amid the rush and roar of business or the throb and thrill of music which moves the heels of revelry. In these vain attempts for many years he tried to persuade himself and others that the Bible was a myth and religion an empty superstition. How deeply, after his conversion, he regretted his life of sin and waste of time, he could command no language to express. He only referred to these matters in private conversation; never in his public ministries, except to point and give force to some arrow of warning.

But as is often the case, special providence brought him to his knees. God who waits long and patiently, who woos by His mercies and warns by judgement, took to himself his idol first-born, a youth rich in the bloom of youth and high promise. The strong man, long rebellious, falls under the stroke, humble, broken-hearted, repentant at the foot of the cross. Out of the deep, dark pit of his sin and

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sorrow he cried mightily unto the Lord. God heard him and had mercy upon him, placed his feet upon the Rock and put a new song in his mouth--a song of redemption from sin. His conversion was thoroughly radical. His plans, purposes, aspirations, all underwent a marvellous change. He literally "sold all" and began to follow his newly found Lord--"esteeming the reproach of Christ greater riches than all the treasures of Egypt".

His conversion was near the close of 1878. He at once erected the family altar and joined the church. About the middle of 1879, by a unanimous vote of Quarterly Conference of the Gainesville Station he was licensed to preach. He entered at once upon his new work, and it was fitting, perhaps, that he should begin his ministry for Christ at the very place where he had done most for Satan. A week after he was licensed, he preached at Gainesville to a house so crowded that standing room was at a premium; thence on till God closed his lips in death, he never faltered or grew weary in proclaiming the truths of the gospel. He entered the Conference on trial at the close of 1879, and served the following charges: Duluth Circuit, 1880-81; Jefferson, 1882-83; Cave Springs, 1884; Bethlehem, 1885; Grantville, 1886-87; Griffin, 1888-90; Washington, 1891-93. Here on the morning of the 18th of October, last, after several days of painful sickness, he roused out of a stupor, said, "I am dying", repeated the Lord's Prayer and entered into eternal rest.

(A section is omitted here.)



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A strong preacher, of clear analytical mind, he seized readily upon the strong points of the subjects he selected for pulpit discussion, and his thoughts, clothed in pure Anglo-Saxon, were delivered oft times with telling effect to his congregations. Commanding in person, engaging in manners, forceful and fluent in diction, he had forged his way to a front rank amongst the faithful workers and successful preachers of his conference....

--From the Minutes of the North Georgia Conference for 1893,  
pp. 47-49.

B . H. Sasnett (1891-1892)

(No memoir given. The Minutes for 1894, p. 13, show that Rev. Sasnett was located in that year at his own request.)

Henry M. Quillian (1893-1894)

Rev. Henry Milton Quillian was one of the few Georgia itinerants who served as members of the North Georgia Annual Conference the notable period of fifty-three years. Equally notable was the class in which he entered December 1-6, 1875...Born July 13, 1851 at Mossy Creek, White County, Georgia, he was the son of a local preacher, Fletcher Arnold Quillian, and Kasira Malisse Meaders Quillian, and grandson of a preacher, James Quillian, and Sara Prickett Quillian.

His early education was obtained in the White County Grammar School. Later he attended the Andrew Male High School in Elberton, Georgia. During the summers of 1874 and 1875, he taught school at New Bethel, Franklin County, Georgia. For a period he was associated in the mercantile business with two of his brothers, William A. and

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J. T. Quillian, at Homer, from 1873 to 1875.

Brother Quillian was licensed to preach October, 1875; admitted on trial by the North Georgia Conference December, 1875, at Griffin, Bishop John S. Keener, presiding; admitted into full connection December, 1877; ordained deacon December, 1877 by Bishop George F. Pierce; ordained elder December, 1879 by Bishop John S. Keener.

His appointments were as follows: Resaca Circuit, 1876; Amicalola Mission, 1877; Lawrenceville Circuit, 1878-80; Canton Circuit, 1881; Acworth Circuit, 1882-83; Green Circuit, 1884-85; White Plains Circuit, 1886-88; Athens, Oconee Street, 1889-90; Conyers, 1891; East Putnam, 1892; Griffin, First Church, 1893-94; Grantville, 1895-96; West Point, 1897-1900; Atlanta, Payne Memorial, 1901-04; Augusta, Broadway, 1905; Cedartown, 1906-07; Covington, 1908-09; Atlanta, Walker Street, 1910-1912; College Park, 1913-16; Atlanta, Payne Memorial, 1917-19; Athens, Young Harris Memorial, 1920-21; Atlanta, Lakewood Heights and South Bend, 1922-25; Atlanta, Underwood, 1926-28. Superannuated November, 1928. After superannuation he made his home most of the time in Atlanta.

In 1878, he married Miss Alice Estella Smith, who preceded him to the Heavenly Home by the space of some years.

After a two months' illness Brother Quillian passed away at the home of his daughter, Mrs. Raymond Singletary, at Blakely, Georgia, February 17, 1931, at 10:45 A.M. The funeral was conducted at First Methodist Church, Atlanta, 11:00 A.M., February 19...His body was laid to rest in Oakland Cemetery, Atlanta, and those who



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survive him are as follows: Four sons, Clifford G., of Seattle, Washington; C. Fletcher, of Los Angeles, California; John W., of Atlanta; and Henry M., Jr., Professor of Law, Emory University; two daughters, Mrs. Raymond Singletary, of Blakely, Georgia, and Mrs. Charles K. Janes, of Rome, Georgia; also an adopted daughter, Mrs. Thomas Phin izee; two brothers, J. T. and Reverend J. A., both of Commerce; and eleven grandchildren.

(A section is omitted here.)

...He gave college education to all his children, breathed into them a devout spirit, and he and his lovely wife wrought that miracle of grace and beauty--a Christian home of blended strength and refinement--a very vestibule of heaven itself. His heroic "carry-ing on" after that home was broken up by the death and going forth of the children was one of those anonymous triumphs of Christ in the human heart--perhaps one of the greatest victories over himself.

(The final paragraph is omitted.)

--From the Minutes of the North Georgia Conference for 1931,  
pp. 99-101.

#### Thomas J. Christian (1895-1898)

Rev. Thomas Jefferson Christian, son of Presley Floyd and Elizabeth Sappington Christian, was born June 9, 1852 in Newton County, Georgia, near old Salem Campground. After membership in North Georgia Conference for a half century, he passed to his eternal reward from his own home at Covington, Georgia, November 18, 1934.

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Brother Christian attended the Newton County schools, studied law and practiced at Covington and at Conyers. Called to the ministry, he forsook his law books and practice, in which he had promise of success and eminence. He married Miss Margaret Payne, of Atlanta, in October, 1889, who died in April, 1927. Of this marriage four children were born, three of whom survive him--Mrs. T. M. Swift, Elberton; Mrs. C. T. Owens, Appling; Presley W. Christian, Atlanta; and Amy, who died at Carrollton. His second wife was Mrs. Sarah Brown Boatwright, of Augusta.

To prepare himself more thoroughly for his calling as a preacher Brother Christian attended Vanderbilt University for several terms. The following record will show the places and length of his ministerial services for his Lord and his Church.

Licensed to preach, May, 1880; admitted on trial North Georgia Conference, December, 1880; transferred to Little Rock Conference and ordained deacon, 1882; transferred back to North Georgia Conference and ordained elder by Bishop J. C. Granberry, 1884. His appointments follow: 1883, Norcross; 1884, the Rock; 1885, Dahlonega; 1886-87, Grace, Atlanta; 1888-89, Merritt's Avenue, Atlanta; 1889-91, Tallapoosa; 1892-93, Chipley; 1894, Payne Memorial, Atlanta; 1895-98, First Church, Griffin; 1899-1900, Carrollton District; 1901-02, First Church, Dalton; 1903-04, Cartersville; 1905-08, Marietta District; 1909-10, First Church, Gainesville; 1911, Dalton District; 1912-15, Elberton District; 1916-17, First Church, Newnan; 1918-20, First Church, Covington; 1921, Junior Preacher, Oxford; 1921, superannuated.



In addition to the prominent pastorates and four districts he served with fidelity and acceptability, Brother Christian was a delegate to the General Conference of 1910. He was on many of the quadrennial boards and committees of the Conference, in which his fine common sense and experience were most valuable. He was a trustee of The Wesleyan Christian Advocate for over twenty years; and the legal knowledge of his early years often led the Board of Trustees into paths of prudence and safety. He had a strong personality, and bound friends to him by his affability and desire to please. Doubtless in all his pastorates, even those of many years gone by, there are aged people who remember his cheery presence; his wisdom in difficulties; his words of comfort in affliction; his denunciation of sin, and encouragement to the faithful, that they might "run with patience the race set before them, looking to Jesus, the Author and Finisher of their faith".

Brother Christian was a diligent student in many fields, but his speciality was the Holy Word. He prepared his sermons with great care, and delivered them with force and unction.

(A section is omitted here.)

Just two years ago, his brother, H. C. Christian, aged 84, deceased, after a long and successful ministry in California, Florida, and Georgia. The names of these two brothers will long be linked together as faithful "ambassadors of Jesus Christ".

--From the Minutes of the North Georgia Conference for 1934,  
pp. 93-94.

Charles S. Owens (1899)

In absence of matter of an earlier date, that usually enters into a Conference memoir, our tribute to Rev. Charles S. Owens must begin with his admission on trial in the North Georgia Annual Conference at Gainesville, November, 1877.

Like all of his brethren, Brother Owens had two characters--his general Conference character, gathered through his relations to that body; and his personal, private character, known through the channels connecting him with his brethren in social associations; and the more intimate this latter relationship the more thorough and satisfactory the knowledge of the man.

He impressed us, in all these relations, in a way to make it a pleasure to remember him, and treasure the achievements of his useful life.

His annual reports to his Conference of his labors in the pulpit and in the pastorate indicated strict, intelligent, faithful attention to the interests entrusted to him. He sought to advance every charge to which he was appointed by his plan of operations embracing the improvement of Church buildings and parsonages. Numbers of our brethren are indebted to him for comforts in their homes and houses of worship which he labored to secure. By many of us who knew him long and well he was loved with an undying devotion. He was of gentlemanly bearing, genial, affectionate, sincere, as trustful as a little child where he reposed confidence.

His religious experience was clear, well-grounded, free from



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all fanatical extravagances, and ever seeking to be made better,  
and to root itself more deeply and immovably.

(A section is omitted here.)

The body of our fallen comrade was laid beside the remains of  
her who shared the greater part of the struggles of his itinerant  
life, in Jonesboro, Georgia.

Brother Owens was twice married--first to Miss Martha J. Vining,  
December 25th, 1875; second time to Miss Lizzie Hoss, June 27th, 1900.

The angels of our Orphan's Home at Decatur have in their ten-  
der, warm keeping the orphaned namesake of our brother --"Little  
Charlie Owens"--whom we also delight to recognize as holding Con-  
ference relations with us.

The appointments of Brother Owens were as follows: Prospect,  
1878; Emory, 1879; Upson, 1879-80; Whitesville, 1881; Richmond, 1882;  
Morgan, 1883; Douglasville, 1884; Alpharetta, 1885; Oconee Street,  
Athens, 1886-87; White Plains, 1888-89; Palmetto and Fairburn, 1890;  
Jug Tavern, 1891; Hancock, 1892; Asbury, Augusta, 1893; Greenville  
and Trinity, 1894-95; Jonesboro, 1896-97; Griffin, 1898; Thomson,  
1899; changed this year to Bell Air; superannuated 1901-02.

--From the Minutes of the North Georgia Conference for 1902,  
pp. 47-49.

Washington T. Irvine (1900-1902 and 1916)

Rev. Washington Thomas Irvine was born in Chattooga County,  
Georgia, near Summerville, Georgia, July 9, 1862. His father was  
W. T. Irvine, Sr., a graduate of Emory College, an able and devoted  
Georgia teacher for forty-six years. It was in the father's school

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that the son received his finest education. His mother was Mrs. Rachel Anne Morton Irvine. Together they made for their family a home that was both cultured and Christian.

Brother Irvine gave his heart to God in early manhood and was licensed to preach in November 1885. In December of the same year he was admitted on trial into the North Georgia Conference; was received into full connection in 1887 and ordained deacon by Bishop H. N. McTyeire. Bishop J. C. Keener ordained him elder in December, 1889.

His conference history extended over fifty-seven years of active service during which time he spent thirteen years on circuits, thirty-two years on stations and twelve years on district, together with membership on various Boards. His list of appointments follows:

South Rome Circuit, 1886; junior preacher Bowden Circuit, 1887; Clayton Circuit, 1888; Bolton Circuit, 1889; Jonesboro Circuit, 1890; Cumming Circuit, 1891; Warrenton Circuit, 1892; Tallapoosa Circuit, 1893; Dallas Circuit, 1894-95; Carrollton Circuit, 1896-97; Forsyth, 1898-99; Griffin First Church, 1900-02; Washington, 1903-05; Madison, 1906-09; La Grange, First Church, 1910-11; Dalton District, 1912-15; Griffin First Church, 1916; Augusta District, 1917-20; Rome District, 1921-24; Newnan First Church, 1925; Monroe, 1926-27; Covington, 1928-31; Buford, 1932; Winder, 1933-34; Eatonton, 1935; Royston, 1936-38; Monticello, 1939-42.

Near the beginning of his Conference life, Brother Irvine married Miss Leona Russell and for thirty-years she added strength to



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his ministry. Into their home five children were born: W. T. Irvine, Jr., Annie and Eugene, whom he outlived, and Major General Willard W. Irvine and Mrs. H. W. Baldwin who survive him. In 1919 he was married to Miss Manda Twilly and for both life grew richer and more useful. One daughter was born to them, Mrs. John R. Blasingame. Both wife and daughter survive him.

Brother Irvine conveyed the impression of strength not weakness. On no moral issue was he negative. When the time to speak summoned, his tone was positive, with no suggestion of apology or appeasement. When the occasion called for action, he always stood up to be counted.

He was a man of information who had read, thought, observed, and had come to know; a man of culture who revealed the refining imprint of things intellectual; a man who formed his own opinions and was no man's echo..

In every area of life he was Christian. In business relations his integrity was stainless, while he also remembered that the golden rule and the second great commandment claimed obeisance in the market place. In religion his profession and his practice spoke the same language. To the church he gave himself royally, his labors adding power to her impact and his life lending beauty to her fair name.

As a minister, he was worthy of his high calling. In the pulpit the word upon his lips was a message of conviction, of invitation, of expanding horizons, of eternal triumph.

This faithful ministry was naturally fruitful. If it were possible to array before our eyes its glorious achievements the vision

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would be resplendent.

In November, 1942, Brother Irvine retired and made his home at Monroe where he had served two years as pastor. Because he had already made his place in the church and community he found it easier to continue actively in the work to which his heart still urged.

(A brief closing section is omitted)

--From the Minutes of the North Georgia Conference for 1950,  
pp. 106-107.

Thomas C. Betterton (1903-1905)

(The Minutes of the North Georgia Conference for 1906 (p. 12) list Rev. Betterton as being located at his own request.)

John S. Jenkins (1906-1908)

Dr. John S. Jenkins died at Emory University Hospital, February 25, 1934, after an illness of some six months. He was sixty-five years of age at the time of his death.

Dr. Jenkins was born in Charleston, S. C., December 11, 1868. He graduated from Emory College, Oxford, Georgia, with the class of 1891, receiving the A.B. Degree and first honor. The degree of Doctor of Divinity was conferred on him by Kentucky Wesleyan College in 1920. Since the fall of 1891, he had been in the ministry of the Methodist Episcopal Church, South, a major part of this time being spent as a member of the North Georgia Conference.

His parents were Daniel Jenkins and Annie Elizabeth Rush. His mother was the daughter of the Rev. Leonard Rush who preached for



seventy years in the Carolinas, Georgia, and Alabama, and who, at the time of his death, was a member of the North Georgia Conference.

Dr. Jenkins was one of eight children. Besides Dr. Jenkins, who was the eldest, there were five brothers who became preachers: C. R. Jenkins of the South Georgia Conference, I. C. Jenkins of the Florida Conference, L. R. Jenkins of the St. Louis, Missouri Conference, F. E. Jenkins of the North Georgia Conference and S. E. Jenkins, deceased.

He was graduated with first honor, in 1891, under the presidency of Dr. W. A. Candler, now Bishop Candler.

In the fall of 1891, at the call of Bishop Haygood, he went to California and joined the Pacific Conference. He was immediately transferred to the Los Angeles Conference and appointed to Pomona. A year later, because of ill health, he was given a charge including two churches out from Los Angeles; one at what is now Hollywood and the other at Gardena. He remained on this charge until August of 1894, when Bishop Haygood transferred him to the North Georgia Conference and appointed him to Washington, Georgia, to fill out an unexpired term. In the fall of 1894, he was reappointed to Washington and remained there during the ensuing year. Having been ordained deacon in the Los Angeles Conference in 1893, he was ordained elder in the North Georgia Conference in 1895.

On April 3, 1895, he married Mrs. Annie Gordon Brewer West of Cussetta, Georgia. Four children were born of this union: Laura Willis, who died in infancy; Rosaline Lesesne, now Mrs. A. L. Gilmore,

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of Jackson, Mississippi; Elizabeth Rush, now Mrs. E. H. Rece, of Atlanta, Georgia; and John Samuel, who died in infancy.

Since 1895, Dr. Jenkins has served the following charges: Tallapoosa, Georgia, 1896 to April, 1897; Sparta, Georgia, April, 1897-1898; St. Paul Church, Springfield, Missouri, 1899-1902; Grace Church, Atlanta, Georgia, 1903-05; First Church, Griffin, Georgia, 1906-08; Rome District, 1909-11; North Georgia Conference Missionary Secretary, 1912-16; St. John Church, Augusta, Georgia, 1917-19; Johnson Memorial Church, Huntington, West Virginia, 1920-23; Billingslea Memorial Church, Fairmont, West Virginia, 1924; First Church, La Grange, Georgia, 1925-27; South Atlanta District, 1928-31; and Trinity Church, Atlanta, Georgia, 1932-33. At the 1933 North Georgia Annual Conference, he was superannuated.

While considering his ministry to the spiritual life of his constituency of paramount importance, Dr. Jenkins laid emphasis on three other points throughout his ministry. There are, first, the ingathering of new members; second, the perfection of the organization of the church; and third, the increase of liberaltiy of the people. That these emphases bore fruit is evidenced by the facts that, while a member of the Centenary Commission and stationed at St. John, Augusta, his church led the Conference in the total amount subscribed by any one church, the subscription being something over one hundred thousand dollars. When stationed at Johnson Memorial Church, Huntington, West Virginia, during the Twentieth Century Educational Campaign, his church led the Conference in the amount subscribed, the subscription being somewhat over fifty-thousand dollars



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and that in this same church the annual budget went, in three years, from \$26,000 to \$56,000.

This active Christian zeal, which was a characteristic of his spirit, began in early boyhood and was retained with unbroken continuity.

(A closing section is omitted.)

--From the Minutes of the North Georgia Conference for 1934, pp.91-92.

Charles O. Jones (1909-1911)

Charles Octavius Jones, was born at Fayetteville, North Carolina, December 13, 1849. He was graduated from Emory College in 1869. In that same year he became Professor in Arcadia College in Missouri in 1872 and 1873, and in 1874 President of St. Louis Conference Institute at Caledonia, Missouri. He was President of Arcadia College in 1875-76. He was licensed to preach at Arcadia, Missouri, in 1871, and admitted on trial by the Southwest Missouri Conference that same year, and into full connection in 1873. He was ordained deacon by Bishop Wightman October 5, 1873, and elder by Bishop McTyeire in October, 1876.

He served Springfield Circuit, 1872; Mansfield Circuit, 1873; Caledonia Station, 1874; Arcadia, 1875-76; Potosi, 1877-78; Fredericktown, 1879; Charleston, 1880-82; Payne Avenue (later Park Avenue), St. Louis, 1883-85. He was transferred back to the Southwest Missouri Conference in the fall of 1885 and served Centenary, Kansas City, 1886-88; transferred to the North Texas Conference in the fall of 1888 and served Honey Grove, 1888-90; First Church.

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Dallas, 1890-92; transferred to St. Louis Conference in 1892 and served Fourth Avenue, Louisville, 1892-95; transferred to Holston Conference fall of 1895 and served Centenary, Chattanooga, 1896; State Street Church, Bristol, 1897-1900; Abington District, 1901; Knoxville, 1902-03; transferred to the North Georgia Conference in fall of 1903 and served St. Mark, Atlanta, 1904-06; First Church, Rome, 1907; Corresponding Editor Wesleyan Christian Advocate, 1908; and served a Methodist Episcopal Church in Trenton, New Jersey; First Church, Griffin, 1909-11; Grace Church, Atlanta, 1912-14; Trinity, Atlanta, 1915-18; First Church, Athens, 1919; Superintendent Anti-Saloon League, Department of Georgia, 1920 to 1934; Trustee of Wesleyan Christian Advocate, 1914 to 1926.

He was eight years Chairman of the Conference Board of Education; four years a member of the General Board of Education. Member of the General Conference of 1914 and 1918. In 1914 he was Chairman of the Committee of Education of the General Conference. He was superannuated in the fall of 1934 after sixty-three years of continuous service.

Dr. Jones was a man of unusual characteristics and gifts. An Adonis in physical form, walking with the carriage of youth almost to the end of the way, with an intellect scintillating and persistent to the last hour. He was cultured to the highest degree. A past master in the use of the English language. He was a Christian gentleman, with the emphasis upon both words. His wit was apt, pungent, clean and inoffensive. His vision was broad and progressive. A



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ready writer, profound thinker, a preacher of great ability, and a friend who never faltered. He was a crusader for righteousness and a champion worthy of any foe, but gentle in spirit as one who loves his fellow-man. His valedictory to the last Annual Conference was a masterpiece of diction and a declaration of faith and triumph that was glorious....

When the last call came he was ready. On December 11, 1936, he was transferred to the Master's service on high, and on December the 13th, his eighty-seventh birthday, his body was laid to rest to await the resurrection morn.

--From the Minutes of the North Georgia Conference for 1937, pp. 95-96.

James R. King (1912-1913)

Rev. James Rufus King, was born in Alachua County, Florida, August 24, 1855, and graduated from Wofford College, Spartanburg, South Carolina, in 1879. Without delay he entered upon his life work as a minister, that same year being licensed to preach. Once again we see a son of the parsonage following his father's footsteps, for he was the child of Rev. Edward L. King (South Carolina Conference) and Martha Kennedy King. Nurtured in piety, he was converted at the early age of twelve and lived devoutly all his days. On April 22, 1879, he was recommended for admission on trial into the Annual Conference, his papers being signed by John M. Carlisle, Presiding Elder, and D. A. Dupree, Secretary of the Quarterly Conference. In December, 1880, he was admitted on trial into the North Georgia Conference; on December 4, 1881, he was ordained deacon.

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Washington T. Irvine (1916)

See memoir listed under previous pastorate in 1901-02.

W. P. King (1917-1920)

Still living--no memoir.

A. M. Pierce (1921)

Still living--no memoir.

J. E. Dickey (1922)

Bishop James Edward Dickey was a man of God, and his blameless Christian manhood qualified him for high service as a chosen vessel of his divine Lord in the promotion of the Kingdom of heaven among men. His characteristic excellencies of balanced judgement, admirable dignity, strong mind, sound learning, purity of purpose and marked power as a preacher enabled him to fill well all the various and elevated positions to which he was called during his consecrated and useful life. In no work to which he was appointed by his Church did he disappoint the confidence reposed in him or fall below the lofty level of fidelity and effectiveness expected of him.

He was the son of Rev. James Madison Dickey and Mrs. Ann Elizabeth Dickey, and was born in the Methodist parsonage at Jeffersonville, Georgia, May 11, 1864.

The noble father of Bishop Dickey was on "the effective list" and he was most effective through the year 1876, when failure of health constrained him to ask "the superannuated relation", in which rela-



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tion he continued until the year 1878, when he passed to his heavenly reward. After his death the care of his bereaved wife devolved upon his son, James Edward; and never was filial duty discharged more tenderly and faithfully.

James Edward Dickey had conceived the purpose to secure the benefits and advantages of a collegiate education, and from this purpose neither sorrow nor adversity could cause him to waver. To its accomplishment and for the support of his beloved mother he sought a commercial engagement in which he continued to labor until he had earned the means with which to complete his college course and to carry his mother with him during his student life that she might have daily attentions at his hands. This heroic chapter in his life explains the fact that he was not graduated until he was somewhat above twenty-seven years of age.

On September 9, 1891, he was married to Miss Mary Jessie Munroe, of Quincy, Florida, and their union was blessed with great happiness and usefulness. In all his varied services for Christ and his Church, his devoted wife was his faithful and affectionate helpmeet, inspiring and cheering him amid his manifold toils.

He received his education at Emory College, Oxford, Georgia, winning with high honors the degree of Bachelor of Arts as a member of the large and distinguished class of 1891--a class in which two future bishops went forth into the itinerant ministry as strong men to run their course.

At the session of the North Georgia Conference held at Cartersville, Georgia, December 9-15, 1891, he was admitted on trial into

the traveling connection and appointed to serve as a professor in the Department of Mental and Moral Science at Emory College, Oxford, Georgia, in which position he continued until 1896, when he was transferred to the Chair of History and Political Economy. In the latter chair he served through the year 1898.

During the years 1899 to 1902 he was pastor of Grace Church, Atlanta, where he filled with conspicuous ability and marked success the pastoral office until he was called to the presidency of Emory College in July, 1902.

By the General Conference held at Asheville, North Carolina in May, 1910, without his wish or will, he was elected Executive Secretary of the Board of Education, which office he declined, feeling that it was his duty to continue at that critical hour in the service of his Alma Mater.

As president of Emory College he labored for thirteen years--the longest period served by any president of that honored institution.

When Emory College was merged into the organization of Emory University he retired from its service and reentered the pastorate.

In 1915 he was appointed pastor of First Church, Atlanta, where he served most acceptably for four years.

In 1920 he was chosen to serve as Secretary of the Board of Education of the North Georgia Conference to promote the success of the Educational Movement, which he did most successfully.

In 1921 he was appointed to the pastorate of First Church, Griffin, Georgia, from which he was called by his election to the



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episcopacy by the General Conference held at Hot Springs, Arkansas, May, 1922.

In the General Conference from 1910 to 1922 he was one of the representatives of the North Georgia Conference and in three of these sessions of the General Conference he was placed at the head of his delegation.

He was a delegate to the Fourth Ecumenical Conference held at Toronto, Canada, in 1911, and to the Fifth Ecumenical Conference held at London, England, in 1921.

The end of his great career in the Church on earth came with his death at Louisville, Kentucky, April 17, 1928, his last public service being as leader of the united evangelistic services in the city during the week preceding Easter.

Bishop Dickey was a man of versatile gifts and great industry. He served in many departments of the work of the Church, and with uniform success in all fields.

But above his manifold and distinguished services was his elevated character and spotless life. What he did was far less than what he was. He lived upon an elevated plane of Christian manhood, and so stable was his character that he seemed to be above the temptations of common life and free from its foibles and infirmities. Apparently with effortless ease he triumphed over the forces of evil. No selfish motives found place in his soul and no unholy dispositions colored his conduct. He was the soul of honor, candor, and courage. By faith he exemplified in fairest form the life that

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is hid with Christ in God. He won no position by the unworthy schemes of worldly ambition and achieved no honor by the ingenious methods of compromise and concession.

He served as bishop no more than six years. His episcopal labors were, therefore, confined to two districts, including the New Mexico, West Texas, Central Texas, Northwest Texas, Western Virginia, Illinois, Kentucky and Louisville Annual Conferences--eight Annual Conferences in all. But the influence of his life and the fame of his labors extended far beyond these limits. The whole Church came to hold him in affection for his Christian graces and in admiration for his sound judgement and official trustworthiness.

His departure from the Church militant to the Church triumphant seems to human sight most untimely. But the Captain of his salvation called him, and with his characteristic calmness and fearlessness he yielded to the divine will. He rests from his labors and his works do follow him.

His mortal remains were buried in West View Cemetery, Atlanta, Georgia, on April 19, 1928, where in peace they repose until the earth and the sea give up their dead, and Jesus brings with him all who sleep in him.

--From the Journal of the General Conference of the M. E. Church, South, for 1930, pp. 556-558.

W. A. Shelton (1922)

Still living--no memoir.

John F. Yarbrough (1923-1925)

Still living--no memoir.