MINUTES
OF THE
Memphis Conference
OF THE
METHODIST EPISCOPAL CHURCH, SOUTH,
THIRTY-EIGHTH SESSION,
HELD AT
BROWNSVILLE, TENNESSEE,
November 1-26, 1877.
Published by order of the Conference.

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1878.
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3. Do you want a school whose teachers, by long experience and fidelity, have won HIGH REPUTATION? or will you be satisfied with pedantry and inexperience, making their bid for patronage, often, on the sole ground of cheapness? Such schools are generally CHEAP indeed.

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Fall Session begins the First Monday in September.
Spring Session the First Monday in January.

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MINUTES

OF THE

Memphis Conference

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

THIRTY-EIGHTH SESSION,

HELD AT

BROWNSVILLE, TENNESSEE,

November 21–26, 1877.

Published by order of the Conference.

MEMPHIS:
1878.
Monday, November 26, 1877, while the Memphis Conference was in the midst of the business of the session, a dispatch was received by Bishop McTyeire, conveying intelligence of the death of Bishop Marvin, at one o'clock, A.M., on the morning of that day, at his residence, in St. Louis. The mournful tidings, read by the Bishop, produced the deepest feeling; there were sobs and sighs, as of heart-breaking, all over the Conference-room. By common consent the regular business was suspended. After a pause, Bishop Keener called upon Dr. Boswell, and then upon the Rev. Thos. Joyner, to lead in prayer. The prayers ended, the brethren sang the dear old hymn:

"On Jordan's stormy bank I stand."

Then Bishop Keener arose, and gave expression to his feelings in a brief address as tender and pathetic as it would have been if Bishop Marvin had been his own brother. Deeply affecting addresses were made also by the Revs. S. B. Suratt, A. T. Scruggs, W. M. Patterson, W. T. Bolling, T. L. Boswell, W. C. Johnson, Guilford Jones and E. C. Slater, and by Chancellor R. J. Morgan.

"Shall we meet beyond the river,"

was sung with genuine pathos and in sweetest strains; and every heart, alive with the sentiment, throbbed in hope of the heavenly reunion. Many other brethren desired to give utterance to their sense of the great loss which had just befallen the Church, but all preferred to hear Bishop McTyeire, who closed this spontaneous and most impressive service of two hours' length with an address exceedingly appropriate to the occasion, sketching the life of Bishop Marvin, and dwelling upon his recent missionary tour around the world. The Committee on Memoirs, as instructed, reported the following preamble and resolutions, which were adopted as the sense of the Conference, viz.:

Whereas, We have to-day been informed of the death of our beloved Bishop Marvin, which has removed from our Episcopacy and the Church at large, one whose holiness of life, intellectual vigor and efficiency of service, rendered him invaluable to us in the propagation of the gospel of Christ, and the building up of our common Methodism, both in this country and in foreign lands; therefore,

Resolved, 1. That we recognize the hand of the Great Head of the Church in the sudden removal of our beloved Bishop; and while in human judgment it is a great mystery that he should have been called away just at the time his work was calling so loudly for him, yet do we most reverently bow to the sad dispensation in the spirit of that submission whose faith reaches beyond our understanding, and brings us humbly to rely upon our Heavenly Father, whose wisdom and love are commensurate with the necessities of his Church.

2. That we will most fervently pray that the Holy Spirit may in due time set apart some one to fill the vacancy in the College of Bishops, who shall be as abundant in labors; as pure in heart; as gentle in spirit; as able in doctrine; as profound in thought; as persuasive in eloquence, and as faithful in the discharge of all the duties belonging to the office of a Bishop in the Church of God, as was this eminent servant of Christ.

3. That we extend to his bereaved family our sincerest condolence in the midst of their grief, with the assurance of our prayers, that our Heavenly Father may grant unto them his sustaining grace in this life, and a glorious reunion in the home of his saints, with him who was so dear to them, and so fondly cherished by our entire Church.

4. That the Secretary of the Conference he instructed to forward the above preamble and resolutions to the family of our deceased brother.
MINUTES
OF THE
MEMPHIS CONFERENCE.
1877.

The Thirty-eighth Session of the Memphis Annual Conference of the Methodist Episcopal Church, South, was held in the Methodist Church, Brownsville, Tenn., November 21-26, 1877, Bishop Keener presiding. Bishop McTyiire was present during part of the session.

The opening devotional exercises were conducted by Bishop Keener. The fifth chapter of the 2d Epistle to the Corinthians was read. The 261st Hymn was sung. The Bishop then led in prayer.

The Secretary of the last Conference called the roll of clerical members, viz.:


All were present, at some time during the session, except those whose names are marked with an asterisk.

John Moss and Robert H. Burns had died during the year. Thomas P. Davidson died during the session.

The Districts were called, one by one, and the lay delegates were reported, viz.:


**Somerville District:**—D. G. Godwin, W. A. Tanner, T. W. Crowder, L. R. Martin (L. P.)

**Jackson District:**—James Blackmon (L. P.), Milton Brown, Charles Allen,* Jesse S. Brandon.


**Dresden District:**—A. E. Scott, (L. P.), Jere Collins, C. L. Randle, George W. Hearn.
MINUTES OF THE MEMPHIS CONFERENCE.

Paducah District:—G. C. Crumbaugh (L. P.), D. J. Frazier, J. M. Bayless, R. J. Nevils.*


All were present, at some time during the session, except those whose names are marked with an asterisk.

The death of Charles Allen, lay delegate, was announced by W. T. Harris.

The following clerical visitors were introduced, viz.: R. A. Young, D. D., Secretary of Vanderbilt University; H. A. M. Henderson, D. D., of the Kentucky Conference; the Revs. J. R. Plummer and S. P. Whitten, of the Tennessee Conference; the Rev. R. A. Neblett, of the North Mississippi Conference; the Rev. Joseph Norwood, of the West Texas Conference; also the Rev. Messrs. Gillespie and Russell, of the Presbyterian Church, and the Rev. Mr. Folk, of the Baptist Church.

W. C. Johnson was elected Secretary; D. R. S. Rosebrough, Assistant Secretary; W. M. Patterson, Statistical Secretary; W. A. Cook, "Railroad" Secretary.

The Presiding Elders, with James A. Heard for the Memphis District, were appointed to make nominations for Committees on various subjects; and, after a brief interval, they reported the following nominees, and they were appointed, viz.: 


Public Worship:—W. T. Harris, Guilford Jones, A. D. Bright.

The Committee on Memoirs was appointed in 1874 to serve four years, viz.:


The Questions in the Book of Discipline were duly considered, and answered, viz.:

Question 1:—Who are admitted on trial?

Question 2:—Who remain on trial?
John S. Collins, John M. Major, George T. Peeples (who is yet to be examined on the studies of the first year).

Question 3:—Who are discontinued?

Question 4:—Who are admitted into full connection?
Grant T. Sullivan, Thos. J. Simmons, Reuben M. King.

Question 5:—Who are readmitted?
None.

Question 6:—Who are received by transfer from other Conferences?

Question 7:—Who are the deacons of one year?
Walter T. Burke, Wm. G. Heffley, Joab A. Russell, George W. Wilson, Albert F. Hendrix, John S. Harris, Joseph H. Collins, Thos. F. Sanders. The three last named are yet to be examined on the studies of the third year.

Question 8:—What traveling preachers are elected deacons?
Grant T. Sullivan, Thos. J. Simmons, Reuben M. King.
Question 9:—What traveling preachers are ordained deacons?
Grant T. Sullivan, Thos. J. Simmons, Reuben M. King.

Question 10:—What local preachers are elected deacons?

Question 11:—What local preachers are ordained deacons?

Question 12:—What traveling preachers are elected elders?

Question 13:—What traveling preachers are ordained elders?

Question 14:—What local preachers are elected elders?

Question 15:—What local preachers are ordained elders?

Question 16:—Who are located this year?
None.

Question 17:—Who are supernumerary?

Question 18:—Who are superannuated?
Question 19:—What preachers have died during the past year?
Robert H. Burns, John Moss, Thomas P. Davidson.

Question 20:—Are all the preachers blameless in their life and official administration?
Their characters were examined, one by one, and all passed.

Question 21:—What is the number of local preachers and members in the several circuits, stations and missions in the Conference?
There are 254 local preachers, 30,995 members.

Question 22:—How many infants have been baptized during the year?
604.

Question 23:—How many adults have been baptized during the year?
2155.

Question 24:—What is the number of Sunday-schools?
293.

Question 25:—What is the number of Sunday-school teachers?
1919.

Question 26:—What is the number of Sunday-school scholars?
14,071.

(For answers in detail to Questions 21-26, see Tables of Statistics.)

Question 27:—What amount is necessary for the superannuated preachers, and the widows and orphans of preachers?
$2000.

Question 28:—What has been collected on the foregoing account, and how has it been applied?
$1531.15, which has been applied for the benefit of the superannuated preachers and the widows and orphans of preachers. (See Report of the Joint Board of Finance.)

Question 29:—What has been contributed for Missions?
For Foreign Missions, $8781.35; for Domestic Missions, $1201.10. (See Report of Conference Board of Missions.)

Question 30:—Where shall the next session of the Conference be held?
Paris, Tennessee.

Question 31:—Where are the preachers stationed this year?
MEMPHIS DISTRICT.

JAMES A. HEARD, Presiding Elder.

Memphis:
First Church, E. C. Slater.
Central, W. T. Harris.
Hernando Street, E. E. Hamilton.
Saffian Street Mission, G. W. Wilson.
Georgia Street Mission, J. L. Mullins.
Springdale, J. G. Clark; P. T. Scroggs, sup.
Barlett, D. R. S. Rosebrough.
Bethlehem, J. S. Renshaw.
Cohierville and Moscow, John A. Fife; Thomas Joyner, sup.
Shelby Mission, W. T. Plummer.
LaGrange and Saibsbury, R. S. Harris.
Middleton, T. P. Holman.
Mason, T. L. Bowdell, S. B. Adams, sup.
Editor Western Methodist, W. C. Johnson.
Bellevue Female College, W. T. Plummer, President.
State Female College, John S. Collins, Professor.

SOMERVILLE DISTRICT.

A. H. THOMAS, Presiding Elder.

Somerville Station, W. D. F. Hafford.
(Bolivar and Grand Junction, J. P. Walker.
Bolivar Mission, D. A. Ross.
Whiteville, Geo. H. Martin, R W. Newsom.
Danneville, A. C. Smith.
Stanton, R. V. Taylor, Richard Hill.
Covington and Tabernacle, J. C. Hooks.
Covington Circuit, W. M. Leatherwood.
Randolph, to be supplied.
Gratitude and Bethuel, Jas. M. Spence.
Embry, W. M. McFerrin.
Lucy, J. A. Covert.
Somerville District High School, G. B. Bastervill, Principal.
Sunday-School Agent, J. G. Acton.

JACKSON DISTRICT.

J. H. EVANS, Presiding Elder.

Jackson:
First Church, S. B. Suratt.
East and West Jackson, Geo. K. Brooks.
Jackson Circuit, W. L. Duckworth.
Spring Creek Circuit, Grant T. Sullivan.
Humboldt Station, Guilford Jones.
Brownsville Station, S. W. Moore.
Brownsville Circuit, James Perry.
Denmark, J. E. Sykes.
Mifflin, E. L. Fisher.
Henderson, B. F. Blackmon.
McNeary Mission, to be supplied.
Purdy, J. Shelton White.
Adamsville, Zach. W. Richardson; T. F. Sanders, sup.
Memphis Conference Female Institute, Amos W. Jones, President.
Jackson District High School, W. M. Patterson.
Pinson, R. A. Unsted.
Wesleyan Female College, Jno. Williams.

DYERSBURG DISTRICT.

A. R. WILSON, Presiding Elder.

Dyersburg Station, T. G. Whitten.
Newbern, O. P. Parker, R. M. King.
Kenton, J. M. Maxwell.
Yorkville, W. H. Evans.
Trimble Mission, N. Sullivan.
Trenton Station, J. M. Scott.
Trenton Circuit, T. L. Beard.
Alamo and Bells, W. B. Seward.

Alamo Circuit, Thos. J. Simmons.
Friendship, B. F. Peeples.
Woodville, John Randle.
Ripley and Durhamville, Warner Moore.
Ripley Circuit, J. C. Mandin.
Mississippi River Mission, W. W. Jenkins.

DRESDEN DISTRICT.

B. A. HAYES, Presiding Elder.

Dresden Station, W. A. Cook; R. E. Graves, sup.
Union City and Troy, N. Futrell; J. E. Beak, sup.
Cottage Grove, E. B. Plummer.
McKenzie Circuit, Wade H. Frost; H. B. Covington, sup.
Boylville, T. E. Hall.
Lynville Mission, to be supplied by J. C. Poyner.
Fulton, F. Bynum, E. K. Bransford.
Walnut Grove, J. E. Collins; Jeremiah Moss, sup.
Hickman Station, W. T. Bolling.
Tiptonville, J. D. Bower.
Troy Circuit and Mission, George T. Peeples; M. D. Robinson, sup.
Hickman Circuit, J. M. Platt.

PADUCAH DISTRICT.

N. P. RAMSEY, Presiding Elder.

Paducah Station, R. H. Mahon.
Paducah Circuit and City Mission, C. D. Davis.
Mayfield Station, A. B. Jones.
Columbus Station, Clarence J. Nugent.
Hinkleville, J. V. Fly.
Blandyville Mission, Joseph H. Collins.
Clinton, R. L. West.
Milburn Circuit, J. J. Smith.
Milburn Mission, to be supplied.
Wingo, J. G. Pirtle.
Benton, H. C. Gamble.
Wadesboro, B. B. Hinsonover.
Briensburg, W. G. Hefley.
Birmingham, J. E. Treadwell.
Fine Bluff Mission, T. M. Ragsdale.
Murray, J. A. Russell.
Paducah District High School, S. B. Love.

PARIS DISTRICT.

JOHN H. WITT, Presiding Elder.

Paris Station, A. T. Scroggs.
Spring Hill, J. D. Sullivan.
Camden, R. R. Nelson; D. M. Collins, sup.
Huntingdon, H. M. Sears.
Trezvant, M. M. Taylor; T. C. Ellis, sup.
Salem, W. O. Lanier.
Lexington, J. H. Johnson.
Clarkburg, J. R. Sears.
Decaturville, F. B. Davis.
Scott's Hill, J. J. Brooks; R. S. Swift, sup.
Salltillo, T. J. McGill.
Morgan's Creek, A. O. P. N. Sears.
McKenzie and Milan, A. L. Fitchett.
Lavinia, W. T. C. Young.
McKenzie College, Preston H. Miller.

TRANSFERRED.

W. T. Burke, to East Texas Conference; R. G. Rainey, to North Texas Conference; C. Y. Rankin, to Pacific Conference and stationed at Sacramento; Henry W. Brooks, to Arkansas Conference.
# Statistics

## Memphis District

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## Somerville District

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## Church Property

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<td>2000</td>
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## Somerville District

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<th>Total</th>
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<td>6000</td>
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## JACKSON DISTRICT.

| Location                          | Population | Population Change | Population Increase | Population Decrease | Population Percentage
<table>
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<tr>
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</tr>
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<tbody>
<tr>
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<tr>
<td>Jackson Circuit and City Mission</td>
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</tr>
<tr>
<td>Humboldt</td>
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<td>6</td>
<td>+50%</td>
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<tr>
<td>Brownsville Circuit</td>
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<td>31</td>
<td>18</td>
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<tr>
<td>Brownsville Station</td>
<td>4</td>
<td>35</td>
<td>21</td>
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<td>+69%</td>
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<tr>
<td>Trenton</td>
<td>4</td>
<td>32</td>
<td>20</td>
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<td>+56%</td>
</tr>
<tr>
<td>Adamsville</td>
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<td>47</td>
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<td>12</td>
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<td>43</td>
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<td>262</td>
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## DYERSBURG DISTRICT.

| Location                          | Population | Population Change | Population Increase | Population Decrease | Population Percentage
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<td>640</td>
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<td>89</td>
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<td>+79%</td>
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## DRESDEN DISTRICT.

| Location                          | Population | Population Change | Population Increase | Population Decrease | Population Percentage
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MINUTES OF THE MEMPHIS CONFERENCE.
MEMPHIS DISTRICT.

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<tr>
<td>Ribbons' Fund</td>
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</tr>
<tr>
<td>Conference Education</td>
<td>Salary and Expenses of P. C.</td>
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SOMERVILLE DISTRICT.

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<tr>
<td>Conference Education</td>
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## JACKSON DISTRICT.

### COLLECTIONS.

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<th>Education</th>
<th>The Pres.</th>
<th>Other Objects</th>
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<th>Raised in S.S. Miss.  for Miss.</th>
<th>Raised in Church Miss.</th>
<th>Other Missionary S.S.</th>
<th>Other Missionary S.S. of Foreign Miss.</th>
<th>By Other Missionary S.S.</th>
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<td>$29 00</td>
<td>$23 00</td>
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<tr>
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<td>8 00</td>
<td>100 00</td>
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<td>2 05</td>
<td>9 00</td>
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<td>11 15</td>
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MINUTES OF THE MEMPHIS CONFERENCE. 17

MEMOIRS.

Robert H. Burns.

ROBERT H. BURNS, the son of Robert H. and Charlotte Burns, was born Jan. 20, 1829, in Haywood county, Tennessee, about eight miles north of Brownsville. He professed religion in 1844; was licensed to preach by the quarterly Conference of the Jackson Circuit, with the Rev. J. W. McFarland as presiding elder, Jan. 12, 1850; was admitted on trial into the Memphis Conference in 1852, and appointed to the Cageville Circuit with the Rev. J. M. Scott; was ordained deacon by Bishop Paine, Oct. 29, 1854; was ordained elder by Bishop Early, Oct. 17, 1856. His ministry continued through a course of twenty-seven years. Not to mention in detail the pastoral charges committed to him through this period, we may say in truth that his ministry was owned and blessed of the Lord. His parents were pious and respectable people, and competent to give him good educational advantages, if such advantages could have been had in the early settlement of the State; but these were few. His good natural endowments enabled him, with small literary attainments, to so persevere in his application as to become one of the most useful preachers of the gospel among us. His clear statement and earnest delivery of the truth, together with a singular sweetness of voice, possessed by few, gave him unusual power over his auditory. His presiding elder, the late Dr. G. W. D. Harris, once said on the Conference floor: "Robert H. Burns is the best circuit preacher I ever saw"—no mean commendation from such a man. His power in this respect lay in this, that he attended to all the duties of his office, and made everything work to the conversion of sinners, and edification of the Church. He was a revivalist in the true sense, for he gave new life to every circuit that he traveled. His uncommon knowledge of human nature, a good judgment, and a sweet sympathy for each and every one, gained him a conquest at nearly every meeting. Excessive toil as an evangelist cost him his life.

On the fourth Sabbath in June, 1867, while preaching at Humboldt, his voice suddenly failed—the result, no doubt, of frequent speaking and continued singing. For nearly a year he was unable to speak above a whisper—much of the time not able to speak at all. By slow degrees he so far recovered as to be able to converse as usual, and to preach occasionally, but was never well again. His disease finally extended until it prostrated him during the past summer. In all his hours of nervous prostration, and anxiety about a helpless family, he was patient and submissive. During his last illness, he was visited by the Rev. W. T. Harris, his class-mate in the ministry. Said he: "When you go to Conference, please represent me when my name is called, whether I am in the ground or out of it. Tell my brethren that the gospel which I have preached is no fable." With this mind in him, trusting in Christ alone for salvation, he died peacefully and without a struggle, August 28, 1877.

[The Committee reported as the Memoir of JOHN MOSS, the Address of W. C. Johnson during the Memorial Service in Central Church, Memphis, Sunday, October 28, 1877. The Address was read, and the Conference after adopting it, authorized the addition of other matter and the publication of the whole as a biographical sketch in the Minutes. See sketch at the close.]

The death of Brother T. P. DAVIDSON having been announced to the Conference just on the eve of adjournment, thereby making it impossible for the Com-
mittee to prepare a suitable report, and as it was his request that the Rev. W. C. Johnson should write his memoir, we therefore offer the following:

Resolved, That we request Dr. Johnson to prepare the memoir of our Brother Davidson, and publish it in the Minutes, which shall be considered as the report of the Committee on Memoirs.

JAMES A. HEARD, Chairman.

Thomas P. Davidson.

The Rev. Thomas P. Davidson, son of Thomas and Nancy Davidson, was born in Iredell county, N. C., July 15, 1802. His early training in religion was Calvinistic—Presbyterian. His opportunities at school were but limited, as was the case for the most part with the youth of the country in his day. While he was a boy his family removed to the West, settling first in Stewart county, Tenn. When about grown, he lived a while in Hopkinsville, Ky., where, under the ministry of the Rev. John Johnson, a famous preacher of that time, he was received on trial in the Methodist Church as a seeker of religion, June 9, 1822; and one day in the next month he obtained the witness of the new birth, and rejoiced in Christ as his own Saviour from the guilt and pollution of sin. Abounding in zeal, he was in a few weeks appointed class-leader, and not long afterwards steward—holding both offices before he was received into full membership in the Church. Continuing to advance in religious knowledge, and showing fitness for work in a wider gospel field, he was, in the spring of 1824, appointed by the presiding elder, Rev. Charles Holliday, to supply Livingston Circuit; and with him, as a supply also, was appointed Fountain E. Pitts, then a novice, but subsequently a wonderfully eloquent and successful preacher, who in 1874, finished his course with joy. On Livingston Circuit, Thomas P. Davidson began a career in the itinerancy remarkable for usefulness, though as yet he labored without authority from the Church beyond the presiding elder's appointment. Early in the autumn of 1824 he returned to his father's, and soon he witnessed at a campmeeting the happy conversion of his mother and other relatives; his mother had long been a member of the Presbyterian Church, but without vital religion. September 18, 1824, at Manley's Chapel—glorious old society still moving onward, then an appointment of Sandy Circuit, Forked Deer District—he was licensed to preach the gospel, as were five others, including his brother, the late Samuel R. Davidson. The presiding elder on the occasion was the Rev. Robert Paine, our present senior Bishop. In the Minutes of the Tennessee Conference, held in Columbia, November, 1824, among those admitted on trial appears the name of Thomas P. Davidson; and now that he has passed away, all the members of the class of that year, we believe, are numbered with the sainted dead—one of them was the late Dr. A. L. P. Green, of precious memory. For ten years Thomas P. Davidson itinerated in the Tennessee Conference, chiefly as a pioneer in West Tennessee, then a new country which was being rapidly settled by families from the older States. During that time he did the hardest, and perhaps the best, the most useful, work of his life; encountering and overcoming the most serious obstacles, and keeping fully abreast with the incoming tide of population; having religious revivals at his regular appointments in the week as well as on Sunday, and in protracted meetings also; organizing Churches, into which were gathered old members among the immigrants and new members just brought to a saving knowledge of Christ—doing, in a word, the work of a pioneer preacher, which
involved labor, privation and exposure, extraordinary in degree, such as required the exercise of all the resources of nature and grace in order to success. Some of our oldest and strongest churches were organized by Thomas P. Davidson, and the influence of his pioneer work remains all over this country. He first visited Memphis in January, 1826, when there were scarcely one hundred people living at the Chickasaw Bluffs; and on the first Sunday in February, he organized a Church among these people, who were then without a Church of any kind—it consisted of but three members, Sister Perkins, a pious, noble woman, afterwards the wife of Dr. Dudley Dunn, Brother Coffee, and Brother Dickens. A small beginning it was, indeed, but hundreds and thousands of Methodists in Memphis have since belonged to that Church, and others which sprung from it, and a host of them have since crossed the flood, as has every one of the little band whose names were here first enrolled as Methodists. The Church at Brownsville also, was organized by Thomas P. Davidson, and he was the first station preacher at Jackson, where he was the instrument under God in a great work of revival. But we cannot go further into details—these given by the old pioneer himself may be found in "Recollections of Early Life," a series of deeply interesting sketches published in the Western Methodist during 1876 and 1877. At the end of ten years he located on account of ill-health. In 1836 he joined the Mississippi Conference, and was stationed in Grenada; but his health still being feeble he located at the close of the next year. In 1842 he settled in the suburbs of Memphis, where during the latter part of the next year he served Wesley Church—now First Church—in the place of the Rev. S. S. Moody, whose health had failed; and for three years, at intervals, on account of preachers retiring from the work in ill health, he served Asbury Church—now Hernando Street Church. In 1856 he joined the Memphis Conference; and subsequently filled various appointments around and below Memphis, including a number in the Mississippi Bottom District, where for two years he was presiding elder. Among his appointments near Memphis, where his labors were very successful, we mention Embury and Springdale. The Church at Springdale was organized by him, and in the midst of its membership he resided during the last years of his life, highly esteemed and dearly beloved by the people. In 1873, in the midst of age and feebleness extreme, "worn out in the work," he was superannuated by the vote of his brethren; though he felt—as has often been the experience of veterans—that he was still able to do mission or circuit work. Indeed, he did continue to labor, never ceasing to preach and exhort, as long as he had strength.

Thomas P. Davidson was a plain man, of low stature, but stoutly built, though somewhat lame in one of his lower limbs on account of an injury sustained in boyhood. His mind was strong and clear, and though not well trained after the manner of the schools, it was strengthened by reading, observation and experience, and especially by the study and teaching of God's Word. His preaching was practical and spiritual. He was powerful in exhortation and in prayer. He was faithful as a preacher, and in every relation of life. He was strong in his convictions, and firm in maintaining his principles. Yet he was gentle and kind, his heart overflowing with affection and sympathy. He was self-sacrificing, and ever ready to hasten to the relief of the afflicted, whether in body or mind. His brethren, both in the ministry and membership of the Church, held him in high esteem and warm affection, and the public at large greatly respected him.
Thomas P. Davidson married twice; first in 1830, Miss Elizabeth Jane Terry, who was the mother of all his children, three of whom survive, Mrs. Chambers, Mrs. Hanson and Mrs. Lawler, ladies of excellent character. His first wife died in 1854, and in 1855 he married Mrs. Sally L. Chambers, who after a loving and helpful union, severed by death, remains to mourn the death of her husband, and to follow him on high—so may all the family! In his domestic relations he was happy, fulfilling all duties, and enjoying the bliss of home.

With a competency, except during these last trying years, when nevertheless the Lord still cared for him and his, he spent life comfortably—enduring much but enjoying more, through God's grace, and in his providence.

For some years, the old pioneer's health gradually declined. His final illness was painful and protracted. During its fatal progress he was graciously sustained, and often rejoiced in a full present salvation and in glorious hope of eternal life. We visited him frequently, and in conversation and prayer, the Lord again and again revealed himself unto his faithful servant. In Christ he trusted and gloriéd to the end. To his family, to visitors, and to the brethren at a distance by messages, he gave indubitable testimony of his perfect readiness, through grace, to enter upon the heavenly inheritance. So he died in the faith of the gospel, at his residence, near Memphis, at 6:45 o'clock, Saturday evening, November 25, 1877.

Tuesday following, the funeral service was held at Springdale Church, during which a sermon was preached by the writer of this sketch, who was assisted in the service by the Rev. W. T. Locke, one of our young local preachers, and the Rev. Mr. Park, of the Presbyterian Church. Our Conference preachers, none of them, were present, because they had not returned from the annual session in Brownsville. The remains were interred at Elmwood, with burial service by the writer. There rests the body of the faithful old soldier of the cross—his soul enjoys rest in heaven.

W. C. JOHNSON.

SPIRITUAL INTERESTS OF THE CHURCH.

The Committee on the Spiritual Interests of the Church, after a careful and prayerful investigation of the subject, would submit the following report:

We would be devoutly thankful to God for the success which has attended the preaching of the word and the labors of his servants throughout our bounds.

In most of the pastoral charges there have been good revivals of religion, and large numbers have been converted to God and brought into the Church.

From the facts brought to light in this investigation, we are led to believe that the Church is on the march in "spreading Scriptural holiness over these lands." This we see, not in the number of conversions alone, but also in the disposition in some places to exercise discipline in a prudent way, and thus free the Church from dead branches. It is a great work to get people converted— it is important to keep them so. In consequence of this pruning, we think that our increase in members will not be in proportion to the number of conversions.

Your Committee have made special inquiry into the condition of the social meetings of the Church, and are led to believe that there is an improvement in this direction, but at the same time find ourselves far below what we ought to be. We believe that the preaching of the word is the great instrument in the hands of God in saving men, but at the same time we regard the social
meetings of the Church as indispensable helps in the growth and full development of Christian character. Prayer and class-meetings have done much in making us a "peculiar people"—they are to do much more. We are by no means ready to admit that class-meetings are dead in our Church. While we hear with pain that they are not observed in some of our charges, we are glad to learn that a majority of our stations and circuits hold on to this landmark of Methodism.

Your Committee have also made special inquiry into the subject of family religion, and from the information furnished, are led to believe that there is some improvement on this subject, but there is great and fearful delinquency among us yet. We need among the heads of families the devotion and determination of Joshua: "As for me and my house, we will serve the Lord." Family prayer is of so much importance in the training of children, that we feel cannot urge it too strongly upon our people. We think that if these home altars were kept up, much fewer of our young people would go back to the world. We also find that many of our people fail to have their children baptized. From the neglect of family worship and of the baptism of the children, we feel that we suffer loss. The sacrament of the Lord's Supper is generally observed, and the attendance upon the preaching of the word is good. Wherein we may have gone astray, let us ask for "the old paths." Spirituality in the Church is of the first importance, and we should employ every means of grace in its promotion; without spirituality we are shorn of our strength, and are as other men; with it we are "strong in the Lord and in the power of his might." Therefore

Resolved, That we regard the spirituality of the Church as above every other interest, and that we will strive to promote it in our several fields of labor by faithful preaching and by recommending all the means of grace, both by precept and example.

Respectfully submitted.

A. R. WILSON, Chairman.

MISSIONS.

The Conference Board of Missions present the following report:

1. Saffaran Street Mission has been served first by J. G. Acton two quarters, and by L. D. Mullins the balance of the year. Brother Mullins reports the Church, value, $3000; 97 members; one Sunday-school; 10 officers and teachers; 70 scholars; money paid preacher, $90.

2. Georgia Street Mission has been served by L. D. Mullins during the year. He reports 69 members; one Sunday-school; 10 officers and teachers; 50 scholars; one Church, value, $4000; amount paid preacher, $60.

3. Bolivar Mission has been served by D. A. Ross. He reports five adults and six infants baptized; six Churches, value, $800.

4. Adamsville Mission has been served by John Shipp, and T. F. Sanders, supernumerary. They report in connection with the circuit: 666 members; 109 adults baptized; 10 Sunday-schools; 40 officers and teachers; 400 scholars; 17 Churches, value, $2500; paid preacher in charge, $150.

5. Trimble Mission has been served by R. M. King. He reports 147 members; received 33 during the year; 2 Sunday-schools; 95 scholars; 3 Churches, value, $1300; 18 adults baptized; 3 infants; paid for missions, $5; paid Bishops' fund, $5; paid preacher in charge, $120.
6. Hale’s Point Mission, Dyersburg District, has been served by W. A. Young. He reports 1 Church, value, $200; white members, 35; colored, 2; Sunday-school scholars, 50; 3 preaching places.

7. Ashport Mission, Dyersburg District, has been served by A. H. Fisher. He reports 1 Church, value, $250; members, 20; Sunday-school scholars, 25.

8. Boydsville Mission, Dresden District, has been served by T. J. Simmons. Three local preachers; 425 members; 38 adult baptisms; 2 Sunday-schools; 6 officers and teachers; 50 scholars; 4 Churches, value, $2500.

9. Obion Mission, Dresden District, has been served by T. E. Hall. 52 members; 28 adults and 5 infants baptized; 2 Sunday-schools; 8 officers and teachers; 71 scholars; 1 Church, value, $25; paid presiding elder, $3; paid preacher in charge, $17.

10. Paducah City Mission, Paducah District, has been served by C. D. Davis. He reports in connection with the Circuit, 2 local preachers; 285 members; 8 adults and 15 infants baptized; 5 Sunday-schools; 30 officers and teachers; 143 scholars; 4 Churches, value, $3500; paid preacher in charge, $306.

11. Blandville Mission, Paducah District, has been served by J. J. Smith. He reports 1 Church, value, $300; 197 members; received during the year, 29; baptized, 14; 2 Sunday-schools; 40 scholars.

12. Milburn Mission, Paducah District, has been served by F. M. Mason. He reports 1 Church, value $200; 75 members, and 3 small societies; 11 conversions and 18 accessions; 11 adults baptized; paid preacher in charge, $57.

13. Pine Bluff Mission, Paducah District, has been served by L. B. Lee. He reports 65 members; 2 Churches, value, $100; 5 other preaching places; paid preacher in charge, $2.

14. South Fork Mission, Paris District, has been served by T. C. Ellis. He reports 48 members; 1 local preacher; 3 adults baptized; 1 Sunday-school; 30 scholars and teachers; 3 Churches, value, $600; sittings, 650; conversions, 21; additions, 5; paid preacher, $6. He reports the brethren as being displeased with being set off from Trezevant-Circuit.

Received for Foreign Missions, as appears from the Treasurer’s Report: From collections made in the various charges, $2741.19; from anniversary collections, $158.64; old subscriptions, $60; balance of the Hall bequest, $795; total, $3754.83.

This amount has been remitted to J. W. Manier, Treasurer of the parent Society. Additional, $26.52.

Received for Domestic Missions from the various charges in the Conference, as appears from the Treasurer’s Report, the aggregate amount of $1201.10. From anniversary collections, $158.64. This has been appropriated as follows: To Saffaran Street Mission, $240; to Georgia Street Mission, $240; to Bolivar Mission, $30; to Adamsville Mission, $130; to Trimble Mission, $50; to Hale’s Point Mission, $40; to Boydsville Mission, $60; to Obion Mission, $80; to Paducah City Mission, $160; to Blandville Mission, $40; to Milburn Mission, $40; to Pine Bluff Mission, $40; to South Fork Mission, $60.

The Board propose the following plan of Mission work for the ensuing year, and made appropriations as follows: Saffaran Street, $200; Georgia Street, $200; Shelby, $150; Bolivar, $150; McNairy, $150; Trimble, $100; Missis-
sippi River, $50; Troy, $200; Lynnvilie, $100; Paducah City, $200; Blandville, $100; Millburn, $50; Pine Bluff, $50.

The Board propose to raise $2000 for Domestic Missions, which amount has been assessed to the several Districts as follows: Memphis District, $400; Somerville District, $325; Jackson District, $325; Dyersburg District, $275; Dresden District, $240; Paducah District, $205; Paris District, $230.

The amount assessed to our Conference for Foreign Missions by the General Board is $5000. Our Board has divided this amount to be raised in the several Districts, as follows: Memphis District, $925; Somerville District, $825; Jackson District, $845; Dyersburg District, $770; Dresden District, $575; Paducah District, $490; Paris District, $570.

Respectfully submitted.

T. L. BOSWELL, Chairman.

G. JONES, Secretary.

Treasurer's Report.

MEMPHIS DISTRICT.—First Church, Foreign Missions, $109.25; Domestic Missions, $100.00. Central Church, 50.35; 72.00. Hernando Street, 53.30; 10.85. Saffaran and Georgia Street, 6.00; 5.10. Springdale, 33.00; 21.00. Bartlett, 40.00; 20.25. Bethlehem, 70.20; 45.23. Collierville and Moscow, 97.00; 11.00. LaGrange and Saulsbury, 12.00; 10.00. Middleton, 00; 5.00. Macon, 190.00; 65.00. Total, $661.10; $365.45.

SOMERVILLE DISTRICT.—Somerville, Foreign Missions, $61.88; Domestic Missions, $25.13. Bolivar and Grand Junction, 15.00; 5.00. Bolivar Mission, 00; 00. Whiteville, 42.51; 20.03. Dancyville, 140.75; 36.80. Stanton, 37.60; 18.80. Braden, 9.30; 18.40. Covington Station, 19.80; 12.15. Covington Circuit, 15.00; 1.00. Mt. Zion, 17.00; 00. Randolph, 14.50; 00. Gratitude and Bethuel, 91.00; 10.50. Embury, 8.50; 8.50. Total, $472.84; $156.31.

JACKSON DISTRICT.—First Church, Foreign Missions, $68.60. Domestic Missions, $29.75. East Jackson, 11.15; 2.65. Jackson Circuit, 30.00; 12.50; Humboldt, 12.50; 9.00. Brownsville Station, 105.00; 25.00. Brownsville Circuit, 95.00; 35.00. Denmark, 12.00; 7.95. Millin, 00; 00. Pinson, 15.00; 10.00. Henderson, 7.00; 6.00. Bro. Randolph to China Mission, 25.00. Purdy, 00; 00. Adamsville, 00; 12.15. Anniversary at Brownsville, 156.00; 156.00; of which church at Brownsville paid 95.25. Total, $537.25; $306.00.

DYERSBURG DISTRICT.—Dyersburg Station, Foreign Missions, $60.00; Domestic Missions, $20.15. Sunday School Society, 18.55; 00. Newbern, 42.25; 12.85. Kenton, 25.00; 10.00. Yorkville, 15.00; 18.00. Trimble Mission, 00; 5.00. Trenton Station, 25.00; 8.00. Trenton Circuit, 14.00; 2.70. Alamo and Bells, 18.00; 9.00. Alamo Circuit, 20.00; 10.00. Friendship, 30.25; 15.25. Woodville, 50.00; 20.00. Hale's Point, 00; 00. Ripley and Durhamville, 50.00; 24.00. Ripley Circuit, 26.90; 5.40. Ashport, 00; 00. Total, $395.05; $160.35.

DRESDEN DISTRICT.—Dresden Station, Foreign Missions, $18.50. Domestic Missions, $18.70. Union City and Troy, 32.30; 5.50. Dresden Circuit, 68.00; 27.50. Cottage Grove, 10.00; 10.00. McKenzie Circuit, 8.50; 2.00. Boydsville, 5.00; 4.90. Fulton, 65.95; 24.95. Dukedom, 40.00; 16.00. Hickman Station, 40.00; 15.00. Tiptonville, 9.50; 8.50. Troy, 6.60; 2.00. Obion Mission, 00; 00. Hickman Circuit, 22.35; 5.25. Total, $326.10; $140.30.

PADUCAH DISTRICT.—Paducah Station, Foreign Missions, $57.00; Domestic Missions, $30.75. Paducah Circuit and Mission, 34.00; 15.00. Mayfield,
MINUTES OF THE MEMPHIS CONFERENCE.

22.60; 10.00. Columbus Station, 36.00; 16.00. Hinkleville, 11.00; 10.00. Blandville Mission, 00; 00. Millburn Mission, 00; 00. Millburn Circuit, 32.00; 16.00. Mingo, 37.00; 16.00. Benton, 36.00; 16.00. Wadesboro, 1.90; 0.85. Briensburg, 4.60; 2.00. Birmingham, 2.25; 00. Pine Bluff Mission, 00; 00. Murray, 20.00; 10.00. Clinton, 37.17; 00. Total, $330.75; $159.60.

PARIS DISTRICT.—Paris Station, Foreign Missions, $32.20; Domestic Missions, $16.25. Paris Circuit, 14.45; 1.00. Spring Hill, 00; 00. Paris Landing, 00; 5.75. Camden, 21.00; 7.00. Huntingdon, 5.40; 5.85. South Fork Mission, 00; 00. Salem, 5.00; 4.00. Lexington, 11.00; 2.25. Decaturville, 20.00; 5.00. Saltillo, 10.00; 8.00. Morgan's Creek, 6.80; 1.50. McKenzie and Milan, 20.00; 10.00. Lavinia, 40.00; 16.00. Total, $194.10; $79.00.

R. V. TAYLOR, TREASURER, IN ACCOUNT WITH MEMPHIS CONFERENCE BOARD OF MISSIONS.

Foreign Missions Dr. to Memphis District, $661.10; Somerville District, 472.84; Jackson District, 337.25; Dyersburg District, 395.05; Dresden District, 326.10; Paducah District, 330.75; Paris District, 194.10; Total $2917.10; of this $35.00 to China Mission, $13.00 to Mexican Mission; Hall Bequest, 795.00; old subscriptions, 60.00. Total from all sources, $3772.19.

Cr.—Remitted J. W. Manier, Treasurer, $2420.00; remitted during the year, 845.00; Receipts, 423.05; Postage and Express, and 50 cents counterfeit, 1.14; By Express, 83.00. Total, $3772.19.

Domestic Missions Dr. to Memphis District, $365.45; Somerville District, 156.31; Jackson District, 306.00; Dyersburg District, 160.35; Dresden District, 140.30; Paducah District, 159.60; Paris District, 79.00; old subscriptions, 40.59. Total, 1407.60.

Cr.—Paid Claimants, $1322.50; refunded overpay, by order of the Board, 60.98; in Treasury, 24.12. Total, $1407.60.

R. V. TAYLOR,
Treasurer Conference Board of Missions.

EDUCATION.

The Committee on Education, having carefully examined the documents referred to them and patiently considered the subject committed to them, offer the following report:

We find abundant cause for thankfulness in the noticeable progress made of late in this branch of Church work. As a Conference we have now more institutions than ever before, and we find a forward step in all of them in the one leading item of Christian force and influence. The Committee inquired very narrowly into this feature of our schools, and are glad to report most satisfactory results. This statement is justified by the facts given below:

1. We have an original and perpetual interest in Vanderbilt University, whose literary facilities amply meet all our demands for advanced education, and whose Biblical Department answers all our wants in the instruction of young preachers. This department is, we think, fully repaying our liberal contribution to the Sustentation Fund.

2. The Memphis Conference Female Institute, Jackson, Tenn., lately began its thirty-third year with a patronage which indorses its previous history. We
are glad to ascertain that special attention is there given to religious culture—that some thirty-four pupils professed faith in Christ this session, and that all of them are pious.

3. The State Female College, near Memphis, opened its twentieth year under most flattering auspices. The Christian example and influence there result, we learn, in marked effects upon the moral and spiritual character, leading many to embrace and serve the Saviour.

4. The Wesleyan Female College, Brownsville, Tenn., though younger in years than the two last mentioned, stands honorably abreast in standard of scholarship and Christian influence. The tone of piety constantly recommended well merits the name of Wesleyan.

5. McKenzie Male and Female College, McKenzie, Tenn., is indorsed and adopted by the Dresden, Dyersburg and Paris Districts. It has a liberal charter, competent instructors, a healthy location, and is in other respects worthy of our unqualified approval. The religious facilities and teachings there given, are as they should be.

6. The Jackson District High School, Montezuma, Tenn., as we learn from its Board of Trustees, was attended with great success last year, the first of its existence, and the present term has opened with promise of even greater prosperity. We rejoice to know that it merits the success that attends the first year of what we trust shall be a long and prosperous career.

7. Somerville District High School, Mt. Zion, Tenn., opened its first session in September last, with a most remarkable number of scholars, showing the necessity of the establishment and the wisdom of its location. The character of the Trustees and Principal guarantees confidence in the religious influence which this young school will exert. May it always meet our expectation.

8. Paducah District High School, Milburn, Ky., is a newly established academy in a pleasant and desirable country. The Trustees' report expresses the belief that with proper management it will be a great blessing to the Church and country where it is located.

We trust that the Conference, by adopting this report, will be understood to express emphatic approbation of District High Schools, and to recommend that they be established wherever this can be done.

We suggest also that more importance be attached to the functions of Visiting Committees; that they be requested to visit the institutions for which they may be appointed, not merely on anniversary occasions, but in term-time also, when practicable, so as to acquaint themselves fully with the literary and religious work done therein. They will in this way keep up an ad interim connection between the Conference and the schools, and aid the teachers in promoting the piety and securing the salvation of pupils.

We recommend the appointment of the Rev. A. W. Jones, to the Female Institute, at Jackson, Tenn.; the Rev. John S. Collins, to State Female College, near Memphis; the Rev. W. M. Patterson, to the High School at Montezuma; the Rev. P. H. Miller, to the McKenzie College; the Rev. John Williams to Wesleyan Female College; the Rev. G. B. Baskervill, to the High School at Mt. Zion; the Rev. S. B. Love, to Milburn High School, and the Rev. W. T. Plummer, to Bellevue College.

Respectfully submitted.

S. W. MOORE, Chairman.
The Committee on Sunday-schools would respectfully submit the following report:

We regard the Sunday-school cause as the most important interest of the Church. As Wordsworth has said, "the child is the father of the man;" that is to say, the impressions received in childhood will give character to the mature life. It is the sublime vision of prophecy: "Thy children shall be all taught of God." We should strive, as preachers and people, to verify this vision of the glory of the "latter days." We regret to learn by a comparison of the statistics, that there has been a considerable decrease in the number of teachers and scholars during the past year. The Minutes of 1876 reported 289 schools, 2061 teachers, and 14,232 scholars, while the statistics of the present year report 293 schools, 1919 teachers, and 14,071 scholars, showing an increase of four schools, but a decrease of 142 teachers and 161 scholars. In view of these facts, your Committee would offer the following resolutions:

Resolved, 1. As pastors of the Church of Jesus Christ, we will labor with renewed zeal and fidelity to promote the Sunday-school cause and the instruction of the children in the knowledge and love of God.

2. We recommend the holding of Sunday-school conventions in all the districts of the Conference, at such time and place as the presiding elder may deem best, for the encouragement and development of this great interest.

3. We request the Bishop to appoint an agent, to travel through the Conference, organize Sunday-schools, assist in holding conventions, and co-operate with the pastors in this important work.

4. The Sunday-school Agent shall be supported by the voluntary contributions of the schools and congregations in which he may labor.

5. That the Agent be required to report to the ensuing Annual Conference the amount of labor he has performed, and the money he has received.

6. We heartily recommend the use of our Sunday-school literature, embracing the Magazine, Visitor, Lesson Paper, Little People, and other publications, and, we trust, that our preachers will earnestly endeavor to place them in every school in the bounds of the Memphis Conference.

E. C. Slater, Chairman.

BOOKS AND PERIODICALS.

Your Committee on Books and Periodicals have prepared and now present the following report:

This subject is one of great importance to the Church and the world, and demands the careful consideration of this body. For upon the character of the literature circulated among our people depend, in no small degree, their intelligence and piety, as well as their zeal and success in promoting the various enterprises of the Church. Good books and reviews, setting forth and explaining the doctrines of Methodism, and religious newspapers imparting useful information, are not only important but indispensable aids to both ministers and people. We regard it the duty of the Church to supply its members with useful, interesting and religious reading, and to discourage the circulation of the literary trash that floats so extensively in society. Novels of doubtful character, and works of romance, so eagerly read by many professed Christians, are exerting a baneful influence on their spirituality and zeal. The reading of such publications is an extensive and growing evil in the Church and must be checked, if
we would have a holy, happy, and useful membership. The evil effects of such reading will be fully seen and realized only in the eternal world. And to prevent or remedy their effects, an earnest, zealous and persistent effort is demanded on the part of the ministry. We cannot, therefore, too strenuously urge upon the members of this Conference the duty and importance of circulating our own books and religious literature.

In the discharge of the duty imposed on us your Committee notice, first, The Western Methodist, edited by the Rev. W. C. Johnson, D.D., (our own Conference organ). This paper has for years circulated among us as an interesting and instructive family newspaper, and has, doubtless, accomplished great good. And, in our judgment, it has considerably improved during the past year. It is elevated in tone, correct in doctrine, and religious in character. The editor and publisher deserve great credit for its successful management, and deserve to be liberally patronized by the Church. The paper ought to be in every family throughout our bounds; therefore

Resolved, That we recommend the Western Methodist to our people, and respectfully request the General Conference to appoint the Rev. W. C. Johnson, D.D., as editor for another four years.

The Nashville Christian Advocate, edited by the Rev. T. O. Summers, D.D., LL.D., is the organ of the General Conference, or of the M. E. Church, South, and belongs equally to all the Conferences. It bears a high literary and religious character, abounds in excellent selections and interesting communications, and is ably edited by an accomplished scholar and divine. It is the leading paper of the Church, and we cordially recommend it to the patronage of our people.

The Sunday-School literature, edited by the Rev. W. G. E. Cunninghham, D.D., and published at Nashville, deserves the high commendation of the entire Church. The Magazine, the Visitor, Our Little People and Lesson Papers, are all interesting, and well adapted to the purposes of Sunday-school instruction. There seems to be a gradual and constant improvement in all these publications. Under the able and successful management of the editor they have attained a high degree of excellence, and we heartily recommend them to Sunday-schools throughout the Church.

We would also call attention to the Southern Review, edited and published at Baltimore, by the Rev. A. T. Bledsoe, LL.D., and his gifted daughter, Mrs. Herrick, under the auspices of the M. E. Church, South. It is worthy of high commendation for its elevated literary standard, and as a journal of science and philosophy it ranks well among American and European scholars and thinkers. To our Church and ministry it recommends itself by its masterly and well-timed articles in defense of the fundamental doctrines of American Methodism, and is eminently valuable as a repository of Biblical literature. We most cordially recommend it to the members of this Conference, to be read and circulated among the people.

[The following resolutions embody the final action of the Conference in reference to the Publishing House, viz.]

Resolved, 1. That we accept the proposition of the Book Agent, with regard to the collection of the remainder (1,740.40) of the amount ($3000) asked of the Memphis Conference for the relief of the Publishing House, and without any apportionment to the several charges, we will, as far as we can consistently with all the facts, use our best efforts to collect $1,740.40 for the Relief Fund within the next ninety days.
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2. That we strongly commend to our preachers, traveling and local, and to all our people, the importance of extending a liberal patronage to the Publishing House, not only with the view of improving its business, but also and mainly to disseminate sound religious literature in our charges.

Respectfully submitted. A. W. JONES, Chairman.

BIBLE CAUSE.

Your Committee on the Bible Cause respectfully submit the following report:

Our Lord, in his great intercessory prayer, asked that his disciples might be "sanctified through the truth;" and added, "Thy Word is truth." St. Paul, in addressing Timothy, a faithful young minister, says of him: "From a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation;" and immediately adds: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." From these premises drawn from the lips of our Lord, and his great apostle, we reach the conclusion that the Bible is the great instrument of human salvation, and should be placed in the hands of all men. That this conclusion is a correct one is clearly evinced by the history of the Bible among the nations. Wherever it has gone, it has shed its radiance upon the surrounding darkness, and dissipated it. It has humanized governments, given dignity to legislative assemblies, strengthened the hands of justice, elevated the tone of society, raised woman from the degradation into which paganism and irreligion had plunged her, and given force and beauty to ethical science. It is indeed the light of the world. Let us see to it that all men possess a copy of this sacred book.

Your Committee would state that the American Bible Society keeps that portion of our Conference territory lying in the State of Kentucky regularly supplied, through its agent in the Kentucky Department; but having withdrawn its agent from West Tennessee and North Mississippi, it has committed this part of the work to the Memphis and Shelby County Bible Society; and we are gratified to report that this Society has performed the work committed to it, in a most efficient manner, and greatly to the satisfaction of the parent Society. A large number of counties in West Tennessee have been thoroughly canvassed, and their destitute supplied by the colporteurs of this Society; and to accomplish this the American Bible Society has donated $4,000 worth of books in the past twelve months. In view of these facts, your Committee would respectfully ask the adoption of the following resolutions, viz.:

Resolved, 1. That we highly appreciate the work of the American and the Memphis and Shelby County Bible Societies, and warmly recommend them and their agents to our people.

2. That in view of the large and numerous donations of books made by the American Bible Society, for the purpose of supplying the destitute within our bounds, it is but just, as well as a work of piety, that our people should have an opportunity of contributing to this cause, and we recommend all our preachers to take a collection annually in all their Churches, for this purpose; the amount so raised to be sent to the Treasurer of the Auxiliary Societies in counties where such exist—otherwise to the Treasurer of the Memphis and Shelby County Bible Society, at Memphis, Tenn.

Respectfully submitted. J. H. EVANS, Chairman.
MINUTES OF THE MEMPHIS CONFERENCE.

FINANCE.

I. Support of the Ministry.—Assessed, $57,709; receipts, $44,163.11; deficit, $13,345.89.

The preachers were paid last year, $45,970, which was $1706.89 more than they have received this year.

After having gained a step last year, we are sorry to find that we have lost this year; and the laymen of this Board earnestly recommend to the stewards of the different charges that they redouble their efforts to raise the amounts assessed for the support of the preachers.

In the case of arbitration between the preacher in charge of Saltillo Circuit, Paris District, and the supply on Adamsville Circuit, Jackson District, the Board ordered that Brother John Shipp refund to Brother T. J. McGill the sum of $20, being the amount paid to Brother Shipp by the Mount Zion Church, of which T. J. McGill was legally pastor. This action was urged and carried by the lay members of the Board.

II. The Conference Collection.—The Districts were assessed, have paid and are deficient, as follows:

- Memphis District—Assessed, $350; paid, $322.60; deficiency, $27.40.
- Somerville District—Assessed, $320; paid, $191.85; deficiency, $128.15.
- Jackson District—Assessed, $335; paid, $206.65; deficiency, $128.35.
- Dyersburg District—Assessed, $290; paid, $200.15; deficiency, $89.85.
- Dresden District—Assessed, $240; paid, $165.25; deficiency, $74.75.
- Paducah District—Assessed, $225; paid, $160.15; deficiency, $64.85.
- Paris District—Assessed, $240; paid, $130.80; deficiency, $109.20.

Total by Districts, $1377.45. From other sources: A. T. B., by "Uncle Bob," $5; balance in hands of Treasurer, 90 cents; R. W. Blew & Co., interest, $70.40; A. W. Jones, interest, cash, $52.50; A. W. Jones, interest, sight draft, $100; A. W. Jones, due bill, $93.95; from Somerville, after account was closed, $24.90; making cash from all sources, $1531.15.

The Rev. N. P. Ramsey is continued as Trustee for W. B. Ramsey's children, and O. P. Parker Trustee for Barney McCutchen.

We have appropriated the cash on hand as follows: Sister Morris, $105.40; Sister Allen, $60; Sister Peoples, $75; Sister Crouch, $75; Sister Bishop, $20; Sister Warren, $80; Sister Hubbard, $25; Sister McCutchen, $25; Sister Bell, $158; Sister Cole, $20; Sister Mathis, $75; the Rev. C. C. Glover, $10; Sister Burns, $125; Sister Davidson, $185; the Rev. Benjamin Peoples, $75; the Rev. W. B. Ramsey's children, $150; Barney McCutchen, $50; Sister Glasgow, $185; Sister Moss, $25. Total, $1533.40. Transferred to Bishops' Fund to rectify mistake, $6.10; to Record Book and envelopes, $1.65. Total, $1531.15.

We have assessed the Districts for the Conference Collection, as follows: Memphis District, $350; Somerville District, $320; Jackson District, $335; Dyersburg District, $290; Dresden District, $240; Paducah District, $225; Paris District, $240. Total, $2000.

We offer the following resolution:

Resolved, That each preacher in charge be required to conform strictly to the Discipline in presenting a written report of the condition of Conference claimants living in his charge; so that the Joint Board of Finance may know their necessities and be prepared to act intelligently in making the appropriations.
MINUTES OF THE MEMPHIS CONFERENCE.

III. THE BISHOPS’ FUND.—The Districts were assessed, have paid, and are deficient, as follows:

Memphis District—Assessed, $232; paid, $229.45; deficiency, $2.55.
Somerville District—Assessed, $207; paid, $207.
Jackson District—Assessed, $212; paid, $212.
Dyersburg District—Assessed, $175; paid, $175.50; excess, 50 cents.
Dresden District—Assessed, $145; paid, $152; excess, $7.
Paducah District—Assessed, $125; paid, $125.
Paris District—Assessed, $145; paid, $147.30; excess, $2.30.

Total by Districts, $1248.25.

The assessment aggregates $1241.50. We have paid $1248.25. We find Bishop Paine’s receipts for $398.75; Bishop McTyeire’s receipts, $150. We have paid Bishop Keener $689.50; Bishop Keener’s traveling expenses, $10. Total, $1248.25. This is an excess of $6.75.

We have assessed the Districts for the following year for the support of the Bishops, as follows: Memphis District, $232.50; Somerville District, $207.50; Jackson District, $212; Dyersburg District, $175; Dresden District, $145; Paducah District, $125; Paris District, $145. Total, $1242.

Respectfully submitted.

WARNER MOORE, Secretary.

J. A. HEARD, Chairman.

Resolutions.

WHEREAS, The Paris District Conference, at the suggestion of Bishop McTyeire, adopted the following:

Resolved, That the Memphis Annual Conference be and is hereby memorialized to adopt the following resolution: It shall be the duty of each presiding elder to prepare from the Minutes of the several quarterly conferences of his District, a complete list of the delegates and members of the District Conference, and present it at the opening of the District Conference.

2. That the presiding elders of the Paris District be authorized and requested to present this action to the Memphis Annual Conference at its next session.

A. L. PRITCHETT,
A. P. WARTERFIELD.

AND WHEREAS, We the members of the Memphis Annual Conference, do recognize the importance of the subject of the above memorial; therefore

Resolved, That we respectfully memorialize the General Conference of the M. E. Church, South, to meet at Atlanta, Ga., in May next, to so amend the Discipline on the subject of District Conferences, as to make it the duty of the presiding elders to prepare from the Minutes of the several quarterly conferences in their respective Districts, full and complete lists of the delegates and members of the District Conference, and present said list at the opening of the District Conference.

JOHN H. WITT,
A. L. PRITCHETT.

WHEREAS, In the economy of our Church, brethren in the local ministry receive the sacred orders of deacon and elder, and with them authority to perform the service of matrimony and administer the sacraments of the Church; and whereas, some literary attainments, and some reasonable degree of famil-
iarity with our standard works upon the doctrines of the Christian faith, and the polity of our Church, are necessary in order to perform these high functions, in a manner due their dignity, and creditable to our Church; therefore,

Resolved, 1. That it is the sense of this Conference that a suitable course of study upon the above mentioned points ought to be prescribed for local preachers aiming at orders in our Church, and that preparation in such course, evinced on examination, should be made an indispensable prerequisite to deacon's or elder's orders.

2. That our delegates elect be, and are hereby, instructed to present and support such a measure at our next General Conference, to convene at Atlanta, Ga.

W. L. DUCKWORTH,
IRA I. CRENSHAW.

WHEREAS, We observe with pain, that in many places some of the members of our Church are in the habit of engaging in certain amusements, such as promiscuous dancing, and attending dancing-parties, social card-playing, visiting theatres, circuses, and that chief of abominations, Mardi-gras, all of which is subversive of good morals, contrary to the spirit of God's Word, at variance with the genius of the Christian religion, and an open violation of our General Rules; being "such diversions as cannot be used in the name of the Lord Jesus," therefore be it

Resolved, 1. That the Memphis Conference of the Methodist Episcopal Church, South, in Conference assembled, does hereby protest against the practices recited in the foregoing preamble, by the members of our Church.

2. That as ministers and laymen of this Conference, we do engage to use all reasonable means to prevent and put down the evils complained of above, both by preaching upon the subject and by a wholesome administration of our Church discipline,

W. L. DUCKWORTH,
T. G. WHITTEN.

WHEREAS, There is a growing disposition upon the part of many of our people to return to the time-honored custom of having camp-meetings; therefore be it

Resolved, That we recommend to our preachers and people the propriety and importance of holding camp-meetings wherever and whenever it is thought advisable to do so, as a means of building up and extending the interests of the Church.

J. T. C. COLLINS,
T. L. BOSWELL.

Resolved, That we will observe the first Friday in May next as a day of fasting and prayer for the cause of Missions, that it may please God to send laborers from this Conference into our foreign fields.

S. W. MOORE,
B. B. RISENHoover.

Appeal Case.

The appeal of David R. Hooker, local elder, from a decision of Trenton Circuit Quarterly Conference, expelling him from the Church on a charge of gross immorality, was allowed by the Conference, and referred for trial to a committee, viz.: T. L. Boswell, Chairman; L. D. Mullins, T. P. Holman, A. C. Smith, J. M. Spence, G. K. Brooks, R. G. Rainey, J. S. Renshaw and T. J.
McGill, with D. R. S. Rosebrough as Secretary. Subsequently E. E. Hamilton was appointed in place of R. G. Rainey.

The report of the Committee was presented by the Secretary—it remanded the case to the Trenton Circuit Quarterly Conference for a new hearing and proper presentation.

Delegates to the General Conference.


Visiting Committees.

Memphis Conference Female Institute:—J. H. Evans, S. B. Suratt, W. L. Duckworth.


Wesleyan Female College:—S. W. Moore, J. Perry, J. M. Scott.

McKenzie College:—A. T. Scruggs, W. A. Cook, T. G. Whitten.


Paducah District High School:—N. P. Ramsey, R. L. West.


Joint Board of Finance.


Examining Committees.

[APPOINTED IN 1874 FOR FOUR YEARS.]


First Year:—Warner Moore, G. B. Baskervill, J. M. Spence.

Second Year:—W. M. Patterson, A. R. Wilson, W. T. Bolling.


Fourth Year:—S. W. Moore, S. B. Suratt, R. H. Mahon.

Adjournment.

Monday evening, Nov. 26, a Memorial Service was held with reference to deceased brethren; and besides other proceedings, there was a vote of thanks for hospitalities, etc. Bishop Keener addressed the Conference most appropriately, after which the 277th Hymn was sung; and then followed the reading of the Appointments. Thereupon, the Conference adjourned with the doxology and the apostolic benediction by the Bishop.
ADDRESS,

In Memory of the Rev. John Moss, deceased,

DELIVERED BY THE REV. W. C. JOHNSON,

AT CENTRAL CHURCH, MEMPHIS, TENN., SUNDAY AFTERNOON,

OCTOBER 28, 1877.

To offer a memorial of the Rev. John Moss, my dear friend, my well beloved brother in the gospel, my most intimate associate in the ministry, is the duty, very full of sorrow, now devolved upon me by special request of our city pastors, and in accordance with the wish of the bereaved family—one of whom, writing to me of this wish says: "Knowing how closely your heart and his were knit together with brotherly love, we naturally look to you for this last tribute to his memory—none knew him better than you, and you will never have a warmer friend." Sorrowful indeed, is this duty, and yet the sorrow is not without relief most gracious, derived from reflections upon his noble, useful life, his peaceful, happy death, and the glorious future ever before him, and for us with him, if only as he did we follow Christ to the end.

Though to die is the doom of our race, and the young, the old, and all of whatever age, are liable to this doom at any moment, it had not entered into my mind that I would be called upon to record this death, to sketch the life and character of this honored servant of Christ. He was so full of vitality, so strong, so willing, so ready for work and endurance in obedience to the Master's command, and so thoroughly furnished for service and usefulness; and apparently he was so much needed, so very necessary as well to the Church and society as to his family and friends, that I had not once thought of his dying at an early date—of his leaving us in sorrow and tears, mourning for our loss even

Note.—According to the action of our city pastors, published last week, a memorial service on account of the death of the Rev. John Moss, late presiding elder of the Memphis District, was held at Central Church, Sunday afternoon last. The spacious audience-room, deeply draped in mourning, was thronged with members of our city Churches, and many friends besides, assembled to commemorate the life and character of one of the noble leaders in our Israel, and to express their profound sorrow in view of his departure from us.

The choir having sung a hymn of their own selection—the Rev. L. D. Mullins, as the oldest pastor, being in the chair, the Rev. Dr. Heard read Hymn 739, "Servant of God, well done." This having been sung by the choir, prayer was offered by the Rev. L. D. Mullins. Psalm 90 was read by the Rev. S. B. Suratt, and 1st Cor. xv, 20-28, by the Rev. J. H. Evans. The Rev. W. H. Leigh read, and the choir sung Hymn 433: "Jesus, lover of my soul." Then the Rev. L. D. Mullins made an introductory address, in which he depicted the life and character of our deceased brother, and at the close called upon the editor of this paper, whose address is given at length in accordance with the wishes of the brethren.

The Rev.'s S. B. Suratt, J. H. Evans, and J. A. Heard, Chancellor Morgan and Dr. Pittman made very appropriate and affecting remarks, and were followed by the Rev. Dr. Winfield,
ADDRESS.

while we are assured that he is happy in heaven. But unexpected as it was, he whom we esteemed so highly, and trusted so fully, and loved so tenderly, has been removed by death—has been called to his great reward, even at the noon time of life, and in the midst of labors abundant, and successful in a high degree.

To call to mind the intellectual as well as the moral and religious traits of his character, to review his life-work with its blessed results, and to survey the closing scene so bright with a light not of earth, is to glorify the grace of God no less than to honor the memory of a man who will be held in everlasting remembrance.

John Moss, son of John and Susanna Moss, was born in Wilson co., Tenn., March 23, 1825. His father was not religious; though he showed much interest in the Church, and was liberal in the support of the ministry. His mother, (a daughter of the Rev. William Murray, a very devoted local preacher), was a woman of unusual natural intellect and deep piety, and exerted a controlling and happy influence over her children. His educational advantages, though limited, were diligently improved, and so he was well grounded in the rudiments of knowledge; indeed it may be said that he acquired in the common schools of the country a liberal English education. From early boyhood he had a great thirst for knowledge. His leisure hours were devoted to reading and study, and thus he contracted a habit which influenced his life. Especially was he fond of biography and history; and it was his custom to sit up at night long after the family had retired, and read books of this class. A younger brother, (the Rev. Jeremiah Moss, of the Memphis Conference), from whom these points are derived, writes: “I frequently remained with him, and he read aloud for my benefit, as I could not then read, and I was delighted with the information thus received through him.” It is further recorded that he was a good boy, a noble youth, the favorite of his family, and greatly beloved by his relations. When about seventeen years old, he removed with his father’s family to Hickman co., Ky.; and in his eighteenth year he embraced the religion of Christ—was soundly regenerated—at Mobley’s campground. His early religious training, followed by his conversion to Christ when he was eighteen years old, initiated him well into the life-long work to which he was called by the Holy Ghost. He was licensed to preach in 1845, and the same year admitted on trial into the Memphis Conference—was in 1847 admitted into full connection and ordained deacon by Bishop Soule, and was in 1849 ordained elder by Bishop Capers. Ever since his admission on trial, almost to the close of his thirty-second year as a traveling preacher, his name has stood on the effective

who closed a brief and feeling address with an application of the death we all so deeply lamented, exhorting preachers and people to live so that we may meet our friend and brother in heaven. The Rev. W. H. Leigh then led in prayer, after which the choir sung the chant, “Abide with me.”

The benediction closed a most solemn and deeply affecting service, in which preachers and laymen mingled their tears and sobs over a great loss, and renewed their vows of fidelity to the Master, in sweet hope of a reunion with John Moss in the bright world on high.—Western Methodist, Nov. 3, 1877.

A funeral service was held in the Methodist Church, Byhalia, Miss., Sunday morning, Oct. 28, 1877. The Rev. J. L. Futrel, pastor of that Church, preached an appropriate and affecting sermon, founded on Daniel xii, 13. That people among whom our deceased brother had resided for many years, and by whom he was highly honored and greatly beloved, felt and will long feel his death a calamity to them, as it is to the Church at large.
list, and all his time and strength, and his rare gifts he devoted to the regular ministry. He received and filled the following appointments: Murray circuit, '45-6; Dresden circuit, '46-7; Clinton circuit, '47-8; Jackson circuit, '48-9; Paducah station, '49-50; Paris station, '50-1; Dyersburg circuit, '51-2; Trenton circuit, '52-3; Jackson circuit, '53-4 and '54-5; Aberdeen station, '55-6 and '56-7; Jackson station, '57-8 and '58-9; Grenada District, '59-60 and '60-1; Holly Springs District, '61-2, '62-3, '63-4 and '64-5; Somerville District, '65-6; Memphis District, '66-7, '67-8, '68-9 and '69-70; Somerville District, '70-1, '71-2, '72-3 and '73-4; Memphis District, '74-5, '75-6 and '76-7. Thus it appears he served eight years as a circuit preacher, six he spent in stations, and eighteen almost he was a presiding elder—an office in the itinerancy which he filled with unusual ability and marked success; and he was continued presiding elder for so long a time because the fruits of his labor from year to year showed his special fitness for the office. In this city and throughout the Memphis District, to which for three years past he had been appointed, as well as previously for four years, and in other districts served by him, his fitness for the office and his usefulness in it are matters of record, and of universal acknowledgment.

From the beginning of his ministry to its close, our departed brother, by his life both private and public, showed to all with whom he was associated, that under divine influence he had been soundly converted to God and was thoroughly consecrated to the work of the gospel as a traveling preacher. Methodism in its doctrine, polity and usages he fully understood, cordially accepted, greatly admired, and fondly loved, and to its preservation and advancement he devoted his life—seeing in its simple forms and its spiritual power, the true marks of the Church of God and the best hope for the upbuilding of believers and the salvation of sinners; and in Quarterly, District and Annual Conferences, and in the General Conference, of which he was thrice elected a member, he counseled and labored with remarkable intelligence, with wisdom and prudence, with firmness and fidelity to his vows and his conscience, for the Methodism of the fathers, being at once reasonably conservative and moderately progressive—as were the fathers whose glory it was to follow the guidance of Providence.

Besides a good conscience, and a heart pure and warm, our lamented brother possessed a sound mind in a sound body. Having a vigorous intellect, clear in its perceptions and quick in its movements, a well-balanced judgment, superior reasoning powers, a capacious and retentive memory, a fine fancy and a taste for learning, particularly for the languages; and being of most studious habits, though not at all and never lacking in the elements of practical everyday life, he developed pulpit ability of a very high order, and in this respect continued to improve to the end. Especially was he diligent in the study of the Scriptures, as well as of the standards in theology and the classics in literature, both prose and poetic; and during the last few years of his life, above all else he was a close and critical student of the New Testament in the original, and his familiar friends readily recall with what enthusiasm and delight, and with what profit to himself and his hearers he pursued this branch of sacred learning.

His sermons were finished productions both in thought and language, masterly in conception and construction, and usually they were, as they fell from his lips, so entirely correct in arrangement and expression that they might have
been put in print, for reading, without change of a sentence or even a word. Though he was not a natural orator, his preaching was always instructive, often very impressive and sometimes remarkably powerful; and the fruits of his ministry were abundant in religious revivals, in strengthening believers, in comforting the afflicted, and in leading sinners to Christ. He was indeed a man of one work; and for the gospel's sake, for the honor of Christ, for the prosperity of the Church at home and abroad, for the salvation of souls, he lived and prayed, and worked, and suffered, and died at last—died at his post.

While he was a solid, sober man, he was not morose, but genial, cheerful, happy. In the social circle he was a delightful companion, and as such wielded a wonderful influence over many people, inspiring them with confidence in his integrity and purity of character and conduct, and with love for his noble personal qualities, and so he often gained access to their hearts for his Master. Throughout the membership and ministry of the Church, and even far beyond its bounds, he was an especial favorite; and now a great host of people blessed by his life are in mourning on account of his death.

In his dear home for which, by industry, enterprise and self-denial, he provided with a liberal hand, and in which he ruled firmly and yet with gentleness, he was the tender, loving husband and father, now mourned by heart-crushed wife and children who survive him, and now also welcomed on high by members of his family who preceded him to the better land. He married Miss Louisa Brooks, of Madison co., Tenn., November 17, 1852; she died April 14, 1856. He married his first wife's sister, Miss Sarah J. Brooks, October 14, 1857; she survives him, as do two daughters of the first marriage, and of the second a daughter and four sons, the youngest an infant. The memory of the husband and father's beautiful and happy life at home will ever be cherished by the widowed and orphaned ones, and to them all may God be an everlasting Father and Friend, and may the Church be a ministering providence in all time of trouble and of need! May God's blessings be also upon all the bereaved relations, an extensive family of brothers and sisters, and other dear kindred.

But I must approach the closing scene. The strong man, long in good health, did not think to spare himself, even when disease—of the bowels—was making steady progress, constantly threatening danger to life. Week after week, he continued to travel and preach throughout the District and elsewhere, when not merely medicine, but rest and quiet were demanded by nature. He thought duty called him, and his sense of duty, as well as his zeal in the Master's service and his love for souls, urged him onward in his ministry. Besides attending his quarterly meetings from week to week, while suffering from disease, he was present at Bailey's and Fountain Head campmeetings, not far distant from his residence in Mississippi; and on each occasion his preaching was unusually powerful. At Fountain Head, his sermon, founded on Eph. iii, 14-21, is said to have been one of the greatest efforts of his life. The Sunday following, at Middleton, Tenn., he preached the last sermon on his District-text, Ez. xxxiii, 11—closing with these words:

"'Why will ye die?' With this sentence we began; with this sentence we conclude. We lay it upon your souls; we place on the one side of it hell, and on the other heaven; beyond it we stretch eternity; and in the face of these awful realities, we ask you for the last time: 'Why will ye die?'"
Returning to his home near Byhalia, Miss., the next day he preached the funeral sermon of Miss Ella Ingram Myers, a lovely Christian woman, using as his text, Romans vi, 22. His final public utterance as a preacher here claims record. Said he at the last:

"There remains but one word to be said. Perhaps it will exert no influence. It was said so long ago—it has been said so often—it is so familiar, that we fear it will have but little effect. Yet with many centuries behind it, while into it crowds all the present, and beyond it stretches the infinite future, it ought to ring out upon the air in tones which leave only it to claim obedience. Give reason a tongue, it will speak it; endow conscience with voice, it will repeat it; would that we could point it with the lightning, and emphasize it with the thunder, when we say it is, 'Choose life!'"

Two days after this funeral service, he was at last prostrated upon his bed, and notwithstanding he had the most skillful medical attention, and kindest, constant watch-care of loved ones, his disease continued its ravages, until at the end of the third week the strong man being worn out in the conflict, having patiently and hopefully endured, was told that he could not survive, that he must die. His physician who thus informed him says that he never saw a man meet death so bravely. A letter from his daughter furnishes information which certainly warrants us in the belief that he died not only bravely, but as a conqueror—a victor over death. He expressed his willingness to go hence, saying: "If it were not for leaving my family these hard times, I would be glad to go and be at rest." He then called his family around him and gave each one a parting injunction and consoling word. Upon Willie, his oldest boy, he invoked the blessing of the God of Abraham and of Isaac and of Jacob; and each of his children in turn received the dying father's counsel, and injunctions to meet him in heaven. To the baby boy he said: "When I see you in the kingdom of heaven, may you not be a babe, but a youth, or possibly an aged man." To his wife he said: "Darling wife, how can I part with you, the companion of my life and the mother of my children? What can I say to comfort you?" Much did he say to comfort her, and all his family, but it cannot be repeated here. Then clasping his hands and looking upward he prayed God that they might be an undivided family in heaven. Then he sent a last message to the Church: "Tell each and every one to meet me in heaven." After this he arranged his worldly affairs, and when he had finished, he folded his hands upon his breast and calmly said: "And now my work is done, and I have but one more wish, and that is that I may die an easy, calm, quiet death—nevertheless, thy will, not mine, be done!"

Here he repeated distinctly these stirring lines:

"Well, now the bitterness of death is past; That pang of soul's untwisting was the last; The coast is clear—my mortal race is run, Angels, bring near the chariot—all is won; Step in, my soul—I go with all my heart, Now let thy servant, Lord, in peace depart."

At another time, being asked if all was right, he expressed surprise and said: "I have had no idea of dying soon, but for many months, often, on the lonely road and in the crowded cars, I have had such rapturous visions of my heavenly home as had never before entered my mind." Again, being asked if he was ready to go, he smiled brightly and said: "O yes, I have never calculated on
anything else—I have fought this battle on too many plains to falter now."
Again, he was asked if all was bright ahead, and he answered: "Jesus said, 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself.'" Upon these words of the Saviour he commented at some length, and exclaimed: "What a glorious reception that will be! Come, Lord Jesus, come quickly!" He then requested those present to sing the hymn,

"On Jordan's stormy bank I stand,
And cast a wishful eye
To Canaan's fair and happy land
Where my possessions lie."

It was sung, while the dying preacher surveyed by faith the pleasing prospect on the other, the bright shore. Shortly afterwards he closed his eyes and prayed thus (using words he had so often repeated in the burial service of the Church): "Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee." Then in a few minutes, he went to sleep, and slept quietly, suffering very little for the next two or three hours; but at times, half awake, he would speak in a low tone, his mind wandering back to his early days—his last audible utterance was "Mother," only ten or fifteen minutes before his death. He died without a struggle in the early morning of the holy Sabbath, October 21, 1877.

"O may I triumph so,
When all my warfare's past,
And dying, find my latest foe
Under my feet at last!"

So may we all triumph, ministers and members, and, with the family of our brother, meet him on high.

The remains were interred Oct. 22, in the cemetery at Byhalia, with the burial service of the Church, in the presence of a very large concourse of mourning brethren and friends who deeply sympathized with the bereaved family. The burial service was performed by the Rev. C. N. Terry, of the North Mississippi Conference.
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