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CONTAINING MINUTES

OF THE

ONE-HUNDREDTH SESSION

HELD AT

PORTSMOUTH, VIRGINIA,

*November 15-21, 1882.*

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THE CENTENNIAL CELEBRATION.

ADDRESSES, &c.

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EDITED AND PUBLISHED FOR THE CONFERENCE

BY

ALEXANDER G. BROWN.

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\* I was not able to obtain the organization of all the Boards. Some of them, which appear for the first time, and which were appointed at the close of the Conference session, failed to organize.  
A. G. B.

## II.

## JOURNAL OF PROCEEDINGS.

## FIRST DAY.

THE ONE-HUNDREDTH SESSION OF THE VIRGINIA ANNUAL CONFERENCE of the Methodist Episcopal Church, South, was held at Portsmouth, Virginia, beginning on Wednesday, November 15th, 1882.

Bishop GEORGE F. PIERCE presiding.

The Conference was opened with divine service conducted by the Bishop.

Paul Whitehead, Secretary of the last Conference, called the roll of clerical and lay delegates.\*

Paul Whitehead was nominated and elected Secretary, and P. A. Peterson, S. S. Lambeth and Geo. C. Vanderslicc, Assistant Secretaries.

The hours of meeting and adjournment daily were fixed at half-past nine o'clock A. M. and half-past one o'clock P. M.

The standing committees were, according to rule on that subject, constituted as follows:

COMMITTEE ON EDUCATION.—Wm. G. Starr, Jackson Guy, Geo. E. Booker, Jas. O. Shepherd, Jas. O. Moss, M. H. Garland, Jno. H. Patteson, Jno. M. Wyllie, Jno. L. Clarke, Thos. J. Davis, Jno. E. Edwards, Jas. W. Greene, E. M. Peterson, Wm. Grant, Jas. P. Twitty, F. M. Whitehurst, Wm. E. Evans, W. T. Chandler, B. F. Lipscomb, Dr. J. E. Brodwater.

COMMITTEE ON SUNDAY SCHOOLS.—L. S. Reed, Dr. G. Anderson, Wm. E. Payne, Jas. H. Shepherd, W. F. Robins, E. S. Moorman, N. J. Pruden, Dr. D. C. Dickerson, W. A. Crocker, Benj. Irby, F. M. Edwards, R. T. Wilson, William McGee, W. J. Kilby, Herbert M. Hope, W. C. Dutton, D. G. C. Butts, Richard Irby, Robert B. Beadles, Geo. P. Cannon.

\* The Directory shows who were present during the session.

COMMITTEE ON PUBLISHING INTERESTS.—W. C. Vaden, G. I. Hunt, Jas. F. Brannin, C. E. Vawter, John B. Dey, T. C. Wray, Jno. D. Southall, W. A. Smith, Leonidas Rosser, A. W. Drumheller, James C. Reed, T. B. Hamlin, Joseph H. Amiss, Jas. M. Wynns, John E. Deshazo, S. N. Brickhouse, R. A. Armistead, W. W. Walker, John W. Hilldrup, T. T. Boggs.

The Presiding Elder of Norfolk District and the preachers stationed in Portsmouth were appointed a Committee on Public Worship.

John E. Edwards, A. G. Brown and P. A. Peterson were appointed a Committee on Memoirs.

It was ordered that a committee of three be appointed by the Chair to nominate the "Committee on Conference Relations." The Chair appointed John D. Blackwell, J. W. Bledsoe and Joseph H. Riddick to constitute said committee.

It was ordered that a committee of one from each Presiding Elder's District be appointed to examine the records of the District Conferences. The following were appointed: E. P. Wilson, James H. Crown, William E. Edwards, Jas. E. Gates, James D. Lumsden, T. McN. Simpson, R. A. Compton, Jacob Manning, W. T. Chandler, L. B. Betty.

William McGee, John M. Burton and M. H. Garland were appointed a Committee on the Bible Cause.

P. A. Peterson, H. C. Cheatham and William E. Payne were appointed a committee to nominate Committees of Examination for the next four years.

A communication from W. W. Royall, Missionary to China, was read to the Conference, and, on motion, referred to the Conference Board of Missions.

John E. Edwards moved that a Committee on Introductions be appointed; and it was ordered that the Committee on Public Worship perform that duty.

W. H. Christian presented the Catalogue of Suffolk Female Institute, which was referred to the Committee on Education.

A communication from David Morton, Secretary of Church Extension of our Church, was presented and read, and, on motion, referred to a committee of one minister and one layman from each District, who shall have charge of the subject of Church Extension. The following were appointed to constitute the committee: P. A. Peterson, S. D. Turner, E. H. Pritchett, C. E. Vawter, J. S. Hunter, M. H. Garland, T. P. Duke, J. M. Smith, T. L. Williams, Benj. Irby, W. G. Williams, John N. Ramey, M. S. Colonna, T. L. Sanderson, R. Ferguson, J. F.

Bambley, R. M. Chandler, W. W. Walker, J. C. Watson, E. E. Jackson.

A committee of five was ordered on the subject of Temperance. The following were appointed, viz.: Richard Ferguson, F. M. Edwards, A. B. Warwick, James L. Spencer and John D. Blackwell.

A communication from S. T. Moorman, to the Conference, was presented and read.

Minute Question 20, "Are all the preachers blameless in life and official administration?" was then taken up, and Ro. N. Sledd, Jas. W. Bledsoe, Wm. G. Starr, P. A. Peterson, S. S. Lambeth, John Hannon, Wm. P. Wright, W. C. Vaden, John M. Saunders, E. P. Wilson, L. S. Reed, Jas. T. Lumpkin, W. J. Twilley, John M. Burton, P. F. August, Henry C. Cheatham, Geo. C. Vanderslice, J. J. Lafferty, James M. Anderson, Jas. C. Martin, Geo. E. Booker, E. H. Pritchett, Albert C. Berryman, Robert W. Watts, Wm. H. Edwards, Jas. H. Crown, Wm. E. Payne, Jas. F. Brannin, Jesse T. Whitley, D. P. Wills, Joshua S. Hunter, Wm. E. Edwards, John H. Kabler, C. H. Green, John N. Jones, Charles E. Watts, N. B. Foushee, J. L. Spencer, R. H. Younger, M. L. Bishop, John B. Dey, J. T. Moore, John W. Howard, W. F. Robins, Jas. O. Moss, Richard B. Scott, T. J. Taylor, Oscar Littleton, A. G. Brown, J. H. Patteson, N. J. Pruden, E. A. Gibbs, J. W. Crider, B. S. Herrink, R. B. Blankenship, J. D. Southall, Thomas P. Duke, John P. Woodward, J. W. Tucker, James E. Gates, F. J. Boggs, Leo. Rosser, Wm. B. Rowzie, J. R. Waggener, T. M. Beckham, S. H. Johnson, John L. Clark, James D. Lumsden, W. O. Waggener, J. H. Maynard, T. L. Williams, William A. Crocker, William R. Smithy, J. D. Hank, William G. Lumpkin, James W. Blincoe, C. H. Boggs and Thomns P. Wise, elders, passed in examination of character.

The applications of John M. Saunders and J. J. Lafferty for superannuated and supernumerary relations respectively, were, on motion, referred to the Committee on "Conference Relations."

Rev. David Morton, Secretary of the Board of Church Extension of our Church, was introduced to the Conference.

On motion of F. M. Edwards, E. P. Wilson and Richard Irby were added to the Committee on Temperance.

And then the Conference adjourned.

## SECOND DAY.

THURSDAY, November 16th, 1882.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by D. P. Wills.

The minutes of yesterday's session were read and approved.

Rev. J. B. McFerrin, D. D., Agent of the Publishing House of the M. E. Church, South, was introduced to the Conference.

The Annual Report of the Book Agent was laid before Conference and read, and, on motion, referred to the Committee on Publishing Interests.

A communication from the Book Agent with respect to the "Colvin Bequest" was read, and, with the enclosed draft, was referred to the Joint Board of Finance.

Dr. McFerrin then addressed the Conference on the subject of our connectional publishing interests.

Rev. David Morton, Secretary of the Church Extension Board, also addressed the Conference.

Minute Question 1, "Who are admitted on trial?" was taken up, and Charles F. Comer, a local preacher of Charlottesville station; Albert G. Wardlaw, a local preacher of Lynn Street station, Danville; James E. R. Riddick, a local preacher of Cumberland Street station, Norfolk; Reginald H. Potts, a local preacher of Ashland station; Edgar C. Parham, a local preacher of Middlesex Circuit; Wilbur F. Davis, a local preacher of Westmoreland Circuit; and Wm. F. Hayes, a local preacher of Dorchester Circuit, were severally recommended by the Quarterly Conferences of those charges as suitable persons for admission on trial into the travelling connection, and having passed an approved examination on the course of study prescribed by the Bishops, and passed in examination of character, were severally admitted, except Wilbur F. Davis, whose application for admission was rejected.

On motion, the Presiding Elders were authorized to employ Wilbur F. Davis, if they should wish to do so.

On motion, leave of absence after to-day's session was granted to William J. Twilley on account of family affliction.

Minute Question 2, "Who remain on trial?" was called, and Henry Hunt, who was received on trial at the last Conference, passed in examination of character, and, at his own request, was discontinued; and it was ordered that his name be returned in answer to Minute Question 3, "Who are discontinued?"

J. D. Blackwell, from the committee to nominate a Committee on Conference Relations, reported the following to compose said committee: W. W. Bennett, Jacob Manning, Jas. E. McSparran, Geo. E. Booker, James W. Bledsoe, Thomas H. Campbell and Joshua S. Hunter; and the report was adopted and the nominations confirmed.

Minute Question 4, "Who are admitted into full connection?" was taken up, and Walter G. Bates, John M. Campbell, John W. Carroll, Charles W. Cain, Wm. E. Grant, W. W. Sawyer, Arthur C. Jordan, Joseph T. Routten, William A. Tompkins and William T. Williams, who were continued on trial at the last Conference, passed in examination of character, and having passed an approved examination on the course of study prescribed by the Bishops, and being examined before the Conference by the Bishop, as required by the Discipline, were severally admitted into full connection, and Walter G. Bates, Charles W. Cain and Arthur C. Jordan were severally elected to Deacon's orders (the remainder being already ordained Deacons); and it was ordered that their names be returned in answer to Minute Question 8.

Wilbur F. Tillett, who was admitted on trial at the last Conference, passed in examination of character, and being absent, it was ordered that he be continued on trial, and that his name be returned in answer to Minute Question 2, "Who are continued on trial?"

On motion of J. E. Edwards, P. A. Peterson, Geo. W. Nolley and F. H. Smith were appointed a committee to prepare a suitable memorial paper in view of the death of Bishop Robert Paine.

Minute Question 5, "Who are re-admitted?" was called and answered, "None."

Minute Question 6, "Who are received by transfer from other Conferences?" was taken up, and the transfer of W. T. Williams from Denver Conference, and of Jacob N. Rosser from Columbia Conference were reported.

On motion, J. T. Lumpkin was substituted for P. A. Peterson on the Committee on Church Extension.

Minute Question 10, "What local preachers are elected deacons?" was taken up, and D. M. James, a local preacher of Winchester station, Baltimore Conference; Simeon F. Bristow, a local preacher of Northampton Circuit; Edgar H. Rowe, a local preacher of Bowling Green Circuit; Albert T. Rice, a local preacher of Heathsville Circuit, and Joseph B. Sanford, of Lan-

caster Circuit, were severally recommended by the Quarterly Conferences of those charges as suitable persons to be ordained deacons, passed in examination of character, and (with the exception of Simeon F. Bristow, whose application was rejected) were severally elected deacons.

Minute Question 14, "What local preachers are elected elders?" was called, and answered "None."

W. E. Judkins, from the Conference Board of Missions, reported the nomination of E. P. Wilson to fill a vacancy in said Board, which nomination was confirmed by the Conference.

And then the Conference adjourned.

### THIRD DAY.

FRIDAY, November 17th, 1882.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by Wm. McGee.

The minutes of yesterday's session were read and approved.

Minute Question 7, "Who are the Deacons of one year?" was taken up, and Jacob B. Askew, Randolph F. Gayle, John S. Wallace and James W. Stiff passed in examination of character, and having passed an approved examination on the Course of Study prescribed by the Bishops, were severally continued as Deacons of one year. Junius B. DeBerry passed in examination of character, and, on motion, was continued as of the class of the fourth year.

Rev. R. A. Young, D. D., Missionary Secretary of our Church, was introduced to the Conference.

Minute Question 12, "What traveling preachers are elected Elders?" was taken up, and after some consideration thereof, it was moved and carried that the class of the fourth year be re-committed to the Examining Committee for another report upon their standing on the Course of Study prescribed by the Bishops.

R. N. Sledd delivered to the Conference the credentials of Charles W. Petherbridge, formerly an Elder of our Church, who has withdrawn from our connection.

R. N. Sledd moved to place P. F. August on the supernumerary list, which was referred to the Committee on Conference Relations.

D. P. Wills delivered to the Conference the credentials of

Robert L. Scott, formerly a Deacon of our Church, who has been deprived of the same by the action of the Quarterly Conference of Mount Pleasant Circuit in this Conference.

E. H. Pritchett, from the Committee on Church Extension, made a report, which was considered, and the Constitution recommended was amended in several particulars, and the report, so amended, was adopted. [See Reports.]

At this point, the Conference was addressed by the Secretary of the Board of Church Extension of the M. E. Church, South.

The Conference was addressed by Rev. R. A. Young, D. D., Missionary Secretary of the M. E. Church, South.

On motion, leave of absence, after to-day's session, until Monday was granted to W. F. Bain.

Richard Ferguson, from the Committee on Temperance, made a report, and John D. Blackwell, from the same Committee, made a minority report. R. Ferguson moved to make the consideration of the reports the order of the day for Monday next at half-past eleven o'clock A. M. A. G. Brown moved the indefinite postponement of the whole subject, which was carried.

P. A. Peterson, from the committee to nominate Committees of Examination for the ensuing four years, made the following report, which was adopted:

The committee appointed to nominate the Committees of Examination for the ensuing four years, recommend to the Conference the appointment of the following:

*To Examine Candidates for Admission.*—J. H. Amiss, Chairman; John N. Jones, Wm. E. Evans, D. G. C. Butts.

*To Examine Class of First Year.*—Wm. G. Starr, Chairman; Thomas H. Campbell, Herbert M. Hope, J. E. Deshazo.

*To Examine Class of Second Year.*—E. P. Wilson, Chairman; James E. Gates, Wm. P. Wright, J. T. Lumpkin.

*To Examine Class of Third Year.*—Wm. E. Judkins, Chairman; E. M. Peterson, W. W. Lear, James C. Reed.

*To Examine Class of Fourth Year.*—J. D. Blackwell, Chairman; John B. Dey, J. F. Twitty, and J. Carson Watson.

A communication from Dr. J. W. Hinton, Editor of the *Quarterly Review*, of the M. E. Church, South, to the Conference was read, and James W. Blincoe and J. E. Deshazo requested to solicit subscriptions to the *Review*; and the communication was referred to the Committee on Publishing Interests.

A. G. Brown, from the Trustees of "The Hall Fund," made a report of the funds in hand, which was adopted; and it was ordered that the funds be paid to the Joint Board of Finance. [See Reports.]

On motion of P. A. Peterson, the following was adopted:

*Resolved, That half-past three o'clock on Monday afternoon next be fixed as the time to receive the report of the Committee on Memoirs and the report of the committee to draft a suitable paper on the death of Bishop Paine.*

And then the Conference adjourned.

#### FOURTH DAY.

SATURDAY, November 18th, 1882.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by William B. Rowzie.

The minutes of yesterday's session were read and approved.

Leave of absence was granted to John N. Ramey.

Minute Question 12, "What traveling preachers are elected Elders?" was resumed, and Edward G. Chandler, George W. Wray, John C. Rosser, David J. Traynham, Theodore O. Edwards, Richard O. Payne; William T. Green, Joseph R. Sturgis, and Jacob N. Rosser passed in examination of character; and Edward G. Chandler, George W. Wray, John C. Rosser, David J. Traynham, Theodore O. Edwards, Richard O. Payne, and William T. Green, having passed an approved examination on the Course of Study prescribed by the Bishops, were severally elected to Elder's orders; and Joseph R. Sturgis being absent from Conference, was, on motion, continued as of the Class of the Fourth Year.

Jacob N. Rosser did not present himself at the Conference; desiring to withdraw from the ministry, and announcing, through his P. E., the purpose to surrender his credentials of ordination as Deacon.

F. J. Boggs moved that a supernumerary relation be granted to Thos. P. Wisc, and the application was referred to the "Committee on Conference Relations."

Minute Question 17, "Who are supernumerary?" was called, and Henry C. Bowles, William H. Camper, Thomas H. Early, Lewis A. Guy, Thomas A. Ware, James A. Riddick, Walter C. Taylor, James W. Connelly, James W. Compton, and Joseph E. Potts, passed an examination of character, and the applications of all of them (except Joseph E. Potts and Walter C. Taylor) for a supernumerary relation were referred to the Committee on

Conference Relations. Walter C. Taylor was, on motion, granted a location at his own request, and it was ordered that his name be returned in answer to Minute Question 16, "Who are located this year?"

Minute Question 18, "Who are superannuated?" was taken up, and Robert A. Gregory, Robert Michaels, Wm. A. Robinson, Benj. M. Williams, Wm. Carter, James McAden, Samuel T. Moorman, Jacob Shough, H. H. Gary, John McClelland, George W. Nolley, John B. Laurens, Fielding A. Davis, and Benjamin F. Woodward, passed in examination of character, and their applications for a superannuated relation were referred to the "Committee on Conference Relations."

R. N. Sledd, from the "Society for the Relief of the Preachers of the Virginia Conference, &c.," made a report of the operations of the Society for information of the Conference. [See Reports.]

And in accordance with the Constitution of said Society, the following persons were elected by the Conference to constitute the Board of Directors of the Society for the ensuing year: R. N. Sledd, J. C. Watson and F. M. Edwards, of the Virginia Conference; W. T. McMullan, of Hertford, N. C.; H. T. Lassiter, of Murfreesboro, N. C.; George M. Bain, Jr., of Portsmouth, Va.; Dr. J. E. Brodwater, of Accomac county, Va.; C. V. Winfree, of Lynchburg, Va., and J. H. Dawson, of Norfolk, Va.

Minute Question 20 was resumed, and the following elders passed in examination of character: Paul Whitehead, John D. Blackwell, John E. Edwards, James C. Reed, Wm. H. Atwill, Joseph Lear, Thos. McN. Simpson, Wm. G. Williams, W. W. Lear, F. M. Edwards, Jacob H. Proctor, A. B. Warwick, D. M. Wallace, W. P. Jordan, Wm. H. Christian, Wm. McGee, Chas. E. Hobday, Jas. E. McSparran, B. F. Tennille, E. M. Jordan, E. N. S. Blogg, Ro. A. Compton, E. M. Peterson, Jos. H. Amiss, John Q. Rhodes, M. S. Colonna, T. J. Bayton, Alex. M. Hall, John O. Moss, Joseph A. Proctor, Joseph H. Riddick, Adam C. Bledsoe, James F. Twitty, Herbert M. Hope, Wm. E. Judkins, H. P. Mitchell, George M. Wright, Joseph J. Edwards, C. C. Wertenbaker, R. M. Saunders, Richard Ferguson, Thomas H. Campbell, R. J. Moorman, Jas. H. Dalby, Jacob Manning, Jno. E. Deshazo, Joseph B. Merritt, James P. Garland, William E. Evans, Robt. A. Armistead, Joseph T. Mastin, John G. Rowe, D. G. C. Butts, Benj. C. Spiller, R. N. Crooks, W. E. Allen, W. A. Laughon, F. H. Boggs, Paul Bradley, W. H. Gregory, Alfred

Wiles, R. M. Chandler, H. T. Bacon, W. W. Bennett, Geo. H. Ray, J. W. Hildrup, Chas. D. Crawley, J. C. Watson, Ro. B. Beadles, J. W. S. Robins, B. F. Lipscomb, Wm. B. Bain, A. J. Bradshaw, Lewis B. Betty.

The application of John G. Rowe, to be granted a superannuated relation, was referred to the "Committee on Conference Relations."

W. W. Bennett, President of Randolph Macon College, made a report, in writing, in reference to the College and its work. [See Reports.]

On motion of P. A. Peterson, it was ordered that when the Conference adjourn, it meet again at half-past three o'clock P. M., for the purpose of complying with the resolution of the General Conference in reference to a "Missionary Day."

John B. Laurens reported to the Conference the amount of money raised by the "Rosebud Missionary Society," of children in the bounds of this Conference, during the present year, viz.: \$2,069.92.

The following preamble and resolutions were offered by J. P. Garland and W. T. Chandler:

"WHEREAS, We recognize the Rosebud Missionary Society as a valuable auxiliary in our missionary work, both in stimulating and cultivating the spirit of missions among the children and in raising funds for foreign fields, therefore

*Resolved*, 1. That we heartily approve and endorse the Rosebud Missionary Society, and recommend it to the fostering care and support of our people.

*Resolved*, 2. That the Bishop be and is hereby requested to appoint, with the consent of the officers of the Society, an Advisory Committee of three members of the Conference to confer, from time to time, with the Society, in the management of its affairs."

Which were adopted.

And then the Conference adjourned.

#### AFTERNOON SESSION.

HALF-PAST THREE O'CLOCK P. M.

Conference met according to adjournment. W. W. Bennett (by appointment of Bishop Pierce) in the chair.

Divine service was conducted by Jacob Manning.

The minutes of the morning session were read and approved.

The Chair announced J. P. Garland, W. T. Chandler and J. J. Lafferty as the "Advisory Committee" provided for in the resolutions, concerning the Rosebud Missionary Societies, adopted this morning.

The Treasurer of the Conference Mission Board read the report of missionary collections from the various pastoral charges.

The time allotted to the afternoon session was then occupied by various members of the Conference, setting forth methods of taking up missionary collections and plans for successful development of the liberality of our congregations on that subject.

And then the Conference adjourned.

#### FIFTH DAY.

MONDAY, November 20th, 1882.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by Alex. G. Brown.

The minutes of the session of Saturday afternoon were read and approved.

E. P. Wilson, from the Committee on District Conference Journals, made the following report, which was adopted. [See Reports.]

Wm. H. Christian moved that E. N. S. Blogg be placed on the supernumerary list, which application was, on motion, referred to the Committee on Conference Relations.

On motion, leave of absence, after the present session, was granted to George C. Vanderslice.

In answer to Minute Questions 21, 22, 23, 24, 25 and 26, the statistics of the Conference were reported as follows:

No. of Local Preachers.....	141
" White Members.....	58,474
" Colored ".....	87
" Infants baptized.....	1,313
" Adults ".....	1,899
" Sunday-schools.....	667
" Sunday-school Teachers.....	7,051
" Sunday-school Scholars.....	41,411

Bishop Pierce reported the following ordinations by him at this Conference:

On yesterday, after morning service at Monumental Church, in this city, the following as Deacons:

*Traveling Preachers.*—Walter G. Bates, Charles W. Cain and Arthur C. Jordan.

*Local Preachers.*—D. M. James, Edgar H. Rowe, Joseph B. Sandford.

On last evening, after service at Central Church, in this city, the following as Elders:

*Traveling Preachers.*—Edward G. Chandler, Geo. W. Wray, John C. Rosser, David J. Traynham, Richard O. Payne, Wm. T. Green, Theodore O. Edwards.

Wm. McGee, from the Committee on the Bible Cause, made the following report, which was adopted. [See Reports.]

F. M. Edwards, from the Committee on Sunday-schools, made a report, which was, on motion of R. Irby, amended by the addition of the following:

"Resolved, That the ministers and superintendents be requested to have established in every Sunday-school in the several charges in the Conference a teachers' meeting for the study of the lesson every week."

And the report was then adopted. [See Reports.]

On motion of W. W. Bennett and F. J. Boggs, the following resolution was adopted:

"Resolved, That as a body of Christian ministers and laymen deeply interested in every movement that looks to the suppression of the great evil of intemperance and the rescue of the people of this country from the woes brought upon them by the manufacture, sale and use of ardent spirits as a beverage, we heartily rejoice in the attitude of the Christian Churches of this country in opposition to this fearful evil, and especially of our own Church on this great question; and that we heartily concur in the Local Option Movement now in progress in our State, and trust that our people will give their help to make it effective in every community."

Leonidas Rosser from the Committee on Publishing Interests, made a report, which was considered and, together with a resolution requesting the Bishop to appoint J. J. Lafferty Editor of the *Richmond Christian Advocate*, adopted, and the same is as follows. [See Reports.]

On motion of Paul Whitehead and P. A. Peterson,

"Resolved, That the thanks of this Conference are hereby tendered to Messrs. Randolph & English, of Richmond, Va., for the very generous present by them to this Conference of a bound Journal for the record of its proceedings."

Minute Question 31, "Where shall the next session of the Conference be held?" was taken up, and Richmond was selected as the place by acclamation.

On motion, it was ordered that Alex. G. Brown, Editor of the "Minutes," be authorized to publish 2,000 copies of the Minutes of the present session, including the addresses of Drs. Bennett and Edwards at the "Centennial" meeting, and to fix the price of the same at twenty-five cents per copy.

Leave of absence, after to-day's session, was granted to G. W. Wray, C. E. Vawter, F. H. Smith, B. C. Spiller, James M. Wynns, John M. Burton.

And then the Conference adjourned.

## AFTERNOON SESSION.

HALF-PAST THREE O'CLOCK P. M.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by John D. Southall.

The minutes of the morning session were read and approved.

The order of the day was taken up, and the Committee of Memoirs made report; John E. Edwards reading the memoir of Thomas Diggs, Alexander G. Brown reading that of Leroy M. Lee, and P. A. Peterson that of James L. Fisher. The reading was accompanied by remarks concerning the deceased brethren.

And on motion, the report, as a whole, was adopted; and it was ordered, that it be published in the General Minutes; and that the names of Leroy M. Lee, Thomas Diggs and James L. Fisher be returned in answer to Minute Question 19; "What preachers have died during the present year?" [See Memoirs.]

P. A. Peterson, from the Committee to draft a suitable paper expressing the sentiments of this Conference concerning the death of Bishop Paine, made a report; which was read and adopted. [See Memoirs.]

Bishop Pierce added a short and eloquent tribute to the memory of Bishop Paine.

And then the Conference adjourned.

## SIXTH DAY.

TUESDAY, November 21, 1882.

Conference met according to adjournment. Bishop Pierce in the chair.

Divine service was conducted by H. C. Cheatham.

The minutes of yesterday afternoon's session were read and approved.

Leave of absence was granted to J. O. Shepherd and R. T. Wilson.

Alexander G. Brown, chairman of Joint Board of Finance, submitted for the approval of Conference the report of that Board on Appropriations, which was approved. [See Reports.]

W. W. Bennett, from the Committee on Conference Relations, made a report; which was considered and adopted.

Pending the consideration of the report, a motion was made to place H. C. Bowles on the supernumerary list, notwithstanding the failure of the committee to recommend; but the motion did not prevail.

And it was ordered, that the names of Thomas P. Wise, James W. Connelly, W. H. Camper, Thomas H. Early, L. A. Guy, Thomas A. Ware, James A. Riddick, James W. Compton, E. N. S. Blogg, J. J. Lafferty and P. F. August be returned in the answer to Minute Question 17, "Who are supernumerary?" And that the names of George W. Nolley, John M. Saunders, Robert A. Gregory, Robert Michaels, William A. Robinson, Benjamin M. Williams, William Carter, James McAden, S. T. Moorman, Jacob Shough, H. H. Gary, John McClelland, F. A. Davis, John G. Rowe, John C. Garlick, John B. Laurens, B. F. Woodward and J. S. R. Clarke be returned in answer to Minute Question 18, "Who are superannuated?"

John E. Edwards offered the following preamble and resolutions; which were adopted:

Whereas, the Rev. John M. Saunders, for many years an honored and beloved member of the Virginia Annual Conference, finds it necessary, from impaired health, to take a superannuated relation to the Conference, with the purpose of removing his residence to the State of Missouri; therefore,

*Resolved*, That in taking an affectionate leave of him, we tender to him our best wishes and prayers for his health and happiness; and that we hereby cordially commend him to the confidence and affection of the Church and community wherever he may travel or reside, as a faithful minister of the Gospel, and as an honored member of the Virginia Conference.

*Resolved*, That the Secretary of this Conference be requested to furnish Brother Saunders with a copy of this resolution, as a testimonial of the high esteem in which he is held by his brethren of the Conference in which he has so long labored with efficiency and success."

P. A. Peterson announced that the credentials of ordination of Jacob N. Rosser have been deposited with the records of the Conference.

Rev. Elon Foster, D. D., of Brooklyn, New York, made a brief statement to the Conference in reference to his own publications.

William G. Starr, from the Committee on Education, made a report; which was read.

And John D. Blackwell moved to amend the report by substituting "five thousand" for "three thousand," in the resolution requesting the Joint Board of Finance to apportion among the several districts the usual educational collection.

Pending the discussion, John E. Edwards moved that when

the Conference adjourn, it adjourn to meet at half-past three o'clock P. M.; and that the report of the Committee on Education be made the special order for that hour.

John E. Edwards offered the following resolutions; which were adopted:

*Resolved*, That the Virginia Conference has been highly delighted with the visit of Bishop Pierce, and with his presidency, marked as it has been by kindness and courtesy to all, and by a graceful conformity to the prevailing usages amongst us, in the conduct of our Conference business.

*Resolved*, That we tender to Bishop Pierce our sincerest sympathy in the physical affliction under which he is suffering, and which denies us the privilege of hearing him preach; and that our prayers and good wishes will follow him to his journey's end, but not without the hope that it may be our good fortune to have him frequently assigned to us as the presiding Bishop of this Conference.

*Resolved*, That the pastors of the Presbyterian, Baptist, Disciples and other Christian Churches of Portsmouth and Norfolk, are entitled to our thanks for the tender of their houses of worship for the use of our preachers on the Sabbath, embraced in our Conference session.

*Resolved*, That the thanks of the Conference are due to the secretaries for the faithful manner in which they have performed their duties.

*Resolved*, That we tender thanks to the reporters of the daily papers of Portsmouth, Norfolk and Richmond for their fair and faithful reports of our Conference proceedings.

*Resolved*, That our thanks are due to the several railroad and steamboat companies for any abatements made in the usual charges for the transportation of the members of this Body to and from the seat of the Conference.

On motion of W. E. Judkins, the thanks of Conference were offered to Messrs. Hume & Brother and Crump & Anderson for presents of stationery for use of the Conference.

The Joint Board of Finance, through A. G. Brown, chairman, reported the amounts allowed to the different claimants on the Conference collections, and distributed the same in open Conference.

Ro. N. Sledd reported, for information of the Conference, the following appropriations by the Relief Society:

To Rev. E. N. S. Blogg .....	\$100 00
Rev. Robert Michaels.....	80 00
Rev. F. A. Davis .....	75 00
Rev. H. H. Gary.....	50 00
Rev. J. D. Southall.....	50 00
Rev. Alexander M. Hall.....	50 00
Rev. J. S. R. Clarke.....	25 00
Rev. George W. Nolley.....	25 00
Mrs. John Bayley .....	25 00
Miss Mary Scott .....	20 00

\$500 00

And then the Conference adjourned.

## AFTERNOON SESSION.

HALF-PAST THREE O'CLOCK P. M.

Conference met according to adjournment. W. W. Bennett (by appointment of Bishop Pierce) in the chair.

Divine service was conducted by S. S. Lambeth.

The minutes of the morning session were read and approved.

The Joint Board of Finance reported the following answers to Minute Questions 27 and 28:

Minute Question 27, "What amount is necessary for the superannuated preachers, and the widows and orphans of preachers?" Answer:

For superannuated preachers.....	\$3,465 00
For widows and orphans of preachers.....	3,235 00
	<hr/>
	\$6,700 00

Minute Question 28, "What has been collected on the foregoing account, and how has it been applied?" Answer:

Collected.....	\$7,483 00
Applied to relief of superannuated preachers...	3,465 00
Applied to relief of widows and orphans.....	3,235 00
Balance in hand of the Board.....	783 00
	<hr/>
	\$7,483 00

The order of the day being temporarily suspended, E. M. Peterson offered a resolution condemning the publication in our religious papers of advertisements of patent medicines, calculated to deceive the reader and procure money on false pretences.

After some discussion, on motion, the resolution was laid upon the table, and Conference resumed the consideration of the report of the Committee on Education.

After discussion, P. A. Peterson moved to amend the amendment of J. D. Blackwell by substituting \$4,000 for \$5,000.

A. G. Brown moved to lay the amendment to the amendment on the table; which was carried.

H. M. Hope then moved to amend the amendment by substituting \$3,500 for \$5,000.

A. G. Brown moved to lay this on the table, but the motion did not prevail.

The amendment of H. M. Hope was then carried; and the amendment of J. D. Blackwell, as amended, carried also.

The remainder of the report was then put to vote and carried, as also an additional resolution respecting the formation of a Conference Board of Education. [See Reports.]

And then, on motion, the Conference adjourned to meet again at half-past 7 o'clock P. M.

## EVENING SESSION.

HALF-PAST SEVEN O'CLOCK P. M.

Conference met according to adjournment. Bishop Pierce in the chair.

The minutes of the afternoon session were read and approved.

J. H. Amis, B. F. Lipscomb and W. J. Kilby offered a resolution requesting the preachers to disconnect the educational collection from all others in taking it up.

On motion of G. H. Ray, the resolution was laid upon the table.

The Committee on Public Worship reported the following appointments:

*To preach the opening sermon at the next Conference*—James F. Twitty; alternate, Jacob Manning,

*To preach the sermon at the ordination of Elders*—A. G. Brown; alternate, Paul Whitehead.

W. E. Judkins, from the Conference Board of Missions, reported the following appropriations for the ensuing year: [See Reports.]

In answer to Minute Question 29, "What has been contributed for missions?" the following amounts were reported:

For foreign missions.....	\$ 9,519 04
For domestic missions.....	5,240 50
	<hr/>
	\$14,759 54

The Joint Board of Finance, through A. G. Brown, chairman, reported the assessments of the various collections for the ensuing year; which were approved by the Conference. (See Reports.)

The Joint Board of Finance likewise submitted their final report; which was read by district summaries and adopted. (See Reports.)

The Bishop appointed the Joint Board of Finance and the Conference Board of Missions for the ensuing year; and on nomination of the Presiding Elders, confirmed by the Conference, the Board of Education, the Board of Church Extension, and the Sunday-School Board were constituted. [See Conference Officers, Boards, etc.]

On motion of John E. Edwards, the Conference requested the Bishop to appoint Leonidas Rosser, D. D., a member of this

Conference, to labor outside the bounds of the Conference, retaining his membership in the same.

The Conference, after singing, was led in prayer by W. G. Lumpkin.

The minutes of this evening's session were read and approved.

And in answer to Minute Question 32, the appointments of the preachers to their respective charges were announced. [See Appointments.]

And then the Conference adjourned *sine die*.

GEORGE F. PIERCE,  
*President.*

PAUL WHITEHEAD,  
*Secretary.*

### III.

#### APPOINTMENTS FOR 1882-'83.

	<i>Years.</i>
I. RICHMOND DISTRICT.....PAUL WHITEHEAD, P. E.	1
1. Trinity—Richmond..... J. Wiley Bledsoe, T. P. Wise, sup'y,	3
2. Broad-Street, "..... A. C. Bledsoe, J. J. Lafferty, sup'y,	1
3. Centenary, "..... P. A. Peterson,	3
4. Park Place, "..... John Hannon,	3
5. Clay-Street, "..... S. Lambeth,	2
6. Laurel-Street, "..... A. G. Wardlaw,	1
7. Union, "..... H. C. Cheatham,	1
8. Nicholson-St., "..... Joseph Lear,	1
9. Manchester..... E. P. Wilson,	2
10. " Mission..... To be supplied.	
11. Henrico..... George W. Wray,	1
12. Charles City..... J. W. Tucker,	1
13. New Kent..... J. P. Woodward,	1
14. West Point..... To be supplied by S. L. Thrift,	1
15. West New Kent..... John N. Campbell,	1
16. Williamsburg..... T. O. Edwards,	1
17. Warwick Mission..... B. C. Spiller,	1
18. Gloucester..... J. C. Martin, one to be supplied,	1
19. Matthews..... J. C. Watson,	1
20. West Matthews..... James E. Gates,	1
Editor of the Richmond Christian Advocate..... J. J. Lafferty.	
II. CHARLOTTESVILLE DISTRICT..... J. M. ANDERSON, P. E.,	4
21. Charlottesville..... W. G. Starr, T. A. Ware, sup'y,	1
22. Albemarle..... G. E. Booker,	2
23. Louisa..... Ro. A. Compton,	1
24. Scottsville..... A. C. Berryman,	2
25. Fluvanna..... John M. Burton,	1
26. Milton..... John C. Rosser,	1
27. Batesville..... R. W. Watts,	3
28. Gordonsville and Orange..... W. H. Edwards,	2
29. Orange Circuit..... Charles W. Cain, W. H. Camper, sup'y,	1

30. Culpeper.....E. G. Chandler, 2  
 31. Culpeper Circuit.....John W. Carroll, 3  
 32. Rappahannock.....J. W. S. Robins, 1  
 33. Madison.....W. E. Payne, 3  
 34. Greene.....James F. Brannin, 2  
 35. Piedmont Mission.....To be supplied by George W. Bailey, 1  
 Chaplain to University of Virginia.....J. T. Whitley.

III. LYNCHBURG DISTRICT.....J. P. GARLAND, P. E., 1

36. Centenary—Lynchburg.....George C. Vanderslice, 1  
 37. Court-Street and Danielstown.....W. E. Edwards, 3  
 C. H. Greene, T. H. Early, sup'y,.....  
 38. Madison.....J. H. Kabler, 2  
 39. Amherst.....John N. Jones, 2  
 40. West Amherst.....James O. Moss, 1  
 41. Mount Pleasant.....N. B. Foushee, 2  
 42. Bedford.....James L. Spencer, 3  
 43. West Bedford.....W. J. Twilly, J. W. Compton, sup'y, 1  
 44. Middle Bedford.....John W. Howard, 1  
 45. North Bedford.....Milton L. Bishop, one to be supplied, 2  
 46. Liberty.....William McGee, 1  
 47. Bedford Springs.....Thomas M. Beckham, 1  
 48. Nelson.....Joseph E. Potts, 1  
 49. Appomattox.....W. F. Robins, 2  
 50. Campbell.....W. G. Lumpkin, 1  
 51. West Campbell.....R. B. Scott, 2  
 52. South Campbell.....W. W. Sawyer, 1  
 53. Prospect.....T. J. Taylor, 2  
 54. Bedford Mission.....To be supplied by R. A. Lee, 1  
 55. Glenmore Mission.....To be supplied by J. W. Parrish, 2

IV. DANVILLE DISTRICT.....OSCAR LITTLETON, P. E., 3

56. Main Street—Danville.....A. G. Brown, 2  
 57. Lynn Street, “.....T. McN. Simpson, 1  
 58. North Danville.....John H. Patteson, 4  
 59. Charlotte.....J. T. Lumpkin, P. F. August, sup'y 1  
 60. West Charlotte.....E. A. Gibbs, 1  
 61. South Boston.....J. R. Waggener, 1  
 62. South of Dan.....R. B. Blankenship, 1  
 63. Chatham.....Edgar P. Parham, 1  
 64. Pittsylvania.....D. J. Traynham, 1  
 65. North Pittsylvania.....To be supplied.  
 66. Northwest Pittsylvania.....To be supplied by J. G. Bailey, 1  
 67. Franklin.....R. H. Younger, 1  
 68. West Franklin.....To be supplied by W. R. Crowder, 1  
 69. East Franklin.....T. P. Duke, 1

70. Martinsville.....C. F. Comer, 1  
 71. Henry.....B. S. Herrink, 1  
 72. Patrick.....Arthur C. Jordan, 1  
 73. South Patrick Mission.....H. C. Bowles, 2  
 74. Halifax.....Jos. J. Edwards, and one to be supplied, 1  
 75. Meadows of Dan Mission.....To be supplied by J. H. Shockley, 1  
 Chaplain to Vanderbilt University.....W. F. Tillett.

V. FARMVILLE DISTRICT.....L. S. REED, P. E., 1

76. Farmville.....Joshua S. Hunter, 1  
 77. Prince Edward.....W. B. Rowzie, 3  
 78. Burkeville.....J. H. Maynard, 1  
 79. Lunenburg.....Chas. E. Watts, 1  
 80. West Lunenburg.....S. H. Johnson, 2  
 81. Boydton.....John L. Clarke, 3  
 82. Boydton Circuit.....Ro. N. Crooks, 1  
 83. Mecklenburg.....W. O. Waggener, 3  
 84. North Mecklenburg.....R. F. Gayle, 1  
 85. Brunswick.....Thos. L. Williams, 2  
 86. West Brunswick.....W. A. Crocker, 2  
 87. South Brunswick.....W. R. Smithey, 2  
 88. Nottoway.....Josiah D. Hank, 3  
 89. Amelia.....E. H. Pritchett, 1  
 90. Cumberland.....Jas. W. Blincoc, 3  
 91. Cartersville.....John W. Crider, 1  
 92. Buckingham.....Jas. D. Lumsden, 1

VI. PETERSBURG DISTRICT.....GEO. H. RAY, P. E., 1

93. Washington-Street—Petersburg.....Jno. D. Blackwell, 4  
 94. Market-Street, “.....Jno. E. Edwards, 3  
 95. High-Street, “.....James C. Reed, 3  
 96. Wesley, “.....W. H. Atwill, 2  
 97. Blandford, “.....W. T. Williams, 1  
 98. Ettrick.....Jacob Manning, 1  
 99. Matoaca.....N. J. Pruden, 1  
 100. Chesterfield.....Wm. G. Williams, 4  
 101. Coalfield.....Wm. E. Grant, 1  
 102. Clover Hill.....To be supplied.  
 103. West Dinwiddie.....John D. Southall, 1  
 104. Dinwiddie.....D. M. Wallace, 3  
 105. East Dinwiddie.....J. H. Proctor, 1  
 106. Sussex.....F. M. Edwards, J. A. Riddick, sup'y, 2  
 107. Hicksford.....W. H. Riddick, L. A. Guy, sup'y, 2  
 108. Prince George.....A. B. Warwick, J. W. Connelly, sup'y, 3  
 109. Surry.....R. O. Payne, 1

- VII. MURFREESBORO DISTRICT.....W. H. CHRISTIAN, P. E., 4  
 110. Wakefield.....W. P. Jordan, 2  
 111. Murfreesboro.....John B. Dey, 1  
 112. Northampton.....C. E. Hobday, 3  
 113. Meherrin.....J. E. McSparren, 2  
 114. Bertie.....B. F. Tennille, 2  
 115. Harrellsville.....Jno. O. Moss, 2  
 116. Hertford.....E. M. Jordan, 2  
 117. Edenton.....W. G. Bates, 3  
 118. Pasquotank.....A. J. Bradshaw, 1  
 119. Elizabeth City.....Jas. F. Twitty, 1  
 120. Suffolk.....E. M. Peterson, 3  
 121. Gates.....Jos. H. Amiss, 3  
 122. Southampton.....Jno. Q. Rhodes, 3  
 123. North Southampton.....M. S. Colonna, 2  
 124. Chuckatuck.....T. J. Bayton, 2  
 125. Camden.....Alex. M. Hall, 4  
 126. Dare.....To be supplied by W. T. White, 1  
 127. Dare Mission.....To be supplied.

- VIII. NORFOLK DISTRICT.....Jos. A. PROCTOR, P. E., 4  
 128. Cumberland-Street—Norfolk.....J. H. Riddick, 4  
 129. Granby-Street, “ R. N. Sledd, E. N. S. Blegg, sup’y, 1  
 130. Queen-Street, “ L. B. Betty, 1  
 131. Chestnut-Street—Berkeley.....H. M. Hope, 2  
 132. Monumental—Portsmouth.....Wm. E. Judkins, 3  
 133. Central, “ R. J. Moorman, 1  
 134. Second-Street, “ Geo. M. Wright, 2  
 135. Norfolk Circuit.....J. B. DeBerry, J. E. Riddick, 1  
 136. East Norfolk.....C. C. Wertenbaker, 2  
 137. South Norfolk.....Richard Ferguson, 2  
 138. Princess Anne.....Thos. H. Campbell, 4  
 139. Currituck.....Jas. H. Dalby, 1  
 140. Hampton.....H. P. Mitchell, 1  
 141. York.....Jas. H. Crown, 1  
 142. Smithfield and Benn’s.....John T. Moore, 1  
 143. Isle of Wight.....J. E. Deshazo, 3  
 144. Fox Hill Mission.....To be supplied by J. G. Lennon, 1  
 Seamen’s Chaplain.....J. B. Merritt, 2  
 President Norfolk College for Young Ladies....R. M. Saunders, 1

- IX. RANDOLPH-MACON DISTRICT.....F. J. Boggs, P. E., 1  
 145. Ashland Station.....Wm. E. Evans, 2  
 146. Ashland Circuit.....To be supplied.  
 147. Hanover.....Charles H. Boggs, 1  
 148. West Hanover.....W. T. Green, 1

149. Goochland.....Alfred Wiles, 1  
 150. West Goochland Mission.....To be supplied by R. H. Mullen, 2  
 151. Spotsylvania.....W. A. Langhorn, 1  
 152. King William.....J. B. Askew, 1  
 153. King and Queen.....W. W. Lear, 1  
 154. Caroline.....R. A. Armistead, 1  
 155. Bowling Green.....Jos. T. Mastin, 2  
 156. Essex.....R. H. Potts, 1  
 157. Middlesex.....D. G. C. Butts, 2  
 158. King George.....Thos. H. Boggs, 2  
 159. Montross.....Paul Bradley, 4  
 160. Westmoreland.....W. H. Gregory, 2  
 161. Heathsville.....W. E. Allen, 1  
 162. Bethany.....R. M. Chandler, 3  
 163. Lancaster.....H. T. Bacon, 3  
 164. East Louisa Mission.....To be supplied by T. R. Dunn, 1  
 President of Randolph Macon College.....W. W. Bennett,

- X. EASTERN SHORE DISTRICT.....D. P. WILLS, P. E., 1  
 165. Eastville.....John W. Hilldrup, 3  
 166. Cobb’s Island Mission.....To be supplied by T. G. Pullin, 1  
 167. Belle-Haven.....J. W. Stiff, 2  
 168. Pungoteague.....Charles D. Crawley, 2  
 169. Onancock.....Wesley C. Vaden, 1  
 170. Accomac.....W. P. Wright, 1  
 171. Atlantic.....R. B. Beadles, 3  
 172. Wicomico.....J. T. Routten, 1  
 173. Salisbury.....B. F. Lipscomb, 3  
 174. Berlin.....Jno. S. Wallace, 1  
 175. Dorchester.....Wm. F. Bain, 3  
 176. South Dorchester.....W. A. Tompkins, 1  
 177. Cambridge.....J. R. Sturgis, 2  
 178. Dorset Mission.....W. F. Hayes, 2  
 Missionary to China.....W. W. Royall.  
 L. Rosser appointed to Denver, Colorado.

## IV.

*Memoirs.*

## BISHOP ROBERT PAINE, D. D.

BY PETER A. PETERSON, CHAIRMAN.

The committee appointed to prepare a paper expressing the sentiments of this Conference in view of the death of Bishop ROBERT PAINE, beg leave to present the following :

With regret and sorrow this Conference has received intelligence of the death of Rev. Robert Paine, D. D., late senior Bishop of the Methodist Episcopal Church, South, which took place at his home in Aberdeen, Mississippi, October 19th of this year—1882.

In the good providence of God, Bishop Paine reached the advanced age of eighty-three years, sixty-four of which were spent in the Methodist ministry—twenty-eight as a traveling preacher, and thirty-six as a General Superintendent of our Church.

The life and character of our deceased Bishop furnished a beautiful exemplification of the power and preciousness of the Christian religion. Through sanctification of the Spirit and the sprinkling of the blood of Christ, he was made "an example to the believers in word, in conversation, in charity, in faith, in spirit, in purity." Throughout our widely extended connection the memory of his holy and consecrated life is like a precious ointment poured forth.

At an early period of his ministry, and while quite young, Bishop Paine took high position, and rose rapidly to distinction. He was prominent in the councils of American Methodism during the most trying and critical period of its history. He was one of the leaders in the General Conference of the Methodist Episcopal Church in 1844, and there is reason to believe that to his wise and sagacious counsels, his judicious management, and his high moral courage was due in no small degree the escape of Methodism in the Southern States from the perils by which, at that time, it was beset; and also the successful inauguration of the movement which led to the establishment of the Methodist Episcopal Church, South.

By nature, education and God's grace, he was well qualified for the responsible position in which he was placed by the first General Conference of the Methodist Episcopal Church, South; and in all essential points was the peer of any who have been elevated to the Methodist Episcopacy. As a minister of the Gospel and as a Bishop, he answered well to Paul's description of a divinely chosen overseer of the spiritual flock: "He was blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding forth the faithful word as he had been taught."

His intercourse with the preachers, and his administration in the Annual Conferences, were characterized by a jealous concern for the honor of God and the success of His cause, and a just and tender regard for the rights and welfare of his brethren, by whom he was universally regarded with profound respect, esteem and affection.

The long and eminently holy and useful life of Bishop Paine had a fitting close. His large and rich religious experience was a constant support, and an unfailing source of comfort and consolation amid the infirmities of age, and under the intense bodily suffering which, in the inscrutable providence of God, marked the closing years of his life.

"An old age serene and bright,  
And lovely as a Lapland night,  
Led him to the grave."

That old age was rendered serene and bright by beams of light divine—by the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost.

Blessed be God, our Bishops lead the people in dying as in living—they die well. It is true that with a natural and instinctive dread of "the pains of death," the physical agony that is supposed to accompany the final struggle, the separation of soul and body, the Bishop craved an easy death, which it pleased God to grant. Concerning the future, however, there was no fear, no alarm, not the least uneasiness.

As the final hour drew near, with feeble and failing voice, at times sinking to a barely audible whisper, he poured out his soul in thanksgiving and praise to the triune God of love.

Brother and father in God!

"The pains of death are past,  
Labor and sorrow cease;  
And life's long warfare closed at last,  
Thy soul is found in peace."

## Rev. LEROY MADISON LEE, D. D.

BY ALEX. G. BROWN.

LEROY MADISON LEE was born in Petersburg, Va., April 30th, 1808. He was the son of Abraham and Elizabeth Lee, of that city. His paternal grand-parents, Nathaniel and Elizabeth Lee, of Prince George county, Va., were converted in the year 1772, under the ministry of the Rev. Devereux Jarrett—an evangelical minister of the Protestant Episcopal Church, settled in Bath parish, Dinwiddie county, Va. They joined the Methodist Societies, under Robert Williams, the founder of Methodism in Virginia, April, 1773, when he made his first tour in the State, after landing at Norfolk in the spring of the preceding year. Having identified themselves with Methodism at this early period of its history, their house was a home for Methodist preachers and a regular preaching-place on the first circuit formed in the State of Virginia. Two of their sons became Methodist preachers—the elder of whom, Jesse Lee, is the recognized founder of Methodism in the New England States; the first historian of American Methodism, and the first native Virginian that entered the Methodist ministry. A worthy scion of this noble stock, Dr. Lee was converted in his native city April 1st, 1827, under the ministry of the Rev. W. A. Smith; he joined the Methodist Church as a probationer, on the following Sunday night; a few weeks thereafter, he was appointed a class-leader; in the

following August, he received exhorter's license; in this month, also, he ventured, for the first time, to take a text and preach the Gospel. In November of the same year, the Quarterly Conference of the Church, at Petersburg, Va., under the Presiding Eldership of the Rev. Hezekiah G. Leigh, made him a local preacher and recommended him as a suitable person to be received into the itinerant ministry. At the next session of the Virginia Annual Conference, held by Bishop Soule, at Raleigh, N. C., February, 1828, within less than a year from the date of his conversion, and while not yet twenty years of age, he was admitted to the traveling connection with twenty-two other young men, only one of whom, our venerable brother the Rev. Samuel T. Moorman, survives him.

His first pastoral appointment was Campbell Circuit, as helper to Rev. Joshua Leigh. The next year, 1829, he was placed in charge of the church at Washington and Plymouth, N. C.; in 1830, he was appointed to Newberne, N. C.; in 1831, to Prince Edward circuit, Va.; in 1832, to Brunswick circuit, Va.; in 1833, to Elizabeth City, N. C.; in 1834, to Portsmouth, Va.; in 1835, to Trinity, Richmond, Va.

His work at Trinity, hopefully begun, Sunday, March 2d, soon came to an end. On the night of June 20th the house took fire and was entirely destroyed. For several months thereafter he remained with his unfortunate flock, serving them as best he could, preaching as he found opportunity, and striving to rebuild the church. His success was highly gratifying; but in November, when the work was well under way, failing health required him to desist from his labors. Leaving Richmond, he went by sea to Charleston, S. C., intending to spend the winter in the mild and salubrious climate of St. Augustine, Florida. The sudden breaking out of the war with the Florida Indians prevented this, and he remained in Charleston. He returned to Virginia, after a stormy passage of twenty-three days, January, 1836, arriving at the Conference held that year in the city of Norfolk, after the business of the session was nearly finished. He was surprised to find that the *Christian Sentinel*, a paper started in the interest of Methodism, at Richmond, Va., in the year 1832, had been purchased by the Conference, and that he was to be its Editor. As neither the Conference nor the Bishop had authority to make this appointment, his name appears on the minutes of that year as colleague of the Rev. Wm. A. Smith, D. D., at Trinity Church; which was rebuilt and dedicated to the worship of God in June. His first issue of the *Sentinel* appeared on the 4th of March, 1836. His health, however, soon failed and caused his resignation, April, 1837, much to the regret of his readers. In February, 1839, he resumed the editorial control of the paper, under the name of the *Richmond Christian Advocate*; which floated his name at its head for nearly a quarter of a century. Who can estimate the value of this paper to Southern Methodism during these eventful years? His qualifications for the editorial chair were pre-eminent. His was the pen of a ready writer—fluent, forcible and fascinating. No matter what the subject, he discussed it logically, thoroughly and with ease; never writing hurriedly, and seldom erasing a word or changing the structure of a sentence. This was a remarkable peculiarity. Cleaner copy, neater manuscript than his never went into the hands of a printer. In controversy, he was a formidable antagonist. He laid hold on the strong points of the argument, and pressed them with tremendous power. He never failed to expose the weak points and defective logic of his opponent. Ridicule and sarcasm were fearful weapons in his hands. The strokes of his irony were dreadful. His power of invective was the more withering because it flamed with irrepressible wit. Withal, he

was too honest to be intentionally unjust; too courageous to seek shelter in chicanery. His perfect candor and kind feeling made him magnanimous to his foes, even in the heat of battle.

As a writer, his talents were of great value to the Church; not only in the exposition and defence of the distinctive doctrines and polity of Methodism, as against Calvinism, immersionism and ritualism in all of their facts and forms, but also in his noble defence of the Southern Church on the grave issues of 1844, as against the assaults of the Northern Methodist press, conducted by such men as the elder Bond, Dr. Geo. Peck and the Rev. Abel Stevens, LL. D. Lee was a foeman worthy of their steel. With no desire to revive the memories of that painful strife, it is but just to say, that the Southern cause had no abler advocate than he; and Southern Methodism had no son who stood more firmly by her principles, or wielded in their behalf a more trenchant, eloquent and effective pen. His services were invaluable, especially in the Virginia Conference, on whose northern border the contest raged with greatest intensity. A moderate estimate of the services he rendered then would now seem like fulsome eulogy.

At the General Conference of 1858, wishing to rest from arduous editorial toils, and to devote the remnant of his days to his "loved employ" as a Methodist itinerant, he declined re-election to the editorship of the *Advocate*; and in November of that year he was appointed Presiding Elder of Norfolk District. Entering on his duties with renewed consecration, his work came to a sudden close May the 10th, 1862, when the Federal Army took possession of the city of Norfolk. Afterwards, he served Centenary church, Lynchburg; Granby Street church, Norfolk; Union Station, Richmond; was Presiding Elder on Petersburg District; Presiding Elder for two terms (lacking one year) on Richmond District: and was one year in charge of the church at Randolph Macon College, Ashland, Va. This was his last appointment. No longer able to work, by his own request the Conference, held in Charlottesville, November, 1881, gave him the relation of a superannuated preacher—a relation for which he was reluctant to ask, only because it had ever been the fond hope of his heart that he might

"His body with his charge lay down,  
And cease at once to work and live."

Dr. Lee was a man of medium size and stature. His head and facial development was highly intellectual. His light blue eyes, broad mouth, high cheekbones and prominent forehead marked him as a man whose mind, while strong as a giant was as gentle as a woman. On the street, his gate was measured; his air sedate. In the family circle he was full of cheerful animation—conversing freely and fluently, abounding in anecdote, and always interesting and instructive. As a friend and companion in the common walks of life, he had few equals. His keen perception of the ludicrous, his high appreciation of the beautiful, his inexhaustible fund of information, his exquisite humor, his generous spirit, his confiding whole-heartedness, made him attractive in every circle, and deeply interesting to the young, the middle-aged and the old. In the pulpit his manner was dignified, grave and deeply impressive. He read the hymns in a soft, touching and finely-modulated tone, without the slightest effort at rhetorical recital. His prayers, always earnest and unctious, were felicitously expressed, on a pleasant key, and with an agreeable volume of voice. His sermons were carefully prepared—seldom written, never read; their almost perfect arrangement, made them rare specimens of homiletic excellence, without exhibiting the methods of his wonderful art. The central thought of the text, and

the divisions and subdivisions of his discourse, were usually written in the language which he wished to employ in the pulpit; and then, mentally pursuing the course of his logical and symmetrical argument, he would wax warmer and warmer, with an elegance of diction, a boldness of imagery, a beauty of illustration, a precision and power of speech, a point and pathos of application, which gave him high rank as an able and eloquent minister. Sometimes his sermons were terrific—admirably adapted to arouse the slumbering conscience, and to startle the sinner, sleeping on the brink of Hell. But, generally, they were instructive and encouraging; seeking rather to reclaim backsliders in heart, to arouse and stimulate the torpid energies of lukewarm Christians, to establish the faith of the wavering on the Rock of Ages, and to build up the children of God in the knowledge and love of truth as it is in Jesus. "The love of the Spirit" was his favorite theme. His preaching, though sometimes unequal to his ability, never failed to strengthen the faith of the Church—to intensify its zeal and enlarge its liberality.

In the councils of the Church, if not a leader, Dr. Lee was a ready, strong debater; a sound and well-informed ecclesiastical lawyer. He was a member of the General Conference of 1844, at which the Methodist Episcopal Church separated into two grand divisions. He was also a member of the Louisville Convention, in 1845, at which the Methodist Episcopal Church South was organized. He was a member of the first Southern General Conference, held at Petersburg, Va., May, 1846; and of every subsequent session thereof before his death. He was chairman of the Committee on Itinerancy at each session from 1850 to 1866, inclusive; and at the sessions of 1870 and 1874 the chairman of the Committee on Episcopacy. In 1848, Transylvania University conferred on him the honorary degree of Doctor of Divinity. He was twice married. On the 10th of July, 1834, to Miss Nancy Mosely Butler, of Elizabeth City, N. C., who died on the 22d of November following, passing away from earth calm, tranquil and happy. His second wife was Miss Virginia Addington, of Norfolk, Va., to whom he was married on the 30th of November, 1836; and who was suddenly stricken down in his absence from home, attending a Quarterly Meeting at a distant point on his district, March the 19th, 1872, having borne him a family of nine children, six sons and three daughters, only four of whom are now living.

Dr. Lee was the author of several books of great value. His "Advice to a Young Convert" was written while he was but a youth in the ministry, and published on the recommendation of the Virginia Conference. In 1847, his "Life and Times of Jesse Lee" was issued from the press. This is his masterpiece; full of valuable facts and arguments, and containing passages which, in point of literary excellence, have rarely been surpassed by any writer. In 1845, "The Great Supper Not Calvinistic" made its appearance. He left the finished manuscripts of a work on "Infant Baptism," a work on "Distinctive Baptist Principles versus Distinctive Bible Principles," and a work on "The Dispensation of the Spirit." Of lesser works, such as tracts, essays and reviews he was the author of a large number. A rich volume of gems might be collected from these brilliant productions of his prolific pen.

At the session of this Body in Norfolk, November, 1861, Dr. Lee was seized with a sudden and alarming illness. For several days he was totally unconscious. It may well be doubted whether he ever entirely recovered from the effects of this strange attack. He wrought faithfully more than twenty years thereafter, but much of that time in pain and weariness extreme. Faint, yet persevering, he worked on with heroic courage, suffering the will of God—submissively, hopefully, triumph-

antly. As the end drew near, his earnest desire to depart and be with Christ was often expressed in the sweet words of Charles Wesley:

I cannot, I cannot forbear,  
These passionate longings for home.  
O, when shall my spirit be there!  
O, when will the messenger come!

At the house of his devoted daughter, Mrs. Mary Virginia Banks, in Ashland, Hanover county, Va., Friday afternoon, April the 20th, 1882, at a quarter to 4 o'clock, while sitting, as he was wont, in his "old arm-chair," a mortal rigor seized him. Alas! his hour had come. Recognizing the icy touch of Death, he said to his loved ones: "My work is done; lay me down and let me rest." His head sank upon his pillow. He slept. His spirit ascended to meet his Lord; a goodly company, gone before, hailed his coming, and gave him joyous welcome to eternal rest.

His grave is in Hollywood Cemetery. His brethren—all preachers—bore his body to its burial; and as they laid it away in the hope of the Gospel, with one accord they lifted up their voices in triumphant song

There sweet be thy rest, 'til he bid thee arise  
To hail him in triumph, descending the skies.

How much we shall miss him! Forget him we cannot. Bound to our hearts by precious ties, his glorious life-work is an imperishable monument to his memory.

## Rev. JAMES L. FISHER.

BY P. A. PETERSON.

Rev. JAMES L. FISHER, the son of John and Ann Fisher, was born in the city of Petersburg, Va., July 4, 1813, and was converted in the same place under the ministry of Rev. Edward Wadsworth, in the year 1844.

After joining the Church, he removed to Oxford, N. C., and was recommended by the Quarterly Conference of Granville Circuit to the North Carolina Conference, and was received on trial into that Conference in 1848.

Brother Fisher's early educational advantages were limited, but by diligent and patient study in the time he could command while engaged in an exacting secular calling, he acquired great familiarity with the Scriptures and a good knowledge of Methodist theology, and possessing natural gifts for public speaking, he soon rose to respectable standing as a preacher. From the first, his ministry was characterized by zeal and earnestness, and was attended with frequent, extensive and powerful revivals of religion. In almost every place he served, the Church was quickened and sinners were converted. In the fall of 1856, he was appointed to Danville, Va. (which then belonged to the North Carolina Conference), where his labors were greatly blessed. A large number of persons were brought to Christ, among whom were several of the leading citizens. The influence of his ministry there, and the results of that revival, contributed much to secure for Methodism the strong hold it has on that community.

In 1862—for what reason we are not informed—Brother Fisher located. In 1866 he was called from his retirement, by the Presiding El-

der of our Lynchburg District, to take charge of the Appomattox Circuit as a Supply. When he reached Lynchburg, on his way to the Circuit, Bishop Early decided to send him to Portsmouth, Va., to fill the vacancy in the pastorate of the Dinwiddie-Street (now Monumental) Church, which had been created by the sudden and tragic death of the lamented William C. Blount. At the following session of the Virginia Conference (1866) at Norfolk, he was readmitted into the traveling connection, where he labored efficiently for seven years.

For eleven years Brother Fisher's wife (who died April, 1879), was a confirmed invalid, and her condition becoming such as to require his constant personal attention, he found it necessary to locate in 1873. He was readmitted again in 1877, when, his health having failed, he was granted a superannuated relation, which was continued until his death.

On the Sabbath before he died, by his request, he was given the Holy Communion, of which he partook with much delight and comfort. A day or two after this he suddenly grew worse, and continued rapidly to sink until Wednesday, September 15th, when he expired.

His mind was clear, calm and peaceful to the last. Death had no terrors for him. Strong in faith, perfectly resigned to the will of God and joyful in hope, he was called

"Like a watch-worn and weary sentinel,  
To put his armor off, and rest in Heaven."

### Rev. THOMAS DIGGS.

BY JOHN E. EDWARDS, D. D.

THOMAS DIGGS was born in Matthews county, Va., April 30th, 1817. While comparatively a boy he professed conversion, and till the day of his death he never forgot the time and place and circumstances connected with that conversion. The evidence was as clear to his mind as the shining of the noon-day sun. Of his call to the ministry he was as conscious as of his conversion, and he rarely related the one without the other, for the reason that he no sooner received the witness of the Spirit to his conversion and adoption than he felt that it was his duty to preach the Gospel. Giving himself to prayer and preparation for the work; and yet struggling with what seemed to him insuperable impediments in the way, he opened his mind to some of his friends on the subject, and received such encouragement as induced him to apply for license to preach. Shortly thereafter he applied, in due form, for admission into the Virginia Conference, and was received on trial November, 1843, and was sent, for the ensuing year, to the Cumberland Circuit, as junior preacher; and thenceforward he continued to take his appointments to circuit work, year after year, till 1854, when, in consequence of enfeebled health, he was granted a supernumerary relation for one year. Again, in 1855, he resumed an effective relation, and was sent to the Greenville Circuit, where his labors were attended with marked results. He continued in the regular work, on a succession of Circuits, till the Conference session of 1861, when again he was left without an appointment on account of his health. Resuming his labors the following year, he continued to fill the appointments assigned to him till the Conference session of 1869, when he again became a supernumerary for another year. From the Conference of 1870 till 1874, he continued to do full work, and then applied for and received a location, and entered upon the work of an evangelist and *colporteur*. In 1877 he was read-

mitted and placed on the supernumerary list. The following year he was granted a superannuated relation, and continued in this relation till his death. He resided in the vicinity of Richmond, Va., and in the city, during the latter years of his life, and preached as his strength permitted as long as he lived.

Thomas Diggs was a plain, but earnest and instructive preacher, and was distinguished by his devotion to his work. He was eminently pious; a man of extraordinary faith; and, in some of his charges, his labors were singularly successful.

He leaves a good record and an untarnished name as an imperishable legacy to his family and to the Church, at whose altars he served with a fidelity that never wavered.

For several years preceding his death he was subject to sudden attacks that admonished him to be ready at any moment for the Master's call. He heeded the admonition, and death did not take him by surprise. He was prepared, and died a peaceful and happy death on the 30th of April, 1882, in the city of Richmond, aged 65 years.

Brother Diggs was twice married, and dying leaves a widow and nine children, four of whom are under fifteen years of age.

## V. REPORTS.

### EDUCATION.

The education of a people is a necessity, if it be their purpose to know the truth and to transmit it to the generation following. This was the conviction of the men who led the Methodist movement more than a century ago, and the wisdom of their faith and practice has been abundantly exemplified in the past history of our Church. Institutions of learning have marked every mile of our progress, and our rapid growth may be attributed largely to the spiritual consecration of *thinking* men, upon whom God chose to fix the responsibility of leadership. Our Fathers built *wisely*, because they had the requisite *wisdom*. But, wisdom is necessarily the outcome of culture, no matter what may be the providential method of mental training. Neither the discipline of an undeveloped mind in the school-room, nor the continuous acquisition of knowledge in later years can possibly preclude the operation of a higher spiritual influence, or hamper the free agency of the Holy Ghost. Our Fathers knew this, and they never for a moment dreamed that the education of our people, or our preachers, would make them less spiritual or less efficient in gathering the great harvest.

Methodism was conceived in Heaven and born in a university. We recognize, and it is our duty to accept, the will and purpose of that God who watched over the infancy of the new Church, until the faithful instruction of competent teachers gave grip and breadth and solidity to the convictions of each convert to the new faith.

When we cease to impart our doctrines, directly or indirectly, to our children, whether at home or in our own denominational schools of high grade, our people will hardly go elsewhere to study the meaning of our creed; and the *perpetuity* of a church must necessarily depend upon the intelligent devotion of those who *understand* the nature of the work which God has commanded that church to do.

When a religious people are anxious to know what they are about, *then* their Lord is ready to lead them on. Each ecclesiastical organization has its own distinct sphere of operation, and it is the duty of every member of that body of believers with which we are identified to recognize the mission of Methodism as a heaven-illuminated fact, and then to teach our children to reverence the Fathers and follow in their footsteps.

It is unnecessary to repeat the usual address to the Conference upon the general subject of education. The man who needs to be aroused once a year to a consciousness of his own personal responsibility in connection with this great matter, will not probably stay awake long enough to contribute anything of value to the sum total of thought upon this important subject.

As a people, we recognize the claims of popular education without controversy, but are we as prompt in giving both official endorsement and patronage to those institutions of learning which were originally built or are to-day found under the sheltering wing of our Conference? Does not consistency of conduct demand that we should stand by them, and help them, if we can, by a conscientious exhibition of our fostering care?

Is it needful that we should repeat to you the names of the schools to which these words are designed to refer?

In the forefront of all our institutions of learning, stands Randolph Macon College. The very name is embalmed in the memories and affections of a host of good and true men all over the land, but more especially is it known and loved within the territorial bounds of Southern Methodism.

During the past fifty years it has accomplished a great work for God. If the testimony of faithful witnesses were needed to establish the fact that the Old College has been a blessing to the Church, we could challenge the roll of membership in nearly all our Annual Conferences, and we could rely with confidence upon the response which would come up from numerous colleges and universities, and from the representatives of the executive, judicial and legislative departments of civil government in well-nigh every Southern State.

The friends of Randolph Macon have prayed earnestly to God that He would put it into the hearts of those of His people who are able to devise liberal things, to provide the College with an Endowment Fund sufficient to furnish ample security against the possible approach of any adverse fortune in the future. This prayer has not been answered, and it may please God to withhold that answer for many long years to come. In the meantime, the College must not suffer. Our annual offering must be thankfully placed on the altar. After a while it may be that our prayers and our alms will come up as a memorial before God and relax the hand of the great Giver of all temporal good, and secure to Randolph Macon the promise of enlarged usefulness and a long life.

Special mention must be made of the success which has attended the untiring zeal of Rev. Dr. W. W. Bennett, the honored President of the Institution, in his earnest effort to relieve the College of pecuniary embarrassment by the payment of all its past indebtedness. Subscriptions heretofore given for this purpose should be immediately paid, and a general canvass for patronage by the preacher and his co-laborers in the laity ought to be undertaken at once within the bounds of each pastoral charge.

Among the female schools of our Conference, those which perhaps are most widely known, may be mentioned in the following order, beginning at the southeastern boundary of our territory and advancing to the northwestern limit of our work.

1. Wesleyan Female College, located at Murfreesboro, N. C., is again in active operation, under the Presidency of B. E. Parham, A. M., an alumnus of Randolph Macon College. The long experience of its presiding officer in the department of Female Education, is a sufficient guarantee of thorough work. He is well-supported by a full corps of excellent teachers. This school, since its recent reorganization, has entered upon a new career of prosperity.

2. Suffolk Female Institute, located at Suffolk, Va., is in a very flourishing condition. It is under the management of the Misses Finney, who have endeared themselves to their patrons by the special attention they have always given to the physical comfort of pupils committed to their care. Their methods of tuition are in every way satisfactory, and their work is well done. The register of the school for the past twelve years indicates a constantly increasing popularity.

3. Southern Female College is located in Petersburg, Va. The President of this well-known institution is a man of ripe scholarship, and has fairly earned the reputation of a first-class educator. He is assisted by an able and experienced faculty. The liberal patronage which this school receives during each successive year of its history, may be taken as undoubted proof of its good standing in the estimation of our people.

4. Farmville Female College is located at Farmville, Va., on the line of the

Norfolk and Western Railroad. Miss M. E. Carter, an accomplished teacher, is at the head of this institution, and has already secured the good-will and the hearty endorsement of the former patrons of the school. The course of study is comprehensive, and the methods of instruction adopted give satisfactory assurance of thorough work.

5. Bowling Green Female Seminary, at Bowling Green, Caroline county, Va., is the only female school of high grade in the northern portion of our Conference. It has had an eminently successful career under the supervision and control of Mrs. W. T. Chandler, aided by a corps of superior teachers. Its past record, as to efficiency in the proper use of the best educational facilities, may be accepted as a sure token of its enlarged usefulness in the future.

6. Bonair Institute, pleasantly situated in the village of Smithville, Charlotte county, Va., is a regularly chartered institution. It is liberally patronized by the surrounding counties, and is conducted by Rev. E. A. Gibbs, its popular Principal. Great care has been taken to equip the school with well-qualified teachers and with all needful appliances to insure effective work.

The Bowling Green High School, located at Bowling Green, is under the control and personal management of Rev. J. G. Rowe. It is worthy of the patronage of parents who desire to train their sons either for entrance into college classes or for the industrial pursuits of life.

Your committee respectfully recommend, for adoption, the following resolutions:

*Resolved*, 1st, That the Joint Board of Finance be directed to make an assessment of \$3,500 for the benefit of Randolph Macon College, and we pledge ourselves to raise, if possible, the entire sum.

*Resolved*, 2d, That we, the members of this Conference, do hereby pledge ourselves to enforce the importance of this collection, and to explain the nature of it wherever the action of the Conference on behalf of the Educational Fund may not be properly understood.

*Resolved*, 3rd, That we request the presiding Bishop to appoint Rev. Dr. W. W. Bennet, President of Randolph Macon College, and Rev. R. M. Saunders, President of Norfolk College (for young ladies), and Rev. W. F. Tillett, Chaplain of Vanderbilt University, and Rev. J. T. Whitley, Chaplain of University of Virginia.

*Resolved*, 4th, That we request the Bishop to appoint, in accordance with the provision of the Discipline, page 50, paragraph 49, a Board of Education, to consist of one clerical and one lay member from each district.

W. G. STARR, *Chairman*.

#### RANDOLPH MACON COLLEGE.

*Mr. President and Brethren:*

At each session of your body, since my assignment to work at Randolph Macon College, I have presented its interests for your consideration and action in an oral address. I wish to do so now in writing, because I think it important that the facts to be presented should go to our people in the authorized Minutes of our work.

This, as you know, is the semi-centennial year of the College, and furnishes a proper point of view from which to look back upon its history and its work. It should also furnish a new point of departure in our plans and efforts to make the Institution more effective in its appropriate sphere.

So subtle, complex, pervasive, wide-reaching are the influences of Christian schools in social and national life, that it is very hard to mark the exact limits of their power and to estimate their value with precision.

No benefits, and it must be added, no injuries multiply more rapidly and certainly than those which flow from education; be the system good or bad, its potent influence creeps through the social fabric and yields to it poison or food.

We can think of nothing in the history of our College with greater pleasure than its religious character. It has supplied food; not poison. From the day of its opening, it has been a Christian school; not formally, but in spirit and power. Founded in faith and prayer, it has moved in that line to this day. No taint of heresy has corrupted its teachings, no icy formalism has usurped the place of a warm, joyful faith.

The College has labored to build on the foundation of apostles and prophets, with Jesus Christ as the chief corner-stone.

The rich fruit of such work has appeared all along the fifty years of progress in the lives and labors of hundreds of ministers and laymen, who either found the pure gold of truth while students or brought it with them to be made purer and brighter amid college revival fires.

The intellectual training of the College has been as marked as the religious. The fathers, nearly two generations back of us, who conceived and brought into actuality the idea of the College, said, when they asked the co-operation of the Baltimore, Holston, Georgia and South Carolina Conferences, "This College was projected by the Virginia Conference, and has been thus far supported by the exertions of its members and friends," and they further declared their object to be "to reduce the expenses of obtaining a liberal and finished education to a sum not exceeding \$100 per annum for board and tuition." Some may smile and call this visionary, but surely no Church could offer a greater boon to her people of moderate means.

The founders of the College also desired to make it a training school for teachers, and hence that far-seeing man, John Early, in 1839, offered the following, which was adopted by the Trustees:

"*Resolved*, That, as soon as practicable, the Trustees of Randolph Macon College will establish a Normal school department in the College, in which a good liberal English education can be obtained, and in its organization shall be specially fitted to educate common school teachers."

Whether this plan was ever carried out, does not appear; but one thing is certain, Randolph Macon has furnished many of the best teachers in common schools, academies, colleges and universities that this country has had. The demand for our graduates is constant and above the supply. Last vacation I had more calls for teachers than I could fill, and it is the case every year. One of our degree graduates, on leaving a large school in an adjoining State for a more lucrative one in this State, was urged by the Principal to send him a Randolph Macon man.

In addition to the studies of the old curriculum, in which our College is behind no other, our English course has attracted the attention of educators all over the country. In teaching a thorough course in our native tongue, Randolph Macon is the pioneer, at least in the South. Of this special branch, an eminent scholar, at one time a professor in our State University, has said: "The course of instruction in the English language given at Randolph Macon College seems to me the fullest and the best now given at any American institution. The good graduates of this English school, and the degreemen of this College are superior to any other class of young men known to me in this country in their theoretical knowledge and practical command of the English language."

The standing of the College among people outside of our Church is shown by the course of a gentleman of high culture, and of a sister church, who assured me that, after carefully examining the systems at other colleges, he had selected Randolph Macon as affording, in his estimation, the best methods for careful

training. He has therefore placed two of his sons and a nephew in the College, and actually removed his residence to the village.

Another gentleman of high attainments (not of our Church), who has the opportunity, under more favorable pecuniary circumstances, of placing his sons at another institution, prefers that they should remain with us, because of his conviction of our superior methods and thoroughness of instruction. Is not this a rebuke to those Methodists (if there be such) who pretend to think that their own institutions of learning are not good enough for their children, and send them to other schools, where they are alienated from the Church of their parents.

And now let me ask, under what circumstances has Randolph Macon done all this religious and intellectual work? The answer is ready. Under the hardest and most trying to human endurance that ever surrounded a college. From the beginning we have been prizing weights with the short end of the lever. We have raised the weights inch by inch, but at what expense—I might, but will not say, waste—of strength?

Some of you can recall the work and struggles of the College at its old site. I wish to speak of its work at its new site, as I know that by personal observation and experience.

At this time it is specially important that the work of the College in recent years should be presented to the consideration of its actual owners as fully as the limits of this report will allow.

If preachers and people can be made to see the value of Randolph Macon to the Church, they will surely rise and do what is required to give it wider scope and greater power.

In material work, what has been done at Ashland? Let the facts answer:

1. Paid for new site with buildings.....	\$10,000
2. " refitting for College uses.....	14,000
3. " Literary Halls.....	12,000
4. " Lecture Halls.....	10,000
5. " new buildings for various purposes.....	6,000
6. Cost of new Chapel.....	10,000
	<hr/>
	\$62,000

In reference to the new Chapel, known as the "Duncan Memorial," it is due to the members of our Church at Ashland to say that of the whole amount raised and paid on it up to this time, the sum of \$6,700 is to be credited to their personal liberality and to their untiring efforts in securing help from outside friends. The only portion of the cost of this building borne by the authorities of the College is the \$1,140 of insurance on the old Chapel. There is a balance of about \$1,500 due on it now, and this is the only debt on any building at the College.

The remnant of the old endowment fund, with some additions since the removal to Ashland, amounts to \$19,708 in Virginia State stock, on which six per cent is paid semi-annually.

The benevolent feature in the work of the College is a most interesting one, which the Church may contemplate with high satisfaction.

At the session of this body in 1869, an order was passed for assessing the various charges with an Educational Collection, in consideration of the remission by the Trustees of all tuition fees for the sons of traveling preachers and all young men preparing for service in the itinerancy.

The first assessment was \$2,500. The following table will show the results for twelve years, up to the last Conference:

1870.....	\$ 1,145 40
1871.....	1,682 55
1872.....	2,258 64
1873.....	1,994 05
1874.....	1,973 96
1875.....	2,062 52
1876.....	2,095 61
1877.....	2,188 78
1878.....	2,073 25
1879.....	2,009 44
1880.....	2,158 88
1881.....	2,345 33
	<hr/>
	\$23,988 41

During this time 662 fees, of seventy-five dollars each, have been remitted to young men of the Virginia and Baltimore Conferences who were studying for the ministry, or who were sons of traveling ministers. Of this number about 457 (220 ministerial and 237 sons of ministers), or about two-thirds of the whole number were of this Conference, making an aggregate of free tuition of \$34,275; leaving a balance against the Conference and in favor of the College of \$10,286.

By including the whole 662 in our calculation, we find that free tuition to the extent of \$49,650 has been bestowed upon this class of students in the last twelve years, which amount the Educational Collections of the two Conferences have failed to meet by nearly \$15,000. Thus, this College, year after year, has made donations to the Church, to this extent, in the form best suited to its needs and to the wants of society at large—educated teachers and educated preachers. Of the 210 ministers, effective and non-effective, on the rolls of this Conference, not less than eighty-five have been students of Randolph Macon College—to say nothing of those who have been enrolled in other Conferences.

As to the healthfulness of Ashland, it is enough to say that out of nearly 2,500 students in the past thirteen years, there have been but three deaths.

The classification of students for the present session is as follows:

Ministerial students, twenty-two, of whom seventeen are from the bounds of this Conference. Preachers' sons, twenty-seven, of whom nineteen are from this Conference. On scholarships, nine. Up to this time we have enrolled one hundred and seven, of whom forty-nine are paying and fifty-eight non-paying students. Last year, at the same date, there were thirty-one paying and fifty-eight non-paying students; in all eighty-nine. It is likely that we shall have some, perhaps considerable, increase at the opening of the second term.

And now, what does the College need? First, a determined purpose on the part of the Church not only to maintain it, but to do so with such a conviction of its absolute necessity to our people within the limits of this eastern portion of our work, as shall give abundant means to meet all its wants.

The present financial condition of the College should encourage us in efforts for its complete and speedy release from all indebtedness.

Since the beginning of my work to relieve it from debt, I have secured, in cash and subscriptions, \$30,700. The debt has been steadily reduced from nearly \$30,000, until now it is about \$12,000, and on this we are able to pay the annual interest of eight and six per cent. from the interest on the State stock.

As collections shall be made on the yet unpaid subscriptions, they will be applied to the reduction of this debt.

What we now specially need is:

1. The prompt payment of every dollar promised by the friends of the College for any purpose. Standing on the hook are many subscriptions, to which, for years, notwithstanding my repeated appeals for payment, even in installments, but little attention has been paid. By a small exertion every one of these pledges might have been redeemed long since. I do most earnestly appeal to all who have generously made subscriptions to pay them as soon as possible, and even to make some sacrifice to do so.

2. As the College remits annually a large amount in tuition fees (this year over \$1,000), the deficit in the sum necessary to meet current expenses must be made up by the Education Collections, and as these have never been fully brought up, the time has certainly come when the Conference should increase the assessment. By proper information placed before our people by the ministers, they could be induced cheerfully to give every dollar of even a much larger sum than has hitherto been called for. As a prominent layman remarked to me, "The impression among many of our people, in regard to this collection, is that you have a sort of pauper school that is going round among the Churches begging for a little money to pay its teachers." If we do not change our methods in regard to this collection and show our people the nature and the indispensable value of our educational work, we must still be hampered in all our movements.

3. We must remove from the minds of our people the idea that our educational is an outside work and is not entitled to stand with the missionary and other kindred work of the Church. This is wholly a mistake. Among the churches of all periods, the work of education has been pre-eminent. In the primitive church, the leading cities of the Roman Empire were centres where Christian schools were established and maintained amid the fiercest persecutions, from which went forth the great teachers and preachers of those days.

Among the germ ideas of Methodism was that of education, and one of John Wesley's first efforts, even before he laid out a circuit, was made at Kingswood, where he planted a school, in which Christianity was to hold the foremost place. The true position is that the educational work of a church underlies every other. Both for the home and foreign field we need, and must have, men carefully trained in Christian schools. If the day shall ever come (which may God forbid,) when the Churches shall yield to the State the whole work of education, then, indeed, will their glory depart, and their decadence begin. A Church of such power and numbers as ours should not mistake on this vital point.

4. We must bring our people to see the value and the necessity of Christian education for their children, of both sexes, and this must be done mainly through the traveling preachers. Their views on this, as on all other questions, will be powerful with their flocks, and they carry a heavy responsibility on this, as on every other question affecting the stability and steady growth of their Church.

It may be well asked, Can a patronizing territory be doing its duty to a time-honored and most efficient college in its midst when, with a Methodist community of 90,000 members, and quite as many friends, it furnishes about one student for every 900 church-members?

Brethren, I beg, in behalf of Randolph Macon College, that you will think on these things.

W. W. BENNETT, *President.*

#### PUBLISHING INTERESTS.

Your Committee beg leave to report the following:

As the annual report of the Book Agent, made to the recent General Conference, is already before the Church, it is needless to detain you with any detail of the financial affairs of the Publishing House, only observing, that since June 1, 1878, to April 1, 1882—from merchandise sold, from the *Christian Advocate*, in subscriptions and advertising; from the Sunday-school periodicals, in subscriptions and advertising; from jobs and contracts with outside parties, or miscellaneous business, and from rents, bequests and donations—there has been increasing prosperity in the business of the House. And we are gratified to learn, that since April 1, 1882, the business of the House has been more prosperous, and that the outlook for the future is more encouraging than heretofore.

We assume, what none will deny, that among the means for molding public opinion, evangelizing the world, and strengthening and perpetuating the unity of the Church, a pure religious press is next in importance and efficiency to the written and preached Word itself. It is easy to see, that increase in the sale of our books will bear proportion to the circulation of our periodicals, and therefore we heartily commend to our entire Church, not only the books, but the periodicals published by the House. The *Nashville Advocate*, the central and official organ of our Church, deserves, on the ground of its intrinsic and increasing merits, the universal patronage of our people—especially as it will henceforth contain a page of critical notices of books, and contributions to religious literature, from the pen of the Book Editor, Dr. Harrison, whose learning, taste and candor pre-eminently qualify him for that work. Besides, if its subscription shall be raised to 25,000 by January 1, it will be enlarged to twenty pages, and so be improved in quantity and quality of reading matter. We commend the *Advocate of the Woman's Missionary Society*, and hope it will distill its gentle influence on every family in our Church, as the noiseless, sweetly falling dew of the Spirit, and inspire woman to light the candle of the Lord in every heathen home. We commend the *Advocate of Missions*, a monthly of sixteen pages, devoted to missions and Church Extension, and it ought to be in the hands of every preacher and layman in our Church.

The *Southern Quarterly Review* deserves, and demands, the patronage of all liberal and cultivated lovers of religious literature—especially in the Southern Methodist Church.

The *Richmond Christian Advocate* is a local necessity—is indispensable to us—and, like the *Nashville Advocate*, by an increased patronage, it would be improved in the quantity and quality of reading matter. Its versatility, always fresh, and originality, often brilliant and captivating, we hope will soon make it, amid the family of our Advocates, the pride and joy of our Conference and the Church—especially as we are promised editorial contributions from such writers as Bishop Granbery and Drs. Haygood and Lipscomb—and sweetest of all, the perfume of the "Rose Buds" breathes from the page furnished weekly by "Uncle Larry." And, finally, we greet and commend the *Methodist Home* to our people.

With regard to our Sunday-school publications, we recommend the following resolution for adoption:

*Resolved*, That it is our opinion, that our Sunday-school literature should have the preference to all other, and that we deem it a wrong inflicted, not only on our Publishing House and the Sunday-school Secretary, but also on our own Sunday-schools, not to prefer our own publications.

LEO. ROSSER, *Chairman.*

## SUNDAY-SCHOOLS.

Thoroughly convinced of the duty of the Church to afford religious instruction to all who can be gathered into Sunday-schools, your Committee has given careful attention to the investigation of requisites for success, and the following will indicate the conclusions reached:

1. The members of our Conference and Church must not rest satisfied with the present status of the work, though we have great reason to thank God for and take courage from the gratifying improvement in methods of teaching and the general conduct of exercises. Much of earnest effort is still necessary to rouse that large portion of our membership yet remaining unemployed in this indispensable department of religious enterprise. Preachers should never rest satisfied until every member of the Church is, in some way, connected with the Sunday-school.

2. Great care should be had that our schools do not degenerate into mere entertainments on the one hand, or into tedious dryness on the other. It will be as great a calamity to the scholar to fail to give him proper influence, though pleasing his fancy, as it will be to drive him away from the school by distasteful prosiness. The pastor must be exceedingly careful in nominating superintendents. Let him fix attention on the very best man in each community and cease not effort until *that one* can be properly enthused to take charge of the work.

3. Catechetical instruction should be constant and thorough, while earnest attention is given to the study of the Bible by means of the international system, now so plainly demonstrated to be of great utility. The one cannot take the place of the other; both should be employed for the great end of instruction in human duty and happiness.

4. Our own publications (including our Sunday-school hymn-books) now having reached a degree of excellence unsurpassed by any on this continent, should be used in all our schools. Other papers may be good; ours will be found better for our work.

5. Superintendents and teachers should carefully prepare the lesson for each Sabbath, and thus be ready to give freshness and attraction to the exercises. This is an indispensable duty, and the consecrated man will take time to study what he is to impart to the immortal souls under his tuition. We also recommend the use of the black-board as means of illustration.

6. Visits to scholars by officers and teachers are of great importance. Especially should the sick and unfortunate be looked after with care. Nothing is more appreciated by parents and children than such attention.

7. Parents should regard the Sunday-school as their aid in duty, not a substitute for duty to their children; nor should they fail to give their co-operation to and presence in the school whenever possible.

8. Redoubled efforts ought to be made to secure the attendance of adult persons (though not members of the Church) upon Sunday-school instruction. No one is too old to be a scholar in this institution.

9. The great design of the work—the salvation of souls—should be kept constantly in view by all. Hence, a devotional spirit should be maintained. This will be largely aided by occasional Sunday-school prayer-meetings—the exercises made brief and adapted to the young mind.

10. Where there are families or individuals that cannot attend the sessions at the Church, let such be visited by some officer or teacher (or by a committee appointed for visiting) and urged to take our lesson-papers and study the lessons at home. It is believed that great good could be accomplished in this way. To get interested in the lessons, would induce greater efforts to overcome the impediments in the way of attendance at the schools.

11. We should adopt the recommendation of the Discipline, to devote a day at each District Conference to Sunday-school interests; and to give more time thereto at the Annual Conference.

11. Every possible effort should be made to induce our workers not to cease during the winter months.

13. Renewed and increased exertions should be made to secure the attendance of children upon public worship. Let pastors try to interest and instruct them in some parts of the exercises.

14. Some mode of securing funds for Sunday-School purposes should be adopted which would not throw the entire burden upon the school itself. Contributions from those usually considered friends to, though not members of, the school should be sought.

Your Committee must sadly say, that the statistics gathered by our faithful Secretary, Rev. H. M. Hope, show no increase in the number of schools or of officers and scholars. We, however, rejoice to report an increase in the number of conversions. We hope there will be increased particularity and hereafter great promptness on the part of pastors in reporting accurate statistics in time for the consideration of the Sunday-school Board at the Annual Conference.

We offer the following resolutions for adoption:

1. That Rev. H. M. Hope be appointed Sunday-school Secretary for the ensuing year.

2. That, as a Conference, we will endeavor to carry out, as far as practicable, the foregoing recommendations.

3. That the ministers and superintendents be requested to have established in every Sunday-school in the several charges in the Conference a teacher's meeting for the study of the lesson every week.

F. M. EDWARDS, *Chairman.*

## BIBLE CAUSE.

Believing, as we do, that the Bible is the Word of God, and that it contains in doctrines and in precepts all teachings necessary for salvation, we rejoice in its general circulation; that it is so cheap and free, that no family, however poor, need be without a copy of the Scriptures.

From the General Agent of the Virginia Bible Society (Rev. Mr. Staples) we learn the following facts:

1. That the Virginia Bible Society has no salaried agents in the field collecting money.

2. That all money contributed to the Society is expended in the purchase of Bibles.

3. That the American Bible Society furnishes two dollars worth of Bibles for every dollar paid, thus donating to the Virginia Bible Society one-half of all the Scriptures it circulates in the State.

4. That the services of the General Agent are rendered without pay, and hence gratuitous.

5. That during a part of the present year there have been seventeen colporteurs in the field, and that at present there are eleven employed.

6. That the colporteurs are paid for their services by the sale of the Bibles in their hands.

7. That the State has been largely canvassed in all sections, and Bibles distributed among the destitute, both white and colored, and in this work thousands of families have been reached.

8. That the Virginia Bible Society is in need of funds to prosecute its heaven-ordained mission.

In view of the foregoing facts, be it—

*Resolved*, 1. That the Methodist Episcopal Church, South, in the bounds of the Virginia Conference, is under Christian obligation to contribute to the treasury of the Virginia Bible Society, and thus aid in the praiseworthy effort to put a Bible in every Virginia home, white and colored.

2. That all our preachers in charge of stations, circuits and missions, are earnestly requested to take collections for the Virginia Bible Society and report the same to Rev. M. W. Staples, General Agent and treasurer of the Society; office at Richmond, Va.

WM. MCGEE,  
J. W. BURTON.

## PREACHERS' RELIEF SOCIETY.

### PRESIDENT'S REPORT.

The Conference is referred to the subjoined Report of the Secretary and Treasurer for information with respect to the financial condition and work of the Preachers' Relief Society.

R. N. SLEED, President.

### SECRETARY AND TREASURER'S REPORT.

*To the Board of Directors of the Society for the Relief of the Preachers of the Virginia Conference of the M. E. Church South, and their Families, their Widows and Orphans:*

Dear Brethren,—As required, I render my Annual Report of the operations of our Society:

The following account of receipts and disbursements includes all transactions for the fiscal year beginning November 8, 1881, and ending November 10, 1882.

#### RECEIPTS.

1881. Nov. 8. Balance from last fiscal year .....		\$30 11
1882. Nov. 10. Amount received from subscribers during the year .....	\$822 25	
Amount received from donations .....	9 00	
Interest on Norfolk city bonds .....	744 00	
Interest on bank deposits .....	70 69	
Publishing House coupons .....	10 00	
		\$1,655 94

#### DISBURSEMENTS.

1881. November. Appropriations at last Conference as follows: Rev. L. M. Lee, \$100; Rev. Robert Michaels, \$100; Rev. G. W. Nolley, \$100; Rev. W. A. Laughorn, \$50; Rev. J. R. Waggener, \$50; Rev. R. N. Crooks, \$25; Rev. J. W. Howard, \$25; Miss Mary Scott, \$20,	\$470 00	
1882. Salary of Secretary and Treasurer, \$150, less \$50, released .....	100 00	
Traveling expenses, \$11.25; 1500 postal cards, \$15 .....	26 25	
	\$ 506 25	
		\$1,059 69
Balance carried to next fiscal year .....		\$1,089 80

#### PRESENT ASSETS.

6 per cent. registered bonds of the City of Norfolk ..	\$12,400 00
4 per cent. bonds of the So. Meth. Pub'g House .....	250 00
Cash on deposit at interest in Exch. Nat. Bank .....	1,089 80
Total assets this date .....	\$13,739 80

The comparative receipts and disbursements for 1881 and 1882 are as follows:

Receipts—	1881.	1882.
Subscriptions paid .....	\$866 75	\$822 25
Donations .....	90 71	9 00
Interest .....	737 55	824 69
	\$1,695 01	\$1,655 94
Disbursements—	1881.	1882.
Appropriations .....	\$500 00	\$470 00
Secretary and Treasurer's salary .....	150 00	100 00
Sec'y and Treas's traveling expenses ..	12 40	11 25
Printing and postage .....	26 00	15 00
	\$688 40	\$596 25

Not seeing a favorable opportunity to invest the funds as received, we have the entire receipts of the year on deposit at interest, ready to take advantage of a good opening. We desire and purpose, in the future as in the past, to make *safely* the main consideration in investing the Society's funds.

I have, as usual, notified the members as to the state of their accounts. Our receipts from subscribers begin to show a slight decline, owing to the fact that a number of our prompt paying members have paid up in full.

The appropriations to necessitous cases made by the Board up to the present time, aggregate \$27.25, and we are in circumstances to continue to render material aid from the ordinary growth of the fund from interest alone.

I submit books and accounts, which you will please appoint a committee to examine.

Respectfully submitted,

J. H. DAWSON, Sec'y and Treas. P. R. S.

Portsmouth, Va., November 16th, 1882.

## CHURCH EXTENSION.

Your Committee on Church Extension respectfully submit, for your adoption, the following:

### CONSTITUTION.

ARTICLE I—*Name*.—This organization shall be known as the BOARD OF CHURCH EXTENSION of the Virginia Annual Conference of the Methodist Episcopal Church, South.

ARTICLE II—*Officers and their Duties*.—This Board shall consist of one member of the Conference from each Presiding Elder's District, and shall elect out of their own number a President, Vice President and Secretary. The Treasurer of the Joint Board of Finance shall be *ex-officio* Treasurer of this Board. The members of this Board shall be elected by the Conference, on the nomination of the Presiding Elders, at the close of the Conference sessions, and shall hold their office until the close of the next ensuing session. The President, Secretary and Treasurer shall constitute an Executive Committee. The duties of the officers and of the Executive Committee shall be the same as usually pertain to such officers and committee in similar bodies.

ARTICLE III—*Object*.—The object of this Board is to assist as an auxiliary the Parent Board, and to take charge of all the interests and work of Church Extension in the Virginia Annual Conference according to the provisions of the Discipline.

ARTICLE IV—*Funds*.—The funds of this Board shall be derived from contributions from the Parent Board, from collections taken by each preacher in every congregation, donations, bequests and collections at the anniversary meetings.

ARTICLE V.—*Meetings*.—This Board shall hold a regular meeting at each session of the Annual Conference, at which regular meeting provision shall be made for anniversary exercises. Special meetings may be held on call of the Executive Committee. Five members of the Board shall be a quorum at any meeting. Vacancies in the interim of the Conference shall be filled by the Board.

ARTICLE VI.—*Aid*.—All applications for aid shall be set forth :

1. A description of the building for which aid is asked.
2. The estimated and probable cost when completed.
3. The amount of cash and reliable subscriptions on hand.
4. The nature of the title, its validity, whether held in trust for the Methodist Episcopal Church, South.
5. The names of the Boards of Trustees.
6. The number of church-members, Sunday-school children and population of the place, if within a town or city.
7. Any additional facts that may be required by the Board or that may be deemed necessary or useful to the Board in making a decision. In no case shall the Treasurer pay money to aid any church building until ordered to do so by the Executive Committee. And in no case shall the Executive Committee make an order for such payment till furnished with a written certificate from the Recorder of Deeds for the county in which the building is being erected, showing that a general warranty deed conveying the site of the church edifice in fee-simple to the Methodist Episcopal Church, South, is on record, and also a written certificate from the trustees of such church building, assuring the Committee that the payment asked for from this Board will speedily open the house for use free of debt.

\*ARTICLE VII.—*Assessment*.—The Joint Board of Finance at its regular meeting shall apportion among the Presiding Elders' Districts the amount assessed upon the Conference by the Parent Board of Church Extension, and the District Stewards are instructed to apportion the assessments upon the districts among the several charges of the same.

ARTICLE VIII.—This Constitution shall not be altered, except by the vote of two-thirds of the Board at a regular meeting and the ratification of the Conference.

We also respectfully recommend that the Board, as provided for in the above Constitution, be elected and organized at as early a time as may be practicable.

We further suggest the adoption of the following :

*Resolved*, That a public meeting, in the interest of Church Extension, to be presided over by Bishop Pierce and addressed by Rev. David Morton and others, be held in this house this evening at 7½ o'clock, and that the collection recommended in the circular from the Parent Board be then taken.

All of which is respectfully submitted,

E. H. PRITCHETT, *Chairman*.

#### CONFERENCE RELATIONS.

The Committee on Conference Relations beg leave to report favorably on the following cases referred by the Conference for the Supernumerary Relation, to wit: Thos. P. Wise, J. W. Connelly, W. H. Camper, T. H. Early, L. A. Guy, T. A. Ware, Jas. A. Riddick, J. W. Compton, E. N. S. Blogg, J. J. Laferty, P. F. August.

The application of H. C. Bowles, referred by the Conference, is returned not approved, since from information before the Committee it appears plainly that he does not come within the law covering such cases.

The following applications for the Superannuated Relation, referred by the Conference, are returned approved by the Committee, to wit: Geo. W. Nolley, John M. Saunders, R. A. Gregory, R. Michaels, W. A. Robinson, B. M. Williams, W. Carter, Jas. McAden, S. T. Moorman, Jacob Shough, H. H. Gary, Jno. McClelland, F. A. Davis, J. G. Rowe, J. C. Garlick, John B. Laurens, B. F. Woodward and J. S. R. Clarke.

Respectfully submitted,

T. H. CAMPBELL, *Secretary*.

W. W. BENNETT, *Chairman*.

#### DISTRICT CONFERENCE RECORDS.

The Committee to whom was referred the Records of the District Conferences, having examined those Records, beg leave to report :

That the Records of the Richmond, Petersburg, Murfreesboro, Charlottesville, Norfolk and Danville Conferences have been accurately, neatly and faithfully kept. The Records of the Randolph Macon District have been legibly written, and for the most part unexceptionable in form. The Records of the Farmville District Conference have been kept with accuracy and comparative neatness. The Records of the Lynchburg and Eastern Shore Districts were not in the hands of the Committee.

Respectfully submitted,

E. P. WILSON, *Chairman*.

#### REPORT ON THE HALL FUND.

The Trustees of the Hall Fund beg leave to report that they have not deemed it wise to sell the Virginia State coupons at the very low price now being offered for them ; hence the fund has yielded less this year than last.

They beg leave to turn over for distribution to the beneficiaries the sum of \$116.69, realized from interest to July 1st, 1882.

ALEX. G. BROWN,  
GEO. C. VANDERSLICE.

Portsmouth, Nov. 18, 1882.

## VI.

### THE CONFERENCE MISSIONARY BOARD.

#### ANNUAL REPORT OF THE BOARD.

The Board of Missions of the Virginia Conference beg leave to make the following Report:

At the last session of the Conference the following Missions were authorized and provided for, viz.:

- LYNCHBURG DISTRICT.—Madison Mission, Danielstown, Bedford and Glenmore,  
 CHARLOTTESVILLE DISTRICT.—Piedmont Mission.  
 RICHMOND DISTRICT.—Warwick Mission.  
 RANDOLPH MACON DISTRICT.—East Louisa Mission.  
 DANVILLE DISTRICT.—South of Patrick Mission, Meadows of Dan.  
 EASTERN SHORE DISTRICT.—Dorset Mission.

From all of these mission fields reports have been received, from which the following abstracts are made:

*Madison Mission, J. H. Kabler, P. C.*—This Mission comprehends Madison and Bayley's Chapel near to and opposite the city of Lynchburg. Members, 171; conversions, 30; accessions this year, 22; Sunday-schools, 2; officers and teachers, 26; scholars 172; conversions in the schools, 26; infants baptized, 8. Paid ministers, \$368.26; for missions, \$28.50; Sunday-schools, \$56.40; repairing churches, \$97.81; other purposes, \$94.75; total, \$645.72; average per member, \$3.78. Progress on this mission, good; prospects for the future, encouraging.

*Danielstown Mission, C. H. Green, P. C.*—This work includes the church in Danielstown, a suburb of Lynchburg, and Bethel Church in Amherst county. The preacher in charge says: The Bethel appointment, being separated from Danielstown by James river, has not received the needed attention. The Danielstown work has grown greatly. The membership has been doubled, and the piety of the members much elevated. The field is one of promise. Members on roll, 69. Amount raised for all purposes, \$150.

*Bedford Mission, Jos. G. Leanon, P. C.*—This work lies in the county of Bedford, and has been prosecuted by the Missionary under more than ordinary difficulties. Lukewarmness in members of the church and opposition from bigoted people have impeded the work. Members on roll, 125; churches in mission, 2—valued at \$500; Sunday-schools, 3; officers and teachers, 32; scholars, 187; volumes in library, 90. Salary paid by mission, \$132.18; for home missions, \$5; for missions, \$2.40; total, \$139.58. Old churches repaired and reopened, 1; in progress of construction, 1.

*Glenmore Mission, J. W. Parrish, P. C.*—This mission lies in the counties of Buckingham and Nelson. Churches belonging to work, 1; appointments, 5; regular classes organized, 4; conversions during the year, 40; accessions by

profession of faith, 34; baptisms, 29; members on roll, 149; Sunday-schools, 3; officers and teachers, 22; scholars, 116; volumes in library, 50. Raised for salary of preacher, \$170; for church repairs, \$70; Sunday-schools, \$13; other purposes, \$20.50; total, \$278.50. People on this field are very poor. Work promises increased usefulness.

*Piedmont Mission, G. W. Bailey, P. C.*—This mission is a very large one, requiring the preacher to make a monthly travel of 309 miles. It lies in the counties of Culpeper, Madison and Rappahannock. Churches, 4—valued at \$2,000; school-houses, where worship is conducted, 13; and (in summer) arbors, 2; conversions during past year, 40; additions to the church, 30; total membership, 507. Paid to preacher and presiding elder, \$100; Sunday-schools, \$10. Sunday-schools, 5; officers and teachers, 20; scholars, 200. More could be established, but the officers and teachers are not to be found. Collected for building and repairing churches, \$152; churches built, 1; two more are provided for; condition of mission, improving; congregations large and improving. More mission work is to be found in the country adjacent.

*Warwick Mission (Richmond District), S. L. Thrift, P. C.*—This mission extends from Williamsburg to Newport News, taking in the country between the James and York rivers. Appointments on mission, 4. A church building was donated to the mission, which will be removed to Yorktown. New societies formed, 3. Raised for preacher, \$53.08; presiding elder, \$15; other purposes, \$13.29; total, \$81.31. Sunday-schools, 1. The new and rapidly increasing town of Newport News is embraced in this mission. The place bids fair to be of great importance, and a good church building ought to be provided there at once. There is a Union church building at the place now.

*East Louisa Mission, T. R. Dunn, P. C.*—This mission lies in the counties of Louisa and Hanover, and covers an important but recently occupied ground. Appointments, 6; one new church built and two others in course of erection; conversions, 8; accessions, 11; baptisms, 4; net increase, 9; members on roll, 99; Sunday-schools, 3—besides 1 Union school; officers and teachers, 19; scholars, 170. Raised for preacher's salary, \$52.10; presiding elder, \$23.16; Sunday-schools, \$10; total, \$85.26. Value of houses of worship, \$3,000.

*South Patrick Mission, H. C. Bowles, P. C.*—This field was in the famine district, and the people suffered for want of food. The preacher could not travel on this account, as he might have done. This year the crops are good. Appointments, 9; Sunday-schools, 6; officers and teachers, 32; scholars, 232. Want of food and clothing prevented many children from attending school the past year. Raised for preacher and presiding elder, \$58. There is ground to hope that this extensive and important work will go forward with increased impetus the coming year.

*Meadows of Dan Mission, J. M. Shockley, P. C.*—This work lies in Patrick county, on a plateau of the Blue Ridge Mountains, in the bounds of which nearly 5,000 people live. Only one church building (one other projected) on the mission; 2 classes; 4 appointments in morning and 3 in the afternoon; conversions, 3; accessions, 3; number of members 38; Sunday-schools, 4; officers and teachers, 29; scholars, 268. Verily here the harvest is great, but the laborers are few.

*Dorset Mission (Eastern Shore District), W. F. Hayes, P. C.*—This is a new mission. Appointments, 4; churches, 2—worth \$1,800; accessions to the church by certificate, 36, on profession, 16—52; total membership, 69; infants baptized, 2; Sunday-schools, 4; officers and teachers, 35; scholars, 200; volumes in library, 400; Sunday-school work, very encouraging. Raised for preacher, \$200;



The Board would specially direct attention to the great discrepancy between the assessment for Home Missions and the receipts, viz. :

Assessments.....	\$6,510 00
Receipts.....	5,125 00

Deficiency..... \$1,385 00, or about 22 per cent.

This is much to be deplored, especially as the amounts assessed on the different fields for the support of our missionaries were not in a single instance paid. We fear our people are more ignorant of our home destitution than they are of that of foreign lands. We do earnestly recommend that the claims of our Home work be pressed vigorously and constantly on our people, until there shall no longer be a deficiency in paying these worthy laborers—truly the heroes of our Conference.

We do believe that if their labors, toils and hardships were more generally known, there would be more liberal and generous responses to this collection. Brethren, let us do our whole duty in this matter, and God will bless us.

WM. E. JUDKINS, *President.*

RICHARD IRBY, *Secretary.*

[For appropriations made by the Board of Missions, see page 56.]

## CONFERENCE MISSIONARY BOARD—CONTINUED.

### II.—TREASURER'S REPORT.

#### I.—FOREIGN MISSIONS.

Amount received from Preachers at Conference.....	\$9,404 04
One-half Anniversary Collection.....	115 00
	<hr/>
	\$9,519 04
Payments made by Preachers and vouchers for amounts remitted to Nashville.....	\$ 1,305 49
Paid T. L. D. Walford, Treasurer, Richmond and Manchester S. S. Society, for support of Mission School in China by Centenary, Broad Street and Trinity churches, each \$20.....	60 00
Paid Mrs. John Bayley, Treasurer Woman's Missionary Society, amount received from Farmville in error.....	15 70
Reserved and carried to credit of Conference Collection on account of minutes.....	75 00
Amount remitted D. C. Kelly, Treasurer.....	8,062 85
	<hr/>
	\$9,519 04

N. B.—Of the above amount, \$200 was contributed by the Washington Street church, Petersburg, for the support of two native preachers in China who are expected to report on their work to that church.

#### DOMESTIC MISSIONS.

##### RECEIPTS.

Balance on hand from last Conference.....	\$ 205 76
Received from Preachers at Conference.....	5,125 50
One-half of Anniversary Collection.....	115 00
Received from Richard Irby, December 24th, 1881.....	15 00
	<hr/>
	\$5,461 26

##### DISBURSEMENTS.

Madison Mission.....	\$240 00	Amount brought forward.....	\$2,872 00
Danielstown Mission.....	120 00	Burkeville.....	100 00
Bedford Mission.....	160 00	Clarksville.....	100 00
Glenmore Mission.....	80 00	W. Lunenburg.....	80 00
Piedmont Mission.....	160 00	Buckingham.....	120 00
Warwick Mission.....	200 00	Wesley Chapel.....	80 00
East Louisa Mission.....	200 00	Ettricks.....	40 00
South Patrick Mission.....	160 00	Blandford.....	240 00
Meadows of Dan Mission.....	120 00	Murfreesboro.....	200 00
Dorset Mission.....	80 00	Edenton.....	140 00
Laurel Street.....	160 00	Queen Street.....	160 00
Nicholson Street.....	240 00	Second Street.....	140 00
Williamsburg and Biglers.....	80 00	Ashland.....	240 00
Gordonsville and Orange.....	160 00	Spottsylvania.....	160 00
Culpeper Station.....	48 00	W. Goochland.....	160 00
Bedford Springs.....	84 00	Wicomico.....	160 00
South Campbell.....	100 00	Bell Haven.....	180 00
West Campbell.....	40 00	W. E. Judkins for printing.....	1 00
West Franklin.....	160 00	Received and carried to credit of Conference Collection on account of Minutes.....	75 00
N. W. Pittsylvania.....	10 00	Balance in hands of Treas'r....	213 26
North Pittsylvania.....	80 00		<hr/>
East Franklin.....	80 00		\$5,461 26
Amount carried forward.....	\$2,872 00		

November, 1882.

GEORGE M. BAIN, JR., *Treasurer.*

CONFERENCE MISSIONARY BOARD—CONTINUED.  
APPROPRIATIONS FOR 1882-83.

<b>RICHMOND DISTRICT—</b>		
Warwick Mission.....	\$350 00	
Nicholson Street.....	300 00	
Williamsburg.....	100 00	
West Point.....	125 00	
Manchester Mission.....	200 00	
		\$1,075 00
<b>CHARLOTTEVILLE DISTRICT—</b>		
Piedmont Mission.....	200 00	
Gordonsville and Orange.....	200 00	
Culpeper.....	60 00	
Milton.....	100 00	
		560 00
<b>LYNCHBURG DISTRICT—</b>		
Madison Mission.....	300 00	
Danielstown Mission.....	150 00	
Bedford Mission.....	250 00	
Glenmore Mission.....	100 00	
Bedford Springs.....	150 00	
South Campbell.....	75 00	
North Bedford.....	100 00	
West Campbell.....	50 00	
		1,175 00
<b>DANVILLE DISTRICT—</b>		
South Patrick Mission.....	200 00	
Meadows of Dan Mission.....	200 00	
West Franklin.....	200 00	
N. West Pittsylvania.....	150 00	
Henry.....	175 00	
		925 00
<b>FARMVILLE DISTRICT—</b>		
Burkeville.....	200 00	
W. Lunenburg.....	100 00	
Buckingham.....	100 00	
		400 00
<b>PETERSBURG DISTRICT—</b>		
Wesley.....	250 00	
Etricks.....	50 00	
Blandford.....	100 00	
		400 00
<b>MURFREESBORO DISTRICT—</b>		
Edenton.....	175 00	
Murfreesboro.....	250 00	
		425 00
<b>RANDOLPH MACON DISTRICT—</b>		
East Louisa Mission.....	250 00	
West Goochland Mission.....	200 00	
Ashland.....	300 00	
Goochland.....	150 00	
Spottsylvania.....	365 00	
		1,265 00
<b>EASTERN SHORE DISTRICT—</b>		
Dorset Mission.....	100 00	
Cobb's Island Mission.....	200 00	
Belle Haven.....	250 00	
Wicomico.....	125 00	
		675 00
<b>NORFOLK DISTRICT—</b>		
Fox Hill Mission.....		100 00
		3,000 00

RICHARD IRBY, Secretary.

W. E. JUDKINS, President.

WOMAN'S MISSIONARY SOCIETY.

REPORT OF THE CORRESPONDING SECRETARY.

We meet to-day to celebrate our Fourth Anniversary. We are an unbroken band; the Death Angel has called none of us hence, and it is with thankful hearts and buoyant hopes that we assemble this morning. Four years ago we tremblingly embarked in this good work. Cannot we recall with what trepidation we assumed our various offices? And how willingly we would have relinquished the bewildering honor to any ambitious aspirant? How formidable seemed even the nomenclature of our new duties! Making reports, leading meetings, etc. With what searchings of heart we pondered the vexed question of the practicability of Conference and Board Meetings, and with what inward misgivings we lent a half-attentive ear to the raillery of our masculine friends, and how indeed there seemed to be lions in the way of Southern women following successfully in the footsteps of their more adventurous sisters of the North and West.

But what is the result of the past four years' work, though done in doubt and weakness? We look no longer on our woman's work for woman as a doubtful experiment. It stands to-day on a firm basis; a glorious fact, and failure seems now an impossibility. Let us look at the statistics of our past four years' work, and while the review is encouraging, may it prove to our future efforts but "as moonlight unto sunlight, and as water unto wine."

We reported at the close of our first year's work, auxiliaries 12, members 440, money collected, \$210.79; the second year we numbered 15 auxiliaries, 548 members, and collected \$446.85; the third year we made a large gain in auxiliaries, reporting 35, members 804, money collected \$757.09; the present year we number 54 auxiliaries, including our two Young People's Societies; members, 1,176; money collected, \$1,300 or \$1,400.

We all know the Rosebud Garland absorbs nearly all our young people; we number but 80 children in our auxiliaries; these, however, contribute their full quota to our treasury. We are glad to know that our young people, though not exactly with us, are certainly not against us; nor are they languid in the work. Their success during the past year has been astonishing. Their worthy leader writes: "My sole object is to develop the working talent of the children, and, if need be, turn them over to your Society for full work in the Master's cause." We gladly bid them God speed, and shall cordially welcome them into our ranks whenever they may choose to come; judging from what they have accomplished, we would deem them already fitted for "full work." Some of our auxiliaries have not communicated with us during the past year; others are languishing, but new societies are being organized, and some are working with increased zeal. We have gained seventeen auxiliaries during the past year, but some of the old ones, becoming discouraged by reason of the hardness of the way, have disbanded.

One very satisfactory feature of our work is the office of Vice-President. The ladies filling this position seem in a good degree to recognize the importance of their work; several have organized auxiliaries and shown themselves full of zeal. We are confident they will render more efficient service year by year, for it is impossible to engage heartily in this work without having our interest increase, until to further its growth by all the means in our power seems to become part of our very being. We shall not be satisfied until we can locate at least one auxiliary on every station and circuit within the bounds of our Conference.

We return hearty thanks to our preachers for their ready aid and sympathy extended, especially during the year just closed. We believe the time is at hand when each pastor will feel it as much his duty to urge his lady members to work for

the Woman's Missionary Society, as he will to further the cause of any other religious interest of his charge.

Having now seen our successful beginning, and having tasted the blessedness of active work for the Master, let us consider the steps necessary to render our work more effective. It ought not to be requisite to allude to the importance of strict attention to our monthly meetings, and yet we must all sorrowfully admit, that *how* to get our women to attend them regularly, is a problem we have not yet solved. Do we not find the same faithful few always present? Cannot some one suggest a plan to enable us to meet this difficulty? We cannot be interested in anything of which we are ignorant, and as long as we are content to report ten, or a dozen, or even fewer subscribers to our *Woman's Missionary Advocate*, out of a membership of perhaps fifty, we may rest assured we have found one reason for the neglect of our monthly prayer-meetings. Let our Corresponding Secretaries see to this; they will find many a new subscriber can be gotten if they will take the necessary trouble. Out of a membership of 1,100, we report 206 subscribers to our *Advocate*. The cause of Missions looms up too largely in the intellect of the religious world for any Christian willingly to remain ignorant of its progress. Nations are being born in a day. The church is aglow with holy enthusiasm, and shall any of us remain ignorant or indifferent to the part our own denomination is taking in the furtherance of this great work?

We must disabuse our women of the false idea they indulge, that the missionary *dollar* is what we are most eager for. Prayer is what we lack, rather than money. Every earnest hearted President of an auxiliary would rather have the woman without the dollar, than the dollar without the woman. If we get the presence of the women we are sure of the dollars. Very few in this age of comparative leisure can truthfully plead want of time as an excuse for non attendance on our monthly meetings. Alas! the inclination is more often lacking than the time. Dear sisters, God has so wonderfully opened the way for us to work for Him, shall we not press into the vineyard? So many labor-saving appliances are now in use which were not available in former times. The sewing machine, for instance, what facility it affords for the accomplishment in a few hours of the work that used to consume days and weeks. If we have perverted this gift of God, and elaborated our work because of its easy achievement, is not this our own fault? And will it be a valid excuse for neglect of higher work in the day of account? Ah! my derelict sister, who puts in the fiftieth tuck, or the superfluous frill, and pleads want of time for missionary work, give up a little ornamentation for the Master's sake, and see if his blessing does not attend the sacrifice. The busiest women in all the churches are those who can find time to do a little more. Do not the same ladies in every church assume the burden of its different organizations? Is it those who have the fewest cares who are usually found to fill the place of service? In all periods women, whose hearts the Lord has opened, have found time to work for Him; we perpetuate their memories in the very names we give our benevolent societies. Shall we, the most favored of all women, yield reluctant service?

As to the question of giving, our money as well as our time is our Lord's. We ought to use self-denial, so as to increase our contributions. Let us ever bear in mind that the dollar a year was put as the minimum of our indebtedness, so as to debar none from membership, but was never intended to measure our obligation to the cause. Some ladies give one dollar a month, without abating anything from their church or parent board missionary contributions; some do even more, and doubtless have the rich blessing of the Lord as their reward. Think of it, my sisters! A dollar a year as our contribution to the woman's work for woman! The cost of a yard or two of ribbon, half the price of a pair of gloves! Are we willing that should continue to be the measure of our libe-

ality? In the infancy of His Church, God called upon the Jew for a tenth of his all—his church assessment; but the bountiful Father, who knows in its completeness the blessedness of giving, left a large margin for the exercise of this grace, and called for the peace offerings, the free-will offerings, and the thank offerings of his people. And shall we, in the noon-blaze of *Gospel light*, show less gratitude than did the Jew? Shall we be content to give to this, our Saviour's cause, that which represents no sacrifice?

Would it not be a wise arrangement for each of us to have a *mite box* wherein we would put our consecrated pennies, our larger gifts and our thank offerings, and bring its contents to our last auxiliary meeting each year, as an additional offering to our treasury? How many will try this plan the ensuing year? It may do more perhaps than a feast or a lecture to bring up arrears. But we have some among us who appreciate this privilege of giving. One of our gifted sisters translates thousands of pages from the German, such weary, uncongenial work it often must prove, and supports a girls' school in China, besides her regular contributions to our Society. Poor, old, tired women often bring their hard earned money to our treasury; in many cases their offerings are absolutely larger than those of their richer sisters. How precious these tributes of self-denial and love are to the Lord of the Treasury, none but He can estimate. One special case I must mention. Last spring, one who earns her crust, oh! how slowly and painfully, few of us can imagine, sent in \$1.81 with this note: "Please accept this mite for the Woman's Missionary Society. Don't let any one know who gave it. I have tried a long time to get it." As we looked at the little pieces of money, and remembered the aged, pallid face, made so, most likely, by insufficient food, and recalled the slow, oh! so slow, putting in of every stitch by the patient, trembling fingers, the thought came, surely the Recording Angel entered this offering with the widow's mite in the Book of Remembrance. This amount and \$4.75 given in memory of a dear little one now with Jesus, we set apart for our Memorial Fund. As a Conference Society we have availed ourselves but sparingly of this open door. We have so far known of little more than \$20 being contributed by our Society this past year. And yet it is a beautiful thought that by our memorials we can associate our friends who are now with Jesus with the work we are doing for Him. Don't we especially want to make our *saved* little ones a means of salvation to the outcast children of heathendom?

During our missionary meeting in Nashville last May, our revered Bishop Pierce called on our Society for an appropriation of from \$700 to \$1,000 for the Indian Mission. Our prospective funds being already apportioned to other fields, the different Conference Secretaries assumed the obligation. Our Conference Society was pledged for \$25. We should like to double it. Part has already been paid in; we hope to have it all in hand before this meeting adjourns.

Though we have increased in money and in members, what shall we reckon our greatest gain during the past year? Is it not our own religious development? Are we not more fully consecrated to God and to our work than we were a year ago? Are we not determined to do our utmost for its advancement the coming year? And is not the language of each heart this morning, "What shall I render unto the Lord for all His benefits toward me?"

Respectfully submitted,

Mrs. CHARLES H. HALL.

## ROSEBUD MISSIONARY SOCIETY.

## RECEIPTS.

Amount received up to Nov. 14, 1882 .....	\$2,088 70
Interest on deposits .....	31 22
Amount on hand at last report.....	418 65
	<u>\$2,488 57</u>

## DISBURSEMENTS.

March 6th, 1882, Paid Dr. Patterson for Mexican Missions, \$	613 00
April 15th, Sent to W. W. Royall for support of schools and child in China.....	215 00
Oct. 3d, Sent to Dr. Patterson to found two mission schools in Mexico.....	400 00
	<u>\$1,228 00</u>
Amount in bank and on hand.....	1,237 57
Expenses for the year .....	23 00
	<u>\$2,488 57</u>

UNCLE LARRY, *Treasurer.*

## JOINT BOARD OF FINANCE.

## VII.

## I.—TREASURER'S REPORTS.

## I.—CONFERENCE COLLECTION.

Balance in hands of A. G. Brown, chairman, from last Conference .....	\$ 865 99
Received from Hall Fund.....	116 69
“ “ Colvin bequest.....	90 48
“ “ Richmond District .....	\$ 959 25
“ “ Charlottesville District.....	475 89
“ “ Lynchburg District.....	732 53
“ “ Danville District.....	440 19
“ “ Farmville District.....	620 80
“ “ Petersburg District.....	791 30
“ “ Murfreesboro District.....	669 60
“ “ Norfolk District .....	1,021 19
“ “ Randolph Macon District.....	507 91
“ “ Eastern Shore District.....	500 95
	<u>6,722 11</u>
	<u>\$7,795 27</u>

Paid for 2,000 copies Minutes, including postage and incidental expenses.....	\$ 354 27
“ for Conference blanks, envelopes, etc.....	18 50
“ Expressage.....	2 50
“ Mrs. Hys.....	75 00
“ Secretary's bill.....	9 00
“ for Check-book.....	3 00
	<u>462 27</u>
	<u>\$7,333 00</u>
Received from Foreign Missions for Minutes.....	75 00
“ “ Domestic “ “ “ .....	75 00
	<u>\$7,483 00</u>

## DISBURSEMENTS.

Paid Rev. W. A. Robinson.....	25 00
“ “ J. Shough.....	150 00
“ “ J. C. Garlick.....	250 00
“ “ S. T. Moorman.....	125 00
“ “ Benj. Williams.....	40 00
“ “ J. McAden.....	100 00
“ “ R. Michaels.....	400 00
“ “ G. W. Nolley.....	400 00
“ “ Wm. Carter.....	125 00
“ “ J. McClelland.....	150 00
“ “ H. H. Gury.....	300 00
“ “ J. B. Laurens.....	200 00
“ “ F. A. Davis.....	350 00
“ “ T. Diggs.....	300 00
“ “ L. M. Lee.....	250 00
“ “ J. L. Fisher.....	150 00
“ “ B. F. Woodward.....	150 00
“ Mrs. Jos. Carson.....	150 00
“ “ L. J. Hansberger.....	75 00
“ “ J. W. Childs.....	125 00
“ “ M. C. Pierce.....	150 00
“ “ Maria Peyton.....	150 00
“ “ M. S. Shelton.....	100 00
“ “ T. C. Hays.....	100 00

Amount carried forward..... \$4,315 00









(h)

LYNCHBURG DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, CONFERENCE COLLECTION, BISHOP'S FUND, EDUCATION'L FUND, MONEY RAISED (For Sunday School, For Building and Repairing Churches, For all other Purposes), Whole Amount Raised during the Year for all Purposes, The Average per Member, Local Preachers, BAPTISMS (Adults, Infants), and SUNDAY-SCHOOLS (Number, Officers and Teachers, Scholars, Conversions, Volumes in Library).

(i)

LYNCHBURG DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, MEMBERSHIP OF THE CHURCH (MEMBERS: White, Colored; Total Members; Total Members Reported Last Year; Net Increase; Net Decrease; COMPARATIVE STATEMENT: GAINS: Profession of Faith, Certificate and other-wise, Total Gains; LOSSES: Deaths, Removals, Withdrawals, Expulsions, Total Losses), and CHURCH PROPERTY (CHURCHES: No., Value; PARSON-AGES: No., Value; Value of all other Church Property).

(h)

## GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

PASTORAL CHARGES.	NAMES OF PREACHERS.	SUPPORT OF THE MINISTRY.								MISSIONARY COLLECTIONS.									
		TRAVELING EXPENSES OF THE		RENT OF PARSONAGE FOR THE		PRESIDING ELDER'S CLAIM.		CLAIM OF THE PASTOR AND HELPER.		DEFICIT	DOMESTIC.			FOREIGN.					
		Presiding Elder.	Pastor and Helper.	Presiding Elder.	Pastor and Helper.	Assessed.	Paid.	Assessed.	Paid.		Raised in Ch'ches.	Raised in S. Sch'ls.	Raised in Ch'ches.	Raised in S. Sch'ls.	Raised by W. M. S.	Raised by R. Buds.			
DANVILLE DISTRICT.....	OSCAR LITTLETON, P. E.																		
1. Main Street.....	Alex. G. Brown.....	\$ 50 00		\$ 450 00		\$ 212 50	\$ 212 50	\$ 1,750 00	\$ 1,750 00		\$125 00		\$147 28		\$ 97 80	\$ 11 32			
2. Lynn Street.....	{ W. F. Tillett..... A. G. Wardlaw.....					107 50	107 50	1,000 00	1,000 00		35 00		61 93		36 25	42 05			
3. North Danville.....	J. H. Patterson.....					72 50	72 50	1,000 00	1,000 00		48 00		51 25		26 86	65 85			
4. Charlotte.....	N. J. Pruden.....	7 00				107 50	89 45	350 00	288 42	79 63	15 40		15 47			14 00			
5. West Charlotte.....	W. W. Sawyer.....					82 00	69 85	225 00	191 69	45 46	35 00		45 00						
6. South Boston.....	J. W. Crider.....					122 00	72 00	780 00	650 12	279 88	10 00		10 00						
7. South of Dan.....	B. S. Herrick.....					72 50	57 50	400 00	317 25	97 75	15 60		15 00						
8. Chatham.....	R. B. Blankenship.....					82 50	69 26	315 00	264 45	63 79	19 58		18 18			1 00			
9. Pittsylvania.....	J. D. Southall.....	4 99				92 50	58 39	600 00	355 29	278 82	13 90		15 57						
10. North Pittsylvania.....	T. P. Duke.....	10 00				72 50	41 54	273 80	157 04	147 72	8 00		10 00						
11. Northwest Pittsylvania.....	By J. G. Bailey.....					27 50	22 50	200 00	169 00	34 00									
12. Franklin.....	J. P. Woodward.....	6 30		60 00		102 50	70 46	440 00	343 78	128 26	14 30		15 00			7 00			
13. West Franklin.....	By W. R. Crowder.....	25 00				37 50	20 00	150 00	80 00	87 50			2 00						
14. East Franklin.....	D. J. Traynham.....	5 00				97 50	82 50	354 50	299 98	69 52	7 00	2 00	5 00	2 00					2 00
15. Henry.....	J. W. Tucker.....			50 00		102 50	74 28	500 00	362 38	165 84	5 50		5 00						5 38
16. Patrick.....	J. S. Wallace.....	11 80				64 50	43 27	250 00	167 43	103 80	6 00		11 35						
17. South Patrick.....	H. C. Bowles.....					27 50	10 00	160 00	48 00	129 50									
18. Halifax.....	J. E. Gates.....	11 30		50 00		107 50	73 13	700 00	589 31	145 06	20 89		20 89						15 35
19. East Halifax.....	No report.....																		
Totals for 1882.....			131 39		610 00	1,591 00	1,246 63	9,418 30	7,934 14	1,858 53	378 57	2 00	448 92	2 00	160 91	163 95			
Totals for 1881.....		75 00	184 10		885 00	1,600 00	1,293 61	10,005 00	8,109 76	2,201 69	434 90	2 40	536 79	3 00	109 64	163 95			
Increase.....																			
Decrease.....		75 00	52 71		225 00	9 00	46 98	556 70	175 56	343 16	56 33	40	87 87	1 00	51 27				

(k)

## DANVILLE DISTRICT—CONTINUED.

PASTORAL CHARGES.	CONFERENCE COLLECTION.		BISHOP'S FUND.		EDUCATION'L FUND.		MONEY RAISED.			Whole Amount Raised during the Year for all Purposes.	The Average per Member	Local Preachers.	BAPTISMS.		SUNDAY-SCHOOLS.					
	Asses'd	Paid.	Asses'd	Paid.	Asses'd	Paid.	For Sunday School Purposes.	For Building and Repairing Churches.	For all other Purposes.				Local	Adults.	Infants.	Number.	Officers and Teachers.	Scholars.	Conversions.	Volumes in Library.
1. Main Street.....	\$ 75 00	\$133 75	\$ 16 00	\$ 16 00	\$ 28 00	\$ 28 00	\$ 476 00	\$ 121 04	\$2,082 75	\$ 5,700 44	\$ 18 56	1	4	6	1	31	245	850		
2. Lynn Street.....	40 00	40 00	8 50	8 50	15 00	15 00	137 89	7 00	238 43	1,729 55	10 08	1	3	2	1	20	150	3 4,000		
3. North Danville.....	26 00	26 00	5 25	5 25	9 75	9 75	238 24		150 00	1,693 76	12 18		2		1	16	159	22		
4. Charlotte.....	40 00	40 13	8 50	8 56	15 00	15 00	24 50		58 50	576 37	2 49		2		4	35	127	2 150		
5. West Charlotte.....	30 00	30 00	6 50	6 50	11 25	11 25	25 00	78 00	12 00	504 29	1 96		5	3	4	40	225	15 250		
6. South Boston.....		10 00		6 00		4 00	28 00			690 12	1 90		28	12	3	15	253	8 300		
7. South of Dan.....	28 00	12 00	6 00	3 00	10 50	6 00	35 00	205 00	20 00	685 75	2 52		14		6	35	275	12 120		
8. Chatham.....	32 00	14 64	6 75	6 75	12 00	5 39	12 50		14 25	426 00	1 26	1	39		5	35	215	21 200		
9. Pittsylvania.....	40 00	23 32	8 50	8 50	15 00	12 40	23 50	800 00	20 00	1,335 86	4 51	1		1	4	22	168			
10. North Pittsylvania.....	30 00	9 00	6 50	2 00	11 25	2 00	11 78	29 00	89 43	369 79	1 44	1	4	2	4	37	287	3 255		
11. Northwest Pittsylvania.....	18 00	7 30	1 75	1 55	2 75	1 95	14 85	219 50	6 10	441 75	2 94		2		3	33	140	5 350		
12. Franklin.....	47 00	20 00	10 00	5 00	18 00	10 00	14 78	86 00	74 93	727 55	2 34		6	2	4	29	150	8 461		
13. West Franklin.....	14 00	2 45	2 00	1 00	5 25	1 00	5 00	25 00		161 45	94	1		3	3	17	80	18 40		
14. East Franklin.....	40 00	8 00	8 50	2 00	15 00	4 00	16 00	1,050 00	3 90	1,489 38	4 11	1	8	2	8	32	501	6		
15. Henry.....	50 00	10 00	10 50	6 00	18 75	5 22	23 00	580 35	27 00	1,154 11	3 07	1	23	1	7	52	443	77 350		
16. Patrick.....	36 00	17 60	7 50	4 00	13 50	5 00	20 70		31 00	321 15	1 73		9	3	6	35	292	5 150		
17. South Patrick.....	10 00		2 25		3 75		1 85			59 85										
18. Halifax.....	34 00	36 00	7 25	8 00	12 75	13 58	26 50	34 00	72 46	971 50	2 64		17	14	4	55	194	6 325		
19. East Halifax.....																				
Totals for 1882.....	610 00	419 19	136 00	98 55	240 00	149 52	1,134 09	3,234 98	2,902 75	19,038 61	4 18	8	174	55	67	539	3,904	211 7,801		
Totals for 1881.....	610 00	506 04	136 00	105 05	240 00	180 70	921 10	1,475 93	3,582 79	18,355 75	3 83	10	232	48	73	612	4,461	191 4,893		
Increase.....		85 04		15 05		37 00	212 99	1,759 05	682 86	682 86	35		7		20			2,903		
Decrease.....		85 85		6 50		31 16			680 04			2	58		6	73	557			



(n)

FARMVILLE DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, CONFERENCE COLLECTION, BISHOP'S FUND, EDUCATION'L FUND, MONEY RAISED (For Sunday School, For Building and Repairing Churches, For all other Purposes), Whole Amount Raised during the Year for all Purposes, The Average per Member, Local Preachers, BAPTISMS (Adults, Infants), SUNDAY-SCHOOLS (Number, Officers and Teachers, Scholars, Conversions, Volumes in Library).

(o)

FARMVILLE DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, MEMBERS (White, Colored), Total Members this Year, Total Members Reported Last Year, Net Increase, Net Decrease, COMPARATIVE STATEMENT (GAINS: Profession of Faith, Certif. cate and other-wise, Total Gains; LOSSES: Deaths, Re-movals, With-drawals, Expul-sions, Total Losses), CHURCH PROPERTY (CHURCHES: No., Value; PARSON-AGES: No., Value; Value of all other Church Property).

(p)

GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

Table with columns: PASTORAL CHARGES, NAMES OF PREACHERS, SUPPORT OF THE MINISTRY (TRAVELING EXPENSES, RENT OF PARSONAGE, PRESIDING ELDER'S CLAIM, CLAIM OF THE PASTOR AND HELPER, DEFICIT), MISSIONARY COLLECTIONS (DOMESTIC, FOREIGN). Rows include churches like Washington Street, Market Street, High Street, etc., and summary rows for 1882 and 1881.

(q)

PETERSBURG DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, CONFERENCE COLLECTION, BISHOP'S FUND, EDUCATION'L FUND, MONEY RAISED (For Sunday School, For Building and Repairing Churches, For all other Purposes), Whole Amount Raised during the Year for all Purposes, The Average per Member, Local Preachers, BAPTISMS (Adults, Infants), SUNDAY-SCHOOLS (Number, Officers and Teachers, Scholars, Conversions, Volumes in Library). Rows include churches like Washington Street, Market Street, High Street, etc., and summary rows for 1882 and 1881.

PETERSBURG DISTRICT—CONTINUED.

PASTORAL CHARGES.	MEMBERSHIP OF THE CHURCH.													CHURCH PROPERTY.					
	MEMBERS.		Total Members Reported this Year.	Total Members Reported Last Year.	Net Increase.	Net Decrease.	COMPARATIVE STATEMENT.							CHURCHES.		PARSONAGES.		Value of all other Church Property.	
	White.	Colored.					GAINS.			LOSSES.				No.	Value.	No.	Value.		
			Profession of Faith.	Certificate and other-wise.	Total Gains.	Deaths.	Removals.	Withdrawals.	Expulsions.	Total Losses.									
1. Washington Street.....	525	.....	525	521	1	.....	26	10	36	10	23	2	.....	35	1	25,000	1	5,000	3,000 00
2. Market Street.....	350	.....	350	345	5	.....	30	9	39	7	22	5	.....	34	1	15,000	1	2,000	1,000 00
3. High Street.....	403	.....	403	381	22	.....	44	.....	44	8	12	2	.....	22	2	10,300	1	3,000	350 00
4. Wesley.....	218	.....	218	193	20	.....	19	15	34	1	12	1	.....	14	1	3,400	.....	.....	200 00
5. Blandford.....	70	.....	70	77	.....	7	1	4	5	.....	5	6	1	12	1	900	.....	.....	200 00
6. Ettrick.....	246	.....	246	250	.....	4	22	13	35	11	23	5	.....	39	1	1,500	.....	.....	200 00
7. Chesterfield.....	455	1	456	456	.....	.....	26	13	39	10	26	3	.....	39	8	3,700	1	1,000	420 00
8. Matoaca.....	131	.....	131	130	1	.....	5	15	20	1	14	4	.....	19	1	1,440	.....	.....	160 00
9. Dinwiddie.....	435	.....	435	403	32	.....	53	4	57	7	14	3	1	25	7	3,500	1	700	100 00
10. West Dinwiddie.....	309	.....	309	303	6	.....	17	2	19	5	6	2	.....	13	6	4,000	.....	.....	100 00
11. Sussex.....	286	.....	286	320	.....	34	7	19	26	8	36	16	.....	60	5	3,500	1	700	50 00
12. North Sussex.....	365	.....	365	371	.....	6	7	3	10	4	11	1	.....	16	6	3,800	.....	.....	.....
13. Hicksford.....	219	.....	219	218	1	.....	3	2	5	1	3	.....	.....	4	4	3,000	.....	.....	100 00
14. Prince George.....	365	.....	365	330	35	.....	53	7	60	9	10	6	.....	25	6	3,000	1	800	400 00
15. Surry.....	173	.....	178	181	.....	3	5	4	9	4	4	4	.....	12	3	2,700	.....	.....	250 00
16. Wakefield.....	165	.....	165	174	.....	9	2	1	3	4	8	.....	.....	12	5	4,500	.....	.....	.....
17. Coalfield.....	173	.....	173	177	.....	4	4	.....	4	6	2	.....	.....	8	4	3,500	.....	.....	250 00
18. Clover Hill.....	171	.....	171	189	.....	18	3	6	9	5	20	2	.....	27	4	2,800	.....	.....	.....
Totals for 1882.....	5,064	1	5,065	5,027	123	85	327	127	454	101	251	62	2	416	66	95,540	7	13,200	6,780 00
Totals for 1881.....	5,025	2	5,027	4,986	41	.....	356	197	553	79	294	71	8	452	67	95,037	6	12,019	6,810 00
Increase.....	39	.....	38	41	38	.....	.....	.....	.....	22	.....	.....	.....	.....	.....	503	1	1,181	.....
Decrease.....	.....	1	.....	.....	.....	.....	20	70	99	.....	43	9	6	36	1	.....	.....	.....	30 00

GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

PASTORAL CHARGES.	NAMES OF PREACHERS.	SUPPORT OF THE MINISTRY.							MISSIONARY COLLECTIONS.							
		TRAVELING EXPENSES OF THE		RENT OF PARSONAGE FOR THE		PRESIDING ELDER'S CLAIM.		CLAIM OF THE PASTOR AND HELPER.			DOMESTIC.		FOREIGN.			
		Presiding Elder.	Pastor and Helper.	Presiding Elder.	Pastor and Helper.	Assessed.	Paid.	Assessed.	Paid.	DEFICIT	Raised in Ch'ches.	Raised in S. Sch's.	Raised in Ch'ches.	Raised in S. Sch's.	Raised by W. M. S.	Raised by R. Buds.
MURFREESBORO DISTRICT.	W. H. CHRISTIAN, P. E.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1. Murfreesboro.....	W. Metcfe.....	.....	.....	.....	.....	\$ 100 00	\$ 81 43	\$ 600 00	\$ 506 57	\$109 00	\$ 37 00	.....	\$ 50 00	.....	.....	34 74
2. Northampton.....	C. E. Hobday.....	.....	.....	.....	.....	140 00	114 60	770 00	630 25	165 15	55 00	.....	81 00	.....	.....	.....
3. Meherrin.....	J. E. McSparran.....	.....	26 33	.....	100 00	75 00	70 71	723 67	702 21	25 75	37 00	.....	57 35	.....	.....	.....
4. Bertie.....	B. F. Tennille.....	.....	.....	.....	100 00	65 00	65 00	700 00	711 50	.....	40 00	.....	72 00	.....	50 00	42 11
5. Hertford.....	P. M. Jordan.....	.....	36 50	.....	100 00	140 00	128 15	900 00	815 36	96 49	54 00	.....	55 00	.....	.....	18 00
6. Edenton.....	W. G. Bates.....	.....	.....	.....	25 00	25 00	25 00	200 00	298 46	.....	3 00	.....	3 00	.....	.....	.....
7. Pasquotank.....	E. N. S. Blogg.....	.....	10 50	.....	75 00	45 50	45 50	725 00	510 00	244 50	4 00	.....	4 75	.....	.....	4 93
8. Elizabeth City.....	R. A. Compton.....	.....	.....	.....	200 00	100 00	85 30	1,000 00	823 18	186 52	47 00	.....	34 10	47 00	.....	4 00
9. Suffolk.....	E. M. Peterson.....	.....	8 50	.....	150 00	100 00	100 00	1,000 00	1,000 00	.....	41 50	.....	32 44	37 56	.....	.....
10. Gates.....	J. H. Amis.....	.....	.....	.....	100 00	175 00	175 00	1,000 00	1,000 00	.....	64 47	.....	100 00	.....	.....	1 00
11. Southampton.....	J. Q. Rhodes.....	.....	.....	.....	100 00	85 00	85 00	700 00	700 00	.....	20 00	.....	35 00	.....	.....	.....
12. North Southampton.....	M. S. Colonna.....	.....	60 00	.....	100 00	95 00	95 00	700 00	700 00	.....	25 00	.....	25 00	.....	.....	.....
13. Chuckatuck.....	T. J. Bayton.....	.....	.....	.....	.....	50 00	41 97	630 00	528 80	109 17	20 00	.....	25 25	.....	.....	18 36
14. Camden.....	A. M. Hall.....	.....	10 00	.....	60 00	70 00	64 33	600 00	525 67	90 00	17 00	.....	28 35	.....	.....	16 00
15. Dare.....	By Wm. T. White.....	.....	.....	.....	.....	45 00	37 00	300 00	250 06	57 04	2 50	.....	2 50	.....	.....	.....
16. Harrellsville.....	John O. Moss.....	.....	4 00	.....	80 00	60 00	58 93	460 00	450 00	11 07	22 00	.....	22 00	.....	46 00	.....
Totals for 1882.....	.....	.....	155 83	.....	1,090 00	1,400 00	1,265 92	11,008 67	10,158 02	1094 69	489 47	.....	627 74	84 56	96 00	139 14
Totals for 1881.....	.....	.....	246 22	.....	980 00	1,405 00	1,243 03	11,233 00	10,007 49	1493 31	463 47	.....	609 10	238 08	35 00	.....
Increase.....	.....	.....	110 00	.....	110 00	.....	22 89	.....	160 53	.....	26 00	.....	18 64	.....	61 00	.....
Decrease.....	.....	.....	50 39	.....	.....	.....	5 00	.....	224 33	.....	398 65	.....	153 52	.....	139 14	.....

(1)

## MURFREESBORO DISTRICT—CONTINUED.

PASTORAL CHARGES.	CONFERENCE COLLECTION.		BISHOP'S FUND.		EDUCATION'L FUND.		MONEY RAISED			Whole Amount Raised during the Year for all Purposes.	The Average per Member.	Local Preachers.	BAPTISMS.		SUNDAY-SCHOOLS.				
	Assess'd	Paid.	Assess'd	Paid.	Assess'd	Paid.	For Sunday School Purposes.	For Building and Repairing Churches.	For all other Purposes.				Adults.	Infants.	Number.	Officers and Teachers.	Scholars.	Conversions.	Volumes in Library.
1. Murfreesboro.....	\$ 60 00	\$ 60 00	\$ 8 00	\$ 8 00	\$ 15 00	\$ 15 00	\$ 61 21		\$ 100 00	\$ 956 95	\$ 8 54	1	4	4	1	22	80	15	110
2. Northampton.....	100 00	50 00	20 00	20 00	35 00	14 50	57 42	\$ 250 00		1,272 77	1 72	2	7	3	8	76	493		400
3. Meherrin.....	50 00	50 00	10 00	10 00	20 00	20 00	16 48	156 00	176 60	1,422 68	2 59	2		8	6	52	380		100
4. Bertie.....	45 00	50 00	9 00	10 00	20 00	22 00	25 57	97 72	71 52	1,357 42	5 47		12	4	4	24	116		286
5. Hertford.....	80 00	60 00	20 00	14 00	35 00	17 00	60 85	252 00	166 00	1,776 86	2 90	1	4	17	10	112	550	10	800
6. Edenton.....	25 00	10 00	5 00	2 00	10 00	5 00	5 00	137 68	64 25	553 39	11 07				1	6	31		400
7. Pasquotank.....	5 00	5 25					24 75	15 75	11 00	636 43	1 06	1	7	77	6	59	405	3	880
8. Elizabeth City.....	60 00	60 00	12 00	12 00	15 00	15 00	40 00		879 12	2,251 70	11 37	1	4	11	1	30	170	3	510
9. Suffolk.....	50 00	50 00	12 00	12 00	17 00	17 00	126 60		584 10	2,159 70	10 28		2	11	1	25	181	2	200
10. Gates.....	100 00	100 00	22 00	22 00	43 00	43 00	75 00	2,000 00	150 00	3,850 47	3 62	2	58	2	8	90	590	55	950
11. Southampton.....	60 00	45 00	12 00	10 00	18 00	11 60	60 00	1,000 00	336 00	2,402 00	3 69		72	1	5	50	350	50	900
12. North Southampton.....	60 00	43 00	12 00	10 00	22 00	15 00	25 00	125 00	150 00	1,373 00	3 90	1	18	3	5	59	270	14	150
13. Chuckatuck.....	35 00	22 25	8 00	5 25	15 00	5 25	140 00	474 76	55 00	1,336 89	5 50		3		5	65	310	3	800
14. Camden.....	60 00	40 60	12 00	6 00	21 00	10 25	35 00	1,700 00		2,503 20	6 18	1			5	52	269		600
15. Dare.....	15 00	1 50	5 00	2 00	5 00	63	10 00		807 09	614 18	1 85	2		28	3	24	200	3	150
16. Harrellsville.....	35 00	22 00	8 00	6 00	15 00	8 00	88 30	630 00	47 03	1,484 26	6 66	1		1	3	17	116	1	158
Totals for 1882.....	880 00	669 60	187 00	149 25	330 00	218 63	871 18	6,838 55	3,997 71	25,951 90	4 00	15	191	170	72	763	4,511	159	7,454
Totals for 1881.....	880 00	673 60	187 00	154 34	330 00	214 85	842 69	5,494 92	1,995 33	23,201 12	3 65	15	233	114	93	849	4,449	135	7,376
Increase.....		4 00		5 09		3 78	28 49	1,343 93	1,099 38	2,750 78	35		42	56	21	86	62	24	78
Decrease.....																			

(2)

## MURFREESBORO DISTRICT—CONTINUED.

PASTORAL CHARGES	MEMBERSHIP OF THE CHURCH.														CHURCH PROPERTY.				
	MEMBERS		Total Members Reported this Year.	Total Members Reported Last Year.	Net Increase.	Net Decrease.	COMPARATIVE STATEMENT.								CHURCHES.		PARSON-AGES.		Value of all other Church Property.
	White.	Colored.					Profession of Faith.	Certific. called and where.	Total Gains.	Deaths.	Res. movals.	With- draws.	Expul- sions.	Total Losses.	No.	Value.	No.	Value.	
1. Murfreesboro.....	112		112	103	9		13	2	15	4	1	1		6	1	\$ 3,000		\$ 150	
2. Northampton.....	740		740	748		8	11	4	15	4	5	14		23	7	12,220		100	
3. Meherrin.....	550		550	514	36		44		44	5		1		8	5	4,000	1	1,000	
4. Bertie.....	247	1	248	237	11		18	3	21	1	3	1	5	16	5	5,000	1	1,000	
5. Hertford.....	613		613	625		12	6	9	15	15	11	1		27	7	9,000	1	1,200	
6. Edenton.....	50		50	53		3	3	3	6	4	2	3		9	2	1,000		500	
7. Pasquotank.....	506		506	513		37	8	6	14	21	22	8		51	6	1,000		250	
8. Elizabeth City.....	198		198	183	15		5	27	32	4	13			17	1	10,000	1	2,500	
9. Suffolk.....	210		210	205	5		5	14	19	3	11			14	1	10,000	1	2,800	
10. Gates.....	1,061		1,061	1,013	51		83	1	86	16	19			35	9	10,800	1	1,000	
11. Southampton.....	650		650	610	40		74	4	78	19	15		4	38	7	7,000	1	1,500	
12. North Southampton.....	352		352	295	57		56	8	64	5	2			7	5	5,000	1	2,000	
13. Chuckatuck.....	243		243	232	11		12	8	20	4	4	1		9	5	6,000		500	
14. Camden.....	405		405	439		34				14	11	9		34	4	4,600	1	1,000	
15. Dare.....	332		332	324	8		8	3	11	3				3	6	3,000		250	
16. Harrellsville.....	223		223	237		14	1	5	6	8	1	11		20	5	5,800	1	1,000	
Totals for 1882.....	6,495	1	6,496	6,361	243	108	319	97	446	139	120	50	11	311	76	103,420	10	15,000	
Totals for 1881.....	6,360	1	6,361	6,419		58	356	331	687	136	555	50	4	745	77	96,745	9	13,000	
Increase.....	135		135		135		63	64	59	3	65	0	7	66	1	6,675	1	2,000	
Decrease.....				58			7	231	241	6	435			434	1				255

(v)

GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

Table with columns: PASTORAL CHARGES, NAMES OF PREACHERS, SUPPORT OF THE MINISTRY (TRAVELING EXPENSES, RENT OF PARSONAGE, PRESIDING ELDER'S CLAIM, CLAIM OF THE PASTOR AND HELPER, DEFICIT), MISSIONARY COLLECTIONS (DOMESTIC, FOREIGN). Rows include churches like Cumberland Street, Granby Street, Queen Street, etc., and summary rows for 1882 and 1881.

(w)

NORFOLK DISTRICT—CONTINUED.

Table with columns: PASTORAL CHARGES, CONFERENCE COLLECTION, BISHOP'S FUND, EDUCATION'L FUND, MONEY RAISED (For Sunday School, For Building and Repairing Churches, For all other Purposes), Whole Amount Raised during the Year for all Purposes, The Average per Member, Local Preachers, BAPTISMS (Adults, Infants), SUNDAY-SCHOOLS (Number, Officers and Teachers, Scholars, Conversions, Volumes in Library). Rows include churches like Cumberland Street, Granby Street, Queen Street, etc., and summary rows for 1882 and 1881.

(x)

## NORFOLK DISTRICT—CONTINUED.

PASTORAL CHARGES.	MEMBERSHIP OF THE CHURCH.													CHURCH PROPERTY.					
	MEMBERS.		Total Members Reported this Year.	Total Members Reported Last Year.	Net Increase.	Net Decrease.	COMPARATIVE STATEMENT.							CHURCHES.	PARSON-AGES.		Value of all other Church Property.		
	White.	Colored.					GAINS.			LOSSES.					No.	Value.		No.	Value.
			Profession of Faith.	Certification and otherwise.	Total Gains.	Deaths.	Resignations.	Withdrawals.	Expulsions.	Total Losses.									
1. Cumberland Street.....	584		584	565	19	25	6	21	1	11			12	1	\$ 20,000	1	\$ 4,500	\$ 2,000 00	
2. Granby Street.....	450		450	400	50	42	30	72	10	10			22	1	33,000	1	6,000	5,000 00	
3. Queen Street.....	144		144	151		7	9	10	2	12			17	1	7,000			200 00	
4. Berkley.....	178		178	157	21	21	7	28	4	2			7	1	5,000	1	2,500	200 00	
5. Monumental, Portsm'h.....	473		473	475		11	6	17	5	12			19	1	40,000			500 00	
6. Central, ".....	303		303	334		10		10	8	30			41	1	14,000			600 00	
7. Second Street, ".....	318		318	162	156	174	6	180	3	6	15		24	1	2,500			375 00	
8. Norfolk Circuit.....	293		293	290	3	5	2	7	4				4	6	7,700	1	1,500	250 00	
9. East Norfolk.....	254		254	298		41	3	6	5	39			50	3	4,500	1	1,500		
10. South Norfolk.....	451		451	433	18	58	2	60	6	27			42	6	5,000	1	1,000	300 00	
11. Princess Anne.....	853		853	879		26	19	19	30	15			45	8	7,700	1	1,300	200 00	
12. Currituck.....	535		535	516	19	55		55	21	7			36	7	5,100	1	1,200	200 00	
13. Hampton.....	170		170	156	14	14	4	18	1	2			4	1	2,000	1	2,000	300 00	
14. York.....	733	1	734	709	25	22	38	60	10	20			35	4	2,800	1	800	75 00	
15. Smithfield and Benn's.....	280		280	275	5	16	3	19	1	6			14	3	4,500	1	2,500	600 00	
16. Isle of Wight.....	335		335	310	25	25	7	32	2	3			7	4	4,000	1	1,400	525 00	
17. Fox Hill.....	114		114	126		4		4	6	7			16	1	800				
Totals for 1882.....	6,468	1	6,469	6,236	355	122	505	123	628	119	209	64	3	395	50	167,600	12	26,200	11,325 00
Totals for 1881.....	6,235	1	6,236	6,128	108		355	281	586	122	304	47	5	478	48	162,900	11	24,000	8,295 00
Increase.....	233		233	108	233		150	281	42		3		17	2	4,700	1	2,200	3,030 00	
Decrease.....							108						2						

(y)

## GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

PASTORAL CHARGES.	NAMES OF PREACHERS.	SUPPORT OF THE MINISTRY.										MISSIONARY COLLECTIONS.							
		TRAVELING EXPENSES OF THE		RENT OF PARSONAGE FOR THE		PRESIDING ELDER'S CLAIM.		CLAIM OF THE PASTOR AND HELPER.		DEFICIT.	DOMESTIC.			FOREIGN.					
		Presiding Elder.	Pastor and Helper.	Presiding Elder.	Pastor and Helper.	Assessed.	Paid.	Assessed.	Paid.		Raised in Churches.	Raised in S. Sch's.	Raised in Churches.	Raised in S. Sch's.	Raised by W. M. S.	Raised by R. Buds.			
RANDOLPH MACON DIS.....	J. P. GARLAND, P. E.....																		
1. Ashland.....	Wm. E. Evans.....		8 25			\$ 105 00	\$ 105 00	\$ 600 00	\$ 600 00		\$ 41 51		\$ 65 00		\$ 14 25	29 59			
2. Spottsylvania.....	By B. P. Warwick.....		3 15			40 00	40 00	160 00	160 00		15 67		10 00						
3. Caroline.....	R. A. Armistead.....		4 25			55 00	55 00	321 45	321 45		8 00		3 62		24 50	13 90			
4. Bowling Green.....	J. T. Mastin.....	1 50	10 00		125 00	75 00	75 00	500 00	500 00			22 50	10 00	13 00		45 63			
5. Middlesex.....	D. G. C. Butts.....	50	14 85		100 00	125 00	125 00	700 00	700 00		21 60		52 27			22 63			
	E. P. Parham.....							75 00	75 00										
6. King and Queen.....	B. C. Spiller.....	40			75 00	120 00	94 28	500 00	451 72	74 00	16 00		20 25						
King William.....	W. T. Green.....		20 00			90 00	72 25	305 00	244 55	77 90	20 00		25 00						
8. Essex.....	J. B. Askew.....	40				40 00	40 00	250 00	250 00		8 00		16 70						
9. Hanover.....	R. N. Crooks.....	30	4 50		50 00	90 00	73 50	650 00	516 96	149 51	5 30	7 68	8 00	7 68					
10. West Hanover.....	W. E. Allen.....	30	3 25			55 00	37 77	600 00	412 23	205 00	6 00		9 00						
11. Goochland.....	W. A. Laughon.....	30			50 00	55 00	40 10	410 00	259 47	165 43	10 00		9 50						
12. West Goochland.....	By R. H. Mullen.....		20 00			35 00	35 00	150 00	150 00		10 00		9 00						
13. King George.....	T. H. Boggs.....		70 00			105 00	90 35	680 00	573 66	120 99	40 00		82 36		18 00	41 94			
14. Montross.....	Paul Bradley.....					45 00	45 00	300 00	300 00		14 60		17 00						
15. Westmoreland.....	W. H. Gregory.....		37 00		60 00	115 00	115 00	530 00	530 00		14 85		114 12						
16. Westmoreland Col'd Mis.....	Transferred to Col'd M. E. Church of America.....																		
17. Heathsville.....	A. Wiles.....		5 00		75 00	105 00	83 14	600 00	501 60	120 26	16 50		71 50						
18. Bethany Station.....	R. M. Chandler.....	30				75 00	75 00	600 00	601 50		16 00		20 00						
19. Lancaster.....	H. T. Bacon.....		7 41		60 00	120 00	115 00	590 69	563 96	31 63	30 83		75 00		3 00	50 00			
20. East Louisa Mission.....	By P. R. Dunn.....	No Report.																	
Totals for 1882.....		4 00	297 76		595 00	1,450 00	1,316 39	8,522 04	7,712 40	944 75	287 26	30 18	604 29	134 80	59 75	261 01			
Totals for 1881.....		26 64	234 35		525 00	1,450 00	1,270 31	8,570 00	7,160 43	1606 67	288 87	12 00	454 14	82 60	127 12	261 01			
Increase.....					70 00		166 00		1,409 57										
Decrease.....		22 64	26 59					48 04	551 97	661 92	1 61	18 18	50 15	52 20					



(bb)

GENERAL FINANCIAL AND STATISTICAL EXHIBIT—CONTINUED.

PASTORAL CHARGES.	NAMES OF PREACHERS.	SUPPORT OF THE MINISTRY.								MISSIONARY COLLECTIONS.									
		TRAVELING EXPENSES OF THE		RENT OF PARSONAGE FOR THE		PRESIDING ELDER'S CLAIM.		CLAIM OF THE PASTOR AND HELPER.		DEFICIT	DOMESTIC.		FOREIGN.						
		Presiding Elder.	Pastor and Helper.	Presiding Elder.	Pastor and Helper.	Assessed.	Paid.	Assessed.	Paid.		Raised in Ch'ches.	Raised in S. Sch'ls.	Raised in Ch'ches.	Raised in S. Sch'ls.	Raised by W. M. S.	Raised by R. Buds.			
EASTERN SHORE DISTRICT.	GEORGE H. RAY, P. E.																		
1. Eastville.....	J. W. Hillbrup.....		12 00		\$ 100 00	\$ 121 00	\$ 121 00	\$ 800 00	\$ 800 00		\$ 40 00		\$110 00	\$ 2 68	50 62	\$ 71 61			
2. Bellhaven.....	J. W. Stiff.....	1 00	24 00		65 00	35 00	35 00	340 00	340 00		25 00		60 00						
3. Pungoteague.....	C. D. Crawley.....	2 00	50 00		150 00	145 00	145 00	750 00	750 00		82 50	41 25	124 25	175 75	11 00	13 18			
4. Onancock.....	J. C. Watson.....	2 50	15 00		150 00	145 00	145 00	875 00	875 00		110 00	23 00	134 00	23 00					
5. Atlantic.....	R. B. Beadles.....	2 00	12 00		100 00	85 00	85 00	650 00	685 00		38 13		50 00	5 40		33 52			
6. Wicomico.....	J. W. S. Robins.....				50 00	36 00	36 00	425 00	425 00		16 50		22 00						
7. Salisbury.....	B. F. Lipscomb.....		10 00		150 00	88 00	88 00	760 00	750 00		30 00		70 00		15 75	25 16			
8. Berlin.....	J. T. Routen.....		20 00			66 00	66 00	330 00	335 00		4 00		6 00			5 98			
9. Dorchester.....	W. F. Bain.....				150 00	145 00	131 25	850 00	787 00	73 75	52 81		62 00						
10. South Dorchester.....	A. J. Bradshaw.....					66 00	63 50	384 00	369 50	17 00	4 00		6 00						
11. Cambridge.....	J. R. Sturgis.....				100 00	80 00	80 00	600 00	600 00		20 00		25 00			7 00			
12. Accomac.....	L. B. Betty.....	1 50			75 00	78 00	78 00	550 00	550 00		60 00		56 00	49 00					
13. Dorset Mission.....	W. F. Hayes.....					10 00	8 00	200 00	200 00	2 00									
Totals for 1882.....		9 00	143 00		1,090 00	1,100 00	1,084 75	7,451 00	7,466 50	92 75	482 91	64 25	725 25	255 83	77 37	156 48			
Totals for 1881.....		7 50	340 25		825 00	1,100 00	1,067 90	7,122 00	6,903 43	269 42	369 35	15 60	657 81	157 93	61 65				
Increase.....		1 50			265 00		16 85	332 00	563 07		113 59	48 65	67 44	97 90	12 72	156 48			
Decrease.....			197 25								176 67								

(cc)

EASTERN SHORE DISTRICT—CONTINUED.

PASTORAL CHARGES.	CONFERENCE COLLECTION.		BISHOP'S FUND.		EDUCATIONAL FUND.		MONEY RAISED			Whole Amount Raised during the Year for all Purposes.	The Average per Member.	Local Preachers.	BAPTISMS.		SUNDAY-SCHOOLS.				
	Assess'd.	Paid.	Assess'd.	Paid.	Assess'd.	Paid.	For Sunday School Purposes.	For Building and Repairing Churches.	For all other Purposes.				Adults.	Infants.	Number.	Officers and Teachers.	Scholars.	Conversions.	Volumes in Library.
	1. Eastville.....	\$ 61 00	\$ 61 00	\$ 13 00	\$ 13 00	\$ 23 00	\$ 23 00	\$ 83 48	\$ 109 00				\$ 547 06	\$ 2,144 42	\$ 5 22	1	10	12	4
2. Bellhaven.....	18 00	21 75	4 00	4 00	7 50	7 50	59 81	1,818 50	48 00	2,509 59	15 49	1	5	9	4	46	311	20	170
3. Pungoteague.....	74 00	74 00	16 00	16 00	28 50	28 50	361 25		369 25	2,383 93	3 88	1	19	22	4	67	384	11	460
4. Onancock.....	74 00	74 00	16 00	16 00	28 00	28 00	124 37	936 31	156 37	2,812 55	5 00		24	55	4	65	518	30	800
5. Atlantic.....	43 00	43 95	9 00	9 00	16 00	16 00	66 12	100 06	212 00	1,458 12	3 51		40	8	5	61	404	32	450
6. Wicomico.....	18 00	18 00	4 00	4 00	7 00	7 00	20 06	1,100 00	183 00	1,881 50	7 59		1	15	3	25	180	19	160
7. Salisbury.....	45 60	45 00	9 00	9 00	17 00	17 00	90 47		1,141 75	2,442 13	25 71		3	7	1	13	80	7	250
8. Berlin.....	34 00	10 00	7 00	2 00	12 00	3 00	29 60	4 00	240 00	725 58	3 25	2	3	38	4	28	160	3	250
9. Dorchester.....	74 00	66 25	16 00	10 00	28 00	12 00	76 00		179 54	1,530 61	3 91	1	1	30	4	61	199	8	585
10. South Dorchester.....	33 00	2 00	7 00	3 00	12 00	2 00	25 00	285 00	25 00	785 00	3 19		1	40	4	41	173		375
11. Cambridge.....	41 00	41 00	9 00	9 00	15 00	15 00	25 59		140 93	1,072 52	8 72		1	19	1	22	105		200
12. Accomac.....	39 00	39 00	8 00	8 00	14 00	14 00	30 00	180 00	100 59	1,241 09	3 39	1							
13. Dorset Mission.....	5 00	5 00	1 00	1 00	2 00	2 00	30 00	120 00	39 50	495 50	5 88		19		2	28	200	15	
Totals for 1882.....	509 00	509 95	119 00	104 19	210 00	175 00	1,021 72	4,652 81	3,381 93	21,391 97	5 45	7	126	257	44	571	3,212	146	4,197
Totals for 1881.....	500 00	466 00	119 00	109 03	210 00	176 52	816 75	4,055 93	2,497 20	18,530 85	5 07	10	103	197	48	618	3,376	78	5,183
Increase.....		34 95					204 97	596 88	884 73	2,861 12	38	3	23	60	4	47	164	68	886
Decrease.....				4 81		1 52													

(dd)

## EASTERN SHORE DISTRICT--CONTINUED.

PASTORAL CHARGES.	MEMBERSHIP OF THE CHURCH.													CHURCH PROPERTY.					
	MEMBERS.		Total Members this Year.	Total Members Reported Last Year.	Net Increase.	Net Decrease.	COMPARATIVE STATEMENT.							CHURCHES.	PARSONAGES.		Value of all other Church Property.		
	White.	Colored.					Profession of Faith.	GAINS.		Deaths.	Removals.	LOSSES.			No.	Value.		No.	Value.
			Certificand other-wise.	Total Gains.	Withdrawals.	Expulsions.		Total Losses.											
1. Eastville.....	411	.....	411	402	9	.....	24	.....	24	2	13	.....	15	4	\$ 6,000	1	\$ 1,500	\$ 480 00	
2. Bellhaven.....	162	.....	162	123	39	.....	32	18	50	1	7	3	11	2	500	.....	.....	1,155 00	
3. Pungoteague.....	614	.....	614	604	10	.....	67	9	76	13	39	6	66	4	9,000	1	2,500	500 00	
4. Onancock.....	563	.....	563	525	38	.....	62	9	71	4	22	4	33	4	8,500	1	1,850	950 00	
5. Atlantic.....	416	.....	416	350	66	.....	71	9	80	3	3	8	14	4	6,300	1	1,200	450 00	
6. Wicomico.....	248	.....	248	229	19	.....	25	1	26	3	4	.....	7	2	2,800	1	1,000	100 00	
7. Saltsbury.....	95	.....	95	93	2	.....	7	.....	7	1	3	1	5	1	4,000	1	2,500	500 00	
8. Berlin.....	223	.....	223	217	6	.....	8	1	9	3	.....	.....	3	4	4,700	.....	.....	200 00	
9. Dorchester.....	391	.....	391	445	.....	54	14	5	19	10	61	2	73	4	7,700	1	2,000	400 00	
10. South Dorchester.....	246	.....	246	71	175	.....	50	129	179	2	2	.....	4	5	2,500	.....	.....	.....	
11. Cambridge.....	123	.....	123	125	.....	2	3	1	4	3	3	.....	6	1	1,500	.....	.....	200 00	
12. Accomac.....	366	.....	366	345	21	.....	22	1	23	.....	.....	2	2	2	3,000	1	1,200	325 00	
13. Dorset Mission.....	69	.....	69	123	.....	54	.....	.....	.....	.....	54	.....	54	.....	.....	.....	.....	.....	
Totals for 1882.....	3,927	.....	3,927	3,652	385	110	385	183	568	45	211	26	11	293	37	55,500	8	13,750	5,200 00
Totals for 1881.....	3,632	.....	3,632	3,759	.....	107	291	166	457	54	452	56	2	564	40	68,000	8	13,750	3,425 00
Increase.....	275	.....	275	.....	275	.....	94	17	111	.....	.....	.....	9	.....	.....	.....	.....	1,835 00	
Decrease.....	.....	.....	.....	107	.....	.....	.....	.....	.....	9	241	30	.....	271	3	2,500	.....	.....	

(ee)

## RECAPITULATION OF FINANCIAL AND STATISTICAL EXHIBIT, NOVEMBER, 1882.

NAMES OF DISTRICTS.	NAMES OF PRESIDING ELDERS.	SUPPORT OF THE MINISTRY.									MISSIONARY COLLECTIONS.						
		TRAVELING EXPENSES OF THE		RENT OF PARSONAGE FOR THE		PRESIDING ELDER'S CLAIM.		CLAIM OF THE PASTOR AND HELPER.			DEFICIT	DOMESTIC.		FOREIGN.			
		Presiding Elder.	Pastor and Helper.	Presiding Elder.	Pastor and Helper.	Assessed.	Paid.	Assessed.	Paid.	Assessed.		Raised in Ch'ches.	Raised in S. Sch'ls.	Raised in Ch'ches.	Raised in S. Sch'ls.	Raised by W. M. S.	Raised by R. Buds.
1. Richmond.....	R. N. Sledd.....	149 93	.....	\$ 1,050 00	\$ 1,864 00	\$ 1,807 51	\$ 16,830 00	\$ 16,296 45	\$ 598 12	\$ 579 28	11 53	959 48	\$ 190 96	\$ 163 75	\$ 398 50		
2. Charlottesville.....	J. M. Anderson.....	69 32	249 00	925 00	1,200 00	1,100 43	7,853 00	7,243 44	719 54	312 35	.....	362 11	98 49	32 10	42 49		
3. Lynchburg.....	D. P. Wills.....	56 25	47 19	1,595 00	1,300 00	1,259 71	11,762 18	11,070 28	747 19	563 96	130 53	1,311 32	116 20	113 87	110 87		
4. Danville.....	Oscar Littleton.....	131 39	.....	610 00	1,591 00	1,246 63	9,448 30	7,934 14	1,858 53	378 57	2 00	448 92	2 00	160 91	163 95		
5. Farmville.....	F. J. Boggs.....	1 75	139 85	650 00	982 00	1,424 00	1,273 07	10,150 00	8,995 37	1,314 06	351 36	11 80	940 98	113 40	119 00	181 33	
6. Petersburg.....	Paul Whitehead.....	4 99	161 25	1,350 00	1,450 00	1,346 71	11,984 00	9,995 37	1,994 69	546 35	153 61	1,044 62	217 81	329 41	107 68		
7. Murfreesboro.....	W. H. Christian.....	155 83	.....	1,090 00	1,400 00	1,265 92	11,008 67	10,158 02	1,094 69	489 47	.....	627 74	84 56	96 00	139 14		
8. Norfolk.....	J. A. Proctor.....	211 20	.....	2,085 00	1,605 00	1,605 00	14,969 50	15,172 64	.....	564 33	159 73	902 81	346 77	128 75	309 15		
9. Randolph Macon.....	J. P. Garland.....	4 00	207 76	595 00	1,450 00	1,316 39	8,522 04	7,712 40	941 75	287 26	30 18	504 29	134 80	59 75	261 01		
10. Eastern Shore.....	George H. Ray.....	9 00	143 00	1,090 00	1,100 00	1,084 75	7,454 00	7,466 50	92 75	482 94	64 25	725 26	255 83	77 37	156 43		
Totals for 1882.....		19 74	1,425 78	946 19	11,372 00	14,414 00	13,306 12	109,921 69	103,381 14	8,133 91	4,558 87	566 63	7,827 52	1,560 82	1,280 91	1,870 60	
Totals for 1881.....		126 71	2,047 89	205 50	10,571 50	14,471 65	13,253 15	110,230 39	101,453 17	10,369 37	4,487 87	332 17	7,115 08	1,416 95	1,074 10	.....	
Increase.....		166 97	627 91	740 69	890 50	.....	62 97	.....	1,927 97	.....	71 00	204 46	712 44	143 87	206 81	.....	
Decrease.....		.....	622 02	.....	.....	.....	37 65	.....	317 70	.....	2,235 46	.....	.....	.....	.....	.....	

(ff)

## RECAPITULATION—CONTINUED.

NAMES OF DISTRICTS.	CONFERENCE COLLECTION.		BISHOP'S FUND.		EDUCATION'L FUND.		MONEY RAISED.			Whole Amount Raised during the Year for all Purposes.	The Average per Member	Local Preachers.	BAPTISMS.		SUNDAY-SCHOOLS.				
	Asses'd	Paid.	Asses'd	Paid.	Asses'd	Paid.	For Sunday School Purposes.	For Building and Repairing Churches.	For all other Purposes.				Adults.	Infants.	Number.	Officers and Teachers.	Scholars.	Conversions.	Volumes in Library.
1. Richmond.....	\$1600 00	\$ 959 25	\$ 213 00	\$ 196 02	\$ 375 00	\$ 324 81	\$ 3,170 82	\$ 4,411 93	\$ 8,588 97	\$ 39,239 19	\$ 5 68	14	207	202	43	727	4,202	159	6,720
2. Charlottesville.....	720 00	475 39	153 00	121 62	270 00	169 68	624 60	3,014 68	1,557 79	16,398 49	2 69	14	269	28	74	566	3,529	162	4,670
3. Lynchburg.....	880 00	732 53	187 00	164 07	330 00	261 82	1,478 22	3,023 58	5,269 01	27,304 41	4 03	12	272	103	96	876	5,822	205	5,461
4. Danville.....	640 00	440 19	136 00	98 55	240 00	149 54	1,134 09	3,234 98	2,902 75	19,038 61	4 18	8	174	55	67	539	3,904	211	7,801
5. Farmville.....	800 00	620 80	170 00	142 76	300 00	224 90	976 08	2,979 64	2,219 61	20,929 70	3 51	15	103	112	77	770	3,787	124	4,705
6. Petersburg.....	880 00	794 30	187 00	183 92	330 00	308 72	1,904 72	3,338 65	4,318 67	27,443 31	5 42	14	126	116	59	684	3,513	216	5,784
7. Murfreesboro.....	880 00	669 60	187 00	149 25	330 00	218 63	871 18	6,838 85	3,097 71	25,951 90	4 00	15	191	170	72	763	4,511	189	7,454
8. Norfolk.....	1,000 00	1,021 19	212 00	213 70	375 00	342 00	2,052 14	17,157 79	7,981 09	50,253 29	7 77	18	210	244	48	766	4,223	170	6,752
9. Randolph Macon.....	640 00	507 91	136 00	116 43	240 00	198 28	943 55	4,127 83	2,081 51	19,088 35	3 19	23	222	49	76	842	4,366	242	6,938
10. Eastern Shore.....	560 00	500 95	119 00	104 19	210 00	175 00	1,021 72	4,652 81	3,381 93	21,391 97	5 45	7	126	257	44	571	3,212	146	4,197
Totals for 1882.....	8,000 00	6,722 11	1,700 00	1,490 51	3,000 00	2,373 38	14,177 12	52,810 74	41,349 04	267,039 22	4 58	140	1,900	1,336	656	7,104	41,060	1,803	60,482
Totals for 1881.....	8,000 00	6,536 76	1,700 00	1,501 85	3,000 00	2,345 33	13,661 77	46,388 57	38,875 19	251,423 47	4 35	161	2,091	1,256	692	7,243	42,235	1,625	65,775
Increase.....		185 35				28 05	515 85	6,422 17	2,473 85	14,615 75	23		80		178				
Decrease.....				11 34								21	151	36	139	1,175			6,293

(gg)

## RECAPITULATION—CONTINUED.

NAMES OF DISTRICTS.	MEMBERSHIP OF THE CHURCH.														CHURCH PROPERTY.				
	MEMBERS.		Total Members this Year.	Total Members Reported Last Year.	Net Increase.	Net Decrease.	COMPARATIVE STATEMENT.								CHURCHES.		PARSON-AGES.		Value of all other Church Property.
	White.	Colored.					GAINS.				LOSSES.				No.	Value.	No.	Value.	
			Profession of Faith.	Certification and otherwise.	Total Gains.	Deaths.	Re-novals.	Withdrawals.	Expulsions.	Total Losses.									
1. Richmond.....	6,905	7	6,912	6,665	247	528	220	748	125	316	56	4	601	44	\$ 236,100	6	9,500	\$ 15,100 00	
2. Charlottesville.....	6,063	28	6,091	6,007	84	347	383	730	66	537	30	13	646	76	85,600	8	11,550	3,405 00	
3. Lynchburg.....	6,763	4	6,767	6,855	88	422	777	1,199	91	769	65	14	930	86	108,200	10	20,000	19,220 00	
4. Danville.....	4,545	14	4,559	4,793	248	260	171	421	47	589	17	2	655	63	78,600	6	10,300	7,380 00	
5. Farmville.....	5,954	18	5,972	6,048	76	206	82	288	70	207	80	7	364	82	68,600	12	13,750	4,085 50	
6. Petersburg.....	5,064	1	5,065	5,027	38	327	127	454	101	251	62	2	416	66	95,540	7	13,200	0,780 60	
7. Murfreesboro.....	6,495	1	6,496	6,361	135	349	97	446	130	120	60	11	311	76	103,420	10	15,000	5,175 00	
8. Norfolk.....	6,468	1	6,469	6,236	233	605	123	628	119	269	64	3	395	60	167,000	12	26,200	11,325 00	
9. Randolph Macon.....	5,982	4	5,986	5,950	36	433	83	516	101	297	70	12	450	69	89,050	7	7,000	3,743 75	
10. Eastern Shore.....	3,927		3,927	3,632	295	385	183	568	45	211	26	11	293	37	55,500	8	13,750	6,260 00	
Totals for 1882.....	58,166	78	58,244	57,594	650	3,752	2,246	5,998	895	3,497	520	79	4,991	649	1,088,210	86	140,250	81,474 25	
Totals for 1881.....	57,467	127	57,594	57,095	499	3,696	2,790	6,486	863	4,228	513	73	5,667	649	1,047,792	82	134,144	59,463 50	
Increase.....	699		650	499	650	56			32						40,418	4	6,106	22,010 75	
Decrease.....		49						488		731		6	676						

## VIII.

# CONFERENCE DIRECTORY.

### I.—TRAVELING PREACHERS.

The figures in the second column give the date of admission *on trial* into the traveling connection.

The letters denote: *E*—Elder; *D*—Deacon; *P*—Probationer; *Sy*—Super-numerary; *Sd*—Superannuated.

Those marked with an asterisk (\*) were not present during the session.

NAMES.	ENTERED ITINERANCY.	GRADE AND RELATION.	POSTOFFICE ADDRESS.
1. Allen, Wm. E.....	1859	E	Henthsville, Northumberland co., Va.
2. Amiss, J. H.....	1854	E	Gatesville, Gates co., N. C.
3. Anderson, J. M.....	1857	E	Charlottesville, Va.
4. Armistead, R. A.....	1868	E	No. 1 E. Cary street, Richmond, Va.
5. Askew, J. B.....	1879	D	Manaquin, King William co., Va.
6. Atwill, Wm. H.....	1874	E	Petersburg, Va.
7. August, P. F.....	1846	E Sy	Drake's Branch, Charlotte co., Va.
8. Bacon, H. T.....	1865	E	Lancaster Courthouse, Va.
9. Bain, W. F.....	1851	E	Cambridge, Dorchester co., Md.
10. Bates, Walter G.....	1880	D	Edenton, N. C.
11. Bayton, T. J.....	1846	E	Chuckatuck, Nansemond co., Va.
12. Beadles, R. B.....	1855	E	Oak Hall, Accomac co., Va.
13. Beckham, T. M.....	1862	E	Bedford Springs, Va.
14. Bennett, W. W.....	1843	E	Ashland, Hanover co., Va.
15. Betty, L. B.....	1875	E	Norfolk, Va.
16. Berryman, Albert C.....	1876	P	Scottsville, Albemarle co., Va.
17. Bishop, M. L.....	1848	E	Lynch's Station, Campbell co., Va.
18. Blackwell, J. D.....	1846	E	Petersburg, Va.
19. Blankenship, R. B.....	1877	E	Harmony, Halifax co., Va.
20. Bledsoe, A. C.....	1861	E	Richmond City, Va.
21. Bledsoe, J. W.....	1869	E	Richmond City, Va.
22. Blincoe, J. W.....	1857	E	Oak Forest, Cumberland co., Va.
23. Blogg, E. N. S.....	1860	E Sy	Norfolk, Va.
24. Bogg's, T. H.....	1855	E	King George C. H., Va.
25. Bogg's, F. J.....	1846	E	Ashland, Hanover co., Va.
26. Bogg's, C. H.....	1851	E	Atlee's, Hanover co., Va.
27. Booker, G. E.....	1859	E	Mechum's River, Albemarle co., Va.
28. Bowles, H. C*.....	1860	E	Penn's Store, Patrick co., Va.
29. Bradley, Paul.....	1875	E	Montross, Westmoreland co., Va.
30. Bradshaw, A. J.....	1877	E	Woodville, Perquimmons co., N. C.
31. Braunin, J. F.....	1845	E	Stanardsville, Greene co., Va.
32. Brown, A. G.....	1853	E	Danville, Lock Box 132.
33. Burton, J. M.....	1876	E	Palmyra, Fluvanna co., Va.
34. Butts, D. G. C.....	1870	E	Saluda, Middlesex co., Va.
35. Cain, Charles W.....	1880	D	Unionville, Orange co., Va.
36. Campbell, T. H.....	1872	E	Princess Anne C. H., Va.
37. Campbell, John M.....	1880	D	Dispatch Station, New Kent co., Va.
38. Camper, Wm. H*.....	1859	E Sy	Orange C. H., Va.
39. Carroll, John W.....	1880	D	Brandy Station, Culpeper co., Va.
40. Carter, William*.....	1836	E Sd	Farunville, Va.

NAMES.	ENTERED ITINERANCY.	GRADE AND RELATIO	POSTOFFICE ADDRESS.
41. Chandler, R. M.....	1876	E	Burgess' Store, Northumberland co., Va.
42. Chandler, E. G.....	1877	E	Culpeper C. H., Va.
43. Cheatham, H. C.....	1857	E	Richmond, Va.
44. Christian, W. H.....	1852	E	Suffolk, Va.
45. Clarke, J. S. R*.....	1839	E Sd	Meherrin Depot, Prince Edward co., Va.
46. Clarke, J. L.....	1848	E	Boydton, Mecklenburg co., Va.
47. Colonna, M. S.....	1858	E	Franklin, Southampton co., Va.
48. Comer, Charles F.....	1882	P	Martinsville, Henry co., Va.
49. Compton, J. W*.....	1860	E Sy	Emmaus, Bedford co., Va.
50. Compton, R. A.....	1862	E	Louisa C. H., Va.
51. Connelly, J. W.....	1860	E Sy	Wakefield, Sussex co., Va.
52. Crawley, C. D.....	1874	E	Pangoteague, Accomac co., Va.
53. Crider, J. W.....	1854	E	Cartersville, Va.
54. Crocker, W. A.....	1843	E	Edmond's Store, Brunswick co., Va.
55. Crooks, R. N.....	1856	E	Chase City, Mecklenburg co., Va.
56. Crown, J. H.....	1856	E	Grafton, York co., Va.
57. Dalby, J. H.....	1874	E	Currituck C. H., N. C.
58. Davis, F. A*.....	1837	E Sd	Williamsburg, Va.
59. De Berry, J. B.....	1876	D	Churchland, Norfolk co., Va.
60. Deshazo, J. E.....	1875	E	Smithfield, Isle of Wight co., Va.
61. Dey, John B.....	1847	E	Murfreesboro, N. C.
62. Duke, T. P.....	1877	E	Penhook, Franklin co., Va.
63. Early, Thomas H*.....	1859	E Sy	Lynchburg, Va.
64. Edwards, J. E.....	1835	E	Petersburg, Va.
65. Edwards, J. J.....	1850	E	Halifax C. H., Va.
66. Edwards, W. E.....	1862	E	Lynchburg, Va.
67. Edwards, F. M.....	1863	E	Coman's Well, Sussex co., Va.
68. Edwards, W. H.....	1876	E	Orange C. H., Va.
69. Edwards, T. O.....	1878	E	Williamsburg, Va.
70. Evans, William E.....	1876	E	Ashland, Va.
71. Ferguson, Richard.....	1869	E	Indian Creek, Norfolk co., Va.
72. Foushee, N. B.....	1876	E	Allwood, Amherst co., Va.
73. Garland, J. P.....	1858	E	Lynchburg, Va.
74. Garlick, J. C.....	1839	E Sd	Garysburg, N. C.
75. Gary, H. H.....	1839	E Sd	Red Hill, Albemarle co., Va.
76. Gates, J. E.....	1871	E	Hicks' Wharf, Mathews co., Va.
77. Gayle, R. F.....	1879	D	South Hill, Mecklenburg co., Va.
78. Gibbs, E. A.....	1846	E	Charlotte C. H., Va.
79. Grant, Wm. E.....	1880	D	Midlothian, Chesterfield co., Va.
80. Green, C. H.....	1873	E	Lynchburg, Va.
81. Green, Wm. T.....	1878	E	Ashland, Va.
82. Gregory, R. A*.....	1844	E Sd	Lynchburg, Va.
83. Gregory, W. H.....	1871	E	Oldham's X Roads, Westmoreland co., Va.
84. Guy, Lewis A*.....	1872	E Sy	Hicksford, Greenville co., Va.
85. Hall, A. M.....	1852	E	South Mills, Camden, N. C.
86. Hank, J. D.....	1857	E	Black's & White's, Nottoway co., Va.
87. Hannon, John.....	1871	P	Richmond City, Va.
88. Hayes, Wm. F.....	1882	E	
89. Herrink, B. S.....	1874	E	Martinsville, Henry co., Va.
90. Hilldrup, J. W.....	1866	E	Bay View, Northampton co., Va.
91. Hobday, C. E.....	1867	E	Seaboard, N. C.
92. Hope, H. M.....	1873	E	Berkeley, Norfolk co., Va.
93. Howard, J. W.....	1845	E	Arrington, Nelson co., Va.
94. Hunter, J. S.....	1870	E	Farmville, Va.
95. Johnson, S. H.....	1876	E	Lunenburg C. H., Va.
96. Jones, J. N.....	1866	E	Amherst C. H., Va.
97. Jordan, W. P.....	1869	E	Wakefield, Sussex co., Va.
98. Jordan, E. M.....	1869	E	Hertford, N. C.
99. Jordan, Arthur C.....	1880	D	Penn's Store, Patrick co., Va.
100. Judkins, W. E.....	1853	E	Portsmouth, Va.
101. Kabler, J. H.....	1873	E	Lynchburg, Va.
102. Lafferty, J. J.....	1857	E Sy	Richmond, Va.

NAMES.	ENTERED ITINERANCY.	GRADE AND RELATION.	POSTOFFICE ADDRESS.
103. Lambeth, S. S.....	1857	E	Richmond, Va.
104. Laughon, W. A.....	1867	E	Spottsylvania C. H., Va.
105. Laurens, J. B.....	1853	E Sd	Richmond, Va.
106. Lear, Joseph.....	1834	E	Richmond, Va.
107. Lear, W. W.....	1876	E	
108. Lipscomb, B. F.....	1876	E	Salisbury, Md.
109. Littleton, Oscar.....	1850	E	Danville, Va.
110. Lumpkin, W. G.....	1854	E	Campbell C. H., Va.
111. Lumpkin, J. T.....	1870	E	Charlotte C. H., Va.
112. Lumsden, J. D.....	1838	E	Gravel Hill, Buckingham Co., Va.
113. Manning, Jacob.....	1839	E	Petersburg, Va.
114. Martin, J. C.....	1859	E	Clay Bank, Gloucester co., Va.
115. Mastin, J. T.....	1876	E	Bowling Green, Caroline co., Va.
116. Maynard, J. H.....	1873	E	Burkeville, Va.
117. McAden, James*.....	1814	E Sd	South Hill, Mecklenburg co., Va.
118. McClelland, John*.....	1845	E Sd	Smithfield, Isle of Wight co., Va.
119. McGee, William.....	1843	E	Liberty, Bedford co., Va.
120. McSparran, J. E.....	1857	E	Margarettsville, N. C.
121. Merritt, J. B.....	1862	E	No. 19 Noe's Court, Norfolk, Va.
122. Michaels, Robert*.....	1836	E Sd	Amelia C. H., Va.
123. Mitchell, H. P.....	1854	E	Hampton, Va.
124. Moore, J. T.....	1873	E	Smithfield, Va.
125. Moorman, S. T*.....	1828	E Sd	Lawyer's, Campbell co., Va.
126. Moorman, R. J.....	1872	E	Portsmouth, Va.
127. Moss, James O.....	1856	E	Harris Creek, Amherst co., Va.
128. Moss, John O.....	1877	E	Union, Hertford Co., N. C.
129. Nolley, G. W.....	1825	E Sd	Ashland, Hanover co., Va.
130. Parham, Edgar P.....	1882	P	Chatham, Pittsylvania co., Va.
131. Patteson, J. H.....	1873	E	Danville, Va.
132. Payne, W. E.....	1869	E	Madison C. H., Va.
133. Payne, R. O.....	1878	E	Spring Grove, Surry co., Va.
134. Peterson, P. A.....	1852	E	Richmond, Va.
135. Peterson, E. M.....	1852	E	Suffolk, Va.
136. Potts, J. E.....	1853	E	Arrington, Nelson co., Va.
137. Potts, Reginald H.....	1882	P	Dunnsville, Essex Co., Va.
138. Pritchett, E. H.....	1859	E	Louisa C. H., Va.
139. Proctor, J. A.....	1852	E	Norfolk, Va.
140. Proctor, J. H.....	1857	E	Stony Creek, Sussex co., Va.
141. Pruden, N. J.....	1876	E	Petersburg, Va.
142. Ray, George H.....	1853	E	Petersburg, Va.
143. Reed, L. S.....	1849	E	Farmville, Va.
144. Reed, J. C.....	1868	E	Matoca, Chesterfield Co., Va.
145. Rhodes, J. Q.....	1869	E	Newsom's, Southampton co., Va.
146. Riddick, J. A*.....	1833	E Sy	Stony Creek, Sussex co., Va.
147. Riddick, J. H.....	1854	E	Norfolk, Va.
148. Riddick, Jas. E. R.....	1882	P	Norfolk City, Va.
149. Riddick, Wm. H.....	1877	E	Hicksford, Greensville co., Va.
150. Robins, W. F.....	1862	E	Concord, Campbell co., Va.
151. Robins, J. W. S.....	1877	E	Flint Hill, Rappahannock co., Va.
152. Robinson, Wm. A*.....	1850	E Sd	Ashland, Hanover co., Va.
153. Rosser, Leonidas.....	1838	E	Denver, Colorado.
154. Rosser, J. C.....	1876	E	Shadwell, Albemarle co., Va.
155. Routten, Joseph T.....	1880	D	Upper Trappe, Wicomico co., Md.
156. Rowe, J. G.....	1849	E Sd	Bowling Green, Caroline co., Va.
157. Rowzie, W. B.....	1829	E	Meherrin, Prince Edward co., Va.
158. Royall, W. W.....	1875	E	China.
159. Sawyer, Walter W.....	1880	D	Hat Creek, Campbell co., Va.
160. Saunders, J. M.....	1842	E Sd	Fayette, Mo.
161. Saunders, R. M.....	1849	E	Norfolk, Va.
162. Scott, R. B.....	1877	E	Lynch's Station, Campbell co., Va.
163. Shough, Jacob*.....	1839	E Sd	Patrick C. H., Va.

NAMES.	ENTERED ITINERANCY.	GRADE AND RELATION.	POSTOFFICE ADDRESS.
164. Simpson, T. McN.....	1877	E	Danville, Va.
165. Sledd, R. N.....	1857	E	Norfolk, Va.
166. Smithey, W. R.....	1873	E	White Plains, Brunswick co., Va.
167. Southall, J. D.....	1842	E	Hebron, Dinwiddie co., Va.
168. Spencer, J. L.....	1850	E	Liberty, Bedford co., Va.
169. Spiller, B. C.....	848	E	Warwick C. H., Va.
170. Starr, W. G.....	1860	E	Charlottesville, Va.
171. Stiff, James W.....	1878	D	Belle Haven, Accomac co., Va.
172. Sturgis, Joseph R*.....	1878	D	Cambridge, Md.
173. Taylor, T. J.....	1867	E	Prospect, Prince Edward co., Va.
174. Tennille, B. F.....	1867	E	Windsor, Bertie co., N. C.
175. Tillett, Wilbur F.....	1880	P	Nashville, Tenn.
176. Tompkins, Wm. A.....	1830	D	Shadwell, Albemarle co., Va.
177. Traynam, D. J.....	1878	E	Whitmill, Pittsylvania co., Va.
178. Tucker, J. W.....	1861	E	Rocky Mount, Franklin co., Va.
179. Twilly, W. J.....	1874	E	Emmaus, Bedford co., Va.
180. Twitty, J. F.....	1871	E	Elizabeth City, N. C.
181. Vaden, W. C.....	1861	E	Onancock, Va.
182. Vanderslice, G. C.....	1859	E	Lynchburg, Va.
183. Waggener, J. R.....	1849	E	South Boston, Halifax Co., Va.
184. Waggener, W. O.....	1876	E	Marengo, Mecklenburg co., Va.
185. Wallace, D. M.....	1853	E	Dinwiddie C. H., Va.
186. Wallace, J. S.....	1879	D	Berlin, Md.
187. Wardlaw, A. G.....	1882	P	Richmond, Va.
188. Ware, T. A*.....	1848	E Sy	Charlottesville, Va.
189. Warwick, A. B.....	1877	E	Disputanta, Prince George co., Va.
190. Watson, J. C.....	1859	E	Mathews C. H., Va.
191. Watts, R. W.....	1857	E	North Garden, Albemarle co., Va.
192. Watts, C. E.....	1866	E	Hollydale, Lunenburg co., Va.
193. Wertebaker, C. C.....	1868	E	Norfolk, Va.
194. Whitehead, Paul.....	1853	E	Richmond, Va.
195. Whitley, J. T.....	1867	E	University of Virginia.
196. Wiles, Alfred.....	1844	E	Dover Mines, Goochland co., Va.
197. Wills, D. P.....	1846	E	Onancock, Accomac co., Va.
198. Williams, B. M.....	1842	E Sd	Bells, Grayson co., Texas
199. Williams, W. G.....	1850	E	Chester, Chesterfield co., Va.
200. Williams, T. L.....	1853	E	Lawrenceville, Brunswick co., Va.
201. Williams, Wm. T.....	1880	D	Petersburg, Va.
202. Wilson, E. P.....	1842	E	Manchester, Va.
203. Wise, T. P.....	1863	E Sy	Richmond City, Va.
204. Woodward, B. F*.....	1841	E Sd	Manchester, Va.
205. Woodward, J. P.....	1853	E	Barhamsville, New Kent co., Va.
206. Wray, G. W.....	1877	E	Curl's Wharf, Henrico Co., Va.
207. Wright, William P.....	1867	E	Temperanceville, Accomac co., Va.
208. Wright, George M.....	1869	E	Portsmouth, Va.
209. Younger, R. H.....	1876	E	Rocky Mount, Franklin co., Va.

## II.—LOCAL PREACHERS HAVING PASTORAL CHARGES.

Thrift, S. L.....	West Point, Va.
Railey, George W.....	Creglersville, Madison county, Va.
Lee, R. A.....	
Parrish, J. W.....	
Bailey, J. G.....	Elba, Pittsylvania county, Va.
Crowder, W. R.....	Retreat, Franklin county, Va.
Shockley, J. H.....	Meadows of Dan, Patrick county, Va.
White, W. F.....	Currituck Courthouse, N. C.
Lennon, J. G.....	Hampton, Va.
Mullen, R. H.....	Gum Spring, Louisa county, Va.
Dunn, T. R.....	Louisa Courthouse, Va.
Pullen, T. G.....	Cobb's Island, Va.

## III.—LAY DELEGATES, 1882-'83;

## AND MEMBERS OF CONFERENCE BOARDS.

Those marked with an asterisk (\*) were not present during session.

NAMES.	DISTRICTS.	POST-OFFICES.
Hunt, G. I.	Richmond.	Richmond city, Va.
Guy, Jackson.	"	Richmond city, Va.
Gary, M. E., Alt.	"	Richmond city, Va.
Turner, S. D., Jt. Bd. Fin.	"	Glendale, Henrico co., Va.
Anderson, Dr. G.*	"	Plain View, King and Queen.
Shepherd, James O.	Charlottesville,	Palmyra, Fluvanna co., Va.
Smith, Prof. F. H.	"	University of Va.
Vawter, C. E.	"	Miller Institute, Albemarle co.
Shepherd, James H.	"	Batesville, Albemarle co., Va.
Brown, E. B., Jt. B. Fin.	"	Free Union, Albemarle co., Va.
Wray, T. C.	Lynchburg,	Lynchburg, Va.
Moorman, E. S.	"	Lawyers, Campbell co., Va.
Garland, M. H.	"	Harris creek, Amherst co., Va.
Pollard, Bd. Miss.	"	Lynchburg, Va.
Shearer, W. N.*	"	Lynchburg, Va.
Winfree, C. B., Jt. Bd. Fin.	"	Lynchburg, Va.
Wyllie, John N.	Danville.	Danville, Va.
Smith, W. A.	"	Charlotte Courthouse, Va.
Pace, John R., Jt. B. Fin.	"	Danville, Va.
Guerrant, H. D., Miss. Bd.	"	Danville, Va.
Dickerson, Dr. D. C.*	"	Pinhook, Franklin co., Va.
Smith, Dr. J. M.*	"	Martinsville, Henry co., Va.
Davis, T. J., Alt.	Farmville,	Farmville, Va.
Drumheller, A. W.	"	Farmville, Va.
Manson, A. R.*	"	Brickland, Lunenburg co., Va.
Ogburn, B. W.*	"	North View, Mecklenburg co.
Russell, E. H.*	"	Marengo, Mecklenburg co., Va.
Irby, Benj., Alt.	"	Blacks and Whites, Nottoway.
Crowder, P. B., Bd. Miss.	"	Amelia Courthouse.
Wilson, R. T.	Petersburg,	Petersburg, Va.
Hamlin, Col. T. B.	"	Church Road, Dinwiddie co.
Green, Dr. J. W.	"	Stoney Creek, Sussex co., Va.
Ramey, John N.	"	Waverly, Sussex co., Va.
Marks, L. L., Jt. Bd. Fin.	"	Petersburg, Va.
Kelly, W. J.	Murfreesboro,	Suffolk, Va.
Sanderson, Thomas L.	"	Elizabeth City, N. C.
Grant, Rev. Wm.	"	Jackson, Northampton co., Va.
Wynns, J. M.	"	Murfreesboro, N. C.
Williams, H. Clay.*	"	Buckland, N. C.
Dutton, Wm. C.	Norfolk,	Portsmouth, Va.
Whitehurst, Judge F. M.	"	Princess Anne Courthouse, Va.
Bunkley, J. T.	"	Smithfield, Va.
Neville, Geo. L., Bd. Miss.	"	Portsmouth, Va.
Brickhouse, Smith N.	"	Norfolk, Va.
Bain, George M.	"	Portsmouth, Va.
Boggs, F. T.	Eastern Shore,	Bogg's Wharf, Accomac co.
Brodwater, Dr. J. E.	"	Temperanceville, Accomac co.
Cannon, George P.	"	Salisbury, Md.
Kerwan, S. F.*	"	
Jackson, E. J., Alt.	"	Salisbury, Md.
Chandler, W. T.	Randolph Macon,	Bowling Green, Caroline co.
Irby, Richard.	"	Richmond, Va.
Walker, Rev. W. W.	"	Oldham's Cross-Roads, Va.
Cockerell, Littleton, Jt. B. Fin.	"	Burgess' Store, Va.

## IX

## ONE HUNDRED SESSIONS

— OF THE —

## Virginia Annual Conference.

## WHERE, WHEN AND BY WHOM HELD.

Six Conferences were held in Virginia before the METHODIST EPISCOPAL CHURCH was organized in 1784, five of them within the territory of the Virginia Annual Conference. But they were not, *strictly speaking*, VIRGINIA CONFERENCES. They were Conferences of the whole Church in the United States, whose strength, at that time, was greater in Virginia than in any other State, and chiefly in Southside Virginia; hence, these Conferences do not appear among the sessions enumerated below. The *Annual Conferences proper* number their sessions respectively from their first meetings after the organization of the Church. In conformity with this rule, the sessions of the Virginia Annual Conference are numbered from the meeting, duly appointed and held at the house of Mr. Mason, Brunswick county, May, 1785. Since then, sessions thereof have been held, in regular succession, year after year, within the geographical limits assigned it by the General Conference of 1796, except as to the years 1791 and 1841, when changes in the time of the year for the meeting of the Conference, made it necessary to hold two sessions in each of these calendar years, making one hundred sessions in ninety-eight years.

No.	PLACE.	DATE.	PRESIDENT.	SECRETARY.
1	Mason's, Brunswick co., Va.....	May, 1785	Bp. Asbury.	Unknown.
2	Lane's Chapel, Sussex co., Va....	April, 1786	"	"
3	Rough Creek, Charlotte co., Va...	April, 1787	"	"
4	Petersburg, Va.....	June, 1788	"	"
5	Petersburg, Va.....	June, 1789	"	"
6	Lane's Chapel, Sussex co., Va....	June, 1790	"	"
7	Petersburg, Va.....	April, 1791	"	"
8	Lane's Chapel, Sussex co., Va....	Dec., 1791	"	"
9	Manchester, Va.....	Nov., 1792	"	"
10	Petersburg, Va.....	Nov., 1793	"	"
11	Mabery's, Greenville co., Va.....	Nov., 1794	"	"
12	Salem, Mecklenburg co., Va.....	Nov., 1795	"	"
13	Mabery's Greenville co., Va.....	Nov., 1796	"	"
14	Lane's Chapel, Sussex co., Va....	Nov., 1797	"	"
15	Salem, Mecklenburg co., Va.....	April, 1798	"	"
16	Jones' Chapel, Sussex co., Va....	April, 1799	"	"
17	Blount's Chapel, Isle of Wight, Va.	April, 1800	"	"
18	Dromgoole's, Brunswick co., Va..	April, 1801	"	"
19	Salem, Mecklenburg co., Va.....	Mar., 1802	"	"

No.	PLACE.	DATE.	PRESIDENT.	SECRETARY.
20	Olive Branch, Brunswick co., Va.	Mar., 1808	Bp. Asbury.	Alex. McCaine
21	Salem, Mecklenburg co., Va.	April, 1804	"	"
22	Edm'd Taylor's, Caswell co., N. C.	Mar., 1805	"	"
23	Norfolk City, Va.	Feb., 1806	"	T. L. Douglass
24	Newbern, N. C.	Feb., 1807	"	"
25	Lynchburg, Va.	Feb., 1808	"	"
26	Tarboro, N. C.	Feb., 1809	"	"
27	Petersburg, Va.	Feb., 1810	Bp. McKindree	"
28	Raleigh, N. C.	Feb., 1811	"	"
29	Richmond City, Va.	Feb., 1812	"	"
30	Newbern, N. C.	Feb., 1813	"	"
31	Norfolk City, Va.	Feb., 1814	"	"
32	Lynchburg, Va.	Feb., 1815	"	John Early.
33	Raleigh, N. C.	Jan., 1816	"	M. M. Dance.
34	Petersburg, Va.	Feb., 1817	"	"
35	Norfolk City, Va.	Feb., 1818	Bp. Roberts.	"
36	Oxford, N. C.	Feb., 1819	"	"
37	Richmond City, Va.	Feb., 1820	Bp. George.	"
38	Raleigh, N. C.	Feb., 1821	"	"
39	Newbern, N. C.	Mar., 1822	"	John Early.
40	Lynchburg, Va.	Mar., 1823	"	"
41	Petersburg, Va.	Mar., 1824	"	"
42	Oxford, N. C.	Feb., 1825	Bp. Soule.	"
43	Portsmouth, Va.	Feb., 1826	"	"
44	Petersburg, Va.	Feb., 1827	Bp. Roberts.	"
45	Raleigh, N. C.	Feb., 1828	Bp. Soule.	"
46	Lynchburg, Va.	Feb., 1829	Bp. Roberts.	"
47	Richmond City, Va.	Feb., 1830	Bp. Soule.	"
48	Newbern, N. C.	Feb., 1831	Rev Jno. Early	Wm A. Smith.
49	Norfolk City, Va.	Feb., 1832	Bp. Hedding.	John Early.
50	Petersburg, Va.	Feb., 1833	"	"
51	Raleigh, N. C.	Feb., 1834	Bp. Andrew.	"
52	Lynchburg, Va.	Feb., 1835	Bp. Emory.	"
53	Norfolk City, Va.	Jan., *1836	Bp. Hedding.	"
54	Petersburg, Va.	Jan., 1837	Bp. Waugh.	"
55	Richmond, Va.	Jan., 1838	Bp. Morris.	"
56	Edenton, N. C.	Jan., 1839	Bp. Andrew.	"
57	Farmville, Va.	Jan., 1840	Bp. Waugh.	"
58	Lynchburg, Va.	Jan., 1841	Bp. Morris.	"
59	Portsmouth, Va.	Nov., 1841	Rev. Jno. Early	Jos. A. Riddick
60	Petersburg, Va.	Nov., 1842	Bp. Waugh.	John Early.
61	Richmond City, Va.	Nov., 1843	Bp. Morris.	"
62	Lynchburg, Va.	Nov., 1844	Bp. Soule.	"
63	Norfolk City, Va.	Nov., 1845	Bp. Andrew.	Wm. A. Smith.
64	Randolph Macon College, Va.	Nov., 1846	Bp. Capers.	John Early.
65	Charlottesville, Va.	Nov., 1847	Bp. Andrew.	"
66	Elizabeth City, N. C.	Nov., 1848	Bp. Capers.	"
67	Petersburg, Va.	Nov., 1849	Bp. Andrew.	"
68	Richmond City, Va.	Nov., 1850	Bp. Paine.	J. D. Coulling.
69	Alexandria, Va.	Nov., 1851	Bp. Andrew.	"
70	Fredericksburg, Va.	Oct., 1852	Bp. Capers.	"
71	Lynchburg, Va.	Oct., 1853	Bp. Paine.	"
72	Norfolk City, Va.	Nov., 1854	Bp. Pierce.	"
73	Petersburg, Va.	Nov., 1855	Bp. Andrew.	"
74	Richmond City, Va.	Nov., 1856	Bp. Early.	"
75	Elizabeth City, Va.	Nov., 1857	Bp. Pierce.	"
76	Portsmouth, Va.	Nov., 1858	Bp. Kavanaugh	"
77	Lynchburg, Va.	Nov., 1859	Bp. Early.	"
78	Alexandria, Va.	Nov., 1860	Bp. Paine.	P. Whitehead.
79	Norfolk City, Va.	Nov., 1861	Bp. Andrew.	"
80	Petersburg, Va.	Nov., 1862	Bp. Early.	"
81	Richmond City, Va.	Nov., 1863	Bp. Pierce.	"
82	Lynchburg, Va.	Nov., 1864	Rev W.A. Smith	"
83	Danville, Va.	Nov., 1865	Bp. Early.	"

\*This year, the North Carolina Conference was formed.

No.	PLACE.	DATE.	PRESIDENT.	SECRETARY.
84	Norfolk City, Va.	Nov., 1866	Bp. Pierce.	P. Whitehead.
85	Petersburg, Va.	Nov., 1867	Bp. Doggett.	"
86	Charlottesville, Va.	Nov., 1868	Bp. Wightman	"
87	Richmond, Va.	Nov., 1869	Bp. Doggett.	"
88	Lynchburg, Va.	Nov., 1870	Bp. Pierce.	"
89	Portsmouth, Va.	Nov., 1871	Bp. Paine.	"
90	Petersburg, Va.	Nov., 1872	Bp. Paine.	"
91	Norfolk, Va.	Nov., 1873	Bp. Keener.	"
92	Elizabeth City, N. C.	Nov., 1874	Bp. Marvin.	"
93	Danville, Va.	Nov., 1875	Bp. McTyeire.	"
94	Richmond City, Va.	Nov., 1876	Bp. Kavanaugh	"
95	Lynchburg, Va.	Nov., 1877	Bp. Doggett.	"
96	Petersburg, Va.	Nov., 1878	Bp. Pierce.	"
97	Norfolk City, Va.	Nov., 1879	Bp. Wightman	"
98	Danville, Va.	Nov., 1880	Bp. Keener.	"
99	Charlottesville, Va.	Nov., 1881	Bp. McTyeire.	"
100	Portsmouth, Va.	Nov., 1882	Bp. Pierce.	"

N. B.—I am indebted to Rev. P. A. Peterson for valuable assistance in the preparation of the above tables.—A. G. B.

X.  
THE  
CENTENNIAL SESSION  
OF THE  
Virginia Annual Conference.  
CELEBRATION THEREOF, ADDRESSES, Etc.

By a happy coincidence, the One Hundredth Session of the Virginia Annual Conference met with the church at Portsmouth, Virginia, where the first Methodist society was organized in the State, and in Monumental church, erected to the memory of Robert Williams—the first preacher and the recognized founder of Virginia Methodism. The celebration of this Centennial Session was the most pleasing incident of the Conference. It was held on Thursday night—the second night of the session—November 16th, 1882. Bishop Pierce presided. After appropriate religious exercises, the Rev. W. W. Bennett, D. D., delivered an address on the rise and progress of Methodism in Virginia. This was followed by an address from the Rev. John E. Edwards, D. D., on the personal history of the Virginia Conference, including those who formed the North Carolina Conference in the year 1836. Then short, impromptu addresses were made by the Rev. Leonidas Rosser, D. D., and by the Rev. John B. McFerrin, the latter of whom made a touching allusion to the Rev. Thomas Logan Douglass—one of the first and most distinguished members of the Virginia Conference, who was transferred to the Tennessee Conference at an early period in the history of Methodism in that State, where he maintained until the day of his death, the position as a wise counselor and a valiant leader in the itinerancy.

The interesting exercises were continued for more than three hours, without the slightest sign of weariness on the part of the congregation, supposed to have numbered at least fourteen hundred people, many of whom were compelled to stand all the time. The music, conducted by the excellent choir of Monumental church, was appropriate to the occasion, and the exercises were highly entertaining and instructive. The following addresses, full of facts and incidents, are published by order of the Conference:

ADDRESS  
— OF —  
REV. WILLIAM W. BENNETT, D. D.,  
— ON —  
The Rise and Progress of Methodism in Virginia.

I have seen it stated in several newspapers that Rev. Robert Williams, Rev. Dr. Edwards and myself would speak on this occasion. Rev. Robert Williams is not here. He is dead. His dust has long since mingled with common dust in an unknown grave. His spirit has joined

—“the blood-besprinkled bands  
On the eternal shore.”

And yet this statement, formally untrue, is really true. Robert Williams will speak to us—not in words, but in deeds mightier than any words. And so will the noble men who followed him in the work of spreading scriptural holiness over these lands. “Behold, how great a matter a little fire kindleth!” Measured by the world’s standard these hardy sons of holy toil were poor weaklings; measured by the gospel standard, they were men mighty to the pulling down of Satan’s strongholds.

We are eleven decades distant from the first Methodist preachers of Virginia. With all these years and all their events cast between them and us, it is no easy task to estimate properly their labors and their triumphs. I feel my incompetency, and yet I am to attempt this task.

Let us, then, first survey the field in which, and the people among whom, they scattered the seeds of life.

The topography of Virginia is well-known to you, for many of you have traversed the State from the Potomac to the Roanoke, and from the mountains to the sea. But in the days of “the fathers” the face of the country was not as it is now. Then the open cultivated land lay along the great rivers and their tributaries. Between the rivers stood primeval and unbroken forests, save where bold adventurers had pierced the wild solitudes, felled the trees, built cabins, and opened incipient farms.

The masses of the people, and the busiest scenes, were in the eastern

and southern portions of the State. To the west the great Valley lay in almost unbroken grandeur, and still farther west the hardy pioneers were just beginning to creep up the rugged slopes of the Alleghanies to the vast regions beyond.

The white inhabitants were divided into four classes—"the gentry," the merchants, the well-to-do farmers, and the poor laborers, many of whom were sold for a time by ship-owners to the planters and merchants for a sum sufficient to pay the cost of their transportation from Europe.

The negroes were all slaves, north and south, and many of them were native-born Africans with all the savage vices and superstitions of their race.

The manners of the people and their modes of life varied according to means and tastes. The great landed proprietors known as "the gentry," affected the style of their European ancestors in dwellings, dress, equipage, social intercourse and social vices as well. The middle classes were plain livers and hard workers, and the poor laborers lived from hand to mouth.

The out-door sports were hunting, racing, wrestling and shooting-matches, all spiced with oaths and with heavy drinking. The in-door sports were feasting, card-playing and dancing.

The facilities for education were extremely limited. William and Mary was the only college in the State, and its students were generally sons of the rich. The few academies that existed, and the private families able to keep tutors, were supplied by adventurers from beyond the seas. The children of the poorer classes had to be content with a very superficial insight into the three R's.

The morals of the people were of a low order. The church clergy, with some honorable exceptions, were men on whom the care of souls sat lightly—men who loved their ease and the loaves and fishes, and took them all, giving nothing in return. But the people were not left wholly to such moral instructors. At intervals, Whitfield, in passing to and from his Orphan House in Georgia, had preached in the State to wondering multitudes. The Baptists had awakened a great interest and established a number of churches, especially in the Northern Neck, and other portions of the State.

In Hanover county, Samuel Davies, the distinguished Presbyterian minister, preached earnestly and with great success. Ten years of the hardest toil he gave to his Virginia field, and was then called to the Presidency of Princeton College. He accepted and began his work there with renewed zeal; but it was soon finished. On the first of January, 1761, he preached a New Year's sermon on the text, "This year thou shalt die." One month after he was a crowned saint. Over his coffin bent his aged mother. Gazing a few moments in silence on his face, she said: "There is the son of my prayers, my hopes; my only son, my only earthly supporter. But there is the will of God, and I am satisfied."

Virginia had to some extent felt the power of the "Great Awakening" which began in the Northern States under the preaching of Jonathan Edwards and others. The heaven of grace was at work in a measure when the Methodists entered the field.

But with all that was done the state of morals was low enough. The picture of the times drawn by the hand of James Madison is dark. "Poverty and luxury," he writes in 1774, "prevail among all sects; pride, ignorance and knavery among the priesthood, vice and wickedness among the laity. This is bad enough, but it is not the worst. That diabolical, hell-conceived spirit of persecution rages among some; and to their eternal infamy the clergy furnish their quota of imps for such purposes. There are at this time in the adjacent country not less than five or six well-meaning men in close jail for publishing their religious sentiments, which, in the main, are very orthodox." He adds: "I have neither patience to hear, talk or think of anything relative to this matter; for I have squabbled and scolded, abused and ridiculed so long about it to so little purpose, that I am without common patience." Such was the religious condition of the State when Methodism began its work.

For the sake of convenience, I shall review the Methodistic movement by decades.

The first of these begins with the appearance of the pioneer preacher at Norfolk early in 1772. This pioneer was Robert Williams, an Irish local preacher, who had received from John Wesley a license to preach under the authority of the regular missionaries in the great American field. His entire outfit when he sailed from the old country consisted of a pair of saddle-bags containing his scant wardrobe, a loaf of bread and a bottle of milk. His passage was paid by a friend who came over in the same ship, and who no doubt supplemented his bread and milk on the long voyage. Mr. Williams landed at New York in the Fall of 1769, and for a year or more labored in the field that Embury and Captain Webb had opened. In 1771 we find him in Maryland moving towards Virginia on a "successful missionary tour." Early in 1772 he was at Norfolk. Unknown to any one as a preacher, he opened his mission there by a sermon from the courthouse steps. Like a true Wesleyan he called the people to him by a spiritual song. The crowd that listened to the first Methodist sermon was not a quiet one. The style of the preacher was a wonder. They said he preached, and prayed, and swore and sang, all in the same sermon. He spoke bad words such as they had not been used to from the lips of preachers. He said hell, devil, damnation, in his zealous appeals, and this was his swearing. This sort of preaching contrasted strongly with the "moral harangues of the day in which the dear hearers were advised," says Devereux Jarratt, "in a cool, dispassionate way to walk in the primrose paths of a decided, sublime and elevated virtue, and not to travel the foul track of disgraceful vice." The verdict on Williams was, "he is mad." He

found no door open to a madman. He preached again, and as with Paul at Athens, "certain men clave unto him and believed." The seed were planted and the harvest began to grow. Williams, it seems, did not confine himself to the courthouse steps, but found the same sort of pulpits in other parts of the town. There is a tradition that one of his preaching places was the front steps of a house that stood on the very spot where Cumberland Street church was afterwards built. From Norfolk, Williams soon extended his work to Portsmouth. His coming was on this wise. Isaac Luke, a citizen of Portsmouth, was in Norfolk on business, he saw Williams on the street, was struck with his singular appearance, and determined to hear him preach. Under the sermon he was deeply convicted, and at its close approached the preacher and invited him to visit Portsmouth. He accepted, and the next day came over and preached the first Methodist sermon ever heard in the place under a couple of persimmon trees. He continued his out-door preaching until his friend Luke and a few others fitted up a warehouse for regular services.

Williams for some time now disappeared from Virginia. Probably he recrossed the bay and resumed his work in Maryland.

The second preacher that appeared on the scene was Joseph Pillmoor. For several months he confined his labors to the eastern part of the State, with Norfolk for his center. His earnest and powerful preaching aroused the opposition of the church clergy, and, during his absence from the town, one of them delivered a sermon from the text, "Be not righteous over much," in the course of which he assured his hearers that he knew from experience the evil of being over-righteous.

In a few days Pillmoor returned, and, on hearing of the parson's sermon, gave notice that he would preach on the text, "Be not over-much wicked." Having read his text to a great congregation, he said he had been told that a minister of that town had cautioned the people against being righteous over-much, and then, lifting his hands, he exclaimed, "And in Norfolk he has given this caution!"

It was near the winter of 1772 when Williams returned to Norfolk. In company with young William Watters, the first native American Methodist preacher, he came by land from Alexandria through the lower counties. At every convenient point they preached, and at every fireside, whether in taverns or private houses, they spoke to the people about religion. Of this journey, Watters says: "We found very few, in the course of three hundred miles, who knew, experimentally, any thing of the Lord Jesus, or the power of his grace." Nor was he more favorably impressed when they reached Norfolk. Many hundreds, he says, "attended preaching, but the most hardened, wild and ill-behaved of any people I had ever beheld in any place."

The most of the winter was given to Norfolk and Portsmouth. In February, 1773, Williams went to Petersburg, where he entered upon his grandest work. Two gentlemen of that town, Gressett Davis and

Nathaniel Young had heard him in Norfolk, and were so much pleased that they invited him to visit them. In a letter to Mr. Wesley, written in 1780, Davis gives an interesting account of the introduction and spread of Methodism in that portion of the State. Under the preaching of Archibald McRoberts, a pious clergyman of the Established Church, he had been thoroughly convicted and made to see the need of conversion, but, he says, "the word *conversion* was as new to me as if there had been no such term in the English language." And he adds: "As to Christians, I knew not of one within twenty miles; in short, I did not know that it was the privilege of any, except ministers of the Gospel, to feel what I now experienced." Davis, Young and "an old formal Quaker," as Davis calls him, "hired the theatre, and bound themselves to invite any and every sect and party who preached the Gospel as far as conversion to come and preach in the house. When Williams came, Davis told him that they could not admit any one to the house as a preacher who would "intermeddle with opinions."

"The old man," says Davis, "replied, that we only wanted a change of heart, and to preach holiness of life."

Williams must have been advanced in years, as he was frequently spoken of as "the old man."

For several weeks he preached about the town without apparent fruit. His friends then furnished him a horse, and he began his country work. "In a short time," says Davis, "a surprising work broke out, which has since spread over every part of Virginia and North Carolina."

That old theatre was situated on Old street, not far from the river, and it became the scene of many a hard fought battle with the sons of Belial. One of these still lives in the history of those days of sore conflict. A great meeting was in progress. The preachers were those two wonderful heralds, Hope Hull and John Easter. Many sinners fell to the floor on a night of special power and cried aloud for mercy. Their wails and groans and the hallelujahs of the saints excited the outside crowd to a high pitch of anger. At length, with yells and oaths, they burst into the house, throwing lighted squibs and fire-crackers among the people. Another party now brought up a fire-engine and played a stream of water into the house until every light was put out, and the whole assembly, thoroughly drenched, driven from the room. But the triumph of the wicked was short. The meeting went on with increasing power, and some of the boldest persecutors were among the converts.

From the second American Conference, held in May, 1774, at Philadelphia, four preachers were sent to Virginia—one to Norfolk and three to Brunswick, the first Circuit formed in the State. It was as large as two or three modern districts, reaching from Petersburg towards and across the Roanoke river into North Carolina. It was on the six weeks' plan, the preachers following each other at intervals of two weeks. Williams, who was still in the field, joined the new preachers, and the flame of revival broke out afresh and spread throughout the great Cir-

cuit. The work went on through summer, winter and spring; and in April, 1775, Asbury records a meeting with Williams, who gave him "a great account of the work of God in Virginia—five or six hundred souls justified by faith, and five or six circuits formed."

In the meantime, John King was not idle at Norfolk and Portsmouth. He did not confine himself to these towns, but worked as a missionary "to the south parts of Virginia, where his labors were made a blessing to many people." Wherever the preachers appeared, a deep religious feeling seized the hearts of the people. Jesse Lee, the earliest historian of American Methodism, says of this period: "The Lord wrought wonders among us that year." He was glad to go to meeting, by day or by night, walking many miles, and thought himself amply repaid for the toil.

At the Conference of 1775, the reports from Virginia gladdened the hearts of the brethren. Norfolk, from seventy-three members, had advanced to 125, and Brunswick reported 800, a net increase of 582.

Two new Circuits were reported—Fairfax and Hanover; but the latter was in the Minutes included in Brunswick.

Six preachers, nearly one-third of the whole number, were sent to Virginia. Norfolk had Francis Asbury, his first appearance in the State; and Brunswick had George Shadford, Robert Lindsay, Edward Dromgoole, Robert Williams and William Glendenning.

In May, 1775, Asbury landed at Norfolk. The prospect was not promising. He found thirty in society. An "old shattered play-house" was the preaching place. Like John King, he took in the surrounding country. Six miles from Portsmouth, on the Suffolk road, he "found a society of thirteen serious souls." There was another preaching place and a few members near Crany Island. Portsmouth gave him more hope than any other appointment. Here he found "a few as faithful and happy souls as we have in any part of Virginia;" but there was room for improvement in the morals of the people on both sides of the river; for he immediately adds: "And unless Divine justice has determined destruction on these two towns, I hope the Lord will undertake for them and increase their number." He found twenty-seven in the Portsmouth society when he came, and, by careful sifting, the number was reduced to fourteen.

While Asbury was toiling amid discouragements, his brethren in Brunswick were in a blaze of revival. He heard the glad tidings, and longed to be with them.

In October he writes exultingly, "I am bound for Brunswick!" The people were unwilling to give him up, and even those whom he had displeased by his strict discipline, opposed his going, but he determined to go, and says, in his Journal, "I fear they will not soon see me again, if they should even say, 'Blessed is he that cometh in the name of the Lord!'" He pushed on rapidly, and when near the Circuit, he wrote: "I am now within a few miles of my dear brother, George Shadford; my soul catches the holy fire already."

The leader in the great revival in the Brunswick Circuit was a full specimen of the early Methodist preacher. For a bonus of thirty-five dollars Shadford has enlisted as a substitute in the British army, and amid all the vices and temptations of camp life carried with him the most awful convictions of sin. The devil often tempted him to suicide. He feared to stand on the river's brink lest he should throw himself in, or on the edge of a precipice lest he should cast himself over, or to set in the gallery of a church lest he should pitch head foremost down among the people below. At length he went to a Methodist meeting. In closing his sermon the preacher called out, "Is there any young man here about my age willing to give up all and come to Christ? Let him come and welcome, for all things are now ready." In great alarm and anguish Shadford cried out, "God be merciful to me, a sinner." "Quick as lightning," he says, "the Lord filled my soul with divine love; tears of joy and sorrow ran down my cheeks. Twenty times over these words ran through my mind, 'Marvellous are thy works, and that my soul knoweth right well.'" He joined the Methodists and rapidly rose to the ministry. At the Leed's Conference, 1772, he met Captain Webb, and under a stirring appeal from him in behalf of America, he offered for the work and was accepted. On reaching this country he labored successively in New York, New Jersey, Philadelphia and Baltimore. Near the latter place, in one of his country excursions, he found a wretched young man who was chained in his bed, supposed to be possessed of a devil. Shadford talked with him and found him to be under great conviction and almost in despair. He called the family into the room and begged them to join him in prayer for the healing of the sufferer in body and soul. He led in prayer; the power of God fell upon them. They unchained the young man and he leaped out of bed and rejoiced in spiritual freedom. He was taken into the church, was soon licensed to preach, and on his first circuit a hundred souls were converted.

Like many a preacher since, Shadford went to Brunswick under great depression of mind. He said he felt that God would strip and empty before he filled. And so it was. He found the classes in confusion, and many without leaders. He at once set to work to get these right, and then the work began: Under every sermon sinners were convicted and then and there converted. The word took hold on every class. One of his first converts was a dancing master. He was a fantastic fellow, coming to meeting on week days in scarlet and on Sundays in green. He followed Shadford from place to place, and at length a friend said to the preacher, "You, sir, spoiled a fine dancing master last week." And so it proved, for he was so deeply cut to the heart that, in the language of the old chronicle, "he could not shake his heels at all." He lived and died "a great witness for God."

In one place in Amelia county the work was singularly deep and powerful. The people were extremely wicked. They delighted in gambling,

swearing, drinking, racing—all sacred things were held in utter contempt. The preachers determined to storm this stronghold of Satan. The people crowded to hear him. The style of preaching was new to them, and they were amazed at the scenes they witnessed. All day the meetings went on and far into the night, and often through the night into the next day. All grades and ages fell before the power of the truth. Gray-haired men knelt beside tender youth and cried for mercy. The preachers were not enough to carry on the meetings, and exhorters and class-leaders took the stand and multitudes hung upon their simple but earnest appeals. The revival flame swept through a circuit of five or six hundred miles.

Perhaps one of the most wonderful scenes was at Boisseaux's Chapel, Dinwiddie county. At that meeting, Jesse Lee says "the windows of heaven were opened and the rain of grace continued to pour down for more than forty days." In the love-feast on the second day, no sooner had the exercises begun than the house was filled with the presence of God. The love-feast over, an eager multitude rushed in and filled the house. The Christians were still rejoicing, the penitents still praying, and as the sinners looked, one by one they sank to the floor, where they stood and began to cry for mercy. On the last day of this meeting they staid till dark, then sent for candles and kept it up far into the night. "I left them," says Jesse Lee, "about the setting of the sun, and at that time their prayers and cries might have been heard a mile off."

In less than a month several hundred were converted, and the work had spread through the counties of Dinwiddie, Amelia, Brunswick, Sussex, Prince George, Lunenburg and Mecklenburg.

The class-meetings were particularly blessed with the Divine presence. Jarratt, the zealous Episcopal minister, who entered, heart and soul, into this work and stood shoulder to shoulder with his Methodist brothers, gives this testimony: "Such a work I never saw. Sometimes twelve, sometimes fifteen find the Lord at one class-meeting." This godly man was present and assisted at a meeting of unusual power conducted by Thomas Rankin, who had come to the aid of the brethren in the South. It was a quarterly meeting held at "Maybury's dwelling-house" in Brunswick. In anticipation of a great crowd, an arbor was built, covering the large yard, and capable of sheltering several thousand people. The meeting began with a lovefeast that lasted from nine till noon. In the midst was the band of Christians; packed around them, to the verge of the arbor, as thick as they could sit and stand, were the unconverted people. As the believers gave their testimony to the power of grace to change their hearts and to cleanse them from all sin, an awful feeling crept over the vast assembly. Hundreds wept and cried for mercy. A watch-night meeting followed the day services, and not till after midnight did they retire from the field of battle.

The work had reached fourteen counties at the close of the year, and the additions to the societies were nearly two thousand. While this

mighty wave of grace was sweeping over the southern part of the State, the man that, under God, put it in motion, lay dying at his home on the road between Suffolk and Portsmouth. Asbury, with his usual and often provoking brevity, enters in his Journal: "Tuesday, September 26, Brother Williams died. The Lord does all things well. Perhaps Brother Williams was in danger of being entangled in worldly business, and might thereby have injured the cause of God. So he was taken away from the evil." He was sketched by Asbury, Lee and other contemporaries, as a plain, simple-hearted, pious man, who preached in an affectionate and animated manner, that went to the hearts of his hearers. "He spared no pains to do good. He often went to church to hear the established clergy, and as soon as the services were over, would go out of the church, mount a stump, block or log, begin to sing, pray and then preach to the people."

There is a peculiar interest felt in a man that stands first in a great movement. In Virginia Methodism, Robert Williams stands first. He preached the first sermon; he formed the first society; he aided in building the first house of worship; he printed in this country the first Methodist book; he made out the plan of the first Circuit; he was the first to marry, the first to locate, the first to die, the first to pass over the river and join the great multitude before the throne.

Six years he toiled to plant Methodism in the new world, and specially in this part of it. Returning from his fresh grave, Asbury sat down and wrote in his Journal: "He has been a very useful and laborious man, and the Lord gave him many seals to his ministry. Perhaps no man in America has been an instrument of awakening so many souls as God has awakened by him."

Such a tribute from such a man!

In the decade through which we are now passing, the storm of the Revolution broke over the land, and while it hindered, did not stop the Methodist movement. In 1777, the gain in members was over two thousand, nearly all in Virginia; and eighteen preachers, one-half the whole number, were sent from the fifth Conference to this widening field.

It is needless here to spend time on the painful scenes of the war, or on the "slavery question," or the question of "the Ordinances," all of which sorely harrassed the rising Church.

It is much more pleasing to note the men of power that came into the pulpits of Methodism from the revivals already noticed, and the initial movements that resulted in great Church enterprises in after years.

One of the men of this period was Edward Dromgoole, an Irishman, who was sent into Virginia in 1775, located in 1786, and settled in Brunswick, where he lived to be an old man of eighty-four. One of his sons was a leading lawyer, a man of rare eloquence, and for a number years a member of Congress. A grandson, Edward Dromgoole Sims, was, for several years, a professor in Randolph Macon College.

Rev. Benj. Devaney gives an interesting reminiscence of this pioneer preacher. "At a camp-meeting, when he entered the stand, he deliberately pulled off his coat and his neck-cloth, which was nothing unusual with the old preachers of that day, and began by saying that the attention of the people might not be drawn off by wondering who the preacher was; he would tell them. You recollect about thirty years ago there was a young man who travelled here by the name of Edward Dromgoole. I am the man." He then announced his text, "God hath spoken once; twice have I heard this, that power belongeth unto God."

The sermon that followed was at its height, and in its application "awfully sublime and beyond description."

John Easter, who came forth as a preacher from the great revival, was and is without a parallel, if we except Benjamin Abbot, as a hortatory preacher. He possessed transcendent faith, and in prayer seemed to be talking face to face with God. He moved in the midst of a flame of love. Plain, unlearned, almost rude in speech, he yet delivered the gospel message with a fervor and power before which pride fell to the dust and wild scoffers called aloud for mercy. He never failed to reach the conscience, and it was no uncommon scene for hundreds to fall at his meetings under sudden and agonizing conviction. Handed down from sire to son, the traditions of his wonderful ministry yet linger among the people in the sections where he labored. One memorable instance of the power of his faith occurred at a quarterly meeting at Merritts, in Brunswick. The services were held in a grove near the church. In the midst of the meeting a dark cloud rose and swept rapidly towards the place. From the outskirts of the grove the rain could be seen coming on across the fields. The people rose up in alarm to fly to some place of shelter; the church could not hold a third of them. In the midst of the confusion, Easter rose in the pulpit and cried out at the top of his voice: "Brethren, be still while I call upon God to stay the clouds, till His word can be preached to perishing sinners." Arrested by his voice and manner, they stood in silence. He then knelt and prayed that God would stay the rain while his work went on and then send refreshing showers. As he prayed, the dark cloud was seen to part asunder in the midst as it rolled up towards them, pass on either side of the ground and to close beyond it, leaving a space of several hundred yards in circumference perfectly dry. The next morning there was a copious rain, and the fields that had been left dry were well watered.

At another time he was holding a meeting in a grand primeval forest. It was in the mid-day of his fame and power, and a vast crowd had assembled to hear him.

In the midst of one of his most impassioned appeals, while all were in breathless silence, suddenly a rushing sound, as of a mighty wind, smote the ears of the people. All instinctively looked up, but no material storm had smitten that forest; not a twig, not a leaf was in mo-

tion. Then, all at once, several hundred horses broke their fastenings and rushed wildly about in the woods. Then, with groans and shrieks, hundreds of men and women fell flat on the ground, smitten down by the mighty hand of God. The cry that rose was appalling; even the oldest and holiest Christians trembled before that mysterious sound. The work of conversion in many cases was as instantaneous as that of conviction, and scores of happy witnesses came out of the awe-struck multitude. The work spread like fire in dry stubble, and hundreds were added to the church. In that forest, as in the olden time, God seemed to say to his servant, the leader of His host: "When thou shalt hear a sound of going in the tops of the mulberry trees, then thou shalt go out to battle; for God is gone before thee to smite the host of the Philistines."

If John Easter had gathered no other seals to his ministry, his giving to Methodism two such men as William McKendree and Enoch George, will forever stamp on his work the mark of Divine approval.

During this decade, the names of Philip Bruce and Jesse Lee appear on the Conference roll. Both were men of power, and have left a rich legacy of noble deeds. Their lives, and those of others who wrought with them, are full of rich incidents, which, for want of time, must be passed over.

The idea of an American Methodist College was broached during this period. While travelling in North Carolina, Asbury met with John Dickins, a preacher of genius and learning. Resting a few days at Brother Bustion's, "Dickins drew a subscription for a Kingswood school in America." "This," says Asbury, "was what came out a college in the subscription printed by Dr. Coke. Gabriel Long and Brother Bustion were the first subscribers. I hope it will be for the glory of God and the good of thousands."

Dickins, afterwards, became the first Book Agent of the Church, and, standing bravely at his post, died of yellow fever in Philadelphia. His son, Hon. Asbury Dickins, was, for many years, Secretary to the Senate of the United States.

At the Conference of 1782, which closes our first decade, the number of members in Virginia was 3,368. There had been a loss of several hundred by reason of the war, but, on the return of peace, the preachers took hold of their work with fresh zeal, and, the next year, out of a general gain of 1,248, the Southern gain was 1,167, and mainly in North Carolina—in Virginia there was a loss of nearly 200. So promising was the field, that forty-four preachers, more than half the whole number, were sent into the two States.

The preachers were so poorly paid, that it became necessary to order public collections in all the charges to meet the actual wants of the more needy ones. This is the first recorded action in reference to what is now known as "the Conference Collection." The assessment shows how the main circuits stood just one hundred years ago.

For the support of thirteen preachers' wives, about \$1,500 were needed. The assessment to Virginia and North Carolina was: "Fairfax, \$100; Brunswick, \$50; Sussex, \$50; Amelia, \$50; Mecklenburg, \$40; Nausemond, \$35; Portsmouth, \$35; Camden, \$30; Bertie, \$10. This money was to be collected and paid in quarterly. But there were grumblers in those days. The collection was a novelty in Methodism. Not a few leading men disapproved. "They thought it unreasonable," says Jesse Lee, "that they should raise money for a woman they never saw, and whose husband had never preached among them." That race is not dead.

The allowance of the General Assistant was about \$125—little chance for Mr. Asbury to grow rich on such a salary.

The preacher sought to awaken the entire body of Methodists to the much neglected duty of fasting, and directed the entry some of us have seen in the old-time class-books to be made in every charge. "Observe the first Friday after every Quarterly Meeting as a day of fasting." It was afterwards changed to the Friday before each Quarterly Meeting.

The Methodists had but few church-buildings at that time, and barns and private houses were freely used in every part of the State. Hence, we find Asbury recording that he preached in "Jones' barn," "Jarratt's barn," "Woolsey's barn," "Walker's barn," and at "Wood Tucker's," "George Smith's," "Gillum Booth's," &c.

In every direction, the early preachers rode over the country seeking souls. Sometimes a ride of thirty miles was made, without food for man or horse, and among people almost as wild as the deer in the forests. Asbury, who led the heroic band, says, in many places the people were extremely poor and cruel to one another. They would come to the meetings, some drunk, some with their guns, and nearly all bearing the marks of want and suffering. Many families were actually in need of grain for bread, while others, who had grain, distilled it into poisonous whiskey. "I have to lodge," he says, "half my nights in lofts, where light may be seen in a hundred places, and the cold wind blowing through as many." On a prospecting tour in the South Branch country, which occupied him two months, he had to sleep on the floor every night while in the mountains. On reaching a house where he expected to find quiet rest, he found the people "hanging about their stink-pots of mulled whiskey," and he and his preachers had to sleep on the floor in the same room with the family. "This," he says, "with the nightly disagreeables of bugs, shows the necessity of crying to the Lord for patience."

But what a wonderful courage and faith these old-time preachers had. They conquered by an invisible power gained in prayer—not in cosy, warm rooms, but in the forests, or fields, or barns. "This morning," says their leader, "I poured out my soul to God in the granary, and was refreshed in my spirit. I always find the Lord present when I go to the throne of grace. I make it a rule to spend an hour, morning

and evening, in meditation and prayer for all the circuits, societies and preachers."

Intemperance was one of the sore evils of that day, and against it the Methodists took strong ground. This was their rule: "Shall our friends [they meant members] be permitted to make spirituous liquors, sell or drink them in drams? By no means; we think it wrong in its nature and consequences; and desire all our preachers to teach the people, by precept and example, to put away this evil." Thus early and in these emphatic terms did Virginia Methodism place itself on record against the greatest and most appalling evil the sun ever shone upon. But we are not to suppose that the preachers of that day were dram-drinkers. Jesse Lee says: "It was but seldom known that a Methodist preacher drank spirituous liquors, unless in cases of extreme necessity."

After many years of tampering with this hideous business, it is gratifying to know that both the great branches of Methodism in this country have re-occupied the ground on which stood their illustrious founders, Wesley, Asbury and all the fathers.

Within this second decade fell events forever memorable in the history of American Methodism. In 1784, the Methodist Societies were formally organized into the Methodist Episcopal Church—the first Church with an Episcopal form of government organized in the United States.

Another noted event was the entrance of a Virginia Missionary into New England. In 1785, while travelling with Bishop Asbury in South Carolina, Jesse Lee met a young New Englander, who gave him many interesting facts about that then far-off land. Lee felt an instant impulse to go there and plant Methodism. He opened his mind to Asbury, but the cautious leader thought the time for such a bold move had not come.

Lee kept the purpose in his mind, and in the annual changes of the itinerancy edged his way up towards the land of his hopes. He was sent into Maryland, then to New Jersey, and over into the edge of New York. At last he crossed the Rubicon, and stood alone and unknown in the coveted field. He began his work at Norwalk in Connecticut. Like Williams at Norfolk, he took his stand in the street and began to sing. A plain sermon, full of spiritual power, followed, and the verdict of the wondering multitude was, "No such man has visited New England since the days of Whitefield." He stirred up the Calvinistic hornets, and "predestination, election, reprobation, decrees, final perseverance, and other dogmas, were thrust at him from every quarter." Eight years Lee labored in New England amidst all imaginable difficulties, and when he was called from that field to be the traveling companion of Bishop Asbury, he left behind him forty traveling preachers and three thousand members.

While Lee was storming the strongholds in New England, his brethren

ren in Virginia were in the midst of a work greater than that of 1776. The whole country between the James and Roanoke rivers, and from the mountains to the sea, was swept by the flame of revival. The leaders were Bruce, O'Kelley, Cox, Ogburn, Easter and Hope Hull. Petersburg was mightily shaken by divine power, and at every meeting souls were converted. At a quarterly meeting at Mabrys, in Brunswick, which lasted only two days, over a hundred were converted. At Jones' Chapel, in Sussex—it is still a preaching place—a meeting of amazing power was held. Many of the converts from Mabrys went to this meeting, and the work began before the preachers reached the ground. When they were within half a mile, they heard the sound of the battle. "When we came into the house," says Cox, "above sixty were down on the floor, groaning in loud voices to God for mercy." On the first day of the meeting, the congregation was estimated at five thousand, the second day at ten thousand. The preaching was in the church, in "Brother Jones' barn," and in the grove, all at the same time. "Here," says Cox, "were many of the first quality of the country, wallowing in the dust with their silks and broadcloths, powdered heads, rings and ruffles, some of them so convulsed that they could neither speak nor stir. Two hundred and fifty were converted at this meeting. Not long after, at a meeting at "Mr. Bonner's house," near Petersburg, fifty were converted in one day, and like wonderful scenes occurred in all the circuits reached by this work. In Amelia, eight hundred were converted; in Sussex, sixteen hundred; in Brunswick, eighteen hundred. There was scarcely a meeting of any kind without many conversions. While Cox was preaching the funeral sermon of a little child, thirty professed before the meeting broke. On another occasion, while he preached seated in a chair placed upon a table—not being able to stand by reason of a painful accident—sixty were converted. It was no uncommon thing for those who were at work in the cornfields to meet together, drop their hoes, begin to sing and pray, while others joined them from neighboring fields, until a great company met, and scores were converted.

Some idea may be formed of the vast extent of country embraced in a Circuit of that period when we recall the fact that twelve Circuits covered nearly the entire territory of the State.

Another event worthy of special notice, is the establishment of Sunday-schools. As in England the Methodists were in advance of Robert Raikes in this great work, so in this country they were ahead of others in it. Asbury, the Wesley of America, was the first to open a Sunday-school, and in Hanover county, in this State, in the house of Thomas Crenshaw. Among the converts in this school—for the early Methodists could hardly conceive of religious meetings of any kind without conversions—was a negro boy named John Charlson, who became a preacher and labored with marked success for more than forty years. The utterance of the Conference on the question was this: "What can

be done in order to instruct poor children (white and black) to read? Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near our places of worship. Let persons be appointed by the Bishops, Elders, Deacons, or Preachers, to teach (*gratis*) all that will attend, and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship." Think of this, ye modern Sunday-school people—eight hours of steady work.

It must be admitted that this was over-doing the matter, and it is not surprising that these eight-hour, semi secular Sunday-schools could not hold their place in the Methodist system.

At the close of the second decade in 1792, there were in Virginia, over 18,000 members. But now came sore trouble to the churches. The third decade of Virginia Methodism is ushered in by the bitter and disrupting O'Kelleyan Schism. It is needless to restate the causes of this movement. Whether O'Kelley had good reasons for leaving the Church he had served so long, so ably and successfully, I will not now stop to inquire. He, with several other preachers, withdrew from the Church and formed a new sect under the impressive title of "Republican Methodists." For a time the new movement bore this name, then the leader in a pamphlet announced himself and his adherents as "The Christian Church," but division followed, and in a few years there were three distinct parties: "The Christian Church," under O'Kelley; the "Republican Methodists," under John Robertson, and the "Independent Baptist Church," under William Guirey.

Through the influence of these men and those who sided with them, the Church sustained, for a time, a heavy loss in numbers. The decrease in the year 1794 was as high as 2,000.

Asbury came in for a full share of the opprobrium heaped upon the old Church by the schismatics. Referring to that and former controversies in which he had suffered from hard words, he says: "Hammet was moderate, Glendenning not very severe; but James hath turned the butt-end of his whip and is unanswerably abusive." But it is pleasant to add that years softened down the roughness of this dispute. Hearing that his former friend and co-laborer was sick in Winchester, Asbury called to see him after learning that his visit would be agreeable. They "met in peace, asked of each other's welfare, talked of persons and things, prayed, and parted in peace. Not a word was said of the troubles of former times."

In this decade, while there were painful divisions in the eastern part of the State, in the western part the work was greatly extended. Methodism was there a new thing, and met with the most determined opposition. It was declared to be the work of the devil, "the Black Art," hypocrisy, etc. Some who had heard of the meetings, came a great distance to attend them, and when the penitents lay around slain by the sword of the Spirit, would coolly pass about among them, feeling the

pulse of such as lay as dead. Not unfrequently these curious philosophers would be stricken down in the midst of their investigations, and cry as loud for mercy as any others.

Asbury always loved to come into the Virginia field, and during the period now under review he was laid up in the southern part of the State a helpless invalid. He suffered with general debility, brought on by excessive labor, but in great weakness he kept to the work. "I came," he says, "twenty-five miles to Edward Dromgoole's; once or twice I felt on my way thither as if the blood would rise in my mouth." While resting, the good Bishop was subjected to a curious treatment. He thus describes his medicine: "I am now taking an extraordinary diet—drink made of one quart of hard cider, one hundred nails, a handful of black snake-root, one handful of fennel seed, one handful of worm-wood, boiled from a quart to a pint, taking one wine-glassful every morning for nine or ten days, using not butter, or milk, or meat."

If any of you should suffer as the Bishop did, you might try his "extraordinary diet." While kept from his "loved employ" he was not idle. Here is his picture of in-door life: "It is such cloudy weather I cannot go out; I wind cotton, hear the children read, and teach them a little grammar."

Again he says: "I scorn to be idle; the past week hath been spent in the cotton work with my fingers, and in hearing the children read." When the warm spring weather came, the feeble old man took the road when able to ride only ten or fifteen miles a day. "I have entered upon a tour of two thousand miles before I may probably see this part of the land again. O, can I perform such toil? Weakness of body maketh me feel great heaviness of mind. I must think, speak, write and preach a little, or I may as well give up my station." In much weakness and pain of body was our Methodism planted by "the fathers."

The work was powerful in Gloucester and other counties in the lower part of the State near the close of this decade, which very nearly corresponds with the close of the century. Rev. Stith Meade, a greatly honored instrument, has left some vivid pictures of the revival scenes. At Mt. Zion, a church in Gloucester, built by Mrs. Mary Mason Tabb, a lady of wealth and refinement, and an ardent Methodist, an extraordinary work broke out. While Meade was preaching, he felt his soul "overwhelmed by a supernatural power, and an awful trembling took place throughout the congregation." At once the slain of the Lord fell on every side. The sinners strewed the floor, "and lay bathed in tears and sweat, regardless of their powdered heads, ribbons, ruffles, rings and other finery." The old-time, sledge-hammer preachers seemed to enjoy seeing this class, among which they found so many proud scoffers, on their knees or flat on the floor crying for mercy. To them it was a joyful proof that God, by weak things, was confounding the mighty.

The usual persecution attended this revival. Meade was called a madman—he had done many wild things—thrown his Bible at a man's

head, murdered another man, stolen his money and horse and run off. He deserved to have his neck broken, and many declared he should never leave Matthews county alive—think of it, *Matthews!* We have now there nearly a thousand members. He went on board a new unlaunched ship, and the men of Belial declared he had laid a spell on her so that she could not be launched. He was a head-devil, and the members under-devils, dancing around him at his meetings.

At Matthews' chapel there was a great Christmas meeting. "Satan," he says, "assembled his agents and fixed his powder-guns around the meeting-house; presently a screech-owl was thrown through the window and fell among the women; but we had too much faith to be scared by an owl and powder-guns." More than five hundred were added to the churches in this revival.

The close of the third decade affords us a good position for reviewing the work done in the State by the Methodists.

From the day when Robert Williams preached his first sermon on the court-house steps in Norfolk, the work spread on every side, and now, in 1802, we behold thirty-five great circuits, covering an immense territory, reaching from the Atlantic Ocean to the banks of the Ohio river, a portion of it still an almost unreclaimed wilderness, through which the saddle-bags brigade pushed on after the hardy pioneers. Fifteen thousand members had been gathered in, and more than three hundred preachers, traveling and local, were leading on this army to fresh conquests.

The great leaders, the itinerant preachers, were scant of money, but abundant in faith and love and labor. Asbury is a fair type of a rich Methodist preacher of the heroic days. Of the report of receipts at one of the Conferences in Virginia, he says: "One-fourth of the preachers have received their full quarterage," which was \$64. A year's hard work in such fields, and for money pay sixty-four dollars, and only one-fourth receiving that! But the Bishop goes on with a sort of grim humor. "One of my friends wanted to borrow or beg \$50 of me. He might as well have asked me for Peru. I showed him all the money I had in the world, about \$12, and gave him \$5. Strange that neither my friends nor my enemies will believe that I neither have nor seek bags of money. Well, they shall believe by demonstration what I have ever been striving to prove—that I will live and die a poor man."

During the fourth decade, the Methodist movement in Virginia was greatly advanced by the introduction of camp-meetings. As is generally known, these meetings originated in the West under the preaching of the brothers John and William McGee—one a Presbyterian, the other a Methodist. In 1803, the first of our long line of Virginia camp-meetings was held in the old Brunswick battle-field. It lasted only three days, with thirty conversions. From that time they became very popular, and thousands were gathered in at them all over the State. It was through the mighty religious influence of the camp-

meetings held in the vicinity of Lynchburg that Methodism was introduced into that city, which has been since one of its great strongholds. At a series of these meetings held in that section of the State, more than five hundred were converted. Into godless Lynchburg, this fire spread and burned. Stith Mead, whom we have seen as a great revivalist in the lower part of the State, appeared on the scene, and became the founder of Methodism in the then rough, little hillside town. He preached in the place a pointed sermon against the common sins of the day, and was rewarded by being made the subject of a piece of rich billingsgate, in which he was denounced as "a hypocrite, a devil, an infamous wretch, a maniac, a vaporing, itinerant brawler, a greater disgrace to humanity than the most dissolute man in Lynchburg." Lorenzo Dow, who had tried the place, said of it, "Lynchburg is a deadly place for the worship of God." But even Lynchburg was stormed and taken, and the hand of Methodism has been strong upon it ever since. It was during the great revivals of this decade that the singular affection known as "the jerks" appeared. In the West, the people were seized by hundreds at the same moment. Its subjects were from all denominations, and all classes of society; even wicked people were sometimes seized with it. Rev. Jacob Young, who witnessed many cases, tells us that in the hotels persons would be seized while raising a glass of water to their lips, and instead of drinking would toss it up to the ceiling. At the breakfast table, ladies serving tea or coffee would be suddenly attacked, and away would go cup and contents against the wall, and as they fled from the table in alarm, their long hair hanging in braids down their backs would crack like a whip. A very curious case is on record of a preacher who was in early life a fiddler and dancing-master. He was sent to a circuit where "the jerks" prevailed. He declared it was the work of the devil, and that he would preach it down and out of the Methodist Church. He set to work manfully, but before he had made one round "the jerks" had him. When the fit began, he would exclaim, "Ah, yes! O no!" and at every jerk his hands moved as if he was fiddling. One morning, as he was riding to an appointment, he was seized. He dropped the bridle, and his horse ran off till he was stopped by a gate. The poor man dismounted, and seized the palings to steady himself, but he jerked them off. The lady of the house coming to the door to see what was the matter increased his mortification. Rushing into the orchard to hide himself, his strange motions, as he ran fiddling along, and the tail of his long gown flying in the wind, attracted the notice of the hounds, and the whole pack broke after him in full cry. Dreadfully afraid of dogs, he rushed into the house by the back door, up the stairs, and jumped into a big feather bed, where he lay until the fit was over.

At the close of the fourth decade of Virginia Methodism, the numbers were 19,157 white and 6,275 colored members. With all the revivals, there was a decrease of 185 whites from the preceding year—

mainly, however, the result "of large emigration westward." "Old Virginia," says Asbury, "decreases in the numbers she gives to the Methodists, but New Virginia gains" There were forty-two circuits supplied by seventy-five preachers.

The men who brought the church to such proportions merit here, at least, a brief notice of their character and fitness for the work so nobly done. As a class, their like will never be seen again. In body and mind, they were built for the special work they were called to do. Most of them were endowed with great power of physical endurance. They were at home in the saddle, and rode long and bravely in all weather. They slept often on the dirt floor of cabins or on the ground under the forest trees. They lived on scant, coarse food, and preached day and night, as if the next was to be the Judgment Day. Their stock of theology was not large, but it was sound. The Bible and hymn-book, with the works of Wesley and Fletcher, made about the sum total of a pioneer's library; and these, engrafted upon a splendid stock of common sense, made them preachers of amazing power.

Richly endowed with mother wit, they were quick and cutting in repartee, fearless of any foe, and they seldom came off second best in a fight of words, whether assailed by sinners or by saints of a hide-bound faith. The early records are full of apt illustrations. On one occasion, to confound a Methodist preacher, who had appeared in a section where opposing religious theories abounded, a pedantic lawyer was chosen to expose him before a large audience. At the chosen moment, the lawyer rose and addressed the preacher in Latin. He listened patiently till the harangue was over, and instantly replied in Dutch, which the lawyer took for Hebrew, and retired from the contest with a *divine* so learned.

It is in proof that now and then some of the fathers, like some of the sons, when they came upon a fine printed sermon that struck their fancy, would reproduce it with great effect. Of one really honest old preacher, this story is told. Being present at a camp-meeting where many of the leading people had collected to hear a famous preacher, it so happened that he was put up at the most popular hour. He took the stand, nothing daunted, and reproduced, with tremendous effect, one of Joseph Benson's grandest sermons. When he had finished, he paused a moment and looked over the wondering and admiring multitude, then exclaimed, "Now, you have heard one of the greatest sermons you ever listened to in your lives. Mr. Benson, himself, couldn't beat it—for it is one of his best." I commend his honesty to all whom it may concern.

However eccentric he may have been, Lorenzo Dow, during this decade, and long after, was eminently successful as a laborer in the Virginia field. His peculiar person and dress, his sudden appearance and disappearance, his quaint texts and sermons, his gift of prophecy, as some seemed to believe, his ready devices for detecting thieves and publicly exposing them—all combined to give him greater notoriety and larger congregations than any other man could secure.

I can only give one or two incidents illustrative of his wit and ingenuity in the line of thought now before us.

Once he fell into a dispute with a Berkeleyan idealist. Dow tried to convince him that there were and must be realities in nature, but in vain. The learned doctor would reply to all his arguments, "nothing but imagination." At length, the doctor, who was a great smoker, laid his pipe on the table, and, turning in a pompous manner to the window, said, "there, Mr. Dow," pointing to the street, "is a wagon, as I suppose, but it is all the force of" —. Before he could finish the sentence, Dow took up the pipe, which held a live coal, and emptied it into his big, fair-top boot. "What on earth are you about!" he exclaimed, as he seized the boot with both hands to pull it off. "O nothing but imagination," said Dow, "nothing but imagination," and walked off, leaving the doctor to dress his imaginary burn. This was a literal and unanswerable *argumentum ad hominem*.

This eccentric man spent his life in preaching on both sides of the Atlantic, and, after Whitefield, no man preached the gospel to greater multitudes or to more people.

We rejoice in the work of the fathers, and sit at ease under the vines and fig trees of their planting without recalling as often as we should their true heroism. In this decade, the ranks of the itinerancy were reinforced by such men as Joseph Carson, John Early, John C. Ballew and others, who met with as hard fare and as rough treatment as did the first that turned the fallow ground.

We all, or nearly all, knew Father Carson, and honored and loved him. Take the following picture of itinerant life in those days, reproduced from his own memory: "My first circuit was one of thirty-two appointments, to be filled in twenty-eight days. It was 400 miles round. We had to cross eight mountains, and pass through a swamp fifty miles long and abounding in rattlesnakes before we completed a round. We had to preach among Universalists, Hell-Redemptionists, Deists, Atheists, and sinners of all grades and classes. Our homes were generally among poor people, who received us kindly and gave us the best they had, but the best was poor enough. The food was of the coarsest and not the most cleanly. Bill of fare for breakfast—coffee from toasted corn-bread, pickled pork fried to a crackling, corn-bread scant; bill of fare for dinner—corn-bread, a few vegetables and a little wild meat occasionally; bill of fare for supper—breakfast repeated, with tea of hemlock leaves, sweetened with honey, in place of corn-bread coffee. This fare had lodgings to match. A one-room cabin roofed with straw, bark or slabs, bedsteads of poles laid in forks and slabs laid across and covered with loose straw, and this with a piece of coarse cloth. Many a morning I've found an additional coverlet of snow on the bed under which I had lain snug and warm."

But, with all these hardships, a glorious victory awaited them; they won their way to more cheerful firesides, and, at the close of the year, had enrolled eight hundred converts.

## ADDRESS

— OF —

REV. JOHN E. EDWARDS, D. D.,

— ON —

## The Personal History of the Virginia Conference.

One hundred years ago! That *seems* like a long time; and yet my personal recollection covers six-tenths of that period. In my boyhood I knew persons who were grown men in 1782—now, 100 years ago. The Rev. James McAden, a living member of this Conference, was acquainted with the Rev. Philip Bruce, who was admitted on trial, at the Conference of 1781, being four years before the Conference of 1785, from which the Virginia Conference now dates its sessional history. This brings the Conference of even 1781 back to *day before yesterday*, so to speak. How *near*, and yet how *remote*!

I remember to have seen the Rev. Christopher S. Mooring, who was admitted on trial in 1789, only four years after the Conference of 1785. I have heard Rufus Wiley preach, who was admitted in 1790; and have seen Dr. Daniel Hall, who was admitted the same year. I have *seen* and *heard* Anthony Sale, who was admitted in 1793, and Thomas Maun, admitted in 1794; James Patterson, 1795; Robert Wilkerson, 1797, to say nothing of half a score of others, admitted between 1797 and 1807, all within a little more than twenty years of the Conference of 1785. I allude to James Reid, John Lattimore, William Auredale, James Boyd, Charles Callaway, Benjamin Devany, Henry Warren and John Early.

I know enough of the old fathers of the Virginia Conference to form a tolerably accurate estimate of the *style*, *type* and *character* of the men who answered to roll-call 100 years ago. Let us then go back 100 *calendar* years. With the Minutes of the Conference and the scroll of history in hand, this is not a difficult thing to do. It is done. Let us pause a moment, and look around. We stand on Virginia soil. The war of the Revolution of 1776 has just closed, and the battle-cloud which, for so long a time, has hung like a funeral pall over the land, has well-nigh drifted out of sight, gilded with the beautiful Bow of Hope, still glowing on its retiring skirts. The country is bare of pro-

visions. The population is sparse. The old colonial churches are well-nigh deserted. Rev. Devereux Jarratt is still at his post of duty. The fruits of the labors of the early pioneers of Methodism have partially disappeared. Methodist *Societies* are scattered here and there, more or less remote from each other. A handful of hardy and heroic itinerants are traversing the country, looking up the lost sheep in the wilderness. Meetings are held in private houses, in barns, and in the out-of-the-way places, for class-meetings, prayer, and praise, and the preaching of the gospel. Wesley's hymns are ringing through the woods as the tocsin for the gathering of the clans. They are coming. It is an *April* day. The air is bland and balmy, and redolent with the odors of bursting buds, and sweet-scented blossoms, and fragrant spring flowers. The hum of the bee and the carol of the bird are in the vernal breeze. The passing shower, followed by the sunshine, has left its resplendent jewelry on forest, fell and field.

Who are these on horse-back, in plain attire, spun and woven by the good housewives of the land? Who are these bronzed and sturdy men, pressing on by the highways and byways—coming from the east, west, north and south, and converging to a common-meeting point? I answer, they are the Methodist preachers of a one hundred years ago, on their way to the seat of the yearly Conference, to be held this year, at *Ellis' Preaching House, Sussex county, Va., April 17th, 1782.*

The following year, 1783, the Conference was held at the same place; and, thenceforward, till this year of grace, 1832—for the space of 100 years—yearly Conference sessions have been successively held within the limits of the Virginia Conference territory.

Our *sessional* history, by resolution of the Conference, begins with the Conference of 1785—the session following the organization of the Methodist Episcopal Church in the United States of America at the *Christmas* Conference, December, 1784. Beginning with the Conference of 1785, with *two* Conference sessions in each of the years, 1791 and 1841, held by reason of the change in the time of holding the Conference, we now number the one hundredth session, and hence the present *Centennial Celebration.*

I propose to begin with the session of 1782—throwing in three sessions, for good number; and this period of 100 years, I propose to consider under five periods of twenty years each: That is to say, from 1782 to 1802; from 1802 to 1822; from 1822 to 1842; from 1842 to 1862, and from 1862 to 1882.

This is a purely arbitrary division; but, I adopt it as a matter of convenience in the review of our Conference history for the last 100 years.

Let us recur to the Conference session of 1782, held at *Ellis' Preaching House*, beginning on the 17th of April of that year.

Who were present? At the Conference session of 1783, the question is asked: "What preachers shall attend?" The answer recorded is:

"Assistants, and those to be received into full connection." If this rule prevailed at the session of 1782, it is highly probable that not more than thirty, or thirty-five at most, were present at the Conference of 1782.

The following are fairly presumed to have been present, namely:

<i>Francis Asbury,</i>	<i>Peter Moriarty,</i>
<i>Richard Garretson,</i>	<i>Philip Bruce,</i>
<i>James White,</i>	<i>James Gibbons,</i>
<i>Micajah Debruler,</i>	<i>Caleb B. Pedicord,</i>
<i>Adam Cloud,</i>	<i>Samuel Dudley,</i>
<i>John Cooper,</i>	<i>Henry Ogburn,</i>
<i>Enoch Matson,</i>	<i>John Easter,</i>
<i>George Kimble,</i>	<i>William Waters,</i>
<i>James Mastin,</i>	<i>James O. Cromwell,</i>
<i>Thomas Foster,</i>	<i>William Glendenning,</i>
<i>Caleb Bowyer,</i>	<i>Francis Poythress,</i>
<i>Ira Ellis,</i>	<i>Ignatius Pigman,</i>
<i>Henry Jones,</i>	<i>Samuel Watson,</i>
<i>James O'Kelly,</i>	<i>Freeborn Garretson,</i>
<i>Thomas S. Chew,</i>	<i>James Morris,</i>
<i>Joseph Cromwell,</i>	<i>Beverly Allen,</i>
<i>Jeremiah Lambert,</i>	<i>James Haw.</i>

I have called the names of those who were assigned to Circuits mainly in Virginia and North Carolina, or who, the previous year, had labored on Circuits within 150 miles of the seat of the Conference. The year following 1782, a Conference was held in Baltimore for the convenience of those who labored at points inaccessible to the Conference in Virginia.

The men who answered roll-call in 1782 laid the foundation on which we are still building. They broke the ground that we are cultivating. They blazed the way over which, with improved facilities, we are now travelling. They launched the grand old ship on which we are sailing.

The whole membership of the Methodist Societies, in the bounds of the territory now embraced in the Virginia Conference, as well as we can ascertain, did not exceed 3,000. The whole membership in the United States was only 11,785. The whole number of preachers, fifty-nine. The following named Circuits, in 1782, embraced *all* the territory now included in the Virginia Conference, viz.: Pittsylvania, Mecklenburg, Brunswick, Isle of Wight, Sussex, Hanover and Fluvanna. The following Circuits were in the State of North Carolina, to wit: New Hope, Tar River, Yadkin and Roan oak.

The preachers of this first Conference held in Virginia were succeeded by a band of men that did not falter in carrying forward the work begun by their predecessors. They entered into it with a zeal that never abated, and a heroism that never cowered or quailed in the presence of opposition or danger. No self-denial was too painful to bear; no sacrifice too great to make for the cause they had espoused; no privations dis-

couraged; no hardships daunted; no failure disheartened. They did not count their lives dear to them. Their names are to be held in everlasting remembrance. We owe them a debt that we but feebly repay by passing them in honored review on this centennial occasion. Many of them died young—falling as martyrs in the itinerant work. They sleep in unknown graves, unmarked by monumental shaft, or “storied urn;” but, their record is on high, and “their works do follow them.” They live in their noble deeds; in the sermons they preached; in the prayers they offered; in the songs they sung; in the sacrifices they made; in the privations they endured; in the trials they encountered, and in the influence of the example which they have left as a legacy to the Church, at whose altars they served.

It was not till 1785, the question was asked: “Who have died this year?” The answer was brief, giving no account of the place or date of birth, services rendered, or even of the place or time of death. The answer to this question, in 1785, is:

1. “*Caleb B. Pedicord*, a man of sorrow, and like his Master acquainted with grief; but a man dead to the world and much devoted to God.” That is all.

2. “*George Mair*, a man of affliction, and of great patience and resignation, and of excellent understanding.”

In 1786, the answer runs thus: “*James Thomas*, a pious young man of good gifts, useful and acceptable, blameless in his life, and much resigned in his death.”

In 1788, the answer is as follows: “*Elijah Ellis*, a Deacon, four years in the work; steady, solid, humble, diligent and faithful; who spent himself in the work of God in Lancaster, Virginia.”

In 1789, this answer occurs: “*John Cooper*, fifteen years in the work, quiet, inoffensive and blameless; a subject of dejection, sorrow and sufferings; often in want, but too modest to complain, till observed and relieved by his friends. He died in peace.”

As late as 1791, the answer runs thus, in one instance: “*Wyatt Andrews*, who died full of faith and the Holy Ghost. As long as he could ride, he traveled; and while he had breath, he praised God.”

From this time forward more space is given to memoirs. Among the men of greatest prominence and distinction during the first twenty years of the *Virginia Conference*, we may mention William McKindree, Richard Whatcoat and Enoch George, all of whom became Bishops. Jesse Lee, Philip Bruce, James O’Kelly, John Easter, Francis Poythress, Daniel Hall, Henry Willis, with a score of others who were eminently useful, and who made their mark, and left a name of no common renown. Among whom we mention Ira Ellis, Richard Ivey, Stith Mead, Beverly Allen, Edward Morris, Josiah Askew, Christopher S. Moring, James Douthat and Anthony Sale.

The preachers of this first twenty years were distinguished—

1. By a sound and *thorough conversion*. It was a *fact* in their expe-

rience, admitting of no reasonable doubt. A fact attested by the witness of the Spirit.

2. By a *conscious divine call to the work of the ministry*.

3. By *unreserved consecration* to their work.

4. By *great self-denial and self-sacrifice*. They gave up all.

5. By a *burning love* for souls, and a *consuming zeal* for their salvation. They worked well; and

“Builted better than they knew.”

I remark further—

1. They were men of *limited education*. Very few of them could read the first paragraph in Cæsar’s Commentaries, or the first verse in Virgil’s *Bucolics*; and fewer still that could translate the first verse of John’s Gospel from the New Testament Greek. It is not too much to say that very many of the successful laborers of the first twenty years in the history of the Virginia Conference could not repeat a rule in Murray’s English Grammar, or parse the plainest sentence in their mother tongue. They knew more of Paul than of Plato. But they were thoroughly versed in the Holy Scriptures, and were familiar with Wesley’s notes, sermons and hymns; and with “Fletcher’s Checks,” and with the biographies of the early Methodist preachers under Mr. Wesley.

2. They were *obedient sons in the gospel*. They went, without a murmur, to the fields assigned them, by episcopal authority, and cheerfully performed the hard work, on poor pay, or, no pay at all, “counting it all joy,” to toil and to suffer in a cause that had its own reward.

3. They were faithful *Disciplinarians*. They had promised “not to mend our rules, but to keep them, for *conscience*’ sake,” and they performed their vows. As Methodist preachers, they were admonished that “they were to mind every point, great and small, in the Methodist Discipline,” and they did it, with a fidelity, in *some* instances, deserving more commendation for the *letter*, than the spirit. Church members were held rigidly to the letter of the law. Personal obedience to fasting or abstinence, early rising, and unremitting labor in the swamps and lowlands, laid many of them in early graves. But they died in sight of heaven.

4. They were *earnest, Holy Ghost* preachers, and God gave them “seals to their ministry, and souls for their hire.”

At the head, and as the leader of this heroic and aggressive band of preachers, there comes up to our backward survey, *Francis Asbury*, “the apostle of American Methodism”—“a Joshua on horseback”—a man whom no perils could intimidate, no bribes could hire; no rest, this side of heaven, could turn aside from the path of duty. In him, the preachers had a pattern in piety, a model in the pulpit, an example in study, an archetype in character, and a copy in every Christian virtue and social grace.

*Jesse Lee* was one of the great men of this early period. He not only heralded the advancing column of Methodism in Virginia and North

Carolina; but, alone and single-handed, he bore the Methodist standard northward, even into New England, and there gathered about him the nucleus of a mighty army that bore the standard to "the regions beyond," and took new possessions for Methodism amid the strongholds of the old Calvinistic and Puritanical churches that claimed the territory by descent of title, and "prescriptive right," from the Puritans that landed from the Mayflower on Plymouth Rock. But neither the taunt of the learned, nor the ridicule of the rabble could turn Jesse Lee aside from what he regarded as his heaven-appointed work. Amid opposition, persecution, obloquy and reproach, he steadily and persistently pursued his course, "through summer's heat and winter's cold," till the object of his mission was accomplished. "He neither ran, nor labored in vain."

*William McKendree* and *Enoch George* stood shoulder to shoulder in the early toils of Methodist itinerant work. *John Easter*, and *Ira Ellis* braved the hardships of this pioneer period, and left an imperishable record behind them. *Richard Whatcoat* and *James O'Kelley*, for a season, labored side by side. The one became a disturber in our Israel, and left the Church, at the head of a faction; the other became a *Bishop* in the Methodist Episcopal Church.

This pioneer class of preachers in the Virginia Conference, was followed by another class, a little more advanced in learning, cultivation, and general information, but still retaining many of the distinguishing characteristics of the first preachers, most of whom had died, or located, or had been laid aside from the active itinerant work. A number of the men who came into the Conference from 1802 to 1822, and who occupied conspicuous positions in the Conference, were personally known to some of the oldest members of this body. I refer to such men as *Philip Bruce*, *Thomas L. Douglas*, *John C. Ballew*, *James Patterson*, *John Lattimore*, *Edward Cannon*, *James Reid*, *Stith Mead*, *William Compton*, *James Boyd*, *Ethelbert Drake*, *Henry Warren*, *Peyton Anderson* and *John T. Brame*; while many of us remember *Benjamin Devany*, *John Early*, *Matthew M. Dance*, *Minton Thrift*, and others still who figured conspicuously at a later period, of whom I shall have something to say in another part of this address.

*Thomas L. Douglas* was one of the chief leaders of our Israel in the early part of the present century. His name was a household word when I entered the Conference in 1835. He was admitted on trial in 1801. In 1801, 2, 3, and 4, he was on Circuit work. In 1805 in Portsmouth. In 1807 and 1808 he appears as Presiding Elder of the Salisbury District. In 1813 he was stationed in Richmond. In 1814, transferred to the Tennessee Conference and stationed in Nashville. He died in 1829 or 1830.

*Philip Bruce*, who was admitted on trial in 1781, and who occupied a leading position in Virginia and North Carolina, during the first twenty years of our Conference history, continued to hold a high place among his brethren during the first decade of the second twenty years now

under special notice. He was "Assistant Elder," and Presiding Elder, almost continuously from 1784 up to 1817, at which time he took a superannuated relation, and retired from the active work in which he had been a faithful and successful laborer for forty-six years. The last session of the Conference he attended was in Norfolk, 1818. He went to Tennessee—Giles county—to spend the evening of his life with an aged mother, and died in 1826, as only the good can die. *Bishop Early*, who was devoted to the memory of *Philip Bruce*, used to tell a dream that *Bruce* narrated as having occurred, as I now recall it, in extreme illness, from which he, however, recovered. He dreamed that he was dying, and that as he got near the gate of death, he saw the golden portal of heaven opening to his entranced vision, and that he threw off his old coat, and old hat, and waving to those behind him, exclaimed, "Heaven! Come on boys—heaven is open," and with that he swept through the gates into the eternal city.

*James Patterson* was a man of this period, who possessed fine native ability—an able preacher, and did good work in the itinerant ministry.

*John C. Ballew* was peculiar, but powerful. He did good service in his day, and went to his reward.

*Peyton Anderson* was a man of good education, fine preaching abilities, and a faithful laborer in the Master's vineyard. He finished his work, and died young.

*Benjamin Devany*, who died only a few years ago, belongs to this period. He was a sweet-spirited Christian—a finished preacher. The savor of his influence lingers in the spiritual atmosphere around us at this hour.

*Edward Cannon* and *Stith Mead* were faithful "yoke fellows," and did the ploughing well.

*William Compton* was an able preacher, a Bible Christian, and rendered good service along with those above mentioned.

*Matthew M. Dance* was a beautiful character and an admirable preacher. He was Secretary of the Virginia Conference for several years, and a member of the General Conference in 1820, and one of its Secretaries.

But time would fail me to speak of *Candum Hines*, *James Reid*, *John Weaver*, *Thomas Burge*, *Fletcher Harris*, *Leroy Merritt*, *James Boyd*, *Thomas Pinnell*, *Richard Lattimore*, *John Buxton*, *Horatio E. Hall*, *Robert Wilkinson*, *John T. Brame*, and divers others, all of whom are deserving of favorable mention.

*John Early* led the embattled hosts of our Conference, and, perhaps, did more, during this period, than any other one man, "in lengthening the cords and strengthening the stakes" of the Virginia Conference. He numbered his converts by the thousand, from year to year; counting more than a thousand at one meeting held at Prospect, Prince Edward county, in 1814. His history is too familiar to require further note in this address.

It was near the close of this *second* period of twenty years in our Conference history that quite a number of preachers were admitted on trial who came to distinguished prominence in the *third* period, from 1822 to 1842. I allude to a class of men whose names are perfectly familiar to a very large number of preachers now in the Virginia Conference. Such were Lewis Skidmore, Thomas Crowder, Peter Doub, Hezekiah G. Leigh, Moses Brock, George W. Charlton, Thomas Howard, Henry Holmes, Thomas R. Brame, Joseph Carson, James McAden (still living), and the two brothers, James and Thales McDonald.

These were followed in the early part of the *third* twenty years by names still more fresh in the memory. I mention Bennet T. Blake, William Hammet, Martin P. Parks, William A. Smith, George W. Nolley, Abram Penn, William J. Waller, Leroy M. Lee, Samuel T. Moorman and Gervas M. Keese.

Some of the first mentioned in this class of preachers, belonging to the period now under notice, I knew personally, and have heard a number of them preach when they were in their prime. I can only give a few, as a specimen of the class.

*Peter Doub* occupied a right-handed position in the front rank of great men that fought the battles of Methodism in the Virginia Conference from 1822 to 1842, the period included in the third twenty years of our Conference history. He was an incarnated body of divinity. He read great authors, mastered great subjects, and preached great sermons. He was thoroughly versed in Arminian theology, as opposed to Calvinism; and whenever one of the "Five Points" in the *Quinquarticular* controversy crossed his path, he showed it no quarters, but hewed it down with his broad sword as mercilessly as Samuel "hewed Agag in pieces before the Lord in Gilgal." He was "valiant for the truth," as he understood it; and in the pulpit he was as fearless as a lion. And yet he was as modest as a timid girl, and as tender and sweet in his disposition as a lovely woman. As a *christian* he was the living embodiment of all that is "honest, and pure, and of good report" among men. In labors he was abundant. At a camp-meeting he was a host in himself; and just here I must be permitted to say that, under God, he was the instrument of my conversion. At a camp-meeting held at Centre camp ground, in Guilford county, N. C., I was consciously pardoned of my sins, and adopted into God's family while listening to a sermon preached by him on the afternoon of the 11th September, 1832. He is dead, but is still speaking through a son in the Gospel. His precious memory will long abide in the Church.

*Lewis Skidmore* was naturally a great man. Without the advantages of education, and without time for extensive reading, under the pressure of unremitting labors, for the most part on large Districts, he became the master of a pure English. His style was as lucid as a sunbeam. His voice was as musical as Apollo's lute. As a *logician*, he had no superior, in his day. On the subject of "water baptism," he

never had his equal—certainly never a superior—in the Methodist pulpit, on the Continent of America. Nor was he lacking in the charms of oratory and elocution. He rose by natural and easy gradations—higher and higher—as he warmed with his theme, until he reached a climax of grandeur and beauty rarely surpassed in the pulpit. This was not habitual. Ordinarily, he was didactic—instructive—edifying; but, there were times when he was *all* that I have indicated. I heard him on one of these sublime occasions at the "Yellow Branch Camp meeting," in the Campbell Circuit, in 1835.

*Joseph Carson*, in his line, was one of the most powerful and successful preachers of this period. He had an iron constitution, and possessed wonderful powers of endurance. He could preach, pray, sing and talk, without hoarseness or exhaustion, through a revival of indefinite continuance. Thousands were converted and added to the Church through his ministry.

*Hezekiah G. Leigh* stood in the forefront of the great preachers of this period. He attained high excellence, as a preacher, within a few years after he entered the Conference. He was a very *Apollo Belvidere* in physical stature and proportion. Bright complexion, blue eyes and an aquiline nose. His voice was round, full and musically modulated. His style was modeled after the best masters of rhetoric in the pulpit. As a preacher, he had but few equals, and no superiors, in his day. He was often tender and pathetic; but, at times, he dealt in the "terrors of the law," and on such occasions, he was transformed into a *Moses*, on Mount Sinai, with fiery clouds around him—the glare of the lightning on his brow, and the voice of the embattled thunders shaking the smothering rocks around him. From these sublime altitudes he descended, by easy gradations, to the sunny vale below, where he stood, amid flowers and sunshine, pointing to Calvary; and, with tones as sweet and plaintive as the cooing of the dove, he pleaded with sinners to be reconciled to God. On such occasions he grew eloquent, and carried everything before him like a summer gale.

*Thomas Crowder* was a strong, Scriptural preacher—earnest, direct and pungent, but without the captivating graces of oratory. He was eminently pious, and served his generation faithfully, "by the will of God, and fell on sleep, and was laid unto the fathers." He was a tilter with church-choirs—always claiming to divide time with them in leading the singing. He was unsparing in his attacks upon the prevailing sins of the times; and, in his denunciations of vice, he called a spade—a *spade*.

*Moses Brock* was a unique character—*sui generis*, with decided emphasis. Tall and compactly built, dark complexion, dark hair and eyes, striking features, but with a face as fixed in its expression as cast iron. When it relaxed into a smile, it was like breaking a block of ice in the sunshine. Ordinarily, he was a plain, instructive preacher, abounding in quaint illustrations and surprising metaphors. At times,

on great occasions, he rose to the highest oratory and the most impassioned eloquence, holding his congregation, by the hour, as by a spell of enchantment—unconscious of the lapse of time. On such occasions, his preaching was attended with wonderful results in the awakening and conversion of sinners. He had marked peculiarities, amounting almost to eccentricities. We shall rarely, if ever, look on his like again. His labors extended over a wide field, and for a long time.

*George W. Charlton*, in his prime, was a man of extraordinary eloquence in the pulpit. His denunciations of profanity, drunkenness, gambling and all the dominant vices of the day, were perfectly fearful and appalling. He, too, like Hezekiah G. Leigh, had adopted the best models in the pulpit, such as Saurin, Bourdeleau, Bossuet and Robertson, whom he followed without servility. At times he gave utterance to passages of rare beauty and eloquence, delivered with an oratorical effect that perfectly captivated his hearers.

*Caleb Leach* was one of the eloquent and impassioned preachers of this period. His *forte* was in preaching.

*Albert G. Burton* ought not to be omitted from this list of worthies. It admits of some doubt whether any period of the history of the Virginia Conference furnishes more illustrious examples of really great men than the twenty years following 1822, till 1842.

Following those already specially noticed, there came on, with the close of the period, *William A. Smith*, who stood alone in his colossal grandeur. He was great in the pulpit; great in the councils of the Church; great, as a leader, in educational movements, and almost unequalled in debate in any forum.

*Anthony Dibrell*, who belongs to the latter part of this period, reached no inconsiderable eminence as a preacher. No better man ever lived. No man, more true and honest, to the core, ever graced the pulpit in the Virginia Conference than Anthony Dibrell. His style was declamatory in a high degree of excellence; and, when he dealt in the terrors of the law, as was his wont, his preaching was like the pouring down of "red hot rain" in a pitiless storm. It alarmed and frightened, rather than moved and persuaded. He died in Norfolk, of yellow fever, in 1855, while standing at his post of duty. His armor was tightly buckled on, and his true and faithful sword was firmly grasped in his hand when he fell.

*Bennet T. Blake*, whose feeble health cut him off from a long term of active service, was a finished *belles lettres* scholar, an excellent preacher and a model in all the social, domestic and Christian virtues.

A little piece of history—curious in itself—belongs to the period of the Conference just now under review. It was not until about the close of the first twenty years and the beginning of the second, that the Virginia Conference really had sharply defined metes and bounds. In 1803, the Conference territory was included in four Presiding Elders' Districts, namely: The Norfolk, Richmond, Salisbury and Newbern Districts—two in Virginia and two in North Carolina. In 1809, a fifth

District was added. In 1810, there were six Districts, and thenceforward, till 1834, a period of twenty-four years, strange to say, there were never more or less than six Presiding Elders' Districts in the great Virginia Conference, with nearly twice the extent of territory it now occupies.

These six Districts, in 1810, were called the Norfolk, Raleigh, James River, Newbern, Yadkin and Meherrin. Of these, three were in Virginia, and three in North Carolina.

In 1810, there were forty-five pastoral charges—circuits and stations. In 1833, there were but sixty-eight charges; only an addition of twenty-three charges in twenty-three years.

In 1810, there were 18,644 white members, and 6,141 colored; making a total membership of 25,005. In 1833, there were 34,361 white members, and 7,447 colored; making a total membership of 41,808.

The six Presiding Elders' Districts, in 1833, were called the Richmond, Lynchburg, Norfolk, Roanoke, Newbern and the Yadkin; still, three in Virginia and three in North Carolina. This statement anticipates the point we are now considering.

In the latter part of this third twenty years, the North Carolina Conference was set off from the Virginia Conference. This took place at the session of the Virginia Conference held in Petersburg, Va., February, 1837.

There were 121 preachers, including *superannuates*, all told, in the Virginia Conference at the time of the division. Of these, sixty were assigned to the North Carolina Conference, and sixty-one to the Virginia Conference. What is now the Danville District was given to the North Carolina Conference, in order to make an equal division of territory. In 1858, the Danville District was retroceded to the Virginia Conference.

The membership of the Church, falling in the bounds of the North Carolina Conference was 15,062 whites and 3,646 colored, making a total of 18,708 members; leaving in the Virginia Conference 19,570 white and 2,651 colored members, making a total of 22,221.

In point of talent and preaching ability, the North Carolina Conference was not a whit behind the Virginia Conference.

Within a few years after the division, several of the brethren, assigned to North Carolina, were transferred to Virginia. Among them, I mention Edward Wadsworth, George W. Langhorne, Joseph H. Davis, James E. Joyner and myself. At a later day, James Jamieson, Dr. William Carter, James Lumsden, Robert O. Burton, who remained with us for a few years, and then returned to the North Carolina Conference. There were other transfers, at longer or shorter intervals, from one Conference to the other. These two Conferences are interlaced in their history.

The boundaries of the Virginia Conference have been changed from time to time since the division in 1837, taking in a greater breadth and

extent of territory. At one time we had a large portion of the Valley of Virginia in our bounds, which was ceded to the Baltimore Conference by the General Conference of 1866. The "Northern Neck of Virginia," an old strong hold of Methodism, was added to the Virginia Conference after the division of the M. E. Church in 1844. Other accessions were made to our territory on the Eastern Shores of Virginia and Maryland. For the last sixteen years, our boundaries have remained nearly stationary. This by the way.

Let us now recur to the preachers of the Virginia Conference from 1842 till 1862, the *fourth* period of twenty years in our history, under the arbitrary division which I have adopted in this address. This period falls within the remembrance of a number of the present members of this Body. Among those who took a leading and active part in the ministry, and who were honored by their brethren, I mention *Dr. Abram Penn*, who was as nearly faultless as any man that answered roll-call in the Virginia Conference. *Anthony Dibrell*, before mentioned, *George A. Bain*, good and true; *Gervas M. Keese*, *Ballard E. Gibson*, pure gold; *William H. Starr*, "faint, yet pursuing, and true as steel to the last;" *Thomas Hays*, *James E. Joyner*, *John W. White*, *John Wesley Childs*, *James D. Coulling*, for a number of years, Secretary of this Conference; *Jesse K. Powers*, "pure as the icicle on Dian's temple;" *Henry B. Cowles*, *George W. Langhorne*, *Joseph H. Davis*, *W. H. Wheelright*, *William G. Cross*, *William C. Blount*, *Blassingame H. Johnson*, *Devereux J. C. Slaughter*, and, shall I say it? *George W. Carter*, were all faithful and successful laborers during this period. These, and others no less useful, that time would fail me to mention, were still led on by *William A. Smith*, *David S. Dogget*, *Leroy M. Lee*, *Thomas Crowder*, and, by two old file leaders, *George W. Nolley*, and *William B. Rowzie*, who still answer to roll-call in our Conference; and *James A. Riddick*, who, though retired from the active pastoral work, still lives an honored representative of this period of our Conference history.

It is not my purpose to dwell on the last twenty years of our Conference history, from 1862 to 1882. All of you are familiar with this period; and yet I cannot pass it by without calling the honored name of *Charles H. Hall*. He is dead, but is green in our memories and embalmed in our heart's best affections. So bright, so gifted, so everything that endears him to our memory. Nor can I dismiss the period without a reference to the names of *Joseph Spriggs*, *Leighton J. Hansberger*, *James Jamieson*, *John Bayley*, *Thomas Diggs*, *Wm. J. Norfleet*, *Lloyd Moore*, *George N. Guy*, *David F. Hodges*, and *John W. Wonnycott*.

They all leave a worthy record. Nor yet can I dismiss this period without a special allusion to *James A. Duncan* and *Leroy M. Lee*. The former died in the strength of manhood's prime; the latter, when battered and broken by disease, and beginning to stoop under the weight of years. The eloquent tongue of the one is silent in death; the vigorous pen of the other has fallen from his hand. *James A. Duncan* has had a

conspicuous niche assigned to him in our Conference Gallery of departed chiefs; *Leroy M. Lee* awaits our loving hands to do this office for him at the present session of our Conference. The history of the Virginia Conference cannot be written without filling many of its pages with a record of the services rendered by these departed brethren, in the pulpit, through the press, and in our college halls.

A few of the fathers of this period coming down from the past, are with us still: *James McAden*, *George W. Nolley*, *Samuel T. Moorman*, *James A. Riddick*, *William Carter*, and *Robert Michaels*, loved and cherished by us all. *William B. Rowzie* and *Joseph Lear* still wait to take work again.

The Virginia Conference has a record of which it may well be proud, as having no parallel in the sisterhood of Annual Conferences in the *Methodist Episcopal Church, South*. It was the first Conference, as such, to take measures to build, endow, and put in active operation a regularly-incorporated college for the higher education of our young men. *Randolph Macon* was the first *Methodist* College ever incorporated in America. It was among the first to build and put in operation, under a regular charter, the equivalency of a Female College under the control of the Methodists. *Buckingham Female Institute*, excepting the *Wesleyan Female College*, at *Macon, Ga.*, antedates any other institution of like grade, in the domain of Southern Methodism. The Virginia Conference was the first to take steps, under an organized effort, for the education of young men for the ministry. It was the first to inaugurate a Joint Board of Finance in an Annual Conference. It has led in all these advanced movements, in Southern Methodism. It was the first to introduce the equivalency of lay representation in an annual Conference. Her delegates in the General Conference have always occupied a high position, and have been leaders in the introduction of lay representation in the General Conference. Our Conference territory is widely extended; its membership is large; its young men full of promise; its resources great; its church membership nearly 60,000; its moral power tremendous, and yet it is not time to divide. How near the time may be, I cannot say—but *not yet*. Hold together yet a little longer.

At a time coeval with my earliest recollections of Methodist preachers in the Virginia Conference, there was a class of men that formed a sort of distinctive type of character. They were men, not distinguished by their learning, not of high order of intellect, nor of specially marked or captivating speaking abilities, and yet they were wonderfully successful in winning souls to Christ. Such were *Enoch Johnson*, *Christopher Thomas*, *John Panabaker*, *Simon B. Sykes*, and others of that stamp. They were men of prayer, and holy living, and of all-conquering faith. "They believed and therefore spoke;" and were made honored instruments in the hands of God in gathering hundreds and thousands into the church, and in demonstrating to the world "that the excellency of the power is of God," and not of man. They all died comparatively young.

and sleep in obscure graves; and yet, "having turned many to righteousness, they shine as the stars of the firmament forever."

Then there was another class, not less distinctive in type and character. They were tinged with a species of asceticism; and yet, holier and better men never lived. Such were John Wesley Childs, Roland G. Bass, and others less distinguished—disciples of John Hersey. They preached a great deal against wearing fine clothes, buying fine furniture, "putting on gold and costly apparel," cooking on Sunday, and even condemned *laughing*, and the most innocent diversions and amusements. They were a terror to fashionable young *Methodists*. They "died in the faith."

Now and then, at longer or shorter intervals, men of marked eccentricities and idiosyncracies have found their way into the Conference. Such a man, for example, as Benjamin Edge, who washed and mended his own clothes; or, that good man, Thomas Barnum, who kept his congregation in an ill-disguised titter, verging on irrepressible laughter, by his homely illustrations and grotesque metaphors and whimpering delivery; or, at a later day, that remarkable man, *Nat Thomas*, still fresh in the memory of many of the present members of the Conference.

Nor has the Conference been without its men notably distinguished by their captivating and fascinating eloquence; men noted for their fine rhetoric, glowing imagery, graphic descriptive powers, graceful delivery, and finished elocution. Men of this style and type come up to our retrospective survey, in the person of Fletcher Harris, William Hammet, Martin P. Parks, and *Caleb Leach*, in a measure, to say nothing, in this connection, of James A. Duncan and David S. Doggett, both of whom, at times, were peerless in the pulpit, as preachers.

Every variety of preachers, as to type, style and talent, has been illustrated in our Conference, from the illiterate to the learned; from the plain in person and style, to the most accomplished; from the logical and didactic, to the most fiery and declamatory; from the rambling exhorter, to the finished sermonizer—some *pastors* and *evangelists* by pre-eminence.

It cannot be denied that the *old Methodists*—preachers and laymen—attached a species of religious value to the cut of the coat, and to plainness of attire. The staple of a good deal of the preaching in vogue, even at the time I entered the Church, now fifty years ago, was made up of strictures, amounting almost to tirades, on dress, fashion and worldly conformity. I was the first preacher in the North Carolina Conference that ventured to wear a "a swallow tail," dress coat; and my character would probably have been arrested at the session of the Conference held in Newbern, N. C., February, 1840, for so doing, but for the fact that the Rev. Dr. Abram Penn, of the Virginia Conference, appeared at the same Conference in a "swallow tail." There is a Doctor of Divinity now living (once a member of the Virginia Conference), who refused, at the chancel, to give the communion to a lady member of our church, of very high social and religious character, because she wore

a plain, wedding ring, I have known preachers, without the formality of trial, to "read members out of the church," from the pulpit, for alleged worldly conformity and the neglect of class-meeting. The old Rule, forbidding "the wearing of ruffles and rings," was strictly enforced, by some of the preachers, in my recollection. A Methodist preacher, fifty years ago, could be recognized on sight, not so much by his white cravat as by the peculiar cut of his coat. I wore one of them myself, at twenty years of age, and I was a *sight!* In the estimation of not a few, there was good religion in it.

There was another peculiarity of many of the old Methodist preachers. I refer to the style in which they *cut* and dressed their hair. Mr. Wesley's portraits, no doubt, were chargeable with having originated the style to which I allude. The hair was worn long—combed back from the front, and falling back on the neck and shoulders. It gave even a young man a sort of venerable appearance. Some wore the hair *banged*—to use a modern term—concealing the forehead, and making the preacher look, for all the world, as solemn and grave as a mule. John Early, the late Bishop, was the subject of not a little unfriendly criticism, in those days, for wearing *his hair roached*. *Fasting*, and abstinence from a meat diet, in the early part of the present century, was almost a cardinal virtue with Methodist preachers. I tried it once, on an extremely cold day, when traveling with a good preacher who set me the example, and it came near killing *me*; and left *him* so exhausted that he went to sleep on his knees that night, in a cold room, while saying his prayers, and he came near freezing to death before he awoke. The early Methodists, and especially some of the Methodist preachers, were a "*peculiar people*."

Were they better men and women, better *Christians*, than their successors, in this latter half of the century? In some respects they were. They were far more consistent with their profession than we. They *prayed* more; they practiced greater self-denial; they were less worldly-minded, if you know what that is; they were more scrupulously conscientious about small things; they enjoyed, or *seemed* to enjoy, more religion; they died more triumphantly than their successors in our day, as a general thing. They talked more about religion, and made more strenuous *personal* efforts to get sinners converted. They were more intensely, earnestly religious, than we. They read more of religious biography; were better acquainted with Wesley's and Benson's sermons, and better informed in early Methodist history, than the rank and file of Methodists in the present day. But the Methodists of the present day, in Virginia, do more church work, are more liberal in giving, and have a larger share of cultivation, and take a much more active part in church enterprises, than the Methodists of an earlier day. This is owing, in part, at least, to the change of circumstances, and to the march of improvement. I am not prepared to say, everything considered, that the Methodists of fifty and sixty years ago were *really* better than in the present day. It is an open question.

The *preachers* of our day are better educated, dress finer, get better salaries, eat more, fast less, laugh and talk more, read more of *theology* and less of the *Bible*, travel less on horse-back, marry sooner, have more money, little as some of us have, live longer, and die with less shouting than the early Methodist preachers.

This brief and imperfect review of the history of the Virginia Conference is suggestive of profitable reflections, and of practical lessons that may be turned to good account by us. "Your fathers, where are they? and the prophets, do they live forever?" How many have been laid in the dust! How many valuable lives have been cut short! How many eloquent voices that have sounded from the watch-towers of our Zion have been silenced in the grave! How many brave soldiers have been discharged from the war! But, they have hung their swords and trumpets on the wall, not to rust and remain silent, but to be taken down, and used by their successors in the ministry, while there is an enemy to be cut down, or a sleeping soul to be roused from its fatal slumbers. The charge comes ringing down to us, and especially to the younger members of this Conference—"take the sword of the Spirit," and go forth to battle; "blow the trumpet in Zion;" "cry aloud and spare not." It is no time for idling. Past successes should inspire us with hope for grander achievements in the future. The campaign is not yet ended. Thank God our magazines are not yet exhausted. With increased resources and facilities, we ought to enter on the second hundred years, in our Conference history, with the purpose to push the battle to the gates of the enemy, and to plant our standard upon the crumbling ruins of the last rampart defended by the enemies of Jesus Christ. We are just getting into the thick of the fight. Infidelity, in its multifarious forms, is lifting its hydra head, all over the land. Science, really the handmaid of religion, in the hands of wicked and ungodly men, is brought into the field against the Church. An effort is made to array *Nature* against the Bible, and to make "the stars in their courses," allies, to fight against revelation and theology, as held by the pulpit. The very ark of God has been carried into the camp of the enemy, but it is destined to afflict them with worse disorders than befell the Philistines while the captured ark was in their custody.

To the younger preachers, who are so soon to take the places of the fathers that are passing away, I would say: "Be strong; quit you like men." Never strike your colors. Never desert the post of duty. Never give up the heritage that is bequeathed to you. Think how much of toil and suffering it cost to acquire the heritage, and resolve that you will transmit it, unimpaired, to those to come after you.

There are heaps of rocks, here and there, upon the path of our history, that mark the graves of those who dishonored their profession, and fixed the stigma of disgrace upon their own names. Finger boards, at longer or shorter intervals, point out the divergent paths that have led some astray from "the old paths and the good way." Let these ad-

monish you. "Beware of ambition." Be content to let your adaptations determine your position among your brethren. Make the best possible use of your talents. Keep up with the times. Do not be satisfied with a tame mediocrity if you possess the talent to rise to a higher level. Avoid novelties in doctrine. If you conscientiously disbelieve the doctrines of your Church, discard them, and go somewhere else. Do not use the Methodist pulpit to propagate doctrines known to be at variance with her "articles of Religion" and her standards in theology. Be too honest and manly to eat Methodist bread at the expense of insidious attacks upon the bulwarks that have made the Methodist Church in Virginia, as elsewhere, what she is to day. Preach her doctrines—preach them with that simplicity of faith that distinguished our fathers, making them an overmatch for all the forms of opposition encountered by them. Our doctrines have lost none of their former power. Cultivate the Christian experience that made the lives of our predecessors a living power. Seize the standard that has been borne triumphantly down the line from Asbury, and Bruce, and McKendree, and Douglas, and Jesse Lee to the present day—plant it farther and farther in advance, till it falls from your hands, to be seized and borne on by others, until it shall be furled in the light of the last setting sun of time, and greeted by the dawning light of eternity.

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