VIRGINIA BAPTIST MINISTERS

George Braxton Taylor

FIFTH SERIES

VIRGINIA BAPTIST MINISTERS

FIFTH SERIES

1902 - 1914

WITH SUPPLEMENT

BY

GEORGE BRAXTON TAYLOR

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"Life and Letters of Rev. George Boardman Taylor, D. D.;"
"Virginia Baptist Ministers, Third Series;"
"Virginia Baptist Ministers, Fourth Series."

WITH A FOREWORD

BY

REV. GEORGE W. McDANIEL, D. D.

1915
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LYNCHBURG, VA.

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To
My Brother
James Spotswood Taylor, M. D.
Surgeon United States Navy

FOREWORD

The history of any people is the biographies of its great men. This is preëminently true of Virginia Baptists. As the life of a state is seen best in the lives of its leading citizens, the history of Virginia Baptists is fully and faithfully delineated in the lives of its ministers. They are a noble succession. From the days of Semple, Rice, and Clopton, through all the intervening years, among the fairest names on the pages of history are the defenders of our Faith.

The biography of the eminently pious may well be regarded with deep and living interest. In every herald of the Cross we behold a monument on which is inscribed the triumph of the gospel. They reflect with no common luster the glory of their divine Redeemer. These "good ministers of Jesus Christ" have left their impress on the world. Where is the state, North, South, East, or West, that has not been made a debtor to the ministry of Virginia? The memorial of their deeds is recorded in this series of biography. Preceding volumes have been widely read, and preserve in permanent form the consecutive story of our people from the beginning in Virginia down to the present day. The forthcoming volume will be gladly welcomed, and will possess an entrancing interest for the reader of to-day, because it holds the portraiture of those of our own time. Many of these we have "seen in the flesh," and, having known, we love. They are among the faithful ministers who were pastors of the churches where we now worship, and who led many of us to Christ, and baptized us, and married us. They buried our dead and now they have

ceased from their labors, and we are reaping in the fields where they so richly sowed.

Our historian has here a happy period to cover—the men of this volume he has known in person, and his information comes to us first hand. Princely subjects has he too, for among these are the beloved Tupper, Hawthorne, Hatcher, and George Boardman Taylor, his own earthly father. There are countless others dear to many of us, and faithful in every relation of life, whose biographies adorn these pages.

The work has been well done. It is fitting that the history so nobly begun and prosecuted through two volumes by the gifted Dr. James B. Taylor should be continued so worthily by his distinguished grandson, Dr. George Braxton Taylor. The Baptists of Virginia, the South, and, indeed, of all the world, are under a lasting obligation to Dr. George Braxton Taylor, the versatile and scholarly author of the forthcoming volume, the fifth of the series, and the third one to be edited by him. He has, gratuitously, rendered this beautiful service to the denomination. With him, as with his illustrious grandfather, it was a labor of love. His task has been pursued with patience, through careful research, in painstaking application, and with a discriminating mastery of details. Who else among us has made so large a contribution of his time and his talent as has Dr. Taylor, in this splendid service so unselfishly rendered to the great Baptist Brotherhood?

GEO. W. MCDANIEL.

Pastor's Study,
First Baptist Church,
Richmond, Va.
Oct. 4, 1915.

PREFACE

In 1837 Rev. James B. Taylor published the "First Series" of "Lives of Virginia Baptist Ministers." The "Second Series," written by the same hand, covered the period to 1860. Upon the request of the Baptist General Association of Virginia the "Third Series" and the "Fourth Series" were written and published. Details as to the origin and scope of these two "Series" will be found in the preface of each of these volumes.

A Resolution, offered by Rev. Dr. E. W. Winfrey, at the meeting of the General Association at Lynchburg, in 1913, and adopted by the body, requested the author of the "Third" and "Fourth Series" to prepare a "Fifth Series." The Association appointed W. F. Fisher, W. W. Hamilton, and W. S. Royall, a committee to coöperate with the author in the matter of the publication of the "Fifth Series." This "Fifth Series" is now presented. It contains sketches of ministers who died between 1902 and 1914. (Some of the sketches in the Supplement belong to an earlier period.) The roll may not be complete, yet the effort has been to make record of all. Even where men have so recently passed away, in many cases it has been impossible to secure the facts necessary for satisfactory accounts of their lives. In one or two instances relatives were unwilling for sketches of their loved ones to be published. To help secure the five hundred advance subscriptions necessary to make the publication of an edition of a thousand volumes possible, each of the following persons has subscribed for ten copies: Rev. Dr. E. W. Winfrey, Culpeper; Mr. F. W. Whitescarver, Salem; Rev. W. A. Pearson, Keysville; Hon. Chas. A. Johnston, Christiansburg; Mr. Richard H. Edmonds, Baltimore; Mr. A. J. Chewning, Richmond, Va.; Mr. H. M. Riffe, Elliston; Mr. George A. Diuguid, Lynchburg; Mr. E. E. Tompkins, Roanoke; Mr. E. R. Monroe, Brookneal; Rev. Dr. James T. Dickinson, Brooklyn; Mr. E. L. Flippo, Roanoke; Mr. M. P. Gatewood, Pleasant View (Amherst County); Rev. F. P.

Berkley (Baptist Church), Covington; Judge W. W Moffett, Salem; Mrs. D. G. Whittinghill, Rome.

It would be impossible to set down here the names of all who have helped to supply the data for these lives. Not a few of these kind friends are mentioned in various sketches. It is not perhaps invidious to say that Prof. W. A. Harris, of Richmond College, by his willing and patient assistance, has made possible more than one of the life records that follow. Dr. R. H. Hudnall, of the Virginia Polytechnic Institute, has read the "proof" and rendered other valuable help.

This "Fifth Series" is presented with the sincere hope that it will do good, give pleasure, and, by perpetuating the story and showing the spirit of noble men of God, bring many young men to hear the call of God to the gospel ministry. While it has been the aim to secure accuracy, there are doubtless errors. Wherever it was possible original sources, such as Minutes of Associations, family records, letters, and files of newspapers, have been consulted. If I could have spent a considerable time in the room of the Virginia Baptist Historical Society at Richmond College, this volume might have been made more interesting. In the midst of my twofold work as pastor and professor, among the blue mountains at Hollins, with now and then a day in the archives at Richmond, by more than two years of work, this volume has been prepared. While it has not seemed best to give the authority in a footnote for each statement, all of the sketches are based on presumably reliable information. To write this book has been a joy and a blessing to me, making me realize more fully what I had known before, that the Virginia Baptist Ministry is a consecrated band of brothers, who, with love that envieth not and that thinketh no evil, work together with a high degree of unselfishness, for the coming of the Kingdom of God in Virginia and the world.

GEORGE BRAXTON TAYLOR.

"The Hill," Hollins, Va.,
October 4, 1915.

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VIRGINIA BAPTIST MINISTERS

HENRY ALLEN TUPPER

1828–1902

Autobiography is probably the best biography. A request once came to Dr. Tupper from a magazine for a sketch of his life. In declining the request he said: "A man's true life can not go on paper, and one not true should not go." Yet a record of his life, which Dr. Tupper wrote, probably with no idea of publication, ought to be published. Until that is done, the extracts which follow give interesting pictures of a noble and highly useful life.

"I am impressed by the truth which is hinted in consciousness, made plain by reason, and clearly stated in the Word of God, that every man must give an account of himself unto God. . . . According to the family Bible, I was born in Charleston, S. C., on the 29th of February, 1828. Believing in a minute Providence, I presume that there was some reason why I should be born in Leap Year, but as I have never noticed anything in my life or character which seemed to have any relation to this odd period of time, not even the oddness for which many of my father's family were noted, I shall pass by my natal day, which, during my boyhood, was always specially celebrated, with the mere record of its date.

"I do not believe in the transmission of grace, but in my anxious desire and hope with regard to myself, as a child of God, I can not but feel a lively satisfaction that the whole of my mother's family, so far as I know of them, were godly people. I knew my maternal grandmother and can testify as to her pious living and hopeful

dying. The journal of my grandfather, Jacob Yoer, breathes throughout the spirit of divine grace, which accords with the evidence of my noble mother, who never tires of her praises of her father's deep and devoted spiritual character. He counseled his children to read the Bible on their knees. They were both Charlestonians by birth and members of the First Baptist Church of that city. Their remains are lying in the yard of that church. . . . My great-grandmother, on my mother's side, I shall die believing that I recollect. For many years this notion was a subject of laughter in the family, but I could never be laughed out of the testimony of my memory, in which I have always had more confidence than in any other of my mental faculties. The Nullification of 1832 I remember perfectly—the preparing of cockades and sticks, the smuggling in of boxes of arms, the drilling of the boys, the street fights, and the popular songs, one of which was:

"'H—— is a gentleman,
Who rides in a gig;
P—— is a blackguard
That runs on a pig.'

"The birth of my brother, Tristram, who is some three years my junior, I distinctly remember—rather, I distinctly remember that *I cried for the baby* and wished to lock him up in what was called 'my top drawer.' . . . In the Lutheran churchyard of Charleston the epitaphs of these pious great-grandparents, who were natives of Heidelberg, may be read. . . . If I can not hope for a godly life on the ground of the peculiar piety of my mother's family, may I not possibly trace the ardent sentiments of my heart as a Baptist with regard to religious liberty to my ancestry of 'obstinate Lutherans', and with regard to missions, to the fact that three or more successive generations of my father's

family were devoted to this work? The record of my father's family [is] a document over forty feet long and tracing the family through some 500 members to the year 1551, when they were driven by Charles V from Hesse Cassel to England, and . . . the Island of Guernsey. . . . The Records . . . show that Thomas Tupper, who was born in Sandwich, England, and who came to this country before 1637, was greatly interested in the welfare of the Indians. . . . Died March 28, 1676, aged upwards of 98 years. His wife died this same year, aged 90. . . . [He] filled various offices, besides giving much of his time to the work of gospelizing the Indians. . . . Tupper appears in the original form as Toppfer . . . called *Toutperd* in France, and by corruption *Toupard* in the Netherlands, whilst in Germany and England and America the name assumed the form so familiar to the public as the designation of the author of 'Proverbial Philosophy'. . . . The Family Records show . . . the motto on the Coat of Arms of the family, *'L'espoir est me force.'* . . . It is written of Thomas Tupper, Sr.: 'A town meeting 6 mo., 7, 1644, warned by order of the Selectmen to take course for repairing the meeting-house; whereupon divers persons engaged freely to pay in goods and merchantable Indian corn the next April to Thomas Tupper for as many bolts as would shingle the old meeting-house. The church was composed of Mr. Tupper and ten others. . . . He officiated without ordination for a time . . . then he turned his attention to the Indians. . . . At this period, 1767, Mr. Elisha Tupper . . . was engaged in missionary efforts among the Indians. . . . Even in these early times these independent folk did not like to be taxed for the gospel. . . . In 1745 Medod Tupper and twenty-four others attending a meeting in the meeting-

house in the western part of the town were petitioners to be excused from paying for the support of Mr. Fessendon.

"My father, Tristram Tupper, settled in Charleston, S. C., in 1810, when he married my mother, Eliza Yoer (original name, Jover), in 1816, and died with the fall of the city of his love, to whose interests he had been devoted for more than half a century, in 1865. For sixty years the Commission House of T. Tupper, and T. Tupper and Sons, which for many years sold most of the produce sent from Louisiana to Charleston, was the synonym of commercial honor and ability. My father was the author and finisher of the South Carolina Railroad from Charleston to Augusta, Ga., which, when completed, was the longest railroad in the world, and of which he was president for many years. Mainly through his influence the First Baptist Church edifice, one of the finest structures in the city, was built. . . . Excepting my eldest brother, born in 1817, all of my nine brothers and sisters, with myself, were born in the old home, No. 52 Tradd Street. And a happy home it was. My father was a wise man. His maxims of wisdom were strikingly original. . . . When I was going away from home he wrote on a sheet of paper: 'Virtue is happiness; vice is misery.' When the children departed from wisdom's way they found a standing rebuke in the life and character of their father. . . . My mother . . . was one of the most beautiful and intellectual women I ever knew. . . . Her parents sent her from Charleston to be educated in Philadelphia, where she gave much attention to the Fine Arts and formed the acquaintance of some of the most distinguished men of the times. My mother's journal, in several quarto volumes, which she kept for nearly two-thirds of a century, will be, and is, I presume, the com-

pletest history extant of Baptist affairs in Charleston. . . . The great longing of mother's heart was the intellectual and religious education of her children, while a breach of decorum was almost a crime in her eyes. Her own manners were loveliness itself, and she controlled more powerfully by her smiles than she could have done with a rod of iron. . . . Father seldom commended. . . . My father was a man of few, direct words. . . . Thomas Tupper 'ranted,' says the Annals, and was touched with fanaticism. My father was the antipode of this, but his children are not like their paternal parent. I know that naturally I am given to hyperbole. . . . My father was the most accurate man, in all business, I ever knew. . . . At table and in the family circle money was rarely or never mentioned. To speak of the cost of things and the like was regarded a lack of good taste, rather it was never done because somehow it had never been done and we never thought of doing it. . . . In my father's office the lessons of business order and carefulness were positive and vigorous. A clerk would have been instantly dismissed for making the least deviation in the price of any commodity for sale. . . . My father made all of his boys keep petty cash books. . . . In the midst of my college course he took me into his office, much to the distress of mother and my own dissatisfaction, and kept me there for two years and until I became the bookkeeper. This I regard now as the most important two years of my education. . . . For thirty years I have kept a cash book and can tell at any time my income and expenditure at any period during that time. Last year I had occasion to inquire on a point of that kind, and in a few minutes I found that in twenty years I had expended some $250,000, of which amount some $110,000 had been given to the Lord. . . . The

counsel which my father gave to all his sons was: 'Avoid, if possible, all money responsibilities for others.' Before he would take a son into business—and five of them were first and last in the firm of T. Tupper and Sons—he made him agree in writing that he would never endorse a note, out of the regular order of the business. He would never advise a son to go into a bank or any business of the kind. . . . Scarcely a week passed in my childhood and youth that company was not invited to the house. Mother's rule was that all children should be seen. No child was allowed to run when company called or came on invitation. If we did no more, we had to come in and bow and retire. . . . Most of us made several trips to the North in our youth, and all of the family have since, I believe, delighted in this recreation. I became too fond of company and the dance, and could in my younger days only check the love of society by the conviction that its excess is hurtful to better things. . . .

"At three years old I went to the infant class of the First Baptist Church, under the pastorate then of Rev. Basil Manly, Sr., in which school I remained until I went to Madison University to study theology. In this school I made the acquaintance of Jas. P. Boyce and of his sister, now my wife, and by whose influence I was led *to take a class* in the Sabbath school even before I had made a profession of Christ. I only remark here that the pointed questions of my pupils excited very solemn inquiries in my mind. . . . One of the prominent features of the school was the Mite Box to raise money for the heathen. My Sunday-school teacher was my first day-school instructor. Her method was peripatetic, as we learned our alphabet and our spelling walking around a circle and singing out the letters and the syllables in more or less musical or unmusical accent. To

two other ladies I went to school before I was eight years old: Mrs. Hitchborn, a neighbor, who used to give me cracked sugar when I cried, and Mrs. Levy Yates, whose school was located on the edge of the water, which is now covered by the Park or South Battery, and from which water I was once rescued when drowning, although I begged my rescuer *to save my hat first* that mother might not know that I had been in to swim. A penalty of the school . . . was to stand up on a chair and read the Bible, which reading was not always done with the most seemly state of mind. Being laughed at when in that elevated position by two girls, I jumped down, and, holding their heads together, kissed them both, for which offense one of the young ladies, now Mrs. B. P., did not forgive me for many years. Another penalty was being locked up in the pantry. When thus incarcerated I forced an apple whole into my mouth, which forbidden fruit had to be cut out piece by piece. . . . In a copy of Goldsmith's Natural History, which I received as a prize, I see that I was at Rev. Dyer Ball's school in 1836, when I was eight years old. Dr. Ball, shortly after this, went to Asia, where he was a missionary for many years. As I was too young to recite with the boys, I 'said my lessons' downstairs to Mrs. Ball with her two little girls, Mary and Caroline. . . . While at this school I had a little moral experience which may not be out of place. On the inside of a drawer of an old washstand, which may be seen now in the attic of our old home in Charleston, are the figures 2068. That number indicates the marbles which I had won, and which the drawer contained. My sister asking me, 'What is the difference between winning marbles and gambling?' I took my spoils to school and divided them among the boys, and since that day have never offered or received a wager. . . . At the High School my most intimate friend

was Henry Hannibal Timrod, the Poet. His middle name he subsequently omitted. He was the most passionate, the most high spirited, the most eloquent boy I knew. . . . His lofty honor was a constant inspiration to my soul. His love of the beautiful and the true made my mother to admire him as the companion of her boy. At this time I excelled in sports, running, riding, dancing, swimming, pistol shooting, etc. I was more noted for them than as a student. . . . While I was at Charleston College there were three presidents: Colonel Finley, Judge Mitchell King, and Dr. Wm. T. Brantley. . . . I have nothing to be proud of in my college course. Imbibing skeptical notions, I preached them to knots of students as I had opportunity. When I repented I tried to undo the mischief. About this time I took to public lecturing on Temperance, though but a boy. In this I received at least the benefit of being *taken down* by seeing my dear grandmother weeping while I was telling a funny story and by being told that the 'puff' in the next day's *Courier* was written before my address was delivered.

"After our conversion, Boyce and I started for Madison University. In New York we heard from Dr. Conant that we must make up a quarter's Hebrew in three weeks, as the Senior Class had studied it the last term. Boyce's eyes being weak, he returned home and married. I hastened to Hamilton, engaged a private tutor, with whom I went through Gesenius' Hebrew Grammar, in the time allotted. In this study I believe I stood respectably, as Dr. Conant told me I made a mistake in not accepting the chair of Hebrew in Furman University. My intercourse with Drs. Kendrick, Conant, Eaton, Maginnis, and others, and, above all, with the sainted Dr. Kendrick, Sr., though bedridden, was a good education in itself. . . . At the University the spirit

of missions was ablaze. . . . I was corresponding secretary of the Society of Inquiry, which tended to strengthen my resolve to give myself to the work of preaching Jesus to the nations. . . . I received from the University the degrees of A. B., A. M., and D. D.

"In 1837 Dr. Fuller preached in our church from the words: 'My son, give me thy heart.' I wept until I was ashamed. Until I became a professor of religion I was constantly afraid, on going to church, that I would be convicted and expose myself to the people. This fear often made me seek the gallery, though contrary to the rule of the family. . . . Dr. Fuller, with Mr. Crawford, the pastor of the First Church, and Mr. Wyer, was conducting a protracted meeting. I went to the door, but was afraid to enter. Next morning before breakfast I went and took my seat by the door. Mr. Crawford came to me. The devil took possession of me and I began with my skeptical arguments. He sent Mr. Wyer to me. Though very tender and affectionate, he finally arose and said: 'Young man, your infidelity will damn you.' I was greatly offended. Instead of going home to breakfast, I walked out of town full of anger and with the words ringing in my heart—'Will damn you.' I concluded that I would be damned. . . . I went again to the meeting. Dr. Fuller spoke to me. Sent Mr. Wyer to me, who said: 'You are not far from the Kingdom,' but I knew that I would be damned . . . talked wildly to mother about my sins and ruin. Went to father's office, paced up and down the back store praying for deliverance. Tut (my brother Tristram) came in dancing and singing. I burst into tears and told him: 'I will be damned, but you must not!' I made him kneel down and prayed for him. Then I hid myself in the hayloft and poured out my distressed spirit to God. Going home, I found that Dr. Fuller had left for me James' *Anxious Inquirer.*

The devil again entered me. I vowed I would not go again to hear Dr. Fuller and I would resist salvation even if it were forced upon me. Mother chided me kindly but wisely. My conscience pricked me. My sins seemed like a mountain crushing me to perdition. I read *The Anxious Inquirer* almost all night. I was relieved and alarmed. The idea of a false hope terrified me. In the morning I went to the Inquiry Meeting. In reply to my fears Dr. Fuller said: 'If you go to hell I will go with you and we shall preach Jesus there until they turn us out, and then where will we go?' For several weeks I was bowed down because I could not feel my sins. On Sunday night I went to hear Mr. Francis Johnson. He preached on 'The Law of God.' I was overwhelmed and fell down on my knees in the pew and burst into tears. . . . Next morning I went to see Mr. Johnson. He said I was converted as much as he. I protested. He bade me go to my closet and plead before God the fulfilment of his promise in the 9th verse of Romans X. I did so. I believed and rejoiced in the word: 'Thou shalt be saved.' The whole world was changed. It was a delight to live. I could have encompassed the universe in my love. . . . At the church door next day I saw ————. I offered him my hand. In an hour or so he rode up and handed me a note, asking if my hand was offered as a retraction of the insult of cutting his acquaintance. I drew him upstairs and implored him to repent and believe. I carried him to see Dr. Fuller. We prayed together and were baptized together by Dr. Fuller on the evening of the 17th of April, 1846. . . . The night I was baptized Dr. Fuller said to the congregation: 'This young man wants to go to Africa, but we need him at home.' . . . Dr. Fuller preached nightly for six weeks. Some 500 converts. Two hundred joined Baptist churches. Our daily

sunrise prayer-meetings continued for two years, until all of us who led went away to study for the ministry. . . . "

After his conversion Mr. Tupper passed through a period of doubt and anguish. He questioned his conversion and refused to hear a voice that called him to the gospel ministry. At last, however, he came out into a large place where there was peace and joy. His journal continues:

"When I was a little boy I used to play 'preaching' in the attic story, the children being the congregation and I the preacher. I often told my friends that I intended being a lawyer until I was thirty years old and then I would enter the ministry, as Dr. Fuller did. . . . Long before I had any notions of religion I used to practice my gifts as a preacher in my room. . . . I was deeply interested in the saving of souls, and felt no stronger desire than to see the world brought to Jesus. I thought seriously on the matter and determined to give myself to the work. . . . Finally, through the influence of Brother Kendrick, it was concluded that Boyce and I go to Madison University, Hamilton, New York. . . . Of all the preachers who made deep impressions at Hamilton, Dr. Fuller was the greatest. I doubt if there was his equal in the pulpit since the days of the Apostle Paul. But my head is swallowed up by my heart whenever I think or speak of this, my father in the Lord. My course was in the midst of the fierce struggle which resulted in the founding of Rochester University. . . . God overruled the storm and Hamilton was saved while Rochester was gained. . . .

"On November 1, 1849, I was married at Kalmia, S. C., the summer residence of Hon. Kerr Boyce, to his pious and intelligent daughter, Nannie Johnstone. I had known her from early childhood. We were reared in the

same Sabbath school. Our parents' pews in the church were almost opposite to each other. . . . Frequently she dressed in white. I often thought that the garb was a fit and beautiful emblem of her simple and pure character. The plainness of her dressing was always to be noted in view of the fact that she was literally doted on by her father, who was probably the wealthiest man in the city, and known by all to be devoted to his children. . . . She was really 'the pious, consistent little member of the church.' She visited the poor, sought children for the Sabbath school, and was ready for every good word and work. . . . I was called to the pastorate of the Baptist Church at Graniteville, S. C. . . . Was ordained pastor of the church, by Rev. Wm. Hard and Rev. Mr. Brooks, on the first Sabbath of the year 1850. . . . My work at Graniteville was partly missionary and entirely gratuitous and this greatly delighted me. . . . . It was a first love indeed. Fresh from the University, my habits of study were continued and I gave much time to the study of the Scriptures. In the afternoon I usually preached an expository sermon, and in this way took the church through most of the epistles of the New Testament. On Saturday night I met with as many as would attend and examined them on the Scripture expounded the Sabbath before. . . . My health seemed to fail. . . . I had to spend the winter of 1852 in Florida. Dr. Geddings, of Charleston, said I must never preach again. . . .

"Entered upon the pastorate of the Baptist Church at Washington, Ga., in the spring of 1853. . . . There we had the loveliest of homes. . . . There a devoted church, in which I never noticed a ripple of discontent, loved us, and a whole town called me Bishop. . . . Washington is one of the oldest towns in Georgia. It was named when Washington was a colonel. The streets

were made narrower to give better defence against the Indians. . . . Between the denominations the utmost cordiality prevailed. . . . The whole community became a spiritual family. . . . No man could be more perfectly identified with a place than I was with 'dear old Washington.' For many years I preached three times on the Sabbath. . . . For some fourteen years I preached on Sunday afternoon to the children. . . . Phi Upsilon became an institution of Washington. It was, as the mystic name signifies, a Literary Temperance Society. The meetings were held in a cottage in my grove. Grove extensive . . . some three hundred cedars that I had planted . . . garden . . . flowers. . . . 'Labyrinth' modeled after that of ancient Crete. . . . Grounds thrown open to the public. . . . Before the War I preached every Sunday and Tuesday night to the colored people and had appointments on the plantations in the vicinity. This was service in which my heart rejoiced. . . . I had a large colored membership and many of them devoted Christians. . . . My morning sermons were prepared with care. Friend B———, an elder in the Presbyterian Church, would criticize them as too abstract. But I could not or did not reform. . . . Revivals of the most blessed kind were enjoyed. . . . The monthly Concert of Prayer for the salvation of the world was regularly kept up. . . . The church was thoroughly indoctrinated on the subject of missions, as their large contributions indicated. But frankness requires me to say that in the report of those donations were included my support of a missionary among the Indians and another in Africa, or amounts equivalent to such support. . . . I felt myself greatly indebted for a criticism on my early preaching at W———, viz.: that *I talked to sinners as if I were mad.* . . . Our

house, an imposing building, was a square edifice on a very high foundation approached by winding steps in front and surrounded by a colonnade on all four sides that reached from the lower floor to the balustrade which rose above the roof of the house. . . . Grounds extensive, some fifteen acres in pleasure grounds and useful meadow. . . . Children trained at home or in private schools. . . . A trip to Europe made a momentary break in our Washington life. . . . My library was of good quality, some 1,500 volumes; the children fond of reading. There were few things that we cared for or coveted beyond our constant reach, save more knowledge of Jesus, more experience of his love, and more perfect assurance of our election and calling. But, happy as I was, I felt that I might be more usefully employed. . . . The subject of missions haunted me. As chairman of the Executive Committee on Missions, formed by the Georgia Association, I had something to do to supply missionaries and sustain them, but I wanted more. . . . Finally I formed the plan of a self-sustaining colony to Japan. I paid two visits to Dr. Taylor (Cor. Sec. F. M. Bd.) at Richmond, Va. I corresponded with the United States Ministers in the East. . . . Some $250,000 would be invested for the benefit of the mission. But the way was not clear; the War came on, and the cherished plan, like my others for missionary work, was unrealized. . . .

"In the principles on which the War was fought I was a South Carolinian thoroughly imbued. I went down to Sullivan's Island in the boat which bore the orders of General Beaureguard to open fire on Fort Sumter and stayed behind the battery and along the beach until Major Anderson's garrison, who fought like heroes, mounted the battlement and threw up their hands in surrender. I received from President Davis a com-

mission as chaplain of the North Georgia Regiment, but declined any compensation. . . .

"To breakfast at ten o'clock is not very usual in camp, yet the 9th Georgia has been so fashionable to-day. As ordered, we left late encampment yesterday morning and pitched tents here between Centerville and Fairfax. Rain on way, but pleasant meditation on Psalm XXXIV, 7. Great comfort and sublimity in the things of Almighty power and love stretched over the universe, and under whose shadow the children of men are allowed to trust. After wet time in getting up tent, I had just got snugly ensconced between my blankets when horsemen rode rapidly up to staff tents, and soon I heard from guard: 'We are ordered off.' About nine, the regiment started with rapid march. Whither, none knew; but enough for the soldier, 'A fight on hand.' No water, no provisions taken, in excessive haste. Chaplain stopped at door and filled canteen and brought a partly eaten pone of stale corn bread. The night black and stormy. Rain came down in a flood. Couldn't see 'hand before the face.' Separated from regiment, let horse pilot way, though started and jumped and whirled round ever and anon, at what I knew not, and she probably as wise. Road to Fairfax C. H. the left, to Fairfax Junction right, at intersection; but which the regiment would take I had no idea, and had no idea that would see road when got to crossing. Fortunately halted there by *picket,* who directed to the right. Soon ran into rear of column and all together we *tumbled along.* I know no more expressive word. The road like slime. The rain unabated, the darkness above, the same *because it could not be blacker.* Men tumble down and walked upon; shoes drawn off by mud; several pistols and one sword lost. Still the line crowds on to Fairfax Junction, where arrive about 1 A. M. after such a march as even

the severely taxed 'Ninth' has never had and will probably never have again. No one has ever experienced the like—seen such a night, had such a march, and, on the whole, been in such a press of circumstances. And when we arrived the announcement is issued from headquarters: 'No need of regiments. . . . Fight over and enemy repulsed.' Next order: 'Take the woods and return in morning to camp.' With great difficulty fires are kindled. And there we stood all night in rain—drenched and searching and looking for the day. Never did the light look so beautiful, but the most beautiful of sights was our 'camp' again after the remarch, which was made in quick time, and the half dry and hungry 9th made first for their mess chests, at which they got about 10 A. M. . . . My thoughts, in that horrible darkness and storm, were above this world, I hope. The glorious wings seemed stretched over me. No thought of evil to myself entered my mind. . . . Application to War Department for release from Commission and permit to preach to the Confederate Troops in South Carolina and Georgia. . . . Answer next day. Another start for old Charleston, where arrived the 15th. . . . Began work at Trapman Hospital. . . . Sick at home those weeks. . . . Hearing that the Morris Street Baptist Church sold for a silver factory—think of it! . . . I purchased it from the purchaser in the name of my Master . . . and opened the 'Soldiers' Chapel.' . . . Had the happiness of preaching to my old regiment, the 9th Georgia. Stationed at James Island. The meeting with those war-worn men was delightful. Their religious condition is most gratifying. Fifty have been converted. Some waiting now for baptism.

"In January, 1872, the news came to me like a flash in a cloudless sky that I had been elected Corresponding

Secretary of the Board of Foreign Missions of the Southern Baptist Convention. My mind seemed fixed that I would never quit my church for any other or for any professorship or even any secretaryship. Surely I had been well tested in the near twenty years of my pastorate. But here was something different; here was perhaps the realizing of all my missionary hopes and preparations. . . . But, *per contra,* the breaking up of our home, the quitting of the church, the tearing away from the delightful associations. . . . The thought was appalling. But I resolved that I would do God's will and rejoice in the sacrifice. . . . I preached to the united churches from Phil. 4:1. . . . Then the Lord's Supper was celebrated, then the heart-rending scene. I was made ill. The doctor said I must go to bed, but instead I took the train for Richmond as the only hope of redeeming my promised acceptance. . . .

"I went to Richmond in February (1872). The family did not come on until June. Two things I always thought were needed by a family—a house of their own for the living and a 'long home' for the dead. . . . I secured a beautiful lot at Hollywood, and not long after the purchase we laid to rest there our little Kate. . . . I asked God to give me the house on Capitol Street (1002) which I frequently passed. It seemed so substantial, so quiet, so respectable, so homelike. It was bought. . . . Before the family arrived it was thoroughly renovated and furnished. . . . Nannie and the children were delighted. . . . The people were abundantly kind, and now Richmond seems truly 'our home.' . . . The 'Old First' is a grand church. I love my work there, lecturing weekly on the Sabbath-school lesson. . . . I feel much interest in our Educational affairs as a trustee of Hollins Institute, Richmond College, and the Richmond Female Institute. The

University of Virginia has been a standard and a stimulant which should immortalize Jefferson in the grateful memory of the state and country. . . . On the four Boards to which I belong there are not a few fine spirits. . . . In quitting Charleston and Washington I could have found no more delightful and profitable home for my family than the beautiful city of seven hills on the bank of the romantic and historic James. . . . All, beyond necessary and comfortable living, I have given away. . . . I believe the money accounts of the Mission Rooms are kept with absolute precision. My rule and direction is that, should death overtake me any day, there would be nothing in my affairs as Corresponding Secretary which would require the least explanation. . . . First meeting of the Board. In reply to the president's address I merely said: 'I have come because you called me, and I shall do all I can for the cause of missions.' At the public 'designation,' at the Second Church, I presented my views more fully. . . . Dr. Jeter had said: 'We have called you to think for us.' . . . Office in back rooms of the First Baptist Church. Later No. 1112 Main Street. . . . Scarcely had I entered upon my work before some $6,000 had to be raised to get off to China a missionary company of eleven or twelve persons. . . . Appeals were made and money came, which made me bless God. . . . On the heels of this another extra work had to be done. The Rome Church must have a chapel. At the Convention at Raleigh, N. C., the $20,000 asked for was readily secured. . . . In my position many things must come and die in my breast. I feel called of God to conduct some things between a second part and Him alone. Women's Missionary Societies have been organized over the country. The Mite Box impressed me when I was a little child in the Sabbath school. . . . Dr. Burrows

said to me when I took charge of this work: 'How can every member of every Baptist Church of the South be induced to give something regularly to the cause of Foreign Missions?' This I have kept constantly in mind. . . . The editing of the *Journal* saves expense and gives me a better opportunity of communicating directly with the churches. . . . My sketches of missionaries and their work I hoped would quicken the interest of the churches, as they did, I believe. . . . My tours among the churches are delightful in some respects but great crosses in others. The long absence from my family and the Mission Rooms is a serious trial. . . . I try to make the missionaries feel that I am one of them. They certainly seem like my family—my family in the Lord. Their sorrows are my sorrows. Their joys are my joys. . . . When I retire from my desk I do not retire from my thoughts and longings in reference to this great enterprise. . . .

"Last night two nights' sleep seem to have packed themselves into one—so sound and sweet it was. It was not dead sleep, but deep slumber full of pleasant visions. . . . I told the girls that a complete drama passed through my mind during the night which was so vivid that I could repeat it. They said playfully: 'That was naughty, papa, for Sunday night.' I retorted: 'Perhaps the scene opened at five minutes after twelve.' . . . To amuse the children I have written out my dramatic dream in five scenes of some 650 lines. . . . Several attacks of hay fever. Severer the fever, more active the brain. Ordinarily I could not have written the drama in one day. . . . Laws of society: (1) Courtesy to men; (2) Chivalry to women; (3) Tenderness to children; (4) Truth to all. . . . This afternoon and evening were seasons of rare enjoyment. About 3 o'clock we went on Cecilian Hill [near Mountain Lake], and

while we were enveloped in mist the valleys below were flooded with light. This view was soon changed into a landscape of most exquisite beauty, as mountains and valleys were painted with the most varied azure hues. Bowing the head to the ground the prospect was almost heavenly; we were bound to it as if by enchantment, and wished the whole world could witness it. About sunset we ascended Bald Knob. On the west we had the rare view of the valley filled with sun-white mist, which seemed a picture of the Arctic regions, in the midst of which and far below us was a distinct and perfect rainbow. When we reached the Knob a dark cloud, fringed with gold, covered the sun. Gradually the splendid light poured through until suddenly the barrier gave way and the God of Day in superlative grandeur burst upon our vision and glorified all around with ineffable magnificence. There was dead silence. Tears flowed down our cheeks. Instinctively we knelt upon this sublime altar, and our overflowing hearts were poured out to the Lord of the heavens and the earth. . . . Attended Sabbath school and spoke to the children. . . . I tried to preach the sermon to the children to my own soul. . . . It is impossible to record my experience of the last twenty-four hours—coldness in prayer, indifference in reading God's word, deceptions of the devil. . . . Yet I cling to Jesus. Away from Him, lost forever. . . . My last play day at Mountain Lake. . . . I thank God for what Mountain Lake has done for me. . . .

"Resumed my study of Italian. . . . Resolved that by God's grace I shall pursue a more thorough and more systematic study of the Scriptures. . . . January 6. Motto for the year: 'Looking Unto Jesus.' . . . Left home on 4th of February and returned the 12th of April. I presume I traveled some 4,000 miles

and preached some 50 times. . . . Tuesday I go to the S. B. C. I know not the future, which seems sometimes quite shadowy. I go 'looking unto Jesus.' . . . Over $10,000 returned. April 30. Some $4,000 during my absence. The amount I labored and prayed for was $14,000. Bless God. . . . I told Treasurer to tell Convention that I had put down my salary to $2,000. . . . Received check for $10,000 from a friend for missions as a loan with only my name as security. . . . My book is finished—the result of the hay-fever seasons. . . . Sent to Publication Society 'Truth in Romance.' Before I die I hope to give a very different kind of book to the world. It is boiling in my heart. . . . I have begun to work with carpenters' tools with my little boy, and am reading the New Testament through every 26 days, 10 chapters a day. . . . I shall not begin to write until I can see the whole book through at a glance. The remaining days of the month, viz.: the Sundays, I propose to read the Old Testament—17 chapters each Sunday. . . . In looking over my books I find that from 1854 to 1883 I received of the

Lord on account of income	$279,500.98 and
donated in the time	124,541.39 and
used for other purposes	$154,959.59

. . . After two months of delight [at Marquette, Lake Superior] we turn our faces homeward. . . . Have done little study. Have read several works: Agassiz's two series of Geological Sketches, St. Giles' Lecture on The Faiths of the World, Mathews on Use and Abuse of Words, Alcott's Emerson, Thomas à Kempis' Imitation, etc., and prepared address for 200th anniversary of the First Church, Charleston, S. C. . . .

"The Board has appointed me their Commissioner to go to Mexico to investigate the propositions in regard to the $150,000 for school purposes. . . . After our long and severe struggle we close our books to-day out of debt and $144.61 on hand *Laus Deo*. . . . Have preached four times to the hotel company. Hope that good has been done. I thank God for the tears I saw last Sunday. . . . I begin to-morrow my Spanish studies with more energy. . . . Have written appeals for 14 papers. . . . Heavy obligations press the Board. . . . It is well not to have committed to paper the bitter experiences of the past six months. . . . On Monday the 5th, T. P. Bell, of South Carolina, was appointed my assistant. His coming promises broader work for the Board. . . . In seventy days have visited thirty-five cities and done what I could by day and by night in the states belonging to the S. B. Convention. . . . To-day I finished 'The Carpenter's Son,' the fourth book I have prepared for the press in my vacations. . . . After writing 'Finis' to the book, I ascended Mt. Agassiz, the second time this season, by way of recreation. The view there as a thing of beauty is a joy forever. . . . Came here [New York] by request, as member of a committee representing some 70 Foreign Missionary Boards and Societies in England and America, to prepare programme for a World's Missionary Meeting to be held next June in London. . . . L——— has given me a copy of Thomas à Kempis. . . . Oh, that I had continued to read this sacred wisdom since the days I first became acquainted with the work—in the childhood of my religious life. . . . February 29, 1888. Fifteenth birthday and beautiful presents. Shall I see sweet sixteen? . . . I have started a 'Decade of Missions from 1880 to 1890' as a supplement to my 'History of Foreign Missions.' . . .

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How changed all of life! October 12th, at 2 A. M., the noblest woman of earth went into sleep. . . . A world with the world's best treasure gone. My earthly light—alas, alas! . . . My earthly joy is to honor the memory of this noblest of women, truest of wives, most devoted of mothers, and most consecrated of Christians. . . . Alas, alas! my dear friend and brother, James Boyce, is gone. A prince has fallen in Israel. . . . . The present state of our finances would be alarming but for two things—the Commission and the Divine Promises. . . . Attended the Maryland Union. . . . The address at Baltimore was almost extemporaneous after roaming for an hour over streets in agony of prayer. I committed myself entirely to the will of the Spirit, and could no more report what I said than I could fly. . . . Unveiling of Lee's statue. A day never to be forgotten. One hundred thousand do honor to the great chieftain. . . . Met a bevy of children and tried to teach them what the wisest might say every night:

"Now I lay me down to sleep, . . . "

. . . . . .

"September 26, 1893. . . . With the close of the last fiscal year of the Foreign Mission Board, the unprecedented sum of $150,000 having been raised in commemoration of the Centenary of the Revival of Foreign Missions, I felt it my duty to retire from the Secretaryship of the Board. The action of the Board was most liberal and fraternal and the separation most loving. . . . I recalled that I had given away about one-half of the monetary income of my life. . . . Elected President of the Board of Trustees of the Woman's College. . . . I am giving myself to the work of languages: Latin, Greek, Hebrew, French, Spanish,

German, Italian. In order to revise my Hebrew I am preparing a primer in that language. . . . About 8 or 10 hours a day I devote to these languages. . . . The prime object I have in view is a more perfect knowledge of the Scriptures. . . . The trustees want me to work for the college as I have done in years gone by. . . . To-day have closed my appeals before the churches in behalf of the Woman's College . . . having spoken on a single Sunday to as many as five churches between 9 A. M. and 9 P. M. . . . Notes to 133 persons. . . . I agree to go to Baltimore October 1st. In addition to my teaching I shall have opportunity of preaching. . . . Received telegram: 'You are invited to accept Bible Chair in Richmond College.' . . . If the Lord will make his servant meet for this service, one of the greatest hopes of his life will be realized. . . . It seems but yesterday I began my Bible work in Richmond College, and now it is done for the session. There remains, however, the examinations. I shall put up six blocks with sixty questions. . . . Since February 8th I have lectured, I believe, 150 times. . . . This has been one of the most delightful duties of my life. . . . Richmond, September 25, 1899. Began work to-day . . . with satisfaction of having 1,473 pages of lectures prepared during the vacation at Casco Bay for my college classes this session. . . . September 17, 1900, The Knob, Casco Bay. Alas, how time flies! We have had varied and delightful experiences. The season has been seasoned by a great storm. . . . The only stay to mind and heart is clinging to a personal God. . . . The loftiest wisdom is John's concluding words of Revelation: 'Come, Lord Jesus.' Afton, Va., July 11, 1901. . . . Another session in my Bible work at Richmond College. . . . The duty has been delightful to the teacher. . . . This

Afton is one of the most picturesque spots on our Continent; has the purest air and dryest climate I know. . . . September 21, 1901. At home again. Happy as the 'outing' of 99 days was, it is good to be at home once more, grateful to God for all of his favors in the past and trusting him to the end for grace."

This is the last entry in the diary and record of his life. On March 27, 1902, the spirit of Henry Allen Tupper passed from earth to be with God.

CHARLES FENTON JAMES

1844–1902

In October, 1859, John Brown made his famous attack of Harper's Ferry. Hon. J. Taylor Ellyson writes that in the "John Brown Raid" there was a young man serving in a volunteer cavalry company whose name was Charles Fenton James. He was fifteen years old, having been born in August, 1844. His parents were Robert and Winifred James, and Loudoun County, Virginia, was his birthplace. In 1861 he helped to organize one of the companies that formed the 8th Virginia Regiment. This regiment was commanded by Colonel Eppa Hunton, and young James, starting as one of the noncommissioned officers of his company, before the War was over, after successive promotions, had become the captain of his command. In the winter of 1864, while in the trenches near Petersburg, he made profession of his faith in Christ, and was baptized by Rev. R. W. Cridlin. Before the War he was a student at an academy near Alexandria, and in September, 1865, he entered Columbian College, Washington. The next year he entered Richmond College, being the first student on the ground after the War. He is said to have been the originator of the "mess-hall" system that has been a blessing so many years to so many. In 1870 he took his Bachelor of Arts degree. He next studied at the Southern Baptist Theological Seminary at Greenville, S. C. Rev. C. A. Woodson, who was a student at Greenville with James, says of him: "I was struck, at our first meeting, with his fine face, manly form, and his quiet dignity. He was distinguished for his painstaking investigation of anything

that claimed his attention; had a wonderful power of analysis and a rare faculty of weighing testimony."

His first pastorate, which began in 1873, was at Buchanan, Va. While he was their pastor the Buchanan Church built the substantial brick meeting-house in which they are still worshiping. Besides his work in the town of Buchanan, he had, during these ten years, as part of his field, these churches: Jennings Creek, Natural Bridge, North Prospect (Bedford County). In 1883 he left Buchanan to become pastor of the church at Culpeper. The Baptist Church in Culpeper is on the spot where the old jail stood in which James Ireland was imprisoned. So it was not strange that Mr. James, with his capacity for patient investigation, and with the spirit of a general, should have been led into a discussion as to the part of Virginia Baptists in the struggle for religious liberty. The articles which he wrote in this debate led to his writing his "Documentary History of the Struggle for Religious Liberty in Virginia." It is probable that this discussion in the *Herald* and this book will perpetuate his name longer than anything else he did.

This discussion came about on this wise. In March, 1886, he preached to his church three sermons on "The Mission of the Baptists." In one of these sermons he said that "at the date of the Revolution the Baptists were the only denomination of Christians which, as such, held to the idea of religious liberty, and that, of the political leaders of that day, James Madison and Thomas Jefferson were chiefly instrumental in establishing that principle in the laws of our land." On May 29, 1886, he repeated this sermon at Flint Hill at a Ministers' and Deacons' Meeting. In the *Herald,* of June 24, 1886, there appeared a report of an address delivered by the Hon. Wm. Wirt Henry before the American Historical Association. In this address Mr. Henry told of Virginia's

leadership in bringing in religious liberty, but made no allusion to the Baptists, and said it was "under the leadership of Patrick Henry that religious liberty has been established as a part of the fundamental law of our land." As no one else took issue with this address, and as its statements were just the opposite of those made in his sermons, Mr. James decided to challenge Mr. Henry's assertions. A lengthy discussion in the columns of the *Herald,* between Mr. James and Mr. Henry, followed. In the course of this discussion Mr. James searched for and examined for himself "all available sources of information concerning the struggle for religious liberty in Virginia." He went "back of Howell's 'Early Baptists of Virginia' to the sources from which he and others had drawn their information—to the Journal of the Virginia House of Burgesses, or General Assembly, and to the writings of those who participated in the struggle." The discussion in the *Herald* might have continued longer than it did, but the editors decided that it must close. The investigations begun by Dr. James (he received the degree of D. D. while he was in Culpeper) in this controversy were continued by him during his whole residence in Culpeper, his proximity to the Congressional Library and the State Library in Richmond making these researches the more easy. He copied all that he could find bearing on the question in hand, setting down the book and the page. After more than ten years the documentary evidence as to this struggle for religious liberty and the share of the Baptists in it was presented to the world by Dr. James in the book already mentioned. In Dr. James' opinion this book was "not a history in the usual sense of the word, but rather a *compilation*—a grouping together of evidence and authorities, so that the reader may see and judge for himself." The book is intended to furnish "the careful and painstaking student

of history a reliable text-book for the study of one of the most important of the great battles that have been fought for human rights and have marked the progress of the human race."

From Culpeper Dr. James moved to Roanoke to become the principal of Alleghany Institute, an academy for boys. The session of 1888-89 was his first in Roanoke, and that of 1891-92 marked the beginning of his work as the president of Roanoke Institute, Danville. Here he remained till death called him hence. In the face of great difficulties he set the school on its feet as an institution of high grade. With his college work he linked his service for country churches in reach of Danville. He loved the country churches and to work with and for them. During these years he preached to Mill Creek, Ringgold, and Mt. Zion Churches, all in the Roanoke Association. In this Association he exerted a most blessed influence, being the moderator of the body at the time of his death.

He was a man of unflinching moral and physical courage. "What a great soldier he would have made! He would not have been the tactician, but the strategist, who plans his movements on a large scale. He belonged to the same general type as Lee, Grant, Von Moltke. He did his thinking in blocks. His life moved upon straight lines of candor, openness, and courage. He had genuine and thorough culture. His friendship was stalwart and loyal. His powers of debate, his able contributions to the papers, his works as author and educator, made his a commanding figure in our Baptist ranks."

He was married on October 28, 1873, to Miss Mary Alice Chamblin, of Loudoun County, Virginia. She survived him, living until September 8, 1912. Their children are: Mayo C. James, Mrs. Julian Jordan, Charles Edward James, Mrs. N. A. Lavender, John W. James,

and Robert L. James. His death was sudden. Prof. Geo. Swann was called in to see him Wednesday afternoon, December 3; he complained of having a strange sensation. He never rallied, dying about three o'clock on the morning of the 5th of December, 1902. The funeral was conducted by Dr. T. B. Thames, assisted by Dr. W. E. Hatcher and Rev. Wm. Hedley. On June 8, 1903, a tablet in his honor was unveiled in the Roanoke Institute chapel. The inscription contained these words: "Ardent patriot, brave soldier, loyal friend, devout Christian, diligent student, able minister, skilful educator, true in all the relations of life."

ARCHIBALD ALEXANDER RICE

1824–1902

Archibald Alexander Rice was born in Petersburg, Va., July 7, 1824. His father was Rev. Dr. Benjamin Holt Rice, a distinguished Presbyterian clergyman. His mother was Martha Alexander, a daughter of Wm. Alexander and a sister of Dr. Archibald Alexander (who was president of Hampden-Sidney College and professor at Princeton), and an aunt of James Waddel Alexander and Joseph Addison Alexander (both professors at Princeton). His father being for many years the pastor of the Presbyterian Church at Princeton, he spent his boyhood and student days in the classic shades of this venerable seat of learning, graduating first in the college, on August 14, 1842, and four years later in the Theological Seminary. Here also he was licensed to the ministry, but after some eight years of missionary work in Southampton County, Virginia, becoming convinced that he was not called to preach, the study of medicine was taken up and pursued until a diploma from the Jefferson Medical College, Philadelphia, was won. He became professor in the Kentucky School of Medicine, which position he held until 1861.

While Dr. Rice preached more or less up to the very end of his life, he was never a pastor of any church, and his life work was that of the physician. During the War, as a surgeon in the Confederate Army, he held various positions of trust and had many exciting and not a few amusing experiences. Once he made a very narrow escape from arrest by Federal officers in a hospital in Kentucky; once he was virtually in control of the

whole city of Chattanooga for something like twenty-four hours. This experience in Chattanooga was in the spring of 1862. Johnson's army was retreating through Tennessee; affairs in Chattanooga were in a demoralized state; Dr. Rice, acting on his own responsibility, took charge; he went to work in an improvised hospital, issued orders for food to be cooked by private citizens, took wood and other necessary things, and gave orders on the government for the pay. After the War, he was connected with a medical school in Kentucky, and then settled in the Bruington neighborhood, King and Queen County, where he practiced his profession for a long series of years. About 1880 he moved to Appomattox County and settled near the Hebron Baptist Church. Here he came to be the "beloved physician," because the people counted him a past master in his profession, because they believed in the man, and because, notwithstanding his age, calls from far and near, whatever the weather might be, were answered. One horse, an excellent animal, served him these last twelve years and was led, with the empty buggy, just behind the corpse in the funeral procession.

"And after him lead his masterless steed."

A young physician, now in the United States Navy, having met Dr. Rice and talked with him about professional matters, remarked to a friend: "I would let that man do anything to me." During the early months of 1897, the Hebron pastor being in Europe, Dr. Rice filled the pulpit, greatly delighting the people by his sermons, some of which were talked about in the neighborhood for months. He was kind to brother preachers, and they and others were warmly welcomed and entertained in his home, which was one of the most hospitable.

Dr. Rice was a Presbyterian until after he went to live in King and Queen County. Once when Rev. Dr. A. E. Dickinson urged him to take the *Herald* and said: "Some day you will be a Baptist," Dr. Rice replied: "No, sir, every bone in me would cry out against me." When, however, his daughter Nellie was born, there being no Presbyterian Church near at hand where he could have her sprinkled, he was led to examine the Scriptures on the question of baptism, with the result that he became a Baptist. He was baptized in 1872 by Rev. Dr. Chas. H. Ryland, becoming a member of the Bruington Church, and on November 18, 1877, was ordained at this church.

Dr. Rice was married twice, his first wife being Miss Eleanor W. Nash, and his second, who, with one daughter, Lizzie, survived him, Miss Mary C. Haynes. He died December 19, 1902, and was buried in the Hebron Church graveyard.

NOAH CALTON BALDWIN

1817–1903

For nearly six decades this man of God preached the gospel, as pastor and evangelist, throughout the counties of Washington and Smyth, reaching at times into Wythe. Originally this was the territory of the old Washington Association that was anti-missionary heart and soul. Finally, in 1845, some of the churches of this body withdrew, as they no longer held these narrow missionary views, and organized the Lebanon Association; in this movement Mr. Baldwin was the leader. When this separation took place the anti-missionary section numbered 1,100 and the seceders 500; to-day the old Washington Association has fewer churches with a much smaller membership than at the time of the division, while the Lebanon Association has 43 churches with about 4,000 members, and after its organization it dismissed about half its churches to form the New Lebanon Association. His leadership cost him no little persecution. Concerning this period of his life he says in his diary: "I considered it my duty to disseminate all the information I could on the subject of missions, and to urge the churches, and the association to which they belonged, to united action in regard to those benevolent enterprises which have distinguished the Baptists throughout the world. For doing this I was much persecuted, called a money hunter and divider of churches. Finally I was dismissed, rather withdrew, from the pastorate of St. Clair's Bottoms Church on account of its hostility to the missionary cause."

He was born September 30, 1817, in Piney Creek Valley, then in Ashe County (but now in Alleghany County), North Carolina. His father was Enoch Baldwin, the son of Rev. Elisha Baldwin, and his mother

Esther Baker, whose uncle, Rev. Andrew Baker, was a preacher of considerable notoriety in North Carolina. Although Enoch Baldwin and his wife were not able to give their children large educational advantages, three months a year being about all the schooling they received, the religious impressions they made upon their children were good, and two of the sons became ministers. After having "turned a deaf ear to the requisitions of the gospel," in May, 1838, young Baldwin's "sleepy soul was awakened in a most powerful manner to a sense of its danger." It was not, however, until he had decided to preach that he really rejoiced in Jesus. On his twenty-first birthday, at Mt. Zion, Ashe County, he preached his first sermon. Not long after his ministry began he left the Methodist Church and became a Baptist, since he could not bring himself to sprinkle or pour water and call it baptism, nor could he administer the ordinance to infants. On December 25, 1838, he was married to Miss Nancy McMillen, daughter of John and Narcessey McMillen, of Ashe County, North Carolina. On the first Saturday in October, 1840, he was ordained, the presbytery being composed of Elders D. Senter and N. M. Senter. The same fall he moved to Smyth County, Virginia. In this section he spent the rest of his life.

After his trouble with the anti-missionary brethren, he became a missionary of the State Mission Board of Virginia, working in the general section covered to-day by the Lebanon and New Lebanon Associations. In 1852 his report to the General Association of his work in Washington, Smyth, and Wythe Counties showed that he had baptized 51 during the year, and that the churches he had served had become sufficiently strong to need no longer the help of the Board. In the course of his long ministry he was pastor of the following churches: Middle Fork, Friendship, Marion, Sugar Grove, South Fork, Greenfield, Glade Spring, Mountain View, Maiden's

Spring, Abingdon, St. Clair's Bottoms, his service for the first-named church extending over almost thirty-three years. Four of these churches, namely, Marion, Glade Spring, Friendship, and Greenfield, were largely the result of his work, and were organized by him. In many ways he was a leader; for example, with Rev. J. T. Kincannon, in 1867, he consummated plans for the publication of a paper known as *The Landmark Banner.* In evangelistic work he was successful, going far and wide, and leading many to Christ. As a debater he was logical and fair, being willing to examine fully and frankly the position of his opponent. His mind was vigorous. In the presentation of his views he was clear and convincing. His address was frank and impressive. His presence was commanding, his physique being very fine. He was seldom sick. His devotion to his calling as a minister of the gospel knew no bounds. As a pastor of churches he rarely ever missed an appointment. Frankness and candor marked his intercourse with the people he served. He was of the stuff of which martyrs are made; he would have gone down under persecution rather than yield one inch in his contention for the "faith once delivered to the saints." One gets quite a picture of the man and of the days of his great activity upon hearing that in 1846 he rode on horseback from Marion to Richmond, a distance of three hundred miles, to attend the General Association and the second meeting of the Southern Baptist Convention. He was married four times, but no one of these unions was blessed with children. He died, on January 14, 1903, from a tumor on his lip, and his body was buried, by his request, beside his second wife, in the Anderson Cemetery, Adwolfe, Smyth County, Virginia. Some time after his burial, on August 16, his funeral sermon was preached, according to his wish, by Rev. J. T. Kincannon, at Friendship Church, Washington County, from the text, II Tim. 4:7-8.

JOSEPH FRANKLIN DEANS

1839-1903

The counties of Norfolk, Nansemond, Isle of Wight, and Southampton, all in Tidewater Virginia, formed the arena where Joseph Franklin Deans passed his life and did his work. Near Churchland, in the first-named county, he was born, of "respectable and well-to-do parents," March 20, 1839. During the days of his youth at Churchland he attended school, Mr. Josiah Ryland being his teacher, went to Sunday school and church, was converted, and baptized. When he set out for college he was making his first journey away from home and out into the world. Columbian College gave him, in 1859, his Bachelor of Arts diploma, and seven years later the Master of Arts degree. Richmond College gave him the honorary degree of Doctor of Divinity. While a student at Columbian he was licensed to preach, and in 1862 he became a chaplain in the Confederate Army. After his ordination, in 1865, the War being over, he was pastor, for a brief season, at Weldon, N. C. In 1866 he became pastor of Northwest, Norfolk County, and at the meeting of the Portsmouth Association that year, at Beaver Dam, he preached the introductory sermon. Later he was clerk of this body, and for five sessions its moderator. In 1869 his three years' pastorate of the Bainbridge Street Church, Manchester, began. On October 3, 1872, he was married to Miss Bettie Lightfoot Poindexter, and the following spring he went as a supply to the Staunton Church while the pastor, Dr. Geo. Boardman Taylor, was engaged in the "Memorial Year" work. Dr. Taylor alluded to this event in his Jubilee sermon at Staunton, in 1903, saying: "The Rev.

J. F. Deans, a brother combining in a rare degree sweetness with dignity and force of character, bringing his young bride, came here as my supply."

After Manchester and Staunton he returned to the section which was, as already suggested, the field of his life work. During the thirty years that followed he was pastor, first and last, of the following churches: Berkley Avenue, Smithfield, South Quay, Great Fork, Western Branch, Black Creek, Whitehead's Grove, Tucker Swamp, Windsor, Ivor. One of these churches, Whitehead's Grove, he served for twenty-seven years, and at the end of the twenty-fifth year the church did honor to their pastor by a day of fellowship and of congratulations, ministers of other denominations and from a distance being among the speakers.

In 1878 Mr. A. H. Ashburn invited Mr. Deans to open an academy at Windsor, a village on the Norfolk and Western Railway between Petersburg and Norfolk. This invitation, which was accepted, led to a new sphere of influence and power. The academy, for young men and young women, was established, Mr. Ashburn furnishing the necessary financial support. When Thomas Arnold was a candidate for the head-mastership of Rugby, one testimonial to the trustees said that if he were elected "he would change the face of education all through the public schools of England." It is, perhaps, not going too far to say that the influence for good of Windsor Academy and its head was felt all through that section of the State. The words of Rev. J. Theodore Bowden, a Windsor Academy "boy," show, in part, the work of the school and the spirit of its principal. In a tribute to Dr. Deans, in the *Religious Herald* of March 5, 1903, Mr. Bowden wrote: "I want to speak a few words about Dr. J. F. Deans as the young man's friend. . . . There was nothing that gave him greater

pleasure than to help poor, struggling boys. He sought more ways and found more opportunities to bless humanity in this way than any man I ever knew. There are ministers, physicians, lawyers, merchants, and almost every class of business men, who can rise up and call him blessed. I well remember twelve years ago when he took me from my father's home on the farm and put me in his academy. I had no money, but because of my willingness to do what I could in looking after the school buildings and going on errands about his home he permitted me to stay in his school three years. During all this time never did he permit me to want for one needed thing. When the time came for me to enter Richmond College he opened the way and took a father's interest in my welfare. More than once did I have him to come into my room, while on his visits to the city, and take from his pocket his book and write me a check sufficient to settle all of my indebtedness." Windsor Academy sent, as the years came and went, a large number of young men, and well prepared, too, to Richmond College.

The hour for his departure came suddenly. His wife was away from home, at the bedside of her sister, who was extremely ill. On Tuesday he was very busy and apparently perfectly well. Before retiring he complained of some pain, but was relieved by a physician. At two o'clock the next morning, February 4, 1903, he called his son, and in a little while he was dead. A special car attached to the train known as the "cannon ball" carried the body and a great company of friends to Bruce Station, on the Atlantic Coast Line, from which place Churchland was reached by private conveyances. Here the funeral and burial took place, the following ministers having part in the service: W. V. Savage, J. K. Goode, C. W. Duke, J. J. Taylor, A. B. Dunaway, W. F. Fisher, L. E. Barton, J. M. Pilcher, A. E. Owen, W. P. Hines,

E. E. Dudley, and W. A. Snyder. He was survived by his wife, a daughter, Ethel, and a son, Parke.

Rev. Dr. J. M. Pilcher, who was for twenty years a close friend of Dr. Deans, says of him: "As pastor, teacher, and citizen he was preëminent, not only in church and school and community, but also in all the region around. When the people of Isle of Wight County offered him a seat in the Constitutional Convention he was gratified by their high estimate of him and courteously declined. When they demanded the service of him he was embarrassed and came to my home to consult me. We took time to look at every phase of the question, and he left me with a firm purpose not to accept the honor, and publicly declared his decision. . . . On another occasion we consulted in regard to his giving up the academy in order to devote more time to his churches. I insisted that the work already done in the education, elevation, refinement, and culture of the young people of the adjoining counties, to say nothing of the conversion to Christ of so many of them while they were in his school, . . . demanded that he should not throw away this great part of his ministerial work."

JABEZ LAMAR MONROE CURRY*

1825–1903

The State of Alabama has placed in one of the two niches assigned to her in the Statuary Hall of the Capitol at Washington, a marble statue of Jabez Lamar Monroe Curry. Yet not in Alabama, but in Georgia, did he first see the light. As the name suggests, "Dark Corner," that part of Lincoln County where he was born, on Sunday, June 5, 1825, was rather famous for its lawlessness. His parents, who were Wm. Curry and Susan Winn, of Scotch and Welsh extraction respectively, gave their second child a name which oppressed him as he grew older and which he eventually modified, for at first his second name was Lafayette and not Lamar. His mother died when he was quite young, but his stepmother seems to have done a good part by him. The importance of education was fully realized by the father, for his children were started to school at a very tender age, and later he wanted Lamar to go to Germany to complete his preparation for life's work. At the age of four Lamar entered a school whose teacher, Mr. Josh Fleming, was respected by his pupils, even if they did duck him once in order to secure a desired holiday; in this function Lamar, though young and small, bore his part. His next teacher, named Vaughan, was from Maine, it being quite common in those days for pedagogues to come to the South from the New England States. In 1833 the stars fell, and young Curry left home to attend school at

*Much of the information used in this sketch is derived from "J. L. M. Curry: A Biography," by Edwin Anderson Alderman and Armistead Churchill Gordon. The Macmillan Co., New York, 1911. Price, $2.00. Grateful acknowledgment is made to this book to which the reader is referred for a fuller and charming record of Dr. Curry's interesting and inspiring life.

Lincolnton, the county-seat, where he lived with his grandmother. His teacher at this place was Rev. Mr. McKerley, a Presbyterian minister. Here, at the wedding of a Miss Lamar, the iced cakes set in a row to dry made a great impression on the boy from "Dark Corner," and at this wedding, while sitting on the fence with some other boys and peeling a turnip, he cut his hand so severely that he carried the scar through life. The next year he was sent over to Willington, S. C., to a school conducted for many years, first by Rev. Moses Waddell and then by his sons. Here many famous men, among the number Jno. C. Calhoun, Augustus Baldwin Longstreet (author of "Georgia Scenes"), James Bowie (inventor of the deadly knife that bears his name), George McDuffie, and James Lewis Petigru, received their early training. At sunrise the master blew a horn, the boys in the neighboring homes answering on their horns. After prayers the scholars dispersed to the woods to study, seeking shade if the weather was warm, building fires of faggots if it was cold. Next, young Curry and his brother were kept at home and sent to school at Double Branches not far away, the teacher, one Daniel W. Finn, being an Irishman and a Catholic. At Double Branches he heard his first "missionary" sermon, the preacher being Rev. Dr. C. D. Mallory, a distinguished Baptist minister. His parents were not Christians; he never went to a Sunday school until he was married, and he seems to have had no deep early religious convictions. His father was a prosperous farmer and merchant, and, after the manner of country boys, Lamar, with negroes of his own age, spent many an hour at night hunting coons and 'possums. In 1838 his father moved to Kelly Springs, Talladega County, Alabama. This journey of some two hundred miles by private conveyance was a great event in the life

of the growing boy. He never forgot his first sight of the mountains which this trip gave him, or the howling of the wolves around the camp from night to night. In his new home he helped his father in the post-office attached to the store, and sometimes went with the wagons to Wetumpka, a trip that took many days. Again the boy was at school, and from his own early educational experiences two convictions that went with him through life seem to have arisen. He felt that in his own training the classics had been emphasized to the neglect of English branches. Years afterwards he inaugurated at Richmond College one of the first, if not the first, courses of English offered at any American college. In these early days boys and girls were together in school, and he was through life a strong advocate of coeducation.

In 1839 he entered Franklin College (now the University of Georgia) at Athens. He occupied Room No. 23. He was an enthusiastic member of the Phi Kappa Debating Society, where his training in public speaking was invaluable. During his life at Athens he began to visit young ladies. His first experience in this line, he afterwards declared, was a more severe ordeal than going into a battle. The blessing to him of such companionship was so great that when in later years he was a teacher of young men at Richmond College he urged them to visit the young ladies, and would even excuse a student who was "not prepared" if he had been to see one of the fair sex. His last years at college were characterized by very hard work. He feared that his trouble with mathematics would prevent his graduation, but determined effort won the day. He next turned his steps toward Harvard, though afterward he was sorry that he had not followed his father's wishes and gone to Germany. In his law studies at Harvard he sat at the

feet of Judge Story (then of the Supreme Court) and Simon Greenleaf, who was scarcely less famous. What intellectual stimulus young Curry found in Cambridge and Boston, since Longfellow was one of the professors, Lowell an editor, Webster to be heard at Faneuil Hall, Theodore Parker at his church, and Charlotte Cushman and other great actors at the theater! One of his fellow-students at Harvard was Rutherford B. Hayes, who, in 1876, became President of the United States. Mr. Curry received his B. L. in February, 1845. Upon his return home, he began to read law in the office of Mr. Samuel W. Rice, in Talladega, at the same time writing editorials for the *Watchtower,* visiting the ladies, attending a debating society, and going every Saturday night to his home only six miles away. But the sound of war gave pause to the study of the law, and Mr. Curry, with several others, set out for the scene of the war with Mexico, on their own account, in the *Duane,* a vessel so unseaworthy that shortly after they disembarked it sank in the harbor. In 1850 Mr. Curry undertook the management of a plantation, but soon found that he liked books better than directing farm labor. He was admitted to the bar, and so began an important period of his life.

Political life, however, rather than the practice of law, appealed to Mr. Curry. He was popular as a speaker, his youthful appearance and slight figure adding to this popularity. The burning question of the day was whether slavery should be allowed in the territories and its area extended. Mr. Curry took no uncertain stand. Perhaps his political convictions may be epitomized by saying that he was a disciple of John C. Calhoun. So deep were his convictions on the great doctrines of States' rights and local self-government that to the end of life they remained practically unchanged. In 1847 he was elected to the Alabama legislature. Again in 1853 and

in 1855 this honor was conferred upon him. His farming, alluded to above, seems to have filled in one of the intervals in his public career. In the legislature he always voted for measures that favored education, and he introduced a bill that led to a geological survey of the state. In 1855 he opposed with success the Know-Nothing Party, carrying his county by 255 votes. In 1857 he was a Presidential elector on the Buchanan ticket, and in 1857 and 1859 was elected to Congress. It is interesting to look upon this young man as he appeared in Congress for the first time. "He was of splendid physique, with a cast of features and an expression of countenance so marked by manly ingenuousness and honor, yet indicative of conscious strength and self-reliance, that even his political enemies were conciliated and disposed to hear him with favor." Nor was he unknown as an orator and statesman. He had "a voice full, clear, and of wonderful compass. Quick in perception and accurate in discrimination; fluent, choice, and classic in his language; in manner, deliberate and self-possessed, yet fervid and impassioned in his feelings and impulses, trained in the severe methods of the schools and especially equipped for the great duties that lay before him; loving the whole country, but his State and section with a warmth not far short of Eastern idolatry, he was full ready, we may easily believe, to spring at a bound into the very front rank as a champion of the South." He delivered his first speech February 23, 1858. The New York *Tribune* recognized him as "a powerful addition to the proslavery side of the House." He made a speech in which he opposed the granting of pensions, as involving a dangerous principle. Years afterward he wrote for the *Religious Herald* an article in which he showed the danger of creating a pauper class by careless charity, and the evil of giving public money to religious

denominations, but contended that the support of public schools was no violation of this law. In another speech he opposed the publication of the *Congressional Globe* as a wrong use of public money. He never lost an opportunity "to impress his convictions concerning political or moral righteousness and truth upon the minds of those with whom he came in contact." While in Congress he was faithful in his life as a Christian and a Baptist. At the age of 21 he had been baptized into the fellowship of the Lebanon Baptist Church, Coosa River Association, by Rev. Dr. Samuel Henderson. In Washington he was a regular attendant of the E Street Baptist Church; in Congress "he was punctual in attendance and alert and painstaking in his attention to the public matters which came before the House." His correspondence was heavy, and in those days Congressmen had no clerks.

When, in 1861, the Southern States seceded, Mr. Curry promptly withdrew from Congress and cast his lot with his State and his section of the country. On January 7, 1861, when the Alabama Convention met in Montgomery, he was on the platform. On January 11 the Convention adopted the ordinance of secession, and on January 21 he sent to the speaker of the House of Representatives the announcement of his withdrawal. He was a member of the provisional Confederate Congress that met in Montgomery, and of the first permanent Congress meeting in Richmond. His deep conviction that the War should go on led to his defeat at a subsequent election, when his opponent, in still-hunt, advocated peace. His loyalty to his State never faltered, and now, although military life did not appeal to him, he entered the army. Here he displayed courage and underwent hardship for his country. Once he left his wife, who was sick, to go to the battlefield; he never saw her again; the rumor that he had been killed is said to have

hastened her death. In various capacities, as cavalry officer, as aide to several leading generals, as commissioner under the Habeas Corpus Act, he served his country. He was brought into especially close touch with Gen. Joseph E. Johnston, whom, as a disciplinarian and tactician, he believed was without a superior in the Confederate Army.

With the close of the War a distinctly new period began in Curry's life. In November, 1865, he was elected President of Howard College. The following January he was ordained to the gospel ministry, and in June, 1867, he was married to Miss Mary Wortham Thomas, of Richmond, Virginia, a daughter of James Thomas, Jr. After a struggle for several years to set Howard College well on its feet, a struggle carried on in the face of all of the horrors of the Reconstruction Period in the far South, Mr. Curry decided, for the sake of his family, consisting of his wife and Sue and Manly (children of his first wife), to leave Alabama and move to Richmond, Va. A little before his ordination he had preached what he called his first regular sermon, and later had helped Dr. J. J. D. Renfroe, who was his pastor and his bosom friend, in a protracted meeting. He loved to preach at times, he declared, but did not feel impelled to become a regular pastor, though by 1877 he had been invited to pastorates in Selma, Montgomery, Mobile, Atlanta, Augusta, Wilmington, Raleigh, New Orleans, Memphis, St. Louis, San Francisco, Louisville, Norfolk, Richmond, Baltimore, New York, Boston, and Brooklyn. Upon the reorganization of Richmond College, in 1866, Mr. Curry was invited to become its president. This position he declined, but in 1868 he accepted the Chair of English in that institution. Before his connection with Richmond College ceased he had filled, for a season, and in connection with his other work, the Chair of Philosophy and

that of Constitutional and International Law. It would be hard to speak too highly of Dr. Curry's work at Richmond College. He was most popular among the students, and his influence upon them as regards their study, their ideals, their lives, was inspirational, enlarging and uplifting in a most wonderful way. His college duties by no means completed the sphere of his service to his denomination, the State, and the country. He was a leader among Virginia Baptists, taking an active part in the Memorial Campaign for the endowment of Richmond College, in 1873, and proving himself the champion of the great causes of education and foreign missions by his eloquent addresses at district associations and other gatherings all over the State. Before a great throng of people, on the campus of Richmond College, in June, 1873, he delivered a memorable address on the struggles of Virginia Baptists for religious liberty. The same year an address on much the same subject before the Evangelical Alliance of the World offended many, but was clear evidence of his willingness to proclaim and advocate the truth anywhere. Work awaited him in every direction, and it is scarcely possible to chronicle here all the varied forms of his energetic and versatile service. He was the admirable moderator of the Virginia Baptist General Association for five years, and for twelve years the President of the Foreign Mission Board of the Southern Baptist Convention. Upon all manner of public occasions he was in demand for sermons, addresses, and speeches, his matchless oratory always thrilling the crowds. During the "Readjuster" fight in the seventies he strongly championed the payment of the debt, and in defense of this proposition delivered, upon the request of many leading citizens of Richmond, an address at Mozart Hall entitled "Law and Morals," and later discussed the issue of the day in various parts

of the State. Dr. Curry regarded this address at Mozart Hall as one of the best efforts of his life.

In 1881 Dr. Curry was elected Agent of the Peabody Fund. In 1866 Mr. George Peabody gave $3,000,000 to be used to promote education in the South. The administration of this Fund was committed to a self-perpetuating Board of sixteen. To read the names of the sixteen men originally composing the Board, and to remember that first and last four presidents of the United States were members of this Board, gives undoubted evidence of the dignity and ability of this body. The original sixteen members were: Hon. Robert C. Winthrop, Hon. Hamilton Fish, Bishop Chas. P. McIlwaine, General U. S. Grant, Admiral D. G. Farragut, Hon. John H. Clifford, Hon. William L. Evarts, Hon. Wm. C. Rives, Gen. William Aiken, Hon. William A. Graham, Charles Macalester, Esq., Geo. W. Riggs, Esq., Edward A. Bradford, Esq., George N. Eaton, Esq., George Peabody Russell, Samuel Witmore, Esq. Rev. Dr. Barnes Sears was the first agent of this Fund. Before his death, which took place July 6, 1880, he had suggested Dr. Curry as the man of all others to take up the work. Dr. Sears had so stimulated State aid to public education that before his death "all of the eleven States composing the Confederate States had established public-school systems, at least on paper." Yet the work to be done was only fairly begun. Under Dr. Curry the plans of the work were somewhat modified and a large part of the appropriations made went for normal schools. Dr. Curry spent much of his time and energy traveling all over the South, seeking to quicken interest in education by his addresses and personal work. He addressed the legislature of every Southern State, appearing before some of these bodies again and again. He championed the cause of the negro as well as that of the white child,

showing that to limit the funds for the negro to the revenue from their taxes would be most unwise. What has been already said about Dr. Curry must in a measure suggest how admirably qualified he was for this great work. As the years passed, the Board realized more and more how valuable his services were. A most warm friendship grew up between Mr. Winthrop and Dr. Curry; they were devoted to the work they had in hand and to each other. Greatly to his surprise, in 1885 Dr. Curry received, through Thomas F. Bayard, Secretary of State, the announcement that President Cleveland offered him the mission to Spain.

With no small degree of reluctance did Dr. Curry resign a work which appealed to the noblest emotions of his being and called into exercise his best powers. As for the Board, they so thoroughly believed that the mission to Spain would prove a mere interlude in Dr. Curry's career, that they appointed one *pro tempore* to carry on the work. The sojourn of Dr. Curry and his wife at the court of Madrid was at once most delightful to them and of most valuable service to the United States. They established a new record for America in the brilliancy and charm of their social functions, and came to have a real and lasting friendship with the royal family; but this was not all. Dr. Curry was able to overcome the exasperating procrastination for which the Spanish Government is famous and to carry through measures of importance touching the commercial relations of the two countries that had hung fire for years. So acceptable was Dr. Curry both to Spain and the United States in the position of ambassador that years later, after his return to America, special request came to Washington that Dr. Curry should represent our country at the ceremonies connected with the coming of age of the Spanish King, and Spain's request was granted.

After four years in Madrid, Dr. Curry, appointed a second time as its agent, took up once more the work of the Peabody Fund. This work he prosecuted, with wonderful enthusiasm and zeal, practically up to the time of his death. On October 30, 1890, Dr. Curry was called to be the executive officer of the Slater Fund. The purpose of the giver of this Fund was much the same as that which prompted Mr. Peabody's great gift, save that it was exclusively for the education of the negro race. For many reasons it was highly fitting that one man should represent both of these great benefactions. Space does not permit the detailed story of Dr. Curry's relation to the General Education Board and to the Southern Education Board, bodies which perhaps had scarcely more than fairly entered upon their career of usefulness when his life closed, and yet it is very remarkable that one man should have been associated, as he was, with four such organizations. In 1905, after Dr. Curry's death, upon the gift by Mr. Rockefeller of $100,000, the Curry Memorial School of Education was established at the University of Virginia.

In 1902 Dr. Curry's health began to fail. Yet he went on with his work. His physical vigor and endurance had been wonderful all through his manhood years and one element in his success and far-reaching and varied service and usefulness. He was so full of vigor and so preserved his youthful spring and hopefulness, that it was hard to realize when the end came that he had almost reached the Psalmist's extreme limit of fourscore years. He passed away on Thursday, February 12, 1903, at the residence of his brother-in-law, Col. John A. Connally, near Asheville, N. C. The funeral took place in Richmond, Sunday, February 15, and, in accordance with Dr. Curry's wishes, was in the Richmond College Chapel. The funeral services were conducted by Rev. Dr. W. C. Bitting, of New York, assisted by Drs. C. H. Ryland,

George Cooper, and Wm. E. Hatcher. The burial was in Hollywood. The grave is near that of Jefferson Davis, and not far away are the graves of J. B. Jeter and H. H. Harris. Mrs. Curry, who was ill at the time of his death, was laid beside him in Hollywood in the brief space of three months.

Dr. Curry, in addition to all his other activities, was an author. Not to speak of his contributions to magazines and papers, the list of his books is as follows: "Constitutional Government in Spain," "Life of William E. Gladstone," "The Southern States of the American Union," "Sketch of George Peabody and a History of the Peabody Education Fund Through Thirty Years," "Civil History of the Government of the Confederate States, With Some Personal Reminiscences."

Dr. Curry was an orator and a statesman, a man of strong convictions, a courteous gentleman, an humble Christian, an indefatigable worker, the enthusiastic champion of education, a citizen of the world, an ardent Southerner, and a most patriotic American. His sympathies were broad, his spirit at once humble yet ambitious. The range of his life—his friendships and his activities—was wide. In his day he undertook with great success work in many different fields of human endeavor, and came into personal touch with a very large number of the distinguished men in America and Europe. While accustomed to have, during a large part of his life, many comforts and even luxuries, still high thinking rather than high living always appealed to him. Though it was his lot to hold converse with kings and others high in authority and place, yet he was approachable, and made the youngest and humblest at ease in his presence. He was the friend and inspiration of young men, the promoter of education in all of its phases, the earnest, humble follower of Jesus. When shall we look upon his like again?

R. ATWELL TUCKER

1857–1903

On Sunday, July 21, 1901, at Lawrenceville, Brunswick County, Virginia, a new meeting-house was dedicated, Rev. Dr. W. E. Hatcher preaching the sermon. The next issue of the *Religious Herald* presented pictures of the new church, a building seating 250 persons and costing about $3,000, and of the pastor, Rev. R. Atwell Tucker. Less than two years later the little Brunswick town and church took part in a service conducted by Rev. Mr. Boggs, of the Methodist Church; it was the funeral of Mr. Tucker, who died on May 13, 1903, from an attack of pneumonia. In his forty-sixth year, and probably in his most successful pastorate, he was called to his eternal reward. Besides Lawrenceville, the field (which was helped by the State Mission Board) included the James' Square and Reedy Creek Churches. In the early part of the year Mr. Tucker had been absent from his work for some six weeks ministering to his father and mother, who were both dangerously ill. In Amherst County, where he was born September 24, 1857, Mr. Tucker labored in his early ministry, being pastor of Prospect Church. After his conversion, in 1875, and his baptism, Rev. S. P. Massie administering the ordinance, he attended Richmond College, and, after he had commenced his work as a minister, he went for a session to the Southern Baptist Theological Seminary. He was warm hearted and genial, enjoying greatly the companionship of his brethren in the ministry. While pastor at Clifton Forge and Sharon Churches (Augusta Association), in a letter to the *Herald,* just after he had

a visit from his college mate, Rev. W. C. Tyree, and Rev. Mr. Chapman, he wrote: "I often meet with ministers of other denominations, but rarely ever see a Baptist preacher." In the summer of 1891, at his Natural Bridge Church, he was assisted by Rev. P. G. Elson in a meeting which resulted in the addition, by baptism, of 20 to the church. During the meeting Rev. A. E. Dickinson, Rev. J. T. Carpenter, Rev. J. H. Harris, and Prof. F. A. Byerly were present at one or more of the services, and Col. E. G. Peyton hospitably entertained without charge, some two weeks, the preachers at the Natural Bridge Hotel during the progress of the meeting. Besides the churches already named, the following should be set down as among those to which Mr. Tucker ministered: Springwood (Valley Association), Flint Hill, Washington, and Sperryville (Shiloh Association). "As a man he was modest, unassuming and chaste. . . . As a Christian his daily task was to walk with God. . . . As a pastor he was attentive, sympathetic, and vigilant."

ALEXANDER EUBANK

1826–1903

In Scotland preachers have always held high rank as scholars, and not unfrequently the records show how they took in hand the training of ambitious youths. Likewise in Virginia many a preacher has been a teacher; this has been true of the Baptist ministers. Preaching and teaching have gone together. This was the case in the career of Rev. Alexander Eubank. While he has a long record as pastor and preacher, perhaps he will be best remembered for his work in the Sunnyside Academy, a boarding-school for boys, that he established and carried on for some forty years at his own home in Bedford County. As a teacher he worked also for two years at Big Island, and for four at Charlottesville. Thus he trained "for high and useful pursuits hundreds of youths and young men." In many cases he helped students financially, sometimes being afterwards recouped and sometimes not. For this work of the schoolroom he had been excellently prepared. He studied at Richmond College the five sessions from 1847 to 1852, in this last year taking his Bachelor of Arts degree. He spent the session of 1853 to 1854 at the University of Virginia, taking the classes of Natural Philosophy and Moral Philosophy. Sunnyside Academy was organized about 1867, and had from twenty to forty pupils throughout its career. For a part of the time Mr. Eubank's son was associated with him in this school. Mr. Eubank was an excellent teacher and won the affection and esteem of his students.

When still quite a young man he was ordained to the ministry, his first church, which he served from 1855 for

eight years, being Liberty, at Bedford. Among the other churches of the Strawberry Association of which he was pastor were these: Mt. Olivet, Hunting Creek, Suck Spring, Quakers, Pleasant View, Burton's Creek, Halesford, Flint Hill, Diamond Hill, Morgan's, Wolf Hill, Bethlehem, and Difficult Creek. He was pastor for a time of Hebron, Appomattox Association. He was a leader in the Strawberry Association, and his appointment to read an essay at the Ministers' and Deacons' Meeting in November, 1884, on the Bible Teaching as to Man's Total Depravity, was doubtless only one of many such duties that fell to his hands.

He was born in King and Queen County, Virginia, in 1826, and his death took place at his home, "Sunnyside," near Bedford City, on Saturday, July 18, 1903; he had been ill about a month. He was married in early life to Miss Emma Dickinson, of Charlottesville, Va.; she and five children survived him.

OSCAR FARISH FLIPPO

1835–1903

That interesting section of Virginia, known as the Northern Neck, which has given birth to so many of the State's greatest men, was where Oscar Farish Flippo first saw the light. He was born at Lebanon, Lancaster County, January 1, 1835. His parents, James P. and Frances Carter Flippo, were both members of the Morattico Baptist Church. Unfortunately he had small opportunity to know his mother, for when he was not yet three years old she died of a cancer, after having been for many months a great sufferer. From her early life she was a professor of religion, and during her many days and months of intense pain her resignation to the will of God was a lesson and example to all. Her cheerful and affectionate disposition seems to have descended to her son, whom this sketch describes. Little is known of his youth, and this is the more to be regretted, as the energy and enthusiasm which marked his manhood years suggest that his earlier days were not devoid of adventure and thrilling incidents. Save that he was educated at Kilmarnock Academy a veil is over his life until we find him, in 1855, teaching at Quantico, Wicomico County, Maryland. Here he met and was charmed by Miss Roxie Collier, a young lady, almost two years his junior, of an Episcopal family, and herself a member of that church from her early childhood. She was gentle, modest, unobtrusive, "beautiful of form, of face, and mien," of pure heart and sweet temper. He sought her acquaintance, loved her because he "could not help it," and on January 3, 1856, she became his bride. Their first-born child lived only some ten months.

He was licensed to preach in 1857 and ordained to the gospel ministry at Salisbury, Md., his first pastorate, July 26, 1859. The "charge" delivered upon this occasion by Rev. John Berg, of Baltimore, was printed. Mr. Berg based his remarks upon Paul's exhortation to Timothy: "Preach the word," and called upon the young preacher to consider: "What you are to preach; how you are to preach; and what must be observed by you in order to succeed." Maryland has seemed to be not a very favorable soil for Baptists, and in his two years at Salisbury Mr. Flippo had many trials, but his fraternal spirit and tact helped him toward success. Sermons were preached in all the other churches against immersion. The other pastors did the preaching on this subject while he did the baptizing. He encountered opposition from the old-school Baptists. Subsequently, however, the pastor of this church was converted, and wrote to Mr. Flippo that "God had delivered him from bigotry and Bebeeism." It seems strange that any one could object to a preacher's passing through his field in order to baptize, yet such a man lived at Salisbury, though his name is withheld, as the following gives evidence:

"Received of Rev. O. F. Flippo the balance in full of Five Dollars due me for the privilege of passing through my lot three times to the water to baptize.

....."

"Teste: J. D. Johnson.

While he was in Salisbury the Baptists bought the old frame Presbyterian Church and moved it to Division Street. With the other pastors of the town, Mr. Waite (Presbyterian), Mr. Wallace and Mr. Morgan (Methodist), and Mr. Augustus White (Episcopalian), Mr. Flippo sustained pleasant relations. When the Episcopal Church was burned this congregation was offered and accepted the use of the Baptist meeting-house.

One cold Christmas Eve in Salisbury Mr. Flippo found on the streets two boys whose poverty and rags put them in painful contrast to other boys, who had bright visions of the good things and many presents of the next day. The preacher invited them to come to his house the following morning. They came, and received toys, candy, nuts, and some articles of clothes for themselves and their little sister. Comment is unnecessary.

From 1861, for some seven years, Mr. Flippo was pastor of Newton, Pitts Creek, Rehoboth and Chincoteague Churches. During this period he baptized two hundred persons. In 1863 he and his wife passed through a most trying ordeal. Their home was attacked by the dreaded disease, smallpox. One night, when these parents were nursing their daughter Sallie, looking for her death and thinking how, by themselves, they would have to shroud and bury her, Mrs. Flippo announced to her husband her purpose to be baptized and unite with his church. In the eight years of their married life he had never urged her to take this step; she had come to this decision by herself. Years before her marriage, while on a visit to Baltimore, she had seen Dr. Richard Fuller baptize at the Seventh Church, and the deep impression made then had never been effaced. Her baptism took place on a cold day, but she chose the river rather than the baptistery, and was buried with Christ in baptism at Cedar Hall, in the Pocomoke River, when "the wind was high and the waves were beating on the shore with furious rage." On one occasion, in Newtown, the colored Methodist pastor asked Mr. Flippo to preach to his people on baptism. He did so, and, as a result of the sermon, he baptized the pastor and ten of the members; the pastor himself baptized the rest. Echoes of various threats made to keep Mr. Flippo from preaching, as, for example, that his horse would be killed, come

down to us, but none of these things moved him, and kindness suffered long and conquered.

In March, 1868, Mr. Flippo became pastor of the Baptist Church at Dover, Del. Upon his arrival things were in a deplorable condition. The church doors had been closed and no baptisms had taken place for almost two years. During his pastorate of over two years nearly one hundred persons were baptized. On November 8, 1869, he began a campaign for funds with which to purchase the Wyoming Institute, his pulpit during his absence being filled by Rev. George Bradford. The campaign was successful, and not only was the Institute purchased, but a Baptist Church, in the village of Wyoming (three miles south of Dover), was established several years later, largely the result of a meeting Mr. Flippo had held. While pastor at Dover Mr. Flippo was chaplain for one session of the State Legislature. On September 15, 1870, Mr. Flippo resigned at Dover to become General Missionary in Delaware of the American Baptist Home Missionary Society. During his years in Delaware, both as pastor and as missionary, he did much to quicken the life of the Baptist cause in the State. He declared: "It pays to cultivate Delaware." As editor and publisher of *The Baptist Visitor,* he accomplished great good and did much to bring the history, work, and principles of the Baptists before the people. While working as General Missionary he was invited, by a congregation of Methodist Protestants at Vernon, Kent County, to preach for them. In December, 1870, he complied with this request. He was asked to come back and hold a protracted meeting. This he did. In the midst of the meeting the people requested him to preach a series of sermons on the "Principles and Practices of Baptists." This he agreed to do provided they would follow him through "with the New Testament in hand

and not get mad." Before he completed this series of sermons the pastor, Rev. Richard H. Merrikin, and all the members asked to be baptized. They were baptized on a stormy day, March 12, 1871, and on the last Lord's Day of the following month a Baptist Church, known as Zion, was organized and Mr. Merrikin ordained as a Baptist minister and pastor of the church. The following November the church dedicated a beautiful Gothic meeting-house, Mr. Flippo preaching the sermon. In a somewhat similar manner the preaching of Baptist principles by Mr. Flippo at the village of Magnolia led to the establishment of a Baptist Church there and the erection of a meeting-house.

Mr. Flippo became pastor of the Waverly Baptist Church, Baltimore, Md., in 1873. One of the objects of his removal from Delaware to Maryland was not obtained. It had been hoped that "the higher land and purer air of this beautiful village overlooking Baltimore" would restrain disease and lengthen out the life of Mrs. Flippo. It was not to be so. After months of pain and weariness she departed this life May 1, 1874. Mr. Flippo was pastor in Waverly some five years, and during this time was elected Moderator of the Maryland Baptist Union Association. On November 25, 1877, he became a Virginia pastor, taking charge of the field composed of the Suffolk, Great Fork, and Boykins Churches. On this field he worked as the missionary of the State Mission Board of the Virginia Baptist General Association. The Suffolk Church to-day has 460 members; then it had only 53, while the number at Boykins was 67, and at Great Fork 209. On January 1, 1878, Mr. Flippo was married to Miss Mollie E. Emmert, of Washington County, Maryland, Rev. A. E. Rogers officiating. Mr. Flippo left the Suffolk field to become pastor in Alexandria in 1881. His pastorate here was a prosperous

one, and there was general regret on the part of his church and the community when he resigned to become pastor in Roanoke, Va. His pastorate in Roanoke began October 6, 1886. According to the plan agreed upon, every fourth Sunday morning he preached for Hebron Church at the village of Bonsacks, some seven miles from Roanoke. These services were held in the Methodist Church until, through his leadership, a Baptist meeting-house at Bonsacks was dedicated in the spring of 1889. During that same spring steps were taken for the erection of a new and handsome church house in Roanoke. On April 21st a subscription of $8,000 toward the new house was taken. On July 26, 1891, the spacious brick structure standing alongside the old frame meeting-house was dedicated. To-day a marble tablet in memory of O. F. Flippo adorns the walls of the main audience room. The Sunday school, as well as the church, grew rapidly under his administration. Take, for example, these figures: January 1, 1891, the Sunday school numbered 245, and on January 1, 1892, the figures were 394. In 1886 the church had 116 members, and in 1893, the year when Mr. Flippo resigned, the figures were 559. Nor was his work confined to his own church. During his pastorate the church at Vinton, a suburb of Roanoke, was established, and also a mission Sunday school in East Roanoke, which has since developed into the Belmont Church. That Mr. Flippo was popular with those outside his own church, as well as with his own members, is proved by the fact that one day he was the recipient of a handsome buggy, the gift of Mr. N. T. Nininger. The whip and lap robe that accompanied the buggy were a present from Mr. M. H. Eurman. Neither of these gentlemen was a member of his church. This fortunate pastor had no need to own a horse for his new

buggy, as, at the stable of Horton & Roberts, one was always at his disposal free of cost.

Mr. Flippo was regular in his attendance on the meetings of the Southern Baptist Convention. When the Convention met in Louisville, in 1899, an amusing incident took place. The city was crowded with visitors, as, besides the Convention, the races, and a tent meeting conducted by Sam Jones, were going on. One day, as Mr. Flippo was talking to a circle of friends in the gentlemen's room of the Galt House, a handsome, well-dressed stranger walked up and asked them to take a "winiwee" with him. Mr. Flippo said: "You will have to level yourself; we don't know what that means." "Well," answered the stranger, "come and take a 'nipper' with me." Mr. Flippo replied: "I don't know what you mean." The stranger then became very emphatic and profane, and said: "You need not put up a case of innocence. Come and take a drink with me." Mr. Flippo was disposed to chaff the man a bit farther, but another one in the circle said: "You do not know us. We are here attending the Southern Baptist Convention, and several of this crowd are clergymen." This information called forth an apology and the statement that he was a Catholic and in Louisville with a string of horses for the races. After further conversation he pulled out a roll of money and, notwithstanding earnest protest, was not satisfied until he had persuaded Mr. Flippo to accept a five-dollar bill, to be used for "some of your charities."

In July, 1893, Dr. Flippo resigned the church in Roanoke to accept the position of District Secretary of the American Baptist Publication Society, and went to Philadelphia to live, he and his wife becoming members of the Fifth Baptist Church of that city. To this work Dr. Flippo gave twelve years. More than once before the Publication Society had sought to secure his services,

realizing how well adapted he was for this kind of work. To present the claims of the Society and to take collections, to dedicate churches and pay debts on them, were some of the forms his varied service for the Society took. With great energy, enthusiasm, and hard work he sought to do good in this wide and important field. Take some illustrations of his busy, active life. On the first Sunday of the century he was with the saints at Turtle Creek, preaching the dedication sermon of their new meeting-house, and at its close raising $2,400 to pay the debt. The next night he delivered one of his popular lectures and went home with a neat sum for the Society. At another time we see him at Flatwoods, in the Monongahela Association, for Saturday and Sunday. A storm was raging and the mud was deep, but, nevertheless, on Saturday night the lecture went well, and Sunday, though rain and wind and mud still held sway, the people heard about the work of the Society and made a liberal contribution. Dr. Flippo's ability as a popular lecturer stood him in good stead in his service for the Society. The incidents just given explain how this was done. For many years he had been in great demand as a lecturer, not only for churches, but at "Chautauquas" and other similar gatherings. His repertoire comprised the following lectures: "Tongue and Temper," "Difficulties," "The Defeat of Old Fogyism and the Onward March of Mind," "Anger, or the Folly of Getting Mad," "Keys to Unlock Hearts," "Ice in the Pulpit." Of all these lectures, one especially gave Dr. Flippo far-reaching reputation, was doubtless the means of much good, and will contribute no little to perpetuating his name for years to come. The title of this lecture, "Ice in the Pulpit and Who Put it There," had much to do with its popularity. With impartiality he laid the cause of coldness in the pulpit on the pastor and people alike. In this, as in his other platform

addresses, there was not only humor and an effort to make people laugh, but thought and sober purpose to uplift and do good. With a blending of humor, pathos, satire, and homely truth, he sought to accomplish his purpose. Doubtless the man's personality, his robust figure, his voice, with its wide range and soft modulations, helped him to delight and help audience after audience all over the East and South. In this connection reference should be made to what might be called the by-products of his ministry. He was always fond of poetry, and loved to quote from the poets in his sermons, addresses, and articles for the newspapers. He would not have made claim that he was a poet, yet verses came easily to his tongue, and upon anniversary and other such occasions he often wrote lines to do honor or give pleasure to friends or comrades.

On February 28, 1903, his second wife, to whom he had been married some twenty-five years, and who was greatly beloved by a wide circle of friends, passed away. About a year later failing health caused him to resign his position with the Society, though as Secretary Emeritus his connection with this organization continued up to his death. Even on his sick bed he wrote, by dictation, articles for the papers, and when so feeble that he needed assistance in dressing he got up and went to a neighboring church, where he preached, on the text "Who loved me and gave himself for me," what proved to be his last sermon. Not long before the end he gave evidence at once of his liberality and of his faith in the work to which his closing years were dedicated by contributing enough money to provide for a colporteur wagon for the State of Delaware, to bear his name and to carry on work that was dear to his heart amidst scenes where he had labored. On August 3, 1903, at 1006 Washington Street, Wilmington, Del., in the home of

his daughter, Mrs. D. J. Beauchamp, he passed to his reward. Funeral services were held at Wilmington and also at Martinsburg, W. Va., where, in Greenmount Cemetery, his body was laid to rest beside that of his wife. He left five children: Messrs. E. L. and J. P. Flippo, of Roanoke City; Mrs. George Gravatt, of Hollins; Mrs. D. J. Beauchamp, of Wilmington, Del., and Mr. O. F. Flippo, Jr., of Mount Vernon, Ohio.

MARSHALL W. READ

1813(?)–1903

As a builder of meeting-houses and as a faithful minister of the gospel Rev. Marshall W. Read is remembered in the Roanoke Association. Here he labored for forty years. He built the meeting-houses at Chatham, Hollywood, Prospect, and Sharon. Possibly other houses of God were erected through his efforts; the table of work in the report of the State Mission Board year by year has more than once, opposite to his name, such a record as this: "Organized one church, in construction two, completed one." In 1873, when he was pastor to four State Mission points, he preached 149 sermons and baptized 29 persons. Mr. J. H. Hargrave, a member of the Roanoke Association, says of Read: "He organized and built more churches than any other man who ever labored in our Association." In the course of his ministry he served these churches in the Roanoke: Hollywood, Mt. Vernon, Liberty, Galveston, Shiloh, New Prospect. He was the true friend of the Roanoke Female College, having much to do with the beginning of this seat of learning. In his missionary work "he would overcome obstacles that would dampen and chill the ardor of other men. Nothing but success and victory would satisfy him in whatever he might undertake." The date of his birth has not been ascertained; his death occurred August 22, 1903, in Bedford County.

WILLIAM HARRISON WILLIAMS*

1840–1893

On Friday, August 25, 1893, a group of Baptists were returning to their homes, by way of Alexandria, Mo., from a District Association. As they waited for the train, one of the company suggested that they should sing some hymns, and when one song was over he told of a baptism he had performed years before (of which occasion the hymn reminded him), when the ice had to be broken for him to perform the ceremony. In a moment his head had fallen on his breast and he was dead. During the earlier part of the day, at the Association, he had preached and spoken, and later on in the day had written a number of letters and done other clerical work. This man, to whom death came so suddenly, was Rev. Dr. William Harrison Williams, who, from July 10, 1882, to the end, was editor of the *Central Baptist*, the organ of Missouri Baptists. While the last years of his life were given to Missouri, Dr. Williams was a native of Virginia, where he was educated and where he held several pastorates.

He was born in Richmond, July 18, 1840. In March, 1854, he was baptized by Rev. Dr. Basil Manly into the fellowship of the First Baptist Church of Richmond, and on April 25, 1858, while still a student at Richmond College, was licensed to preach. In July, 1861, he was graduated from Richmond College with the degree of M. A. While he had many qualifications for a business career and excellent opportunities in this direction, he persisted in his purpose to preach. During the Civil War, which interrupted his course at the Southern Baptist

*This sketch (since it belongs to a former period) should have been in the "Supplement," rather than in the body of the book.

Theological Seminary, then at Greenville, S. C., he was useful in the army as chaplain, in the field, and at Camp Winder, Richmond. His first pastorate was at Fredericksburg, where he remained, from July, 1865, some fourteen months. He now resumed his studies at Greenville, and after two sessions, in May, 1868, received his diploma as "full graduate." In October, 1868, he became pastor of the First Baptist Church, Charleston, S. C., and after eleven months left Charleston to take charge of the Baptist Church in Staunton, Va. During the two years of his pastorate in Staunton there was established in that town, under the presidency of Prof. John Hart, a distinguished educator, a school for young women. In Tuscaloosa, also, where Dr. Williams became pastor in January, 1872, there was a school for young women, known as the Alabama Central Female College. During the larger part of his residence in Tuscaloosa, besides his church work he was instructor at the college in Moral Philosophy and English Literature. In November, 1877, he took charge of the church at Charlottesville, Va. From Charlottesville he moved to Missouri, becoming an editor.

The list of churches of which Dr. Williams was pastor gives evidence of his high rank as a preacher, and makes an estimate of his pulpit work unnecessary. His bearing was courteous and gracious, his manner winsome. At associational and Sunday-school gatherings he was always a welcome speaker, and his addresses to children gave them much delight. The zeal and earnestness of the man is put into clear light by an incident which came to the knowledge of Rev. N. O. Sowers. Young Williams, at the age of eighteen, undertook colporteur work in Frederick County, Virginia. In his first visit he encountered an infidel, who told him that two-thirds of the preachers were going to hell. This rebuff led the

young colporteur to return to the home of Mrs. S. S. Gore, his headquarters, with the conviction that he needed more grace for his work. This good woman found him on his knees wrestling in prayer for the needed strength. When he started out again he came to a home where the parents were away at work; here he taught the children about God and Jesus in so excellent a way that the parents were led to conversion and church membership. A conversation with a man in the field at his work made such an impression for good that ten years afterward when the man presented himself for church membership he said that the words of the young colporteur had led him to Christ.

Dr. Williams was survived by his wife and six children, one of whom is now a minister of the gospel, namely, Rev. Wm. Harrison Williams, and another, Mrs. Everette Gill, missionary to Italy.

JAMES ALLISON DAVIS

1827–1903

James Allison Davis was born in Washington County, Virginia, February 22, 1827. While his early educational opportunities were not good, he made excellent use of the chances he had, and at the age of twenty-two was himself a school-teacher. It was in Caldwell County, Kentucky, that he wielded the pedagogue's rod, and it was at this period and place that he was born again. Although he had been reared under Presbyterian influences, his own study of the Scriptures led him to adopt Baptist views, and he was baptized by Rev. J. W. Mansfield (who was a native of Albemarle County, Virginia) into the fellowship of the Little River Church. In 1850, at Blountville, Tenn., he was licensed and ordained, Rev. Noah Cate being the moderator of the presbytery. His first pastorate was of the Blountville and Holston Churches. In connection with this pastorate he did some evangelistic work.

In 1857 he settled at Marion, Va., organizing, or reorganizing, the church there, with 19 members. A meeting-house was erected and the work firmly established. In March, 1861, he became pastor of Enon Baptist Church, Hollins, where he remained until November, 1864. His next pastorate was at what is now known as Bedford City; then it was called Liberty. His going to the county-seat of Bedford was an epoch for him, for in this county the rest of his life, some thirty years, was to be spent, and here he died and was buried. He was pastor of the Liberty Church some eight years, and then began his work as a country pastor. The churches which

he served were Mt. Olivet, Flint Hill, Diamond Hill, Beaver Dam, Shady Grove, Mt. Zion, Walnut Grove, New Prospect, Suck Spring, Mt. Hermon, Hunting Creek, Pleasant View, Beulah, Flat Creek, and Quakers. The reader, remembering that usually the Virginia Baptist country pastor has four churches, will understand the better this long list of names; he will also see with the mind's eye this man of God going long distances to his appointments over the red Bedford roads, which are often muddy in winter and dusty in summer.

Mr. Davis was fond of a horse, aimed to have a good one, and then believed in going at a good speed. When he and J. R. Harrison were associated as fellow-pastors they named their horses respectively "John Bunyan" and "John the Baptist." During a part of his life in Bedford, when he was missionary of the State Mission Board, his field was wide and his labors abundant. The State Mission Report for 1872 shows that he had that year more conversions in meetings held with pastors than any other missionary. The report says: "Brother Jas. A. Davis has been laboriously and successfully employed in the Strawberry Association. He baptized 80 converts and held meetings with pastors in which there were over 200 conversions." The following year the State Mission Report showed that he baptized 42 converts and aided pastors in meetings in which there were 97 conversions. On one occasion he was urged to hold a meeting in a union Sunday school which was rather out of his territory. He consented to go provided that the two brethren urging him to come should make three lists of the unconverted people in the neighborhood and covenant with him to pray three times every day, until the meeting began, for each of these persons. This was done, and a great meeting followed, resulting in the organization of a church and finally the formation of a new field and the building of a parsonage.

Mr. Davis exerted a strong influence for good in the Strawberry Association. He was a man of piety and great missionary zeal. Once he was driving along not far from the towering Flat Top Mountain. His companion was the young pastor he was helping in a meeting. The meeting had not been successful. He proposed that they should tie the horse and enter the woods for a season of secret prayer for the meeting, each one going in a different direction. He brought the new leaven of missions and benevolence into practical effect in the Strawberry. Prof. H. H. Harris attributed mainly to him the transformation in those vital matters that came to pass at this period in this Association. Dr. C. A. Board, for years the clerk of the body, gave the same testimony. "His great personality, gentleness, zeal, and persistent effort, with tact and power of organization, qualified him to lead."

Rev. W. S. Royall, who was for many years pastor of the Bedford City Church, says: "Brother Davis was an efficient leader. . . . In the pulpit he was strong, and his sermons were thoroughly studied and well prepared. His handsome face, commanding figure, incorruptible life, and earnest delivery added great influence and force to his words. . . . As pastor he loved his people, visited them faithfully, and manifested deepest sympathy and gentleness. . . . The people believed in him, followed him, and loved him." Not only was he successful in evangelistic preaching himself, but he called to his aid for protracted-meeting work in his own churches, strong and zealous men. In a letter written to the *Herald,* November 8, 1888, he tells how R. D. Haymore helped him in a meeting at Mt. Olivet, C. G. Jones in one at Mt. Zion, and that meetings were planned for Walnut Grove and New Prospect, J. R. Harrison being the preacher at the former and J. M. Luck at the latter church.

During the years after the War he was called on very often to marry colored couples. They did not hesitate to make him ride long distances for these functions, yet never paid him anything for his services. It became an imposition and a nuisance, from which he finally secured relief by demanding pay before he started. He was twice married, first, on March 4, 1861, to Miss Martha E. Hamilton, and, after having been a widower several years, the second time to Miss Susan A. Jeffries, of Culpeper. His wife, four sons, and five daughters survived him. Two of his daughters married Baptist preachers, namely, Rev. J. W. Wildman, of Yancey Mills, Va., and Rev. J. M. Street, of Cumberland, Va. Robert Hamilton, Mary Alice (Mrs. Wildman), William Cute, and Laura A. were the children of the first wife. James Ambrose, Nannie Moore, Richard Tyree, and Sarah Judson (Mrs. Street) were the children of the second wife. During his last illness, which was a lingering one, his children came from long distances to bestow upon him the love and care of which he was so worthy. He faced death, which came to him in Bedford City, October 8, 1903, "with tranquil faith and the courage of a conqueror." His body rests in the Longwood Cemetery, Bedford City, not far from the grave of "Father" Wm. Harris.

WYCLIFFE YANCEY ABRAHAM

1850–1903

About a mile from Goshen Bridge, Va., where a furnace village now stands, there was for many years a home whose hospitable doors swung open to scores, perhaps hundreds, of guests. This was the home of Mr. John W. Abraham. With his wife, he moved from Buckingham County to Rockbridge when his only child, Wycliffe, who was born June 8, 1850, was very young. So the boy grew up in the Goshen neighborhood, and when still quite a youth accepted Christ and was baptized by the pastor, Rev. J. Wm. Jones, into the fellowship of the Goshen Bridge Baptist Church. The sunny enthusiasm of his mother and the sterling worth of his father were indeed precious assets for the son. From such gracious home influences he passed on his way toward his life work. His academy work was done in Staunton, where he boarded for a season in the home of Rev. Geo. Boardman Taylor. He was at Richmond College during the sessions of 1869-70 and 1870-71, and then at the Southern Baptist Theological Seminary. His ordination took place at the Goshen Bridge Church, March 30, 1879. He served, until a severe throat trouble and deafness made further public ministerial work impossible, these churches: Deerfield, Craigsville, Fincastle, New Bethel, Pleasant Hill, and Greenville. Upon retiring from the active ministry, he lived first in Columbia, S. C., and then in Richmond, Va. In both of these cities he was an earnest and effective Christian worker. In the former city he organized a Sunday school which grew into the Second Church; he preached regularly for this flock,

doing also pastoral work, until they were strong to call an undershepherd. In Richmond his membership was first at Grace Street and then at Immanuel. He was married twice. His first wife, who was Miss Annie H. Broadus, the daughter of Rev. Dr. John A. Broadus, died while he was living in Columbia, leaving a son and a daughter. His second wife, who was Miss Lelia Christian, daughter of Charles Christian, Esq., of Buckingham County, survived him.

His death was sudden. He attended the session of the General Association of 1903 in Staunton, and on Monday, November 16th, before the body had adjourned, returned to Richmond. On the street car, as he was going from the station to his home, he was taken ill. The car was stopped and he was carried to a neighboring drug store, but in a few moments he was dead. Two days later, on November 18, 1903, his body was laid to rest in the cemetery in Staunton. Many will long remember his kindly spirit and great zeal for God's work. This sketch is based mainly on the obituary, in the Minutes of the General Association, prepared by Rev. Dr. W. J. Shipman.

NATHAN M. MUNDEN

1833–1903

In Princess Anne County, Virginia, and the adjoining counties, the career of Nathan M. Munden was run. He was a prophet not without honor in his own country. In Princess Anne County, that lies beside the sounding sea, on August 13, 1833, he first saw the light, and at Oak Grove Baptist Church, in the same county, he was baptized in 1855, while two years later he became the clerk of this body. That those who were nearest to him, and so, doubtless, knew him best, had a high regard for his character and ability, is plain, since this same church, in May, 1859, licensed him to preach, and the following year, in November, had secured his services as their pastor. His ordination having taken place in January, 1861, the presbytery consisting of Elders J. P. Ewell, H. J. Chandler, H. S. Banks, and M. R. Watkinson, he was pastor, though on account of the War not without interruptions, of Oak Grove until 1866. Again in 1872 he became the shepherd of this flock, ministering to them regularly until 1884, when he resigned and moved to Norfolk County. Here he labored faithfully until failing health made it necessary for him to give up preaching. More than one long pastorate is evidence of his sterling character and worth. He was pastor of Black Water for twenty-two and of Pleasant Grove for twenty-nine years. Lake Drummond was under his care for five years, and the First Church (Norfolk), St. John's, and Deep Creek for a shorter time. "His special fondness for souls, bright intellect, tenacious memory, gift of speech, genuine godliness, and genial disposition won for

him at once a place in the hearts of all he met." He was never a strong man physically, and finally a long but patient sufferer. He grew old gracefully, becoming more tender as the end drew near. The night of November 19, 1903, he fell on sleep, having reached his threescore years and ten. His wife, who, for forty-five years, had been his faithful companion and helpmeet, still survives him. His pastor, whose obituary has furnished the facts for this sketch, conducted the funeral service, assisted by Rev. N. B. Foushee, of the Methodist Church. The body was laid to rest in the Oak Grove Cemetery.

ROBERT RHODAM LUNSFORD

1828–1903

Rhodam Lunsford, who was of English descent, and whose ancestors settled in the Northern Neck of Virginia, was a soldier in the Revolutionary War. His son, Merriman Lunsford, was a Baptist preacher and one of the pioneer Baptist preachers in Piedmont Virginia, to which section of the State he moved when he was a young man, settling in Bedford County. Here he was pastor, for forty years, of the Blue Ridge Church, and for many years of the Glade Creek Church. He married Miss Susan Mills, and of this union three children were born, the youngest child and the only son being Robert Rhodam Lunsford, who was born February 29, 1828. Since both the Mills and Lunsford families were remarkable for their strong piety and religious convictions, it is not surprising that young Lunsford's early training was under the best religious influences. His family was probably connected with that of Elder Lewis Lunsford, who was such a power in the early history of Virginia Baptists. When the boy was about four years old his father moved to the southern part of Botetourt County, where he purchased a farm on Goose Creek. Here father and son spent the remainder of their days. Since his father's means were limited and the opportunities for a college education rarer than to-day, the young man never saw the halls of a college, but he was a great student, having the faculty of mastering whatever he undertook. So his education was by no means limited to the training of the common schools of his day. In after years he taught school, with many grown men as pupils; thus his income and his influence

were enlarged. On December 17, 1849, he was married to Sarah Ann Lemon, and soon afterwards both husband and wife united with Glade Creek Baptist Church and were buried with Christ in baptism, the ceremony being performed by Elder A. B. Brown. For this distinguished preacher Mr. Lunsford always had the highest esteem and affection, treasuring in his library the "Life and Writings of Dr. A. B. Brown," written by Dr. and Mrs. Wm. E. Hatcher.

Soon after his union with the church he began to exercise his gifts, and, being encouraged by his brethren, was licensed to preach. Upon the death of his father, on June 17, 1862, the Glade Creek Church turned to him to be their pastor, and, on August 1, sent a request to the Strawberry Association, then in session at the Beaver Dam Church, Bedford County, asking for a presbytery to consider the propriety of ordaining him whom they had already licensed. The request was granted, and Elders William Harris, J. R. Harrison, G. W. Leftwich, D. Staley, Pleasant Brown, N. Leslie, Alexander Eubank, and F. N. Sanderson were appointed as the presbytery, with instructions to "visit the church, examine into the propriety of ordaining Brother Lunsford, and to ordain him to the gospel ministry if deemed expedient." A few weeks later the ordination took place, and in the fall of 1862 he became pastor of Glade Creek, in which relationship he continued until his death. During this long period he served various other churches in that general section of the country, Blue Ridge and Mountain View (in the Strawberry) and Cove Alum and Cave Rock (in the Valley) being among the number. Though he accepted such salaries as the churches gave him, such compensation was with him a secondary matter, and he depended upon his farm, which he worked with his own hands, for his livelihood. He was most hospitable in his

nature, and the guest was always welcome in his home. Since his house was on one of the leading highways of the State, many a passing preacher of his own and of other denominations found rest and comfort beneath his roof. He believed in foot-washing as a church ordinance, and his Glade Creek Church kept up this practice to the end of his life, though every other church in his Association had given it up. He wrote a pamphlet on this subject which was widely circulated.

About a year before his death his health failed, but, securing brethren as supplies, he continued as pastor of his Glade Creek flock to the end. Two weeks after a stroke of paralysis, on August 6, 1903, while the Strawberry Association that he loved so well and had attended so regularly was in session and praying for him, he passed to his reward. His wife survived him, and, on July 12, 1907, followed him to rest. His children are Paulina Frances (Mrs. Mark A. Calhoun), Marshall Taylor Lunsford, Mary Alice (Mrs. Jacob A. Zimmerman), Christley Merriman Lunsford, and Griffin Gabriel Lunsford.

JAMES FRANKLIN MAIDEN

1823–1903

The story of a man, who, in one year, delivered 322 sermons, baptized 47 persons, had 3 meeting-houses in process of erection, and preached at 20 points, could but be of interest if fully known. Unfortunately, the life of James Franklin Maiden, who, in 1880, had the foregoing figures in his report to the State Mission Board, is not before us in detail. Evidently he was a man of energy and force. Augusta County, the county that gave Woodrow Wilson to the world, was, on February 21, 1823, Mr. Maiden's birthplace. The family moved (in just what year is not known) to Botetourt County, settling near Fincastle, the county-seat. It was at this time and place that he had his early religious impressions. "He determined to pray that he might become better, and to be a secret Christian. He grew worse instead of better." The conversion of his brothers, John and Samuel, and their baptism, and his mother's, into the fellowship of the Zion's Hill Baptist Church, brought to him deep conviction, and he was certain that he was born to be lost. A conference between his mother and Pastor L. P. Fellers, which led to their making a covenant to pray for the youth's conversion, was overheard by him. He was persuaded that their prayers would be in vain, being sure that he was doomed. A certain summer day he went to a thicket of pines to pray and to die, but "he that loseth his life shall find it"—he came out of the woods rejoicing in the Lord. At the time of his union with Zion's Hill Church he felt that it was his duty to preach, but his limited education was an obstacle, so

years elapsed before he finally entered the ministry. When his parents made a second move, this time to Washington County, he went with them, and soon after this, in 1845, he was married to Miss Mary Ann Dutton, of Cedarville. At the time of their marriage she was a Lutheran, but before long she became a Baptist. She was the mother of ten children, of whom six survived their parents. This home became a home for preachers, and their influence may have led their host to begin holding, in his own home and elsewhere in the community, cottage prayer-meetings. He was no little disturbed that the other brethren had more freedom in prayer than he did, but he persevered until he was counted very able in prayer. In 1852 he moved to Smyth County, where, in 1855, he bought the house in which he afterwards died. He was evidently increasingly interested in religious work, for he was one of the constituent members of the South Fork Church (Lebanon Association), and on April 15, 1871, was licensed to preach. Just a week later, at Blankenbeckler's Schoolhouse, the people heard his first sermon, and, having supplied the following winter at Maiden's Spring (now Mountain View), in Washington County, at the request of this church he was ordained at South Fork, June 16, 1872. During the winter of 1873, in meetings that he held at Friendship, Middle Fork, Gollehon's Schoolhouse, and South Fork, 154 persons were converted, of whom 131 were baptized into the fellowship of churches. More than once he was a missionary of the State Mission Board, and when he filled this position in 1877 his salary was, from the Board, $75, and from the Association, $100. As a result of his work at Long Hollow (Smyth County), Beaver Creek (now Oak Grove) Church soon came into being. He bore an important part in the organization of four other churches, namely, Cedar Bluff and Riverside,

both in the Lebanon, and State Line and Laurel in the New River Association. In the course of his ministry he was pastor of the following churches, besides those already named: Sugar Grove, Vision, South Side, Grenfield, in the Lebanon, and Liberty Hill, Galena, and Baptist Union, in the New River. He was married a second time, on October 8, 1888, the bride on this occasion being Miss Sarah Etta Slemp, who, with five sons and a daughter, survived him. His death, caused by pneumonia, occurred on South Fork, Smyth County, Virginia, November 24, 1903. His body was committed to the earth in the graveyard of Blankenbeckler's Schoolhouse, where his first sermon was preached. This sketch is based, in the main, on the obituary, in the Minutes of the General Association, by Rev. C. T. Taylor.

THERON WALLACE NEWMAN

1832–1903

While his father was a Methodist minister, Theron Wallace Newman, who was born July 25, 1832, became a Baptist and a Baptist minister. He was converted about the year 1853 and baptized by the Rev. Thaddeus Herndon into the fellowship of Antioch Church. Three years before this he had been married to Miss Eugenia E. Newman; this union was followed by fifty-three years of happy wedded life. After his ordination, in 1858, for some years he preached and traveled as an evangelist, his field of labor being mainly the Potomac Association. His life as pastor and preacher, for some forty-five years, was given to the Association. During this period he served the following churches for longer or shorter seasons: Liberty, Grove, Oakland, Zoar, Rock Hill, Falmouth, New Hope, Richland, Antioch, Mt. Carmel, Stafford's Store, Bealeton. His pastorate at the Grove extended from April, 1875, to 1891. During this time he baptized into the fellowship of this church 157 persons, and large congregations attended upon his preaching. This church, the Grove, has an interesting history. It was organized in 1811. Back in the eighteenth century there was a rich old bachelor, named Thomas Skinner, who turned his house into a meeting-house and built near it a smaller dwelling, where he lived; he planted a row of sycamore trees and a grove of apple trees, and, at his death, though not a Baptist, willed this property to the Baptist Church that was yet to be born; this is where the Grove Church now stands. Mr. Skinner's interest in the Baptists was from what he

saw of a young husband and wife, who, in the face of bitter opposition, became Baptists. In his day books were scarce, so Mr. Skinner went to London and bought a library for the use of the pastor of the future Grove Church.

Mr. Newman was "a most successful soul winner, and he probably held more protracted meetings than any other pastor" in his association. "He was faithful and untiring in his efforts to build up the churches under his care. His salary was, for a man of his ability, always small, but he toiled on without complaining, content if God was pleased and souls saved." His death occurred at the home of his son-in-law, Mr. Theron Newman, in Washington, on Sunday, December 6, 1903. He had filled his appointment at the Herndon Church, Fairfax County, on the fifth Sunday in November, and was on his way home when he was smitten down at the home of his son-in-law. His wife and his son, Eddie, and his daughter, Lizzie, were with him at his death. This sketch is based, in the main, on the obituary, in the Minutes of the General Association, by Rev. C. W. Brooks, and on the sermon, also by Mr. Brooks, preached at the centennial of Grove Church.

HENRY McDONALD

1832–1904

County Antrim lies in the north of Ireland. It is in the province of Ulster, and is "one of the most decidedly Protestant counties in Ireland," yet in 1871 over one-third of the population was Roman Catholic. This county is famous for its Giant's Causeway, and for Lough Neagh, which is the fourth largest lake in Europe. In this county, on January 3, 1832, Henry McDonald was born, his parents and ancestors all belonging to the Catholic Church. "He was educated in the national schools of Ireland, and afterwards passed through the regular course of the Normal School, Dublin." In 1848 Europe was moved by the revolutionary spirit and Ireland felt this throb. In this year young McDonald "left his native country in consequence of the failure of the patriots to throw from them the yoke of British oppression." He took passage on a vessel sailing for New Orleans. He reached this city without money and without friends, and for some days worked at the wharves helping to load ships. The young man attracted the attention of a Kentucky planter, and upon his invitation accompanied him to his home. It is interesting to notice that the next time McDonald saw New Orleans was in 1877 when he came to the Southern Baptist Convention to preach the introductory sermon before that body.

Upon reaching Kentucky he taught school for some time in Green County and then studied law and was admitted to the bar. "During his residence in Green County he made a thorough examination of the doctrines of Roman Catholicism, the result of which, after a severe

mental struggle, was the rejection of the whole system as unscriptural." He united with the Baptists and was baptized by the Rev. George Peck. He soon felt called to preach, and was ordained in May, 1854. He became pastor of the Greensburg Church and served it with marked success for nearly ten years. During this period he was pastor also of Friendship and Campbellsville Churches, in Taylor County, and of Mt. Gilead, in Greene County. He was pastor for one year of Waco Church, in Madison County, and for six years of the church in Danville. After this he was pastor, from 1870 to 1877, of the Georgetown Church, and professor of Theology in the Western Baptist Theological Institute. His next work was as Professor of Moral Philosophy in Georgetown College. Georgetown and Bethel Colleges gave him the degree of Doctor of Divinity, and the former college the degree of A. M. While in Kentucky he was married to Miss Harding, the daughter of Aaron Harding, who for several years represented Kentucky in Congress. From Georgetown he came to Virginia, becoming pastor of the Second Baptist Church, Richmond. Here he remained five years, taking a leading part in the work of Virginia Baptists and being greatly beloved and respected by them. While in Richmond he impressed for good many of the students at Richmond College. One testifies to the help Dr. McDonald gave him when he stood at a spiritual crisis in his life, and another declares that "Dr. McDonald's capacity for loving and being loved was wonderful." Dr. W. E. Hatcher, who was a fellow-pastor with him in Richmond, and a lifelong friend, says: "McDonald was made of the finest material, common in nothing, noble in all. He had a genius for friendship, and was a friend never doubted, whose varying moods woke no suspicions, and whose soul clung with a love never changing." The blended humor and pathos

of his Irish nature helped to make him an interesting and magnetic figure, whether he was seen in the pulpit or in the social circle. Rev. J. E. Hutson, who helped him in a meeting at the Second Church, declared that it was during this meeting that he discovered the nobility of the man, and then said: "In him were blended the moderation of Melanchthon and the intensity of Luther. . . . No doubt his modesty sometimes barred him from that public recognition to which his qualities of head and heart alike entitled him. Not infrequently his humility deprived him of the honor which his private suggestion, in conference or convention, brought to him who articulated the hint and to whom, in consequence, the wisdom of the measure was attributed. He could weep over the grievances of a child without detracting from his manhood, as he could rebuke the sins of a dignitary of the church or State without that assumption which oftener offends than leads to amendment. But it was as a preacher of the everlasting, old-fashioned gospel that he made his highest and most enduring record." In 1879 Dr. McDonald delivered before the Virginia Baptist Historical Society an address on "The Relation of the Anabaptists to the German Peasant War in the Sixteenth Century"; at the same meeting he was made an honorary member of the Society.

From 1882 to 1900 he was pastor of the Second Baptist Church, Atlanta, Ga. During this period he was President of the Home Mission Board of the Southern Baptist Convention. And among other offices of importance that he held in the denomination was that of Trustee of the Southern Baptist Theological Seminary. He was greatly beloved far and wide, and was often referred to as the "beloved John" of the Southern Baptist ministry.

In the early part of 1904 he suffered a stroke of paralysis, and on Tuesday, March 22d, at 11:15 A. M., he passed away. The funeral service in Atlanta was conducted by Dr. John E. White, Dr. W. W. Landrum, and Dr. Carter Helm Jones, while the exercises at Georgetown, Ky., where the body was laid to rest, were in charge of Dr. E. B. Pollard and Rev. T. J. Stevenson. His children are Aaron and Robert and Mrs. M. M. Welch, Mrs. M. L. Brittain, and Mrs. B. T. Crump.

ERNEST THOMAS GREGORY

1869–1904

Ernest Thomas Gregory was born, and did his life work, in Southside Virginia. He was born in Mecklenburg County, March 20, 1869. He accepted Christ in early life, and, having decided to preach, prepared for this work, first at the Southside Academy, Chase City, then, during the sessions of 1890-91, 1891-92 and 1895-96, at Richmond College, and finally at the Southern Baptist Theological Seminary, Louisville, Ky. He was called to the pastorate of the New Hope Church, where he was a member, and his ordination took place November 7, 1900. After New Hope (Concord Association) and Mt. Tirzah (Appomattox Association), his churches were Halifax, Dan River, and Hunting Creek, all in the Dan River Association. In February, 1904, he was stricken with *la grippe,* brought on, probably, by his being exposed to the weather in going to his appointments. He came home on the fourth Sabbath in February quite ill. He made a brave fight for life, but died at Houston, April 9, 1904. He had never been strong physically, but his mind was vigorous, and his heart ever beat in sympathy with men. "As a preacher he was earnest, practical, scriptural, and evangelistic. . . . His ministry, though brief, was owned of God in the conversion of many and the upbuilding of active and spiritually influential churches." His wife, who was Miss Mary Young, of Louisville, Ky., and to whom he was married July 3, 1901, survived him. The facts given here are from the obituary, written by Rev. F. W. Moore, in the Minutes of the General Association.

SAMUEL CORNELIUS CLOPTON

1847–1904

For four generations the name of Clopton has adorned the roll of the Baptist ministry of Virginia. There was, first, Elder William Clopton, described as "a faithful preacher of the gospel." Next there was Elder James Clopton, who was born in New Kent County, January 5, 1782, and "who principally labored in New Kent and Charles City Counties, but frequently made tours in the lower counties between York and James Rivers," and of whom we are told that "in all the region between Richmond and Williamsburg he left an enduring monument in the hearts of many, to the praise of God's grace." The third son of Elder James Clopton was Rev. Samuel Cornelius Clopton, who was also born in New Kent County, and who went out as the first missionary of the Southern Baptist Convention to China. He sailed, with his wife, who was Miss Keziah Turpin, a daughter of Rev. Miles Turpin, with Rev. George Pearcy and wife, on the *Cahota,* June 22, 1846. On July 7, 1847, he passed away, and his widow and only son returned to their native land. This son, born in China, was Samuel Cornelius Clopton, the subject of this sketch. He grew up, under the watchful care of his noble mother, "an earnest, self-reliant youth," whom "everybody *knew* could be trusted." In the ministry he is the son of Leigh Street Baptist Church, being licensed by this body to preach. By a hard struggle, "toiling at his books in the morning and at night, and working for the means to send himself to school in the afternoons and on Saturdays (when other boys less earnest were at play), he

made his way through college and to the seminary, and in due time came forth a graduate of whom they had just cause to be proud."

On February 16, 1874, a few members of the Grace Street Baptist Church, Richmond, started a mission Sunday school in a little storeroom on Clay Street west of Graham. The work prospered; in 1876 a chapel was erected, and on April 20, 1877, a church, known as the Clay Street Baptist Church, was organized with fifty-one members. To the pastorate of the young church Mr. Clopton was called. For some fifteen years, until July 31, 1892, he continued the shepherd of this flock. "Under his matchless leadership the little church grew apace, and soon became conspicuous for her zeal and liberality, for wisely and well had he laid the foundations, and to him more than to any other is the credit due for the beautiful superstructure, the Calvary Baptist Church of to-day." When the new meeting-house of the Calvary Church was dedicated, on December 17, 1893, Mr. Clopton preached the sermon. Before his Richmond pastorate closed he had taken rank among the Baptist pastors of the city and State by reason of his zeal, his sincerity, his piety, and his genial Christian spirit. Many incidents might be given to show how earnest, godly, and kind he was. Mrs. John Pollard, who was a member of his congregation, and deaf, described in the *Herald,* after his death, how it was his custom to hand her, every Sunday morning, the notes of his sermon, that she might have her share in the service. "His influence with young men was remarkable, and from his church there went forth, inspired by his example and counsel, some of our brightest and best pastors of to-day." Nor did he forget, in his work in Richmond, the far-away land of his nativity, for "there was hardly a Chinaman in Richmond who did not know him well," and a year or so after

Mr. Clopton's pastorate closed the Chinese class of the Sunday school presented the church with a beautiful pulpit chair, their presentation speech being made in English. He was a faithful helper in the work of the denomination. For fifteen years he was a member of the Foreign Mission Board. One summer, at the suggestion of the Mission Board, he went to Bell Spring, in Pulaski County, and helped the pastor in a meeting that resulted in the addition, by baptism, of thirty-two persons to the church. He often wrote for the *Herald,* and certainly one of his articles, namely, that on the question whether women should speak in the churches, called forth many writers, some taking sides against and some for his views.

While he will be best remembered for his labors at Clay Street (Calvary) Church, the three other pastorates that he held, after leaving Richmond, were not without fruit. From Richmond he went to the Parker Memorial Church, Anniston, Ala., and from there to the Fuller Memorial Church, Baltimore. From Baltimore he came back to Virginia, taking charge of the church at Smithfield. As one of the results of his labors in this town a handsome meeting-house was erected and dedicated. The esteem in which he was held by all the denominations in Smithfield was proved by the memorial service that took place, after his death, in the Methodist Church (besides the one held in his own church), when the Methodist pastor, Rev. W. C. Green, presided, and when appropriate resolutions were passed.

On Wednesday, May 10, 1904, he came to Richmond on his way to Rappahannock County, where he expected to seek rest and renewed health. His physicians, however, found his condition more serious than he had supposed, and he went to the Retreat for the Sick, where, on May 19th, after a painful illness, he died. His body was buried in beautiful Hollywood, Richmond's city of

the dead. About the time of his going to Alabama to live he received from Richmond College the degree of Doctor of Divinity, and was married to Miss Annie Jones, of Rappahannock County; she and two children survived him. The quotations in this sketch are from the obituary prepared for the Minutes of the General Association by Mr. R. R. Gwathmey; Mr. Gwathmey was a leader in the establishment of the Sunday school from which Clay Street and Calvary grew and one of the church's deacons.

HENRY PETTY

1828–1904

To preach the gospel for forty-four years is no mean record. This, Rev. Henry Petty did. Besides, he added to the literature of his denomination, being the author of three stories which aimed to enforce the principles and doctrines of Baptists. The first of these stories, "Lena Landon," appeared in book form. while the others, "Helen Gray" and "The Lightfoots," came out as serials. The Accomac and Roanoke Associations claimed the larger part of his ministry, but immediately after his ordination, in 1859, he became pastor of the Greenville Church in North Carolina, and later he was pastor three other times in the Old North State, twice at Warrenton, and at Greensboro. Three different times he was pastor on the Eastern Shore of Virginia. Here he served Lower Northampton and Red Bank, organized the church at Drummondtown in 1871, and built the meeting-house at Cheriton. During the War he was pastor of the Second Church of Petersburg, and, in 1878, a State missionary at North Danville. For twelve years he served the church at Chatham, and among the other churches of the Roanoke Association to which he was pastor are these: Greenfield, Sharon, Chestnut Level, Shockoe.

He was born in Princess Anne County, Virginia, November 14, 1828. When he was an infant his father died, and, at eight years of age, he lost his mother. She had made an impression on him that he never outgrew. On her deathbed she told him that she wanted him to be a Christian and a preacher. Then she prayed that her

wish might be granted. In after years he was moved to follow her precepts. Thus left, at a tender age, an orphan, he developed independence of spirit, decision of character and economy. The kind home of his uncle, the Rev. H. H. Banks, now became his home, and here the influences that surrounded him were of the best. Early in life he came into touch with the Rev. Thomas Hume, Sr., who took great interest in him and later baptized him. His education cost him a struggle, but that he was more than victor in this struggle, a struggle that involved teaching school and perhaps other ways of turning an honest penny, is shown by the fact that he was an author as well as a preacher. Besides writing books, as already noted, he strayed, not infrequently, with his pen into the field of poetry. It would be interesting if we could know all that took place at two meetings at two country churches when Mr. Petty was the chief figure. Picture first the scene at St. John's Church at Princess Anne Court House when a presbytery composed of Elders H. J. Chandler, J. D. Elwell, and H. H. Banks, on February 27, 1859, examined and set apart the young man to the gospel ministry. And next go, in imagination, to Ebenezer Meeting-House, in the same county, and hear this young man preaching his first sermon from the words: "The time is fulfilled and the Kingdom of God is at hand; repent ye and believe in the gospel." From this day forward it is said that he never preached an indifferent sermon.

On February 1, 1882, he was married to Mrs. Mary Carter Penick; she, with one daughter, survived him. Some two years before his departure he lost his hearing, and this affliction was followed by other bodily ailments, but he bore it all with exemplary patience. He passed away at Chatham, Va., July, 16, 1904, and in the cemetery of this town he sleeps his last sleep.

JOHN MAJOR PERRY

1835–1904

While not a native of Virginia, Rev. John Major Perry spent some forty-one years of his life and of his ministry in this State. Frail health led him to Virginia, and the climate of his adopted State meant a long extension of his service in the Kingdom of God. His appearance suggested that he was not a strong man in body; his face was thin and his figure rather gaunt; he resembled Abraham Lincoln, and was mistaken for this famous man more than once. He was born in Montgomery County, Pennsylvania, January 5, 1835. His student days were spent at Lewisburg University (now Bucknell University), and his diploma bears the date of July 27, 1858. The churches that he served in Pennsylvania were Parkersford, Conshohocken, Philipsburg, and Greenville. He was married March 1, 1862, to Miss Lida Bush, a daughter of Dr. Andrew Bush, of Chester County, Pennsylvania, and of this union six children were born. It was in 1873 that he came to Virginia, for the reason named above, and settled on a small farm near Wylliesburg, Charlotte County. Since there was no Baptist Church in the neighborhood, he organized one in 1883 that took the name of Wylliesburg, having in 1878 organized Friendship Church in the same county. These two churches he served for over twenty-five years, and before his ministry closed he had been pastor of Antioch and Tabernacle Churches, both in the Concord Association, as was also Wylliesburg; Friendship is in the Appomattox. Rev. H. T. Williams says: "Brother Perry was an unusually able preacher. His mind was

thoroughly trained, he was well versed in the Scriptures, and he preached the great truths of the gospel in simplicity and with loving sympathy for all his hearers. He was so modest and retiring that he never became known to the brotherhood of the State and never received on earth the recognition and honor that his character and work merited, but he was tenderly loved and highly honored by those who knew him and his service, and when the final records are unrolled he will be exalted in the presence of the King and the saints. . . . He readily adapted himself to the thought and customs of the South. He was one of us, loving us tenderly and was devotedly loved by us." Mrs. Perry died in 1899, and in 1901 he was married to Miss Lizzie Gregory, a daughter of Mr. J. B. Gregory, of Mecklenburg County. Of this union one child, a girl, was born. After being ill for three weeks with pneumonia, Brother Perry passed away July 22, 1904, and the funeral took place in the Wylliesburg Church and the burial in the cemetery of this church. Besides his wife and the daughter of the second marriage, the following children survived him: Mr. E. L. Perry, Rev. W. M. Perry, Mrs. A. C. Davis, and Mrs. A. H. Moss.

M. A. WILSON

1839–1904

Many years ago there came to the home of a Virginia pastor a visiting preacher. On Sunday night the visitor filled the pulpit. When the time for retiring came, the pastor's little boy followed his father and the guest to the bedroom. Before the hosts left the room their guest had begun to undress. It then appeared that he had preached with his whole back a mass of sores. The boy never understood exactly what was the matter with the visitor, but that he could have preached when in such a physical condition deeply impressed the child. The preacher with the sore back was Rev. M. A. Wilson, for thirty-eight years a pioneer Baptist missionary and church builder in the Valley and southwest sections of Virginia. Mr. Wilson was not a man of strong physical make-up—his face suggested this—and once the State Mission report says that he was absent from his work on account of ill health. Yet doubtless he had what might be called a wiry constitution, and in his "journeyings oft" over mountain and valley his hard work brought the compensation of much life in the open air.

He was born in Rockbridge County, Virginia, February 6, 1839, being of Scotch-Irish ancestry. His early life on the farm offered few educational opportunities, nor did his later life give him much chance for study. He was baptized into the fellowship of the Neriah Baptist Church, Rockbridge County, by Elder J. C. Richardson, in 1865. The next year, at Arnold's Valley Church, in the James River Valley, he was ordained and preached his first sermon. He married Miss Elizabeth J. Taylor, who, with five children (Dr. Frank L. Wilson, Joseph A. Wilson, Mrs. Emmons, Mrs. Ritz, and Mrs. Jones), survived him.

Except for one brief period, Mr. Wilson, in all his career, never served a church that was fully self-supporting. As a missionary pastor and preacher he spent his life. During the many years of his ministry, besides eighteen months as pastor in Arkansas, he served the following churches in Virginia and West Virginia, though this list may not be complete: Kerr's Creek, Salem (Rockbridge County), Sharon, Cave Spring, Laurel Ridge, Berean, Sinking Creek, Pearisburg, Newport, Green Valley, Walker's Creek, Pocahontas, Princeton, Bluefield, East Roanoke, Big Stone Gap, Norton. On his mission fields he built sixteen meeting-houses, raising most of the money for these edifices at points in the State where the Baptists were stronger. More than once a notice like the following, from the issue of October 1, 1903, appeared in the *Religious Herald:* "The veteran missionary and church builder, Rev. M. A. Wilson, is among us once more and on his wonted mission. This time the house is at Norton, a growing town in Wise County. It is a worthy enterprise, and we trust Brother Wilson may meet with a generous response from our people." Yet his work was not simply that of begging and building. He had great evangelistic gifts, and hundreds, perhaps thousands, were led to Christ and baptized by him. It is easy to see how his ready mother-wit and his tactfulness would prove most valuable to him in his work among many kinds of folks.

He passed away at Coeburn, Va., August 21, 1904, his last sermon having been preached at Graham, Va. The New Lebanon Association was in session in Bluefield at the time of his death, and so it came to pass that the funeral of this zealous man was attended by the delegates and ministers present at the meeting; this was highly fitting. The service, held in the First Baptist Church, was conducted by Rev. S. H. Thompson, and the burial took place in the cemetery of the city, Maple Grove.

CHASTAIN CLARK MEADOR

1825–1904

The Baptist interests of Washington City have always been somewhat identified with those of Virginia Baptists, and so there is the more reason why a sketch of one whose whole ministry was given to the capital city should appear in this volume, since he was born in Virginia. Bedford County, the birthplace of so many Baptist preachers, was where, on July 11, 1825, Chastain Clark Meador first saw the light. In 1844 he was baptized into the fellowship of New Hope Baptist Church, which was then under the care of the Rev. James Leftwich, but it seems that the ordinance was administered in this case by Rev. William Harris, familiarly known as "Father Harris." The young man, with business as his expected career, worked for a time on the farm and then as a miller, but it was about this time that he was a teacher in the Sunday school of Mt. Hermon Church. At the age of twenty-five he decided to become a preacher, and in order to fit himself for this career turned his face towards the Valley Union Seminary (now Hollins College) at Botetourt Springs, a school for boys and girls, presided over by Dr. Charles L. Cocke. Here he remained about two years. Before going off to school he had been licensed to preach by Mt. Hermon Church, and upon his return home he taught school for about a year, preaching frequently during the same period in destitute neighborhoods. In 1857 he entered Columbian College, Washington, where he graduated with the degree of Bachelor of Arts in 1857. In 1860 Columbian gave him the degree of Master of Arts, and many years later the

honorary degree of Doctor of Divinity. During his vacation days he worked as an agent for the college, seeking students, and in the midst of the session's work started a mission Sunday school in what is now known as Southwest Washington. This section of the city was then known as "The Island." Notwithstanding many obstacles, he worked at this mission, without any compensation, during the remainder of his student days. Once he went to one of the leading bookstores of the city to purchase hymn books and other supplies for his mission. The proprietor, a canny Scotchman and a staunch Presbyterian, who was interested in a Presbyterian mission in the same section of the city as Mr. Meador's school, asked the young student for what purpose he was buying the books. When the student told him, he said: " 'The Island' is vera aboondantly supplied with releegious privileges already." There were indeed two Presbyterian missions in that section of the city, and they afterwards grew into churches, but now the church that came out of the little Baptist mission has twice as many members as both of these churches put together. Some of the "cold water" thrown on Mr. Meador's mission came from the hands of his own denomination; when he asked the church where he held his membership to endorse the work he was doing, such a resolution was passed, but not until a cautious brother had secured the adoption of this amendment: "Provided this action shall involve no financial responsibility upon the part of the church." In after years, in telling of this event, he would say: "My heart went down into my boots, but I kept on, and in time recovered hope."

A certain week in 1857 had for Mr. Meador three most important events, namely, his graduation at Columbian, his marriage to Miss Ann Camp Shields (formerly of Norfolk, Va.), and the organization of his mission

into a church, with him as the pastor. This union of church and pastor was to last for over forty-seven years, in many ways a unique and remarkable pastorate. The little afternoon Sunday school, started in what was then the least promising part of the city, using a rented hall and having only such equipment as its young leader could provide by his own efforts, came to be one of the most vigorous churches in Washington, but many obstacles had to be overcome. Just as the little church was setting out on its career the Civil War drove many of its members from the city and sowed seeds of discord among those who remained. All three of the deacons were Union men, and, taking exception to the Southern sympathies of their pastor, offered a resolution calling for his resignation. When the vote on the resolution came no one save the three deacons voted for it, the rest of the church rallying to the side of the pastor. Then the pastor suggested to the three deacons that if they could not abide in peace and harmony they had better take their letters; this they did. One of the three, after the War was over, came back to the fellowship of the church, became once more one of its deacons and continued, until his death, active in the church and devoted to the pastor; his family, after more than half a century, are among the most devoted members of the church. A brother of Mrs. Meador, a hardware merchant, was one of the many who left Washington when the War broke out. The Lincoln Administration proceeded to confiscate the property of all such persons, but Mr. Meador, anticipating such action in the case of his brother-in-law, promptly put up in place of the old sign one bearing these words: "C. C. Meador, Dealer in Hardware and Builders' Supplies." So great was his versatility and business ability that throughout the years of the War, when the church, disorganized and broken, was able to do little for his support, he made the store the means of his livelihood.

Up to the end of the War the meeting-house of the church was an unattractive frame building, poorly adapted to the work. A great revival, a year or so after the War, the greatest season of grace known up to that time among the Baptists of Washington, brought over one hundred and fifty members into the church and led to the erection of a commodious meeting-house. But now a new difficulty was encountered. This episode in the life of the church and its pastor is described as follows by Mr. J. J. Darlington, a leading lawyer to-day of Washington and a son-in-law of Dr. Meador:

"The Baltimore & Potomac Railroad Company, then recently authorized to construct its line from Baltimore to Washington, being in effect an extension of the Pennsylvania Railroad system, selected the immediately adjoining premises as the site of its roundhouse and repair shops, running a spur track across the sidewalk within a few feet of the new church edifice, which the greater part of the children attending the Sunday school and of the congregation at the church services were compelled to cross, not infrequently at considerable risk of life and limb from the locomotives which shot in and out of the railroad yards at all hours of the day and night, often with little warning. In addition, the smokestacks from its engine sheds were parallel in height with the windows of the church auditorium, through which smoke, cinders, and dust were constantly blown, while the hissing of steam and the hammering and other noises incident to locomotive repairs frequently drowned the music, the songs, and the voices of the pastor and others engaged in worship. Several of the leading lawyers of the Washington Bar to whom the doctor applied for legal relief declined the case, being of opinion that the Act of Congress which authorized the Railroad Company to erect such works and left the selection of a site to its

own judgment, 'legalized' the nuisance; but eventually the doctor succeeded in having an action brought to test the question, which resulted in the famous decision by the Supreme Court of the United States in the case of Fifth Baptist Church vs. Baltimore & Potomac Railroad Company, 108 U. S., 317—a case which has become a leading authority ever since for the proposition that invasion of the comfortable use and enjoyment of property is a 'taking,' in the sense of the Constitutional prohibition against the taking of property without compensation, and that, consequently, the legislative grant of power to establish the railroad repair shops was subject to the duty of compensating the adjoining property owners for any injury to the comfortable enjoyment of their property. The Railroad Company subsequently purchased the church property upon the terms at which it was offered to them before the litigation was concluded, namely, payment of its actual cost to the church—this after having been compelled to pay about $20,000 in damages for the maintenance of the nuisance prior to the purchase, aided by which funds the present Fifth Baptist Church property, valued at about $80,000, was constructed, and which constitutes one of the most attractive, commodious, and desirable church buildings of the capital city."

In 1904 Dr. Meador, in view of his advancing years, resigned as pastor, whereupon the church elected him Pastor Emeritus for the rest of his life, without decreasing his salary, and chose, as Active Pastor, Rev. Dr. Weston Bruner. Dr. Meador now served as he was able, his presence being especially desired when members, who had known him through the years, passed away. Just after an address, on one of these funeral occasions, he fell unconscious on the floor of the pulpit and died a few hours later. Thus his desire that he might die in

the service of his church was realized. He passed away November 9, 1904. To-day the Fifth Street Church, which began as The Island Church, and which owes so much of its success, under God, to Dr. Meador, has the second largest Sunday school in Washington and maintains eight laborers, namely, the pastor, the assistant, two missionaries in China, one in Africa, one in Persia, one in Kansas City, and one in Tampa, Fla. One of the China missionaries is pastor, at Wu Chow, of the Meador Memorial Baptist Church.

THOMAS F. EDMONDSON

1872–1904

Within the bounds of the Lebanon and New River Associations the work of Thomas F. Edmondson was done. At the age of fifteen he made a profession of faith in Christ and was baptized into the fellowship of the White Top Baptist Church, Grayson County, Virginia. Two years later he was licensed to preach, and three years after his conversion he was ordained, the presbytery consisting of Rev. A. J. Hart, Rev. G. W. Pennington, and Rev. N. M. Blevins. He was the son of Dr. Isaac Edmondson, having been born August 7, 1872. After the public schools, the only educational preparation he had for his life work was a part of the session of 1896-97 at the Southern Baptist Theological Seminary, Louisville, Ky. On August 28, 1892, he was married to Miss Delilah H. Blevins; she, with five children, survived him. For eight terms he taught in the public schools, and, as a minister of the gospel, was pastor of these churches: White Top, Laurel, Grosses Creek, State Line, Pleasant View, and Apple Grove. In his obituary, by Rev. C. T. Taylor, in the Minutes of the General Association, he is thus described: "He was considered an able preacher, gifted as a revivalist, and a good organizer. He was a firm believer in foreign missions. He preached missions with power and contributed of his own means. He was a pure man, a loving husband and father, a true friend. His chief aim in life was the moral and religious elevation of the people with whom he had to do." He died December 6, 1904, being laid low by that insidious disease, consumption.

HARVEY HATCHER

1834–1905

Harvey Hatcher, the son of Henry Hatcher and the grandson of Rev. Jeremiah Hatcher, was born in Bedford County, Virginia, July 16, 1834. He was in almost every respect different from his younger brother, William Eldridge, of whom a sketch is found in this volume. Harvey was three inches taller than William, and while William was like the Lathams, Harvey was "a Hatcher from back in the primitive days of Careby in England." Harvey was "a sport; his temperament, his physical make-up, and his habits sent him afield. A horse was his glory, a dog was his companion, a gun was the triumph of all mechanism in his sight; game, from the deer to the quail, commanded his tireless pursuit. . . . The chase set him wild; the cry of the pack, no matter whose it was, broke him from everything else, and he would follow the dogs through the day and far into the dead of night." One day he was in the midst of dressing, not having put on his shoes, when a fox came into sight, hard followed by the dogs. When he came to himself he was "four miles from home, in the midst of the most fashionable and aristocratic part" of the community in which he lived. He was without vest or collar, and nothing was on his feet save the cuts and scratches, the blood and the dirt that his cross-country run had brought him.

In 1854 the two brothers entered Richmond College. While the younger brother was gifted as a speaker, Harvey was "great on mathematics." Yet Harvey had aspirations to be a speaker, and after many trying experi-

ences "became an exceedingly fluent, ready, self-possessed and humorous public speaker." Both brothers graduated in 1858, W. S. Penick being one of their fellow-graduates. (In the sketch of Mr. Penick, in this volume, the list of the whole class is given.) After teaching for a season, Mr. Hatcher began his pastoral career at the Four Mile Creek Church, Henrico County, having in this field "marked success." During the War he was pastor to a very strong negro church and "had much joy in his work." When the War was over he was assistant to Dr. J. B. Jeter, pastor of the Grace Street Baptist Church, Richmond, and then for a year a State evangelist in Maryland, and then he became pastor of the Court Street Church, Portsmouth. He always had "an intense yearning for western life, and for a number of years was exceedingly happy in the pastorate of the churches of Keyesville and Moberly, Mo. He was later on called to Richmond, and served for several years what is now the Grove Avenue Church," known in that day as the Sidney Church. "It is due to Mr. Hatcher to say that he never felt himself quite adapted to the pastorate. He had a certain rugged candor which made him impatient under the restraints and confinement of the pastoral relation, and for the last half of his public life he resisted all efforts to bring him back to pastoral work."

Through the suggestion and request of Dr. A. E. Dickinson, Mr. Hatcher was led to take up "pencil driving," as he called it, for the press. He succeeded far beyond his hopes, but he reached his success by hard work, writing his pieces from three to five times. This work was first undertaken for the *Religious Herald,* but later he crossed over into North Carolina and wrote for the *Biblical Recorder,* and in 1882 went to Missouri and for two years helped Dr. William Harrison Williams,

editor of the *Central Baptist*. In the fall of 1884 he moved to Georgia and bought an interest in the *Christian Index*. One morning in Atlanta he had a call from Dr. Benjamin Griffith, of the American Baptist Publication Society. This visit led to Dr. Hatcher's beginning his work with the Philadelphia Society that was to last seventeen years. A branch was established in Atlanta, and Mr. Hatcher was connected for a time with this branch house and for a season with the branch in St. Louis. "In this special work he was exceedingly happy. His duties took him through many of the Southern States. He had a heart for fellowship and made friends wherever he went. He did not forget his work, for wherever he went his pleas were heard in favor of Baptist literature and Baptist principles. He was well known, and there always awaited him a joyous welcome, go where he might." Once, when invited by the South Carolina Baptist Convention to tell in thirty minutes about the work of his Society, he said: "Brethren, I can not tell you of all the glorious work of the Society in thirty minutes, nor in thirty hours, nor in thirty years, nor in thirty decades, nor thirty centuries."

Dr. Hatcher was a man of great physical vigor. He was tall and had a finely proportioned figure. And he kept much of his splendid bodily strength to the end. His love for field sports never waned. When he was seventy-two he wrote: "Last season I was often in the fields and frequently brought down one with each barrel on the flush. My sight was so far preserved that I needed no glasses to aid me, and I could locate a flying quail as I did when I was fifty." His death was sudden and on Sunday; he had preached at eleven o'clock in the Beaufort (South Carolina) Church; at four, in the Sea Island Hotel, without pain or struggle, the end came. Two days before, in a party of nine, down on Caliboga

Sound, the eighteen dogs had started a deer that came towards Dr. Hatcher. When the deer was within twenty-five feet of the venerable hunter there was a "keen crack of his gun" and the game was his. Among the party were Rev. C. C. Brown and Deacon Danner, of the Beaufort Church. His death was on January 15, 1905.

Dr. Hatcher was married twice. Two sons, Harvey Hatcher and Hally Hatcher, a daughter, Miss Frances B. Hatcher, and his second wife survived him.

JOHN WILLIAM RYLAND

1836–1905

The oldest of the thirteen children of Joseph Ryland and his wife, Priscilla Courtney Bagby, was John William Ryland. From the old home, "Marlboro," in King and Queen County, where he was born October 19, 1836, he went forth to Richmond College, from which institution he graduated with the degree of Bachelor of Arts in 1858. His ordination to the gospel ministry took place at Bruington, his mother church. After two years of colporteur work in the mountains of Virginia he was, for the four years of the War, in the army, Rev. W. E. Wiatt being one of his comrades. On July 24, 1866, he was married by Elder John Pollard to Mrs. Lucy F. Roane (who was Miss Lucy F. Bagby), and in January of the following year he was called to the pastorate of Goshen Bridge (Rockbridge County) and Deerfield (Augusta County) Churches. On this field he remained for some five years, being for part of the time pastor also of the Craigsville and Williamsville Churches, and preaching at other places throughout the counties of Rockbridge, Bath, and Alleghany. In his report to the State Mission Board, in 1872, he wrote: "There is not a week in which I am not called upon to go to destitute neighborhoods to preach. The people seem to be hungry for the bread of life." In October, 1873, he was called to Hermitage and Zoar Churches in Middlesex County. After two years he gave up the Zoar Church and succeeded Elder Thomas B. Evans in the pastorate of Olivet Church, King and Queen County. He served these churches, Hermitage and Olivet, until his death on

March 26, 1905. He had wished to die the pastor of these flocks, and so it was. A painful and insidious disease that baffled the skill of physicians in his own county, Richmond, and Baltimore, kept him from active service for a year before the end came. On the very Sunday when his last appointment was to be met at Hermitage Church he departed this life. A few months after his death, Olivet Church, on the thirteenth anniversary of his pastorate, had a memorial service in his honor. A crayon portrait of the dead pastor was presented by Judge A. B. Evans, unveiled by Lucile (a granddaughter of Elder Ryland), and accepted on behalf of the church by Rev. W. W. Sisk. The church also placed a marble tablet in his honor on her walls. He was survived by his wife and his two sons, Walter H. and Willie Mason Ryland.

One who knew him best of all says of Elder Ryland: "He was quiet, pure, unselfish, and true to his God and work. His aim was God's glory and the salvation of souls." In a notice of his death the *Religious Herald* said that he was "one of the most faithful, useful, transparent and lovable men we have ever known. He had no vaulting ambitions. His tastes were simple and his life was that of the quiet country pastor, who led his flock, under divine guidance and in constant dependence on divine power, into green pastures and beside the still waters. . . . In all his sufferings he was brave, meek, cheerful, and uncomplaining."

JOHN MOODY LAMB

1821–1905

The *Religious Herald* for April 20, 1905, gave its readers, in an article by Dr. J. W. Mitchell, the picture of a face wonderfully attractive by reason of its beautiful blend of intelligence and gentleness. This was the likeness of Rev. John Moody Lamb, who, twelve days before the issue of the paper, on April 8, had passed away. He was born on June 5, 1821, in Charles City County, his father, John Lamb, being of English extraction and one of a large family of children. The mother, who was as frail and delicate as she was beloved, went to an early grave, leaving three children. Two of these children being otherwise cared for, the father and John were left alone in the home. This parent, a man of strong affections and mind, gave the time, that his farm and books did not take, to the instruction of his son. He was a great reader and the owner of a fine library, but does not seem to have known child nature, and so the retiring boy grew up ignorant of the common events of life and apart from the world. At the age of seven he heard the servants talking of a marriage in the neighborhood, and ran to his father, asking: "What is marriage? Is it a high bridge or a deep ditch?" His father's answer must have puzzled the child: "It is often both, my son." Upon his elder brother's return home as a graduate of Hampden-Sidney College, he became the boy's teacher. So great was the pupil's admiration for the character of his instructor that in after-life he said: "I always regarded him with such love and reverence that I felt that I was unworthy to untie the latchet of his shoe."

When this teacher died, at the age of forty-two, it was said by one of his fellow-county men that any one in the community could have been better spared. At the age of seventeen John was converted, and baptized by Elder James Clopton in the Chickahominy River at Potter's Field near Mt. Pleasant Church. The presbytery that set him apart for the gospel ministry had as its members Drs. R. B. C. Howell and J. B. Jeter. About this time he was married to Miss Mary Christian, who is described as "one of the most godly and saintly of women." The churches that he served were Manoah, Mt. Pleasant, and Samaria, all in the Dover Association. After more than twenty-five years of this work he was obliged, because of ill health, to give up the pastorate. He continued, however, to preach as long as he was able, and was active in the Sunday school until he could no more attend the services of the sanctuary. Rev. Dr. J. W. Mitchell, who knew him well, says of him: "As a scholar he was far superior to his day and generation. . . . He was not only a diligent student of the Scriptures, but also of the classics, and he became well versed in the best literature. . . . As a preacher he was mighty in the Scriptures. . . . His sermons were well prepared, and were gems of exegesis, logic, and rhetoric. . . . As a pastor he was instant in season and out of season."

During the Civil War his comfortable home and his library were destroyed, his belongings "scattered to the winds and he carried off to a Northern prison." He knew not who would care for his wife, and when he returned home he had almost to begin life again, having no tools, no books, and no money, and his abode being a cabin, yet he never uttered a word about his disasters nor against his enemies. Although childless himself, he greatly loved children, being deeply interested in his brother's children and in the orphans whom he brought

into his own home. One of those for whom he thus cared, to-day Judge Edmund Waddill, Jr., United States District Judge, was as his own son, giving him love, comfort, and reverence. After the death of the wife of his youth he married Mrs. Susan B. Harwood, "a woman of rare beauty and spirit and piety, blended with inimitable merriment."

One who knew him well writes thus of Mr. Lamb: "An American officer, describing the second inauguration of Washington, said: 'In the pure serenity of moral integrity and grandeur he seemed to stand outside of physical self, and when he began: "I, George Washington," my blood seemed to run cold, and every one around to start.' So I have seen a congregation move when this man of God, with his ringing, wonderful voice, read at the burial of the dead those immortal, inspiring words of Paul: 'If after the manner of men'; he seemed to stand, pure soul, untrammeled by flesh, exalted by faith, in the presence of God, declaring his lordship over life and death. . . . I lived close to his life, yet my perspective was good, and it is a perfect test of character that a man seems a heroic figure to those who shared his daily life; so he seemed to my husband and to me." Mr. John O. Otey, who was the lifelong friend of Mr. Lamb, and whom Mr. Lamb baptized in the Chickahominy River, probably at the spot where John Smith was captured, has given valuable help towards the preparation of this sketch.

THOMAS W. LEWIS

1822–1905

Northern Piedmont Virginia was where Thomas W. Lewis was born, spent most of his life, and died. Madison Court House, that lies close to the Blue Ridge Mountains and perhaps twenty miles from a railroad, was his birthplace and the last earthly scene on which his eyes rested. From January 11, 1822, to May 16, 1905, a stretch of eighty-three years and four months, the path of this servant of God scarcely passed beyond the bounds of Madison and Culpeper Counties. Thomas B. Lewis and Catharine P. Gaines were his parents. When he was about ten years of age they, with their children, went to Ohio. What must such a trip, in the first quarter of the nineteenth century, have meant to a boy! Scarcely had two years passed when the family was retracing its steps to Virginia, but now they lacked the help of the father, for he had fallen on sleep in Ohio. The mother went with her children to her parents' home in Culpeper, and here Thomas attended school for several sessions. When he was about sixteen years old the family settled once more at Madison Court House, where, for one year, he had the advantages of an academy course. In 1839 he made a profession of religion and united with the Bethcar Baptist Church. After he had taught school and been a clerk for several years he decided to study medicine, and began to make his plans to carry out this resolve. His pastor and church, however, were convinced that he ought to preach. "He entered into their views, abandoned the store, turned away from the contemplated profession, and gave himself to teaching and

to preparing himself for the work of the ministry." His first pastorate, which was to last forty-five years, began, with Bethcar Church, in 1847. His ministry at Rapidan covered some thirty-five years, while his service at Good Hope and Thornton's Gap was not so protracted. In this day of short pastorates, what thoughts does such a record of long years of service awaken? His wife, who was Miss Mary Stark, and to whom he was married in 1851, bore him eight children, all of them living to be grown. The necessity of caring for his own family and that of his mother kept him in the store and schoolroom so closely that he did not attend the general denominational gatherings as much as doubtless otherwise he would have done. "He was especially successful as a builder of churches—a number now standing as memorials of his tact, zeal, and perseverance." For a short season he was a missionary of the State Board, doing good work. "Though not a practiced platform debater, he delighted to contend for his views around his own fireside," and his home was open in generous hospitality to his friends. Close to the beautiful "blue wall," and far from the hurry of the busy world, what seasons of fellowship were surely enjoyed around this preacher's hearthstone. "He was a man of fine intellect, read much, was a Baptist of the old, regular type, loved the great doctrines well, preached them forcibly, and left his congregation in good condition."

The obituary of this good man, in the General Association Minutes, which is unsigned, and from which the foregoing part of this sketch is almost wholly taken, closes thus: "His end came gradually, and though it was not viewed with rapture, there were no enslaving and humiliating desires to remain in the flesh; yielding himself in all things to Christ, his Redeemer, he fell on sleep.

. . . " Sunday, June 11, was set apart by Bethcar and Rapidan Churches to celebrate his memory; at this service Psalm 37 was read, D. M. Pattie offered prayer, and Rev. Charles A. Hall preached the sermon, his text being I Samuel 2:9—"He will keep the feet of his saints."

JOHN WYATT WARD

1827–1905

Even when the snows of many winters had given to Rev. John Wyatt Ward the hoary head, which is a crown of honor, there shone forth from his eyes a dauntless courage and the flash of a perpetual youth. It is not hard to see, while looking on such a face, how he could be a good soldier, an inspiring teacher, and a devoted pastor, and he was all three. He was born in Nansemond County, Virginia, January 22, 1827. He was baptized by Rev. J. G. Councill, and united with the Sycamore Church. He graduated at Georgetown College, Kentucky, in 1856, taking the degree of A. B., Dr. D. R. Campbell being president; and at Madison, now Colgate University, in 1858. His ordination took place in August, 1858, at Portsmouth, and the first Sunday of the following month he preached his first sermon as the pastor of Mill Swamp Church (Portsmouth Association). He purchased a farm in the Isle of Wight County and made it beautiful with trees, rare shrubs, and a wealth of flowers. Yet from this lovely home he went forth, at the call of his country, and became chaplain of the 3d Virginia Regiment of Infantry, Kemper's Brigade, Pickett's Division. Upon his return from the War he was married to Miss Cassie Jones, "one of the most beautiful ladies in Southeastern Virginia," whose smile was to be the "light of his home" and her voice "the music of his pathway." Although frail physically, he worked as a pastor for a long series of years, and during a part of this time taught in his home a large school. The churches that he served as pastor were

Antioch, Smithfield, Mill Swamp, Moore's Swamp, Surry Court House, and Central Hill, in the Portsmouth Association, and Atlantic, Broadway, Modest Town, and Chincoteague, in the Accomac Association. "He was a preacher of ability, clearness, and faithfulness. He possessed evangelistic gifts which he used with great effectiveness. . . . He exhibited the gospel which he preached by a long life of devout living and sincere piety. . . . By his wide culture and happy facility for imparting knowledge he was a blessing to his community." On the afternoon of May 31, 1905, he preached the funeral of one of the pupils in his school, the text being II Corinthians 5:10. The next morning he was found asleep in death. His widow, two sons, and a daughter survived him.

JOHN POLLARD

1839–1905

John Pollard was born near Stevensville, King and Queen County, Virginia, November 17, 1839. His father was Colonel John Pollard, a distinguished citizen and attorney of that county, and his mother was Miss Juliet Jeffries, sister of Judge James Jeffries, who for many years presided upon the Circuit Court Bench in Tidewater. His ancestry included many men and women of prominence and worth in the history of the colony and State. Their home has always been within a radius of fifty miles of Richmond, Va., and their names have always been identified with the progress of this part of the commonwealth. He loved his State with the same patriotic ardor of his forefathers, for there was no movement for public good which did not receive his hearty and active support.

His father was a man of superlative force in public affairs no less than in home relations. His judgment, intelligence, and unswerving integrity were invaluable in all matters of public and private concern. The same sagacity which distinguished his ancestors in the making of the republic was manifested in Colonel John Pollard, whose mother, Katherine Robinson, belonged to the distinguished Robinson family which produced Christopher Robinson, President of the King's Council, and John Robinson, Speaker of the House of Burgesses. There were five sons and three daughters, who went out from the home well equipped by parental instruction and education in the best schools. Thomas, the eldest son, chose the ministry, but, after graduation at Columbian College,

died at Aiken, S. C., while on a trip in search of restored health. John, the second son, took up his older brother's chosen profession at an early age. His gentleness, genial spirit, and studious habits suggested that the step was a wise one. He received his early education at Stevensville Academy, and entered Columbian College, Washington, at the age of eighteen. Here he was graduated before the age of twenty-one with the first honors of his class. Among his classmates were Hon. William L. Wilson, Postmaster-General under President Cleveland, who was a native of the same county and a lifelong friend; Otis Mason, of the National Museum; T. Edwin Brown, of the Northern ministry, and James Nelson, of the Southern pulpit. While in Washington, during the stirring times from 1857 to 1861, he took great interest in the debates in Congress. His reminiscences of the great men of that day have been a source of pleasure and information to those around him. He was present when Charles Sumner delivered his famous speech on the "Barbarism of Slavery." He also heard Lincoln's inaugural address and saw the oath of office administered by Chief Justice Taney.

Upon his graduation he was elected, in 1860, to a tutorship in Columbian College, where he taught and, at the same time, studied theology under the direction of Dr. George W. Samson, president of the college. In the spring of 1861, Virginia having seceded and war having been declared, the young teacher decided to cast his lot with his native State, so he resigned and returned to Virginia. Hermitage and Clarke's Neck Churches, Middlesex County, having called him, he accepted the call and settled near Saluda. During the Civil War, while not a soldier, Mr. Pollard was frequently at the front, carrying clothing and provisions to the soldier boys of his congregation and community.

In the summer of 1861 he married Miss Virginia Bagby, daughter of John Bagby, of Stevensville, and sister of Richard Hugh Bagby, George Franklin and Alfred Bagby. Through the fifty years of their wedded life she was a true helpmeet, presiding over his home with firmness and judgment. She survives him.

In 1870 Dr. Pollard moved to Baltimore to become pastor of the Lee Street Baptist Church of that city. At the installation services the distinguished Dr. Richard Fuller, a Baltimore pastor, delivered the charge to the young pastor, and was his colleague for many years. Here he labored with marked success for a decade, and left a church, which had been weak and torn with troubles, strong and vigorous. His successors at this church were Dr. H. M. Wharton, Dr. E. M. Poteat, Dr. E. Y. Mullins, and Dr. Weston Bruner. While in Baltimore he was moderator of the Maryland Union Association.

A call from the Leigh Street Church of Richmond brought him back to his native State. Here for six years he wrought with effectiveness and success, greatly endearing himself to the community, till, in 1886, he was elected to the Chair of English at Richmond College, succeeding the lamented Dr. A. B. Brown. The cause of education was very near his heart, and he was always active for its advancement. He took up his work at the college with the same enthusiasm and devotion that had marked his ministry. He was in these years a member of the Philological Society of this country, and always attended its sessions. He was a lifelong student, and his attainments in history, literature and theology, which were large, but enabled him to serve more efficiently his fellow-men. He served the college for fifteen years, until the summer of 1901, when he resigned to take up the quieter and less strenuous duties of a pastorate in

the county of Caroline. He ministered to the churches of Bowling Green and Upper Zion on alternate Sundays, and soon became a force for the religious and social uplift of that community which will not soon be forgotten.

Dr. Pollard's early ministry was characterized by abounding enthusiasm, industry, and studiousness. These qualities opened the hearts of both young and old to his influence, for he was the happy comrade with the one and the sympathetic friend with the other. Many young men were thus won for Christ and became His heralds. Many of his sons in the ministry are scattered over the country, and they acknowledge him as their guide and counselor in the beginning of life. When he took up city pastoral work his heart went out to the masses that he longed to uplift and enlighten. This was true, although his ministry began when social Christianity was not so much practiced and taught as it is now. He proclaimed the social aspect of the gospel, and was among the first to apply, from the pulpit, the principles of the Christian religion to all matters which concern the welfare of humanity, and he gave himself earnestly to any cause which had such a purpose in view. He followed his star and proclaimed aloud a gospel for the healing of the nations. He believed he was following in the footsteps of his Master, who said: "He hath anointed me to preach good tidings to the poor; He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This passage bore to him a meaning which embraced the physical as well as the spiritual life. The Saviour, he thought, exemplified this in his life on earth—"That they might have life, and have it more abundantly"—the life abundant here and hereafter.

In 1905, while preaching on a Sunday morning, he was stricken with paralysis, and was soon compelled to lay aside active service. From that time until his death, July 14, 1911, he made his home in Richmond, where the larger part of his active life had been spent, and where there were hosts of friends to love and honor him in his last years of ill-health. Sorrows and joys were strangely mixed in his life, but the greatest sorrow that came was the one that took him from active service, for his was an earnest nature, to whom work and service to others was a joy. In these last years of waiting his patience and faith were wonderfully displayed, and have left a heritage to those who love him.

His was an active career, for his heart and hand were ever ready for the uplift of the fallen, the enlightenment of the masses, and for the removal of barriers that hindered the progress of religion and morality. It was given to him to see more clearly than some others the truth, and he was always in the advance guard for its defense. When others were holding back and fearing, he boldly attacked the strongholds of evil and was at the front defending the banner of truth. He lived to see the final triumph of many causes which he was first to espouse and labor for. He was the author of the document which petitioned the Legislature to adopt the anti-dueling act, and was also a pioneer in the cause of local option when it was considered almost fanatical even to think of legislation in regard to the liquor traffic. He was able and courageous in debate when aroused on any question, but while firm in conviction, he was large in sympathy and genial in social bearing. His was a life both strong in love and fruitful in service, and he lives still in the hearts of thousands of friends, who honor him for the strength and purity of his earthly career.

His children are Mary Ellen (Mrs. G. Harvey Clarke), Rev. Dr. E. B. Pollard, Juliet Jeffries (Mrs. J. W. Willis), Bessie Gray (Mrs. Millard F. Cox), Hon. John Garland Pollard, Annie Maud (Mrs. Robert Lee Turman), Lalla Rookh (Mrs. Otho P. Smoot), and Grace Nelson (Mrs. R. H. McCaslin).

ALONZA CHURCH BARRON

1841–1905

While Georgia was the birthplace of Rev. Alonza Church Barron, and while under the soil of North Carolina his ashes rest, Virginia gave him his wife and had him within her borders for a number of years as a pastor. Less than two years after his birth, which took place at Columbus, May 3, 1841, his mother was left a widow. Her second husband proved unkind to her children, and so at the early age of nine Alonza was apprenticed to a printer. By reason of a precocious mind and a retentive memory he was already far more advanced in his studies than are most boys at his age. When he was a youth of fifteen a gentleman of means was so attracted to him by reason of his intelligence and his affable manners that he begged for the privilege of educating him for the Episcopal ministry. Although he was thus coveted for the Episcopalian ministry, and although he was named after a Presbyterian minister, nevertheless he became, during his college course, with the consent of his mother and his patron, a Baptist, and in due time a Baptist minister. He was graduated at Howard College, Alabama, which institution, some years later, conferred upon him, almost at the same moment that he was receiving the same honor from Richmond College, the degree of Doctor of Divinity. The Civil War found him a faithful soldier in the Southern Army, where he contracted a disease which made him more or less of an invalid all the remainder of his life. In the last two years of the War he edited a paper in Atlanta, Ga. After some preparation he entered the ministry, and in 1868 became the pastor of

the Baptist Church of Tuskegee, Ala., from which town he moved, in 1870, to Montgomery, in the same State, to become the pastor of the Second Church of that city. His next charge was in Lexington, Va., one of the college towns of the Old Dominion, where he labored for some three years. In 1876 he became pastor of the Culpeper Court House Church, where he remained some seven years. His last pastorate in Virginia, at Berryville, lasted about two years, and from this town he went, in 1883, to Baltimore. In this city his work was of a twofold nature, for he was pastor of the Fulton Avenue Baptist Church and one of the editors of the *Baltimore Baptist*. In 1896 he ended his connection with the *Baltimore Baptist* and gave himself, once more, fully to the work of preaching. The church to which he now went, the Tryon Street Baptist Church, Charlotte, N. C., saw his earthly labors end and wept over his grave. On January 6, 1873, he was married to Miss Addie V. Mason, of Staunton, Va., and in Charlotte, in what he thought was the "prettiest parsonage in the State," he celebrated, with his wife, the thirteenth anniversary of their union. While in Charlotte he heard Dr. Moses D. Hoge, the distinguished Presbyterian divine, in a public address, give to the Baptists the credit of beginning the missionary movement, and, during this pastorate, after a visit of a month to Philadelphia, upon his return baptized Rev. Wm. L. Walker, a Presbyterian minister of Piedmont, S. C. Dr. Barron was very much beloved by all the people of the city of Charlotte, being called "The Shepherd of the City." All classes and denominations looked to him in their hours of sorrow and trial, and when his death came, all the stores of the city were closed at the hour of the funeral and the bells of all the churches were tolled. The Supreme Court of North Carolina, which was in session in Charlotte at that time, took a

recess, entering on its record this statement: "We adjourned at this hour that we might attend, in a body, the funeral of a good man, Dr. A. C. Barron." Not a single member of the Court was a Baptist. Dr. Barron died at the home of his oldest daughter, Mrs. W. C. Graves, Somerset, Va., August 19, 1905. This sketch ought not to close without distinct reference to the genial spirit and deep piety of this man of God. A man may be good, but unless he has a winsome type of goodness he is not apt to receive such tokens of esteem as those that Charlotte gave to Dr. Barron. The secret springs of his life were deep, and "come upon him when you would and you would find him reading his Bible or upon his knees in prayer." In view of this side of his life and of the fact that he had magnetism as a speaker, it is not to be wondered that he had power in evangelistic work.

JOHN THOMPSON RANDOLPH

1825–1905

"Verdant Lawn," a beautiful country home some three miles from Charlottesville, and not far from Carter's Mountain, was for his whole married life, a period of over fifty years, the home of Rev. John Thompson Randolph. He and his wife, who was Miss Annie M. Farish, the only daughter of Rev. William P. Farish, kept up the traditions which had made this country-seat famous for hospitality and the scene of blessed fellowship among many of the most choice spirits of Virginia Baptists. It is not often the case with preachers that they never, for over half a century, change their home, but so it was with Mr. Randolph. His entrance into the ministry was brought about through the development of his gifts as he preached to the colored people, who belonged, in large numbers, to the Charlottesville Baptist Church. The churches to which he ministered, all in the Albemarle Association, Liberty, Effort, Bethany, Mt. Eagle, B. M., and Lime Stone, were within striking distance of his home. In addition to his work at these churches, for many years, on fifth Sundays, he preached in the meeting-house at Milton, "one of the oldest places in Albemarle County, and at one time a rival of Charlottesville for the location of the University of Virginia." The salaries that his churches paid him were distinctly small, but in his latter years, when his health failed, many of those to whom he had ministered in spiritual things shared with him their abundance in temporal things.

He was born in Middlebrook, Augusta County, Virginia, in March, 1825, his parents being John Randolph

and Mary Frazier. He was a grandson of Thompson Randolph and a great-grandson of Lieutenant John Randolph and Margaret Thompson. His father was a man of affairs and of considerable wealth. It is said that he was related to the famous John Randolph "of Roanoke"; certainly he came of good stock, and there was "a decided streak of the Cavalier in his make-up." While not without his peculiarities and eccentricities, he was gentle, easy of approach, and open to advice. He was a student at the University of Virginia, and for his *alma mater* to the end of his life he had a most ardent affection, and enjoyed attending from year to year the Commencement exercises, not omitting the alumni banquet, which function appealed to his genial and social nature. The excellent library of his father-in-law, which came to him, grew under his hands and was always a joy to him. His ordination to the ministry took place in 1862, and, remembering his bent of mind and his antecedents, it is not surprising that his sermons were often marked by excellent thought; indeed, so good a judge as Prof. H. H. Harris said that he had heard Mr. Randolph preach sermons the subject matter of which would have done credit to Dr. John A. Broadus. His early training in the management of business matters influenced all his subsequent life, helping him, doubtless, to be the enthusiastic treasurer for years of the Albemarle Association, never absent from its sessions, and a faithful member of the Board of Visitors of the Miller Manual Labor School of Albemarle County. He was half owner, with his cousin, Wm. A. Frazier of Staunton, of the Rockbridge Alum Springs.

His last years were marked by suffering and distress. The wife of his youth preceded him by two years to the grave. The old homestead was sold and he moved to

Charlottesville to live with one of his sons. At length, in his eighty-first year, on Sunday, November 26, 1905, in the home of his son, Thos. F. Randolph, while the congregation he had so long loved so well was gathering for the evening worship, he was called away to the congregation that never breaks up. Besides the son just mentioned he was survived by these children: Dr. John Randolph, Mr. Walter Randolph. Another son, Dr. W. P. F. Randolph, died before his father.

JOSEPH RYLAND MURDOCH

1873–1906

Not until that day when we shall read the meaning of our tears will it be given us to understand why young men of splendid promise are laid low by the hand of death. Such a young man was Rev. Joseph Ryland Murdoch. He was born in Maryland, April 10, 1873, and died at Ontario, Cal., January 5, 1906. His early life was spent in King and Queen County, Virginia, and at Bruington Church, in this county, he was baptized when he was thirteen years of age, on August 28, 1896, and when twenty-four ordained. On this latter occasion the presbytery was made up of the following ministers: Dr. Charles H. Ryland, Dr. H. A. Bagby, Dr. B. Cabell Hening, Rev. J. W. Ryland, Rev. Alexander Fleet, and Dr. F. B. Beale. Before this he had studied for two years at Richmond College and then at Crozer Theological Seminary. Rev. W. B. Dulin, who was his roommate both sessions at Richmond College, says of him: "He was so thoughtful of others' interests and so diligent in serving others that his influence was felt in the classroom, on the campus, in the dining-hall, and wherever he went." On June 12, 1901, he was married to Miss Anna B. Gilchrist, of Philadelphia, Pa. After a pastorate of two years at Berlin, N. J., and another of the same duration at Kennet Square, Pa., he took charge of the church at Winchester, Va. Under his care this church prospered greatly, especially along the line of missionary growth, and when, after two years, his failing health made it necessary for him to resign, the flock was sorely grieved. A handsome parsonage had been

built, and the pastor's wife, faithful and winning, had endeared herself to all by her labors of love. He was pastor at La Junta, Colo., for one year, and then the end came. His life was "marked by strong characteristics—integrity and singleness of purpose; great industry combined with cheerful courage; helpfulness with intense concern for the Master's work; all softened by resignation to his Father's will and luminous with the faith and hope of the gospel."

LODOWIC RALPH MILBOURNE*

1855–1906

It was somewhere about 1831 that a majority of the ministers of the Accomac Association adopted the highest Calvinistic doctrines and taught and preached them whenever occasion permitted, and instead of exhorting sinners to repentance, some of the more advanced, we are told, absolutely refused to preach the gospel to sinners, and opposed all missionary efforts. Among the leading ministers who opposed this higher Calvinism and anti-missionary spirit was the Rev. Levin Dix. He, with Rev. William Laws, laid the foundation for the present prosperity and progress of the Baptists on the Eastern Shore of Virginia.

Father Dix, as he was lovingly called in those days of battle and struggle for the truth, had two children, a son, who walked in his father's footsteps and became a minister of the gospel, useful and blessed in his day; a daughter, named Amory, who married Mr. James Milbourne, of Somerset County, Maryland. Lodowic Ralph Milbourne, the child of this marriage, was born January 18, 1855. Amory Milbourne, in her devout Christian character and beautiful life, had the mantle of her father to fall on her. At her child's birth she consecrated him to Christ and prayed that he might become a preacher of the gospel like his grandfather and his uncle. Mrs. Milbourne died when her child was very young. The old colored woman, who was Mr. Milbourne's housekeeper for a long time after his wife's death, loved God

*Save for slight omissions this is as it was written by Dr. F. R. Boston.

and often spoke to the little boy about his sainted mother and her prayers for him that he might become a preacher of Christ.

Dr. O. F. Flippo was pastor of the Rehoboth Baptist Church which the family attended. He says, knowing the lad well through these years, he never knew anything of him but what was pure and good. One who had been very intimate with him writes: "I have often marveled at the flowering of such a character and life, but I suppose heredity was strong and God meant that the traits of the Elder Levin Dix and the pure piety of his daughter, Amory, should reappear to bless another generation in Lodowic Ralph Milbourne."

During the year of 1873, while Rev. L. D. Paulding was pastor of the Rehoboth Baptist Church, Rev. James Nelson, D. D., now President of the Woman's College of Richmond, helped in a meeting of days. Among the converts of that meeting was young Milbourne. From the very beginning of his Christian life he consecrated himself to the work of the church. He was soon made superintendent of the Sunday school. In this capacity, and in many other ways, he served his church faithfully until he went to the Crozer Theological Seminary to prepare himself for the gospel ministry. This was in 1878. He was graduated in 1881.

I was the pastor of the Baptist Church in Hampton, and on my recommendation the State Mission Board called Brother Milbourne to take charge of the work in Newport News. Last summer I visited the First Baptist Church, of Newport News. As I looked over that splendid building I went back in memory to the past, the coming of Milbourne and his young wife. The little red building in which he commenced to preach was a union chapel for all denominations. His ordination was at the old Denbeigh Church, Warwick County, July 14, 1881, Dr. R. W. Cridlin, then of Portsmouth, taking part, and I delivering the charge to the candidate; then came

the organization of this First Baptist Church, and then the crushing sorrow in the death of his young wife. As I looked at this great church and its grand work for God, and the other Baptist churches of the city growing and prosperous, I said to myself: "All this mighty work was started by my friend and brother, L. R. Milbourne. Does not this illustrate that great saying of the Apostle John, 'And their works do follow them'?"

It was in 1884 that the Luray Baptist Church called him to be their pastor. This they did without seeing and hearing him. He entered upon his labors with them in April and continued until September, 1889. During this time he was pastor of the young church at Marksville, now Stanley, near Luray, and he also organized the church at Rileyville, besides doing a great deal of State Mission work in the country around. These two young churches were especially dear to him. He frequently revisited them and held meetings, and was largely instrumental in bringing about a change of location which was of vital importance to Stanley. Brother Milbourne was greatly blessed in his pastorate at Luray. His ministry was marked by the erection of practically a new church building and still more by the greatest revival ever known in that region, when about one hundred were added to his church and the whole country was visited by a great religious awakening. It is said that in all Page County there is no name more sincerely loved than his, and it is fitting that his last earthly resting place should be there in the land he loved.

While pastor at Luray he married Miss Virginia A. Strickler, a highly educated and cultured lady, who made him a noble and faithful wife, and built again a home for him, which had been broken by death, at Newport News. Five sons were the fruit of this happy marriage. At the time of this writing Mrs. Milbourne is a teacher in the Charles Town Graded and High School. The

sons are: Ralph Maclaren Milbourne, Lodowic James Milbourne, Harvey Lee Milbourne, Drummond Fairfax Milbourne, and Roger Williams Milbourne.

In 1889 he became pastor at Rockville and Barnesville, Md., and later of Upper Seneca Church. He finally became pastor of Rockville alone. But he was always a State missionary, and very soon some of his labors resulted in the formation of Travilah Baptist Church, 1894. He erected a building for this church, also for Derwood mission, a point near Rockville, where he sustained preaching, prayer-meeting, and Sunday-school services. Here, as everywhere, his ministry was crowded with labors. Among those whom he baptized at Rockville was Miss Elizabeth Haney, now a missionary in San Luis Potosi, Mexico. Here, too, he greatly endeared himself to his churches and many friends. In December, 1897, he became pastor at Charles Town, W. Va. His pastorate here was marked by solid success, steady growth of membership, and perfect organization. The finances are no longer a problem. The missionary contributions increased from less than one hundred dollars a year to a reliable average of over three hundred dollars. He engineered the War claim to a successful issue. A new pipe organ has been put in, and the interior of the church and Sunday-school room has been remodeled. His church showed their high appreciation of his service by their loving and faithful devotion to him in his long sickness and finally at his death, which took place February 8, 1906.

Brother Milbourne was closely identified with the work of the Shenandoah Association. He was clerk for four years, then president for two. His influence widened steadily, and many avenues of interest were quickened by the throb of his earnest and vigorous personality. It seemed that his life grew ever more strenuous; so far from shrinking, he invited new duties and

labors. When nature gave the signal of distress and friends and physicians urged rest, still the eager spirit urged him on as if with resistless inner force. Of his whole life and character the dominant notes were joy, hope, and love. The joy of the Lord was indeed his strength. He was an optimist under all circumstances. He lavished love, not only on his nearest, but also upon a large number of friends, whom he delighted to serve, and upon the whole Christian brotherhood. The key-note of his ministry was faithfulness. One friend speaks of his purity, another of his sincerity, one paper of the clearness and force of his convictions. All speak of his geniality.

His intellectual traits are not overlooked in dwelling upon his moral and social qualities. Dr. Hopkins, the pastor of the Presbyterian Church of Charles Town, paid a public tribute to his ability as a thinker, declaring that "his clear grasp of theological truth gave force, point, and power to his preaching." His mind acted with great quickness and precision. Brother Milbourne longed for symmetrical development, and wished his words to be just the expression of his manhood and to carry just the force of his everyday personality. Eloquence as such he did not strive for. It was in dealing with men and in bringing things to pass that his strength was most apparent. He had great development in public usefulness in these last years. He was modest and unselfish. He carried out the injunction, "in honor preferring one another." In consequence of all these traits he was signally rich in friends. Every field that he served was full of them, and Charles Town, which knew him last, and perhaps best of all, honored him to a man. The loyal devotion of his church is a striking tribute. A monument will soon stand over his grave, and upon it will be inscribed just this: "A minister of Christ, faithful and well beloved."

Warrenton, Va. *F. R. Boston.*

WADE BICKERS BROWN

1871–1906

In Culpeper County, Virginia, Rev. Wade Bickers Brown was born April 28, 1871, his parents being James R. Brown and Sarah Elizabeth Bickers. "As a boy he was quiet, studious, and prompt in the performance of every duty," and at the age of fifteen was baptized into the fellowship of Bethel Church, Culpeper County, by Rev. T. F. Grimsley. After his public-school days he was a student, first at Richmond College and then, much later, at the Southern Baptist Theological Seminary, Louisville. While at the former institution he gave his vacations to colporteur work in the Shenandoah Association, preaching as occasion offered. In 1892 he was called to a field in the Middle District, the churches being Matoaca and Gill's Grove. Later he was pastor of Woodlawn (Middle District Association) and Ettrick (Portsmouth Association). After some years in these fields and two as pastor of the Second Baptist Church, Newport News, he spent two years in study at the Southern Baptist Theological Seminary, Louisville. During his vacations he did supply work in North and South Dakota, and, being impressed with the need there was in the Northwest of Protestant ministers, decided to give his life to that section of our country. In accord with this resolve he was first pastor at Bangor, Wis., where he did a lasting work. His next pastorate was at Hamilton, N. Dak. Subsequently he had charge of the Central Baptist Church, Green Bay, Wis., and it was while he was here that he was married, on July 24, 1901, to Miss Mary Elizabeth Bruce, daughter of the

late Rev. Silas Bruce, of Culpeper County, Virginia. "The work in the Northwest is slow and discouraging. At that time there were not more than 20,000 Baptists in Wisconsin. There is an unceasing unrest and moving, so that churches are continually going out of existence. These difficulties helped to strengthen and develop him. . . . He was a hard student, and his sermons improved with each year." Perhaps the climate was too severe for him; at any rate his health failed and he was obliged to seek a place where the weather was less rigorous and where he could be much out of doors. He accepted, in December, 1904, a call to a field in the Lebanon Association, in Southwest Virginia, made up of the following churches: Chilhowie, Riverside, Glade Spring, and Friendship. It was, however, too late to save his life, and after a year he passed away, his death taking place on February 28, 1906, at his father's home in Culpeper County. His wife and one child, Margaret Bruce Brown, survived him. The funeral service was conducted by his old pastor, Rev. T. F. Grimsley. Mr. M. M. Morriss, of Glade Spring, wrote as follows about Mr. Brown: " . . . His brief life was crowded with unselfish work; his convictions, as to the value of time, sent him forward to his self-imposed tasks with an impetuosity unexampled in the observations of this writer. The success of his ministry in this Association is a demonstration of the wisdom of his methods and the sincerity of his purpose."

AUSTIN EVERETT OWEN

1837–1906

Austin Everett Owen came of Welsh and French stock. These elements were splendidly blended, and manifested themselves in a personality striking and strong. The Welsh are the folk who have never been subdued. They retreated to the high hills and have remained unconquered, rugged, independent, and staunch. The French are suave and quick-passioned and lovers of art. Dr. Owen's mother was of French Huguenot stock that came to Virginia in 1685. His father was of the Welsh strain that had come to Powhatan County even sooner. Dr. Owen had the original ruggedness of his father's family and all of the refined culture of the French strain. He was at once strong yet gentle, fiery yet tender, daring yet shrinking, severe yet lenient, jagged yet smooth, a flaming, burning, consuming evangel of the gospel, while at the same time he was a wooing singer of the old, old love story of the cross. These elements were so commingled in him that men were pleased to call him God's Christian gentleman.

He was born on a farm in Powhatan County, September 27, 1837. He lived the life of a poor country lad, with little opportunity for learning except as he touched the country schoolmaster and the houses of cultured gentlemen. He was converted at nineteen, of which event he himself says: "I was fixed in the opinion that I would soon sink into hell, but I said I would serve the Lord because it was right. Then in the western heavens I saw a black cloud; soon it was torn in two; a white shaft ran down its bosom, as sometimes we see a streak

of lightning split the storm cloud. The two clouds looked like black mantles fringed with white balls; then a hand, beautiful in its whiteness, separated the edges and a face as white as the light came through the opening. That vision filled me with rapture, and I broke into laughter. That surpassingly glorious face of the Saviour of men remained but a few seconds, *but I saw it;* it thrilled me with rapture, it filled me with delight. . . . Changes have come to me. I have stood before the public forty-seven years telling 'the story of Jesus and his love.' I have lived in the smiles of friends and have borne the frowns of foes, but that face is as distinctly before me now as when I first beheld it."

He went to Richmond and became a house painter. He was a member of the Leigh Street Baptist Church. He showed to his brethren such marked gifts that they suggested that he enter Richmond College as a ministerial student and a beneficiary of the Education Board of Virginia. There came upon him the overwhelming conviction that he ought to preach, and he entered college the next year. More than once he referred to his first appearance on the campus of the college. With his small trunk in his hands he struggled up the long walk amid the derisive jeers of the better-to-do students. Chagrined and outraged and keenly hurt by their taunts, the young man of scarce twenty years set his heart upon the high honors of the college, and twenty years after this first awkward entrance he was elected one of its trustees, and remained in this relationship to Richmond College until his death. Dr. Owen was a student of the college from 1857 until 1861, at the breaking out of the War. As he left the college building, among the last to leave the dormitory, already the dormitories were occupied by the Lynchburg Artillery. During the summer months of these college days he led the life of a colporteur for

the distribution of tracts and Baptist literature. He tells of his treatment in the city of Petersburg: Once denounced from the pulpit of a prominent Methodist pastor, once driven out of the house of a gentleman for selling tracts on Baptist doctrines, and once, having been informed against for questionable conduct, he shows that the sole basis of all of this vilification was but an earnest and tireless and most successful prosecution of the work which he had been sent to do by the Board for the distribution of tracts for the Baptists of Virginia. During these colportage days he formed the lifelong companionship of the brilliant C. T. Bailey, of the *Biblical Recorder* of North Carolina.

At the close of the college Dr. Owen was called to Reedy Creek Church in Brunswick County and Malone's Church in Mecklenburg; afterwards to Wilson's or Cut-Banks Church in Dinwiddie, and to Fountain's Creek in Greensville. These churches were widely separated, and it was necessary to ride from one to the other on horseback. He left his field for Richmond to be ordained by the Leigh Street Church. J. B. Solomon, Robert Ryland, J. B. Jeter, J. L. Burrows, and Wm. E. Hatcher composed the presbytery that ordained him to the ministry in November, 1861. He was married to Miss Henrietta Hall, of Brunswick County, in December, 1866. From this union there were born ten children. The children now living are: Richard Clement Owen, Mrs. M. P. Claud, Mrs. John Freeman, Mrs. J. E. Button, Mrs. W. R. Moore, and William Russell Owen. For ten years, in fertile and wealthy Brunswick and contiguous counties, Dr. Owen spent the life of a busy and successful country pastor, serving at various times, in addition to the four churches already named above, Hebron, Newville, Hicksford, and High Hills. In these ten years new houses of worship were built, the churches he served

were greatly strengthened, and the fame of Mr. Owen spread to other parts of Virginia, so that in 1871 the Court Street Baptist Church of Portsmouth, even then one of the strong churches of the State, called him unanimously to the pastorate.

It was in this pastorate of twenty-seven years that Dr. Owen came before the Baptists of Virginia as one of the prominent leaders. When, as a young man of thirty-four, Dr. Owen assumed the pastorate of Court Street Church, his was the only Baptist Church in Portsmouth, and there were but three hundred Baptists. When he left the pastorate of this church, in 1898, there were five churches and about 2,000 Baptists in the city. During this pastorate many honors came to him. He was elected to the Presidency of the General Association of Virginia two terms, one term Vice-President of the Southern Baptist Convention; Doctor of Divinity was conferred upon him by Baylor University; he was made Grand Chaplain of Virginia Odd Fellows; was elected Trustee to Richmond College and Virginia Institute, and for sixteen years was Vice-President of the Foreign Mission Board of the Southern Baptist Convention for Virginia. On resigning Court Street Church, in 1898, he accepted the Presidency of Ryland Institute for Young Ladies, at the same time holding the pastorate of the Grace Baptist Church of Norfolk. After three years he was called back to Portsmouth to the South Street Church, which was established while he was pastor of the mother church. He became Editor of the *Gospel Worker* about this time. In a few years the Portsmouth Association called him to be its General Evangelist, a compliment of surpassing beauty, and while in this office, the beloved Bishop, the honored Nestor, the recognized leader of Tidewater Baptists, he died in the strength of his powers.

Upon his death, which occurred May 4, 1906, a spontaneous movement was begun in Portsmouth, the scene of his life's labors, to erect a monument by the entire people of the city. The movement sprang out of a Methodist church, and the city and his noble old church, the Court Street, built him a monument, an imposing shaft of granite, that marks his grave. His lifelong wish was gratified: "I was glad to go back to Portsmouth," he wrote just before his death; "I had long lived among the people and loved them well. Some of my children were born in that city and two of them sleep in its cemetery, and all that is mortal of my frame will lie on the banks of the Elizabeth and be lulled to long repose by the music of its waves." He often expressed the conviction that his clear voice, a good memory, a fine sense of humor, and God's using an ordinary country boy made him the successful preacher that he was.

Wm. Russell Owen.

THOMAS BENTON SHEPHERD

1836–1906

This sketch is little more than the obituary, in slightly different form, written by Dr. Julian Broaddus for the General Association Minutes. That section of Virginia, the Valley and northern Piedmont, that was his birthplace, was, in the main, the scene of the labors of Rev. Thomas Benton Shepherd. Before his death his name had come to be a household word throughout the Shenandoah Valley. He first saw the light in Clarke County, December 23, 1836, his parents being Park Shepherd and Elizabeth Gaunt Shepherd. His father, a man of sterling character and large means, was for many years a consistent and interested member of the Berryville Baptist Church; his mother, who died when he was only four years old, dedicated him, in her last hours, to God's service. After this no other vocation ever seemed to have any attraction for him. In 1852 he was baptized by the Rev. H. W. Dodge and became a member of the Berryville Baptist Church. Before long he began to exercise his gifts as a public speaker, and in 1854 entered Columbian College. During his life at Columbian he was pastor of a colored church in Alexandria. From Washington he went to Greenville, S. C., as a student of the Southern Baptist Theological Seminary, being one of the twenty-six men who formed the student body the first year of the Seminary's existence. Ten of these men were from Virginia, namely: J. Wm. Jones, C. H. Toy, C. H. Ryland, R. B. Boatwright, W. J. Shipman, H. E. Hatcher, W. C. Caspari, Jno. W. Harrow, J. D. Witt, and T. B. Shepherd. During the session of the Potomac

Association, in 1858, at Berryville, Mr. Shepherd was ordained, the presbytery being composed of these ministers: E. Kingsford, H. W. Dodge, W. F. Broaddus, Dr. Hayes, and the Herndons. At the same time Samuel Rodgers and Richard Mallory were ordained; the former, a young man of great promise, died early, and the latter drifted from one denomination to another, and, if still alive, is somewhere in the North. For something like half a century Mr. Shepherd gave himself to the ministry of the word. About seven or eight years of this period were spent in a pastorate at Smithfield, Va., the churches served during the remainder of the time being Berryville, Ketocton, Bethel, Rockland, Charles Town, Marshall, Millwood, Waterford, Pleasant Vale, and Front Royal. Rockland he organized and served for more than twenty years. He passed to his reward June 18, 1906.

"As a preacher he was clear, strong, persuasive, and pathetic. The gospel fell from his lips with no uncertain sound. He was orthodox from center to circumference, and loved to preach the gospel as did his fathers. He had a poetical turn of mind, and often charmed his hearers by the beautiful language in which he clothed his thoughts. Like the great apostle, he gloried in the cross of Christ and the great love of God in the unspeakable gift of his son, the dear Saviour, and, in telling the old, old story, he pleaded with such tenderness and pathos that many souls were won for Christ under his ministry. In private life he was dignified, courteous, and winning in manner; always a welcome guest in the homes of the lowly and poor, as well as among the cultured and refined. . . . He was eminently a spiritually minded man, and, as the end approached, he seemed to have a vision similar to that of Stephen, and the light of it lingered on his face until he quietly and peacefully fell asleep."

JAMES HESS

1825–1906

The New Lebanon Association was the field of labor in which Rev. James Hess spent his ministry. Here he served, at one time or another, and for periods of different length, these churches: Philadelphia, Russell's Fork, Thompson's Creek, Oak Grove, Copper Ridge. The span of his life was from May 3, 1825, to August 4, 1906. For forty years he was a professed follower of Christ, and for thirty-five years he preached the story of redeeming love. His membership was with the Oak Grove Church. He was in the habit of attending the New Lebanon Association, but he does not seem to have attended the General Association.

BENJAMIN CARTER JAMES

1861–1906

That disease which works such havoc in the ranks of men, typhoid fever, and which has seemed to be especially fatal in our mountain sections, laid low the stalwart form of Rev. Benjamin Carter James, when, in his forty-fifth year, he seemed at the very zenith of his power and usefulness. The mystery of such a death makes the more evident the Christian's blessedness in having knowledge of God's merciful care of all things. Death ended a pastorate at Keystone and Graham which, though only about a year and a half in length, was rich in blessed fruit, and, in the opinion of many, the finest service of this preacher's life. Soon after he reached this field, ground had been broken for a new meeting-house, and on the second Sunday of April, 1906, the new Keystone Church, "in all its furnishings easily the most complete and attractive house of worship in the Elkhorn Valley," was dedicated, the whole debt being provided for before the services of the day were over. A parsonage, to be finished before the end of the year, was next planned. The great mineral and lumber resources of this section, and the multitudes gathered for work in these mountains, appealed strongly to this energetic preacher. He had given up a successful business career, while living for a season in Texas, to enter the ministry, and doubtless his mercantile aptitudes were a help to him as he came into touch with all sorts and conditions of men in the West Virginia mountains.

Before going to West Virginia Mr. James had been pastor at Pulaski. While there he held a meeting at the

church's Mt. Olivet mission which resulted in the baptism of nineteen persons, seven of whom were buried with Christ in baptism in a running stream (the baptistery was undergoing repairs), a new scene, the pastor believed, to many in the large crowd. His ordination took place in King William County, July 4, 1893, and his first pastorate was at Sharon and Colosse Churches, in King William County, Virginia, where for seven years he labored. His preparation for the ministry was made at the Southern Baptist Theological Seminary, Louisville, Ky. At the age of thirteen years he had been baptized into the fellowship of the Wilderness Church by Rev. W. A. Hill. He was born at Bristerburg, Fauquier County, Virginia, July 21, 1861, the first year of the Civil War, his parents being Benjamin Hiter James and Nancy Maria James. After an illness of a few weeks he passed away at Graham, Va., on Friday, November 2, 1906, and the following Sunday the funeral services were held at Pamplin City, Va., being conducted by Rev. S. H. Thompson, assisted by Rev. J. J. Cook, Rev. S. R. Winn, and Rev. P. T. Warren. The burial took place in the family cemetery of Hon. John W. Harwood. His daughter, Ellen Holmden Harwood, who became Mr. James' wife November 24, 1897, survived her husband.

ALFRED ELIJAH DICKINSON

1830–1906

The Dickinson family has for several centuries given to England and America many distinguished and useful men and women. The founder of the family is believed by careful students to have been Walter of Caen, whose name appears with those who came over to England from Normandy with William the Conqueror in 1066, and whose name also is found upon the battle roll of Hastings. "According to an English record, in order to Anglicize his name he received a grant of land in the old Saxon manor of Kenson near the city of Leads, Yorkshire." Walter de Kenson easily was changed to Walter Dickenson or Dickinson.

Henry Dickinson emigrated from London to America in 1654, settled in Virginia, and was the direct ancestor of the subject of this sketch. Among the many famous men bearing the name in our Colonial and Revolutionary period were Jonathan Dickinson, first President of Princeton College, and John Dickinson, member of the Colonial and of the Continental congresses, President of Pennsylvania, and one of the greatest political writers of his time.

In quite recent years two bearing the name have been members of the Cabinet at Washington. However, it may be justly said that few, if any, individuals of this family have been so widely known or so genuinely useful to humanity as Alfred Elijah Dickinson, who was born December 3, 1830, in Orange County, Virginia. His father, Ralph Dickinson, was a successful farmer and a quiet, devoted Christian. His mother, whose maiden

name was Frances A. S. Quisenberry, was of a well-known family and a woman of great vigor of body and mind and of a warm, impulsive heart. While the subject of this sketch was an infant the family moved to Louisa County, where his father purchased a large plantation in sight of the lower Blue Ridge Mountains and about two miles from Trevilian's Station on the Chesapeake & Ohio R. R. This locality and county were always very dear to Alfred E. Dickinson, and throughout his life he revisited these scenes many times each year. The old home was full of happy children, always open for visitors, and permeated with a strong Christian spirit. The parents were members of Foster Creek (now Berea) Baptist Church, and here Alfred was baptized, when about seventeen years of age, by Rev. E. G. Shipp. He felt an overwhelming desire to preach, and, being urged to aid in a new and struggling church recently organized a few miles away at Forest Hill, he took his church letter to that body. After several months he was both licensed to preach and ordained there. At this time he was teaching a small school near his father's home. One day in the spring the famous and devoted Dr. Robert Ryland, President of Richmond College, appeared at the home, spent the afternoon and night there, talked with the young teacher about his life purposes, and, before he left, had made him promise to enter college. The next fall (1849) Alfred entered Richmond College, where he studied until his graduation in 1852. During his three vacation summers he worked as a missionary colporteur in the Goshen Association, going, on horseback, from house to house and from church to church with Bibles and good books, and preaching as opportunity offered. This was a very helpful experience, and often in later years he urged a similar work upon men thinking of entering the ministry. It was while at Richmond College

that he formed the acquaintance of Miss Frances E. Taylor, daughter of the eminent and godly Rev. Dr. James B. Taylor. This acquaintance, a few years later, ripened into a happy marriage that took place in 1857. After graduating at Richmond College, Dr. Dickinson taught school for a session in Louisa County (one of his pupils became the honored Greek teacher, Herbert H. Harris), and preached for a year at the Lower and Upper Gold Mine Churches in the vicinity. He then studied at the University of Virginia two sessions, where he formed many happy and lifelong friendships. While there he was asked to become pastor of the Baptist Church at Charlottesville to succeed the famous John A. Broadus, who was about to begin a term of service as Chaplain of the University of Virginia. Dr. Dickinson's two years' pastorate at the Charlottesville Church was marked by several great revivals, and he baptized hundreds of converts. In his diary of that period we have this entry for one Sunday: "I baptized this day four times." After two years he removed to Richmond, where he had been invited to come as Superintendent of Baptist Colportage and Sunday-School Work of the State, which then meant all of Virginia from the Ohio River to the ocean. For nine years he held this important and laborious position, and it was one of the most fruitful and thrilling periods of his life. Thousands of ministers and Sunday-school missionaries and colporteurs were employed, hundreds of Sunday schools and churches were organized, thousands of persons were converted, and large sums of money were secured. The guiding, energizing human agent behind all this was Alfred E. Dickinson. During this period raged the terrible Civil War, the chief theater of which was the State of Virginia. For four years Dr. Dickinson pushed his work among the soldiers, and in one year

raised one hundred and eighty thousand dollars for the distribution of Bibles and religious books and for other work in the Army of Northern Virginia. He traveled widely, toiled unceasingly, preached continually, made warm friendships with many famous military and political leaders, including Robert E. Lee and Stonewall Jackson, and held a number of great revival meetings among the soldiers. At the close of the Civil War he became pastor of the Leigh Street Baptist Church, then and now one of the largest churches in Richmond. This was a very happy pastorate, and lasted for five years, and was marked by several great revivals. One of these came as a great surprise, when apparently few were praying for it. This revival lasted, with great spiritual power, for several months, and about two hundred were baptized as the fruit, in part, of the meetings. Dr. Dickinson afterwards rejoiced to trace this spiritual quickening to the prayers of one quiet and aged woman. While pastor of Leigh Street Church the honored Rev. Dr. J. B. Jeter called on him one morning to invite him to join with him in the editorship and publication of the *Religious Herald,* whose office had been burned at the close of the War. The paper itself, one of the oldest and most influential journals in the United States, had suspended publication for some time. In the fall of 1865 the firm of Jeter & Dickinson was formed for control and editorship of this paper. One of the keynotes of both editors was peace, the healing of the wounds of the Civil War. Probably no man did more than Dr. Dickinson, by pen and voice and his spirit of conciliation, to bring together North and South in a new fellowship of Christian love and service. He was a brilliant writer of editorial paragraphs, and the success of the paper for several decades was largely due to the fertility of his resources. He traveled widely and continually, attending religious gatherings all over

the country; he gave his aid to every worthy cause, helping scores of struggling churches and young men studying for the ministry. He preached more frequently than many settled pastors do. Several times he undertook the work of a financial agent for Richmond College, and the present endowment of that institution is in a good measure due to him. He held temporary pastorates in the Pine Street and Fulton Churches, Richmond, and the First Church, Manchester, and in a number of country churches, and in several cases was the leader in the erection of new church buildings. It is estimated that more than fifty young men were aided by him through the years in preparing for the Christian ministry. It was his delight to aid pastors in evangelistic meetings, and he had remarkable gifts of pathos and persuasion in this work.

Dr. Dickinson always cherished a warm and affectionate interest in the colored people, frequently preaching in their churches, counseling with their ministers, and trying in every way to uplift them religiously and educationally. When, a few years after the Civil War, the American Baptist Home Mission Society started a theological school for colored preachers in Richmond, he was one of the chief helpers. Dr. S. F. Smith, the famous author of "My Country, 'Tis of Thee," came to Richmond for some days to study the field, and was the guest, while there, at Dr. Dickinson's home, and wrote later of the invaluable aid received from him. Between him and Dr. Charles H. Corey, the president of that school for many years, there was a warm and intimate friendship until death came.

He was married to Miss Frances E. Taylor in 1857, to Miss M. Lou Barksdale in 1879, and to Miss Bessie Bagby in 1899. The children who survive him are Rev. Dr. James Taylor Dickinson, Miss Nellie Taylor Dickin-

son, Mrs. Samuel M. Torian, Miss Janie P. Dickinson, and Mrs. Edward A. Hobbs.

Among the characteristics of Dr. Dickinson, those who knew him before his last sickness would always think of his exuberant vitality. Six feet in height, well rounded in figure, his face ruddy with health, his step quick and elastic, his eyes sparkling with happiness and humor, his bodily presence arrested attention in any assembly, and his simple geniality, kindly wit, and unostentatious piety won friends in any household. By intuition and experience he possessed a shrewd knowledge of human nature which served him well in many a difficult situation. He was a wide and rapid reader of books, with a special fondness for biography. For many years he always kept close at hand the life of some religious leader, into which he would dip after his morning Scripture meditation. He was especially fond of the biographies of those saintly men Edward Payson and Robert Murray McCheyne, and read and re-read them many times. He had a deep and unspeakable love and reverence for the Bible, and the first hour of each day, following the morning meal, he gave to loving reading and study of it. Familiar with much of modern thought, the New Testament in its story, parable, and inspiration lifted itself in his thought and reverence high above all the dust of human controversy to the heights of heaven. In its revelation of Christ and God and duty and immortality it met his own sense of need.

Dr. Dickinson had great gifts as a popular speaker and preacher. Humor and pathos, a rare fund of illustrations, sympathy with humanity and the individual, and a power of *ad hominen* appeal—these were some of the sources of his influence as a speaker.

As an illustration of some of his bright experiences as a traveler and of some of his genial and effective charac-

teristics as a speaker and a man, it will be of interest to introduce here Dr. Dickinson's own account in the *Religious Herald,* written several years before his death, of one of his visits to the North to secure funds for Richmond College. The "'possum story" alluded to, he told with inimitable humor and charm at many gatherings in the North, and after the passage of about twenty years it is still vividly remembered by those who heard it from his lips. Dr. Dickinson's account is as follows:

"Some twelve years ago I visited Boston in the interest of Baptist educational work in Virginia and the South, and obtained permission to deliver an address on a Sunday afternoon in Tremont Temple on 'The Truth about the South.' The subject was well advertised, and I had a large congregation. The next morning I found that my remarks were reproduced almost verbatim in the most widely circulated Republican paper of the city. I called to thank the editor of that paper for the kindness he had done me; but he said: 'You owe me no thanks. Your people at the South do not believe it, but the truth about the South is just what many of us up here most desire to know, and, hence, as soon as I ascertained that that would be the subject of your address I determined to print a full report of it.' That great daily was then, and is now, the leading Republican paper in New England. For much of the success I had in Boston I am indebted to that Republican editor. The same little talk on 'The Truth about the South' I repeated in many places and with good results.

"I sought the President of the Baptist Social Union of Boston and asked to be permitted to speak at the meeting of that body, which was to be held at Tremont Temple the same day on which I made the request. He replied that the arrangements were all made and there could now be no change in the programme; but he

gave me a ticket which entitled me to a seat on the platform and said: 'You can not speak on this occasion. At some future time we may hear you, *provided you make no appeal for money.* The Social Union has very strict rules on that subject, and nothing is allowed looking to raising money at these monthly gatherings, unless the circumstances are very peculiar and very urgent.' I took the hint and the ticket and heard a very fine address from Governor Long, now a member of Mr. McKinley's Cabinet, then Governor of the State of Massachusetts, and one from Bishop Brooks, now deceased, but then the great Episcopal preacher of New England, and one from a certain distinguished Congregationalist, whose name I can not now recall. No one of the speakers was a Baptist, but all three of them said handsome things about the Baptists. Just as the last speaker closed, the president stepped over to me and whispered thus: 'I will call on you for a three-minute talk if you will not speak longer than that and if you will not say anything about the object of your visit to Boston—*not a word about money.*' Then he said to the audience: 'We have heard from these distinguished brethren of other denominations, and here is a Baptist brother from old Virginia, an ex-rebel, who wishes to say a word. Shall we give him just three minutes—*that much and no more?*' I began by saying that I had often heard of "Free-Speech Boston," and that no man could be gagged in Boston, but that limiting me to three minutes reminded me of an old colored man down in old Virginia who went 'possum hunting. He came back about midnight, tired and hungry and sleepy, but he had his 'possum. He dressed it and put it in a skillet and placed it on a few hot embers and said: 'Now, old 'pos., you cook here while I get a little nap.' Then he threw himself down on his cot and was in a moment sound asleep. But while he

was asleep another colored brother came in and found the 'possum all right *and ate it.* He then pushed the table, on which was the plate, with knife and fork and bones, up against the sleeper, and, that there might be no doubt as to who ate the 'possum, he rubbed some of the gravy upon the sleeper's lips and then slipped out. After a while the sleeper awoke, and, before his eyes were well open, he began saying to himself: 'This is the hungriest nigger God ever made; but I have a good 'possum, and it's all right now.' Then, looking around and failing to see the skillet, he said: 'How is this? There was no one here but the 'possum and me, and now the 'possum is *not* here.' And then, seeing the plate and the bones lying by him, he said: 'Well, I must have eaten that 'possum, for here's the plate and the bones and the *gravy upon my lips.* Of course I must have eaten that 'possum; but never have I had a 'possum to lie so light upon my stomach and to give me so little consolation as that 'possum.'

" 'Brethren,' said I, 'it's that way with me to-night. To come so far and to be dealt with this way gives me no consolation at all.' From every part of the room came cries: 'Tell what you came to Boston for,' and the presiding officer said: 'Brethren, you have taken the responsibility off of me. Now the brother can tell it, if you insist upon his doing so.' They did insist, and I told it as well as I could *under the circumstances.*

"Now, concerning the collection. Well, there was none taken—none at all; but they gathered around me and took me by the hand and said pleasant things. A dear old brother of more than fourscore years said: 'Meet me at my office on Devonshire Street at 10 o'clock to-morrow morning. Sharp,' said he, 'at 10.' Of course I was there on time, although a great snow storm was sweeping over Boston that morning. The first thing the

old gentleman said to me as he came into his office and threw off his overcoat was: 'You have gotten me into trouble.' And then he explained: 'My wife asked me at breakfast this morning what it was that I was laughing about in my sleep last night, and I told her it was your 'possum story, and I undertook to tell the story to her, but failed in the attempt, and I left my family laughing at the idea that I should enjoy a thing so much as to laugh about it in my sleep and yet be unable to explain it in my waking hours. I wish you to tell it over to me, that I may tell it to my family when I go home to dinner.' Then, pausing a moment, he said: 'Wait until I can go out and bring my brother and my nephew in, that they may hear it too.' In a few minutes he returned with his brother and his nephew, and, locking the door, he said: 'We are all ready now. Let us have the 'possum story.' Then he said: 'Stop; tell us what a 'possum is. Is it a thing that flies or something that crawls?' I answered his question, and then repeated the story—and then wrote the old man's name in my book for $1,000 for Richmond College, and his brother's name for $250; but the nephew said: 'Please excuse me. I think my father and uncle have paid enough on that 'possum for the whole family'."

Dr. Dickinson, as a writer, not only had remarkable gifts as a racy paragraphist and as a reporter of religious assemblies and as a writer of editorials, but he also was the author of a number of religious and denominational booklets and pamphlets which have had a very wide influence. One of these has been translated into several European languages.

Dr. Dickinson was by nature warm-hearted and impulsive. This natural impulsiveness, while often a source of power, sometimes brought him into trying situations. Those who knew him longest and most inti-

mately believed that the two mighty forces back of his long life of unceasing activity and world-wide helpfulness were personal devotion to Christ and ever-growing love for humanity. He had a deep, personal experience of God's redeeming grace in Christ, and he adored the Saviour as the only refuge of the soul. From early years to the end of his life he had a yearning love and sympathy for men and women and children—for the common people. He could always see in the humblest types—and especially in young people—great treasures of spiritual possibility. So, as sorrow and disappointment and death came again and again, and as the swift years bore him on, and as at last, after long sickness, he came, at the age of seventy-six, to face the end of all things earthly, he was not cynical or bitter or lonely. The love and prayers of a great multitude of friends seemed to bear up his heart. The Saviour was very vivid to his faith and consciousness. Despite the long sickness and the weary body and the failing mind, it was light in the evening when his spirit passed away, November 20, 1906.

James Taylor Dickinson.

SIMEON U. GRIMSLEY

1839–1906

On January 16, 1879, a man who had worn, with courage and honor, the uniform of a Confederate soldier, was being set apart for leadership in the army of King Immanuel. This ordination service was held at Mt. Horeb Church, Caroline County, Virginia, a church organized in 1773. The new preacher in the ranks of the gospel ministry was Simeon U. Grimsley, who, having been born in the city of Richmond in 1839, was in his fortieth year. In 1876 he was licensed to preach by the Smyrna Church, Caroline County. His first charge was Mt. Horeb, Mt. Hermon, and Providence Churches, Caroline County, in the Dover and Rappahannock Associations. His salary did not warrant him in keeping a horse, but he "kept his appointments," though this meant walking, and his churches were not near together. In 1883 he accepted a call to the Union Church, on the Chincoteague Island. This island, lying in the Atlantic Ocean, and off the coast of Accomac County, is famous for its ponies that run wild, and once a year are sold for good prices. At the time of Mr. Grimsley's going to the island it was "dominated by an exceedingly immoral spirit. Religion was little more than bald fanaticism. Intemperance was rampant, and the outlook generally was dismal indeed." The new pastor was equal to the situation, and in five years the condition of things was very different; the saloons had been put out of commission and his church was one of the best organized and largest in the Accomac Association. When he died the church had a well-appointed meeting-house and a good

parsonage, and was forward in every good work. In view of the fact that he had had no training in the schools, his preaching was most remarkable, being always earnest, thoughtful, devout, and scriptural. He was effective in evangelistic meetings. He was a man of great moral courage, and was never known "to quail in the face of foe, man, or devil."

"For many weary months, in pain and suffering, he lingered, a helpless paralytic; with blended faith and hope he rested on the sure mercies of God." On Thursday, November 29, 1906, he passed to his reward. This sketch, in the main, is based on articles from the pen of Rev. J. W. Hundley.

RICHARD EDWARDS

1860(?)–1907

One of the gifts of the Portsmouth Association to the Baptist ministry of Virginia was Rev. Richard Edwards. His ordination, which took place in June, 1892, at his mother church, Millfield, had back of it a long and hard struggle for an education. His lack of funds might have altogether blocked his way, but Rev. Joseph F. Deans, a sketch of whose life appears elsewhere in this volume, proved a friend indeed, enabling the young man to attend, for his secondary schooling, the Windsor Academy. From here he passed to Richmond College and then to Crozer Theological Seminary. His first charge upon leaving the Seminary was a field made up of the Jerusalem and Farnham Churches, in the Rappahannock Association. Here he labored for thirteen years, being warmly and deservedly esteemed. Towards all classes he was "cordial, warm-hearted, sympathetic, and unfailingly considerate and kind." The children, the Sunday school, the young people's meeting, the young men and girls, all had a place in his thought and care. From this field in Richmond County he went, in May, 1905, to take charge of Modest Town and Mappsville Churches, in Accomac. Here he soon "established himself in the esteem and confidence of the people as a man of deep and unaffected piety and a minister of zeal, prudence, and singleness of aim in the Master's service." His gifts were "solid rather than shining, and his style of preaching was rather direct, simple, and practical than ornate and eloquent. . . . The man, the true man, was behind his speech and gave it power." He was mar-

ried to Miss Mattie A. Laine, who, with four daughters, survived him. "In the guidance and comfort of his household he was the embodiment of Scriptural faithfulness, of thoughtful attention, of delicate tact, of practical help and service. To visitors beneath his roof, and to his brethren of the ministry notably, his overflowing kindness, his social warmth of feeling, and his grace of hospitality ever bespoke his generous and tender heart." On February 10, 1907, in the forty-eighth year of his age, he passed away, after only a week's illness of pneumonia. The beautiful obituary, from the pen of Rev. G. W. Beale, is the basis of this sketch.

WILLIAM SYDNOR PENICK

1836–1907

At "Oak Plain," Halifax County, Virginia, the plantation of his parents, William and Elizabeth Armistead Penick, on May 12, 1836, William Sydnor Penick, the third child of the home, was born. Until he was fifteen years old "he lived in the glad freedom of plantation life before-the-War," and shared, with his three brothers and two sisters, the careful training of Mr. Berryman Green and Mr. Rufus Murrell, cultured gentlemen who were tutors in this home. According to the custom of the day the tutor roomed in the "office," in the yard, with the boys, and instructed all the children in Latin, Greek, Mathematics, and the English branches. Doubtless "manners" and dancing were not omitted from the curriculum of this school. Mr. Penick was an ardent lover of the chase, and his son, Sydnor, at an early age, having a hunter of his own, imbibed a love for horses, dogs, and hunting, especially following the hounds, that went with him through life. Since the father and the tutor united in desiring that young Sydnor should become a lawyer, and since it was Mr. Penick's opinion that a business training was fundamental to that profession, the youth, at the age of fifteen, was "bound" for three years to a Mr. Marshall, a successful merchant in Charlotte County. During these years the young man met all sorts and conditions of men, from the backwoods people to the aristocrats of the great neighboring tobacco plantations, and so had full opportunity to learn human nature. Nor was this period without trying experiences that taught hard lessons in self-denial and self-control. From his

very childhood the youth won friends by his charm and courtesy of manner, his quick wit, and his handsome face, that might almost have been called beautiful.

Since Mr. Penick was an ardent Episcopalian (he was also a Whig), it was a distinct disappointment to him when Sydnor, at the age of seventeen, was baptized, probably by Rev. James Longanacre, into the fellowship of the Catawba Baptist Church, his mother's church. Again the father was doomed to disappointment in his plans as to this son's education. When his engagement with Mr. Marshall was over, the young man set out in the stage for Charlottesville and the University of Virginia. On passing through Richmond he was persuaded by friends to enter Richmond College, and he took this step before consulting his father, his plan being to follow his course at the college by further study at the University, but alas, this plan was never carried out. During his years at the college, among his friends were Charles H. Ryland, William E. Hatcher, James B. Taylor, Jr., and C. C. Chaplin, and when he graduated, in 1858, besides him the other members of the class were William E. Hatcher, Harvey Hatcher, Samuel H. Pulliam, John W. Ryland, and Joseph A. Turner. While at college he organized the Philologian Literary Society, being its first president, and in the hall of this society there hangs his portrait, which the society had painted in 1875. After he left the college he kept up an interesting correspondence for many years with his professors, George E. Dabney and Robert Ryland, and, in 1866, when the question arose in the General Association as to the reopening of the college after the ravages of the War, the third speaker in the discussion which resulted in the recommencement of the college was Mr. Penick. In 1871 his *alma mater* conferred on him the degree of Master of Arts, and some years later the honorary degree of Doctor of Divinity.

Once again his father was disappointed when, at the close of his college course, he decided to be a minister of the gospel and not a lawyer. The fact that his father had suffered financial reverses and was not able to send him to the University of Virginia may have had something to do with this decision, but there was another event that helped to bring about this step. His mother, a woman of strong will and deep consecration, had felt that her son Sydnor, being the most restless and self-willed of her children, needed more earnest and continuous prayer than any of the others. One day the boy, in mad search for some fishing tackle, rushed up into the attic. There he overheard his mother telling the Lord that although Sydnor was the most unruly of her boys and most bent on the pleasures of this life, still she implored that he might be converted and become a Baptist preacher. He never forgot this prayer. His ordination to the ministry took place at the church of his childhood, Catawba, in Halifax County, the presbytery being composed of these ministers: A. M. Poindexter, A. B. Brown, and John H. Lacy.

With his ordination began a ministry of almost half a century. Before his work as a regular pastor was broken in upon by the War he served successfully a weak church at Chatham, the county-seat of Pittsylvania County, and, by building up a Sunday school of over two hundred scholars, laid the foundations for a strong church. On November 2, 1859, he was married, at Chatham, to Miss Betty Tarpley Martin, a daughter of Dr. Chesley Martin and Rebecca White, and the granddaughter of Dr. Rawley White, of Pittsylvania. In August, 1861, he went into the Confederate Army as Captain of the David Logan Guards, a militia company equipped by his friend and cousin, Mr. David Logan, of Halifax County. In 1868, sharing, with the vast majority of the Southern

people, the deep poverty that was part of the heritage of the War, with his young wife and three children, he went as a missionary of the State Mission Board to Charles Town, W. Va. The meeting-house was in ruins, so a semi-monthly service Sunday morning was held in the courthouse, while for the afternoons of these days he preached at old Zoah, the first house of worship built in Jefferson County. The other Sundays of the month were given to Mt. Zion, a large country church in Berkeley County, and to the cause at Martinsburg, where there was no Baptist Church. At this place, in the parlor of Mrs. Henry Kratz, he organized, with some five women, a Baptist Church. The outlook here was soon so promising that the Board had him give his whole time to Martinsburg. In his report, in 1871, to the State Mission Board, he said: " . . . Since I have been in the Valley, three years, I have paid about $2,000 worth of debt for the Charles Town Church. . . . In Martinsburg we have built a fine brick church which has cost us about $6,000. The Mt. Zion Church has been refitted and repainted; the old Zoar Church refitted and painted on the inside." After leaving Martinsburg he was pastor for seven years of the First Church of Alexandria, and then for four years of the High Street Church, Baltimore. While in Baltimore he supplied, during the summer, for churches in New York and Yonkers. About this time he had calls from churches in New York State and Brooklyn that were declined, while one from the First Church of Shreveport, La., was accepted. Subsequent events show that his decision in this matter was of God, for it is probable that the best work of his life was done in this city of the near Southwest. Not only was he for thirteen years the beloved pastor of his church, but the denomination felt his helpful influence all through the State, nor was this service of his bound in

by State lines. He came to be also one of the first citizens of his city, loved and respected, not only by Gentiles, but by the Jews as well. His literary culture and fine address led to his being much in demand for college commencements and other similar occasions, while his record during the Civil War gave him high rank among the Confederate Veteran organizations. In 1887 he established in Shreveport the Genevieve Orphanage, which has grown into an institution which is of service and blessing to north Louisiana. It is interesting, in this connection, to know that as early as 1866 he offered, in the General Association of Virginia, a resolution calling for a committee to look into the matter of caring for and educating the children of deceased Baptist ministers of Virginia. While no practical results came from this motion, it is worthy of note that the care of orphan children was already a matter that concerned him. In 1898 he resigned at Shreveport and became pastor at Elizabeth City, N. C., but after three years he returned to the First Church at Shreveport and continued his work there until forced by failing strength to give up the active work of so large a church. After this he ministered for two years to the Ardis Memorial, an offspring of the First Church. He had hoped that he might labor to the very end, but this was not to be. For two years he was called on to wait and watch, with his labor done. Finally the messenger came, and on Sunday, June 30, 1907, just at the hour when for almost half a century, week after week, he had pronounced the benediction at the close of the morning service, he passed to the service of the heavenly congregation that shall never break up. The funeral was conducted by Dr. H. A. Sumrell, pastor of the First Baptist Church, and Dr. Jasper K. Smith, pastor of the First Presbyterian Church, all of the pastors of the city taking part in the service. Along the

streets to the Oakland Cemetery, where the body was laid to rest, the crowds stood silent and tearful as the procession passed, and the Confederate Veterans covered the grave with their flag.

Dr. Penick was a man of unusually fine appearance and bearing. In the days of his prime, straight as an Indian and of portly build, he would have attracted attention in any crowd. "He was an industrious student, a clear thinker, a sound theologian." He prepared his sermons with great care, usually writing out fully what he expected to say, although he did not always keep closely to his manuscript in the pulpit. His sense of humor was keen and he was gifted as a raconteur. He was devoted to his home, and often refused invitations for engagements that would have meant protracted absence from his family. He was hospitable in a high degree and in great demand as a guest. Possibly his chief characteristic was his spirit of forgiveness, one of his favorite maxims being: "As my Father forgives me, a miserable sinner, should not I forgive my brother?"

His widow is now living in New Orleans, and there are six surviving children, namely: Chesley, now Mrs. James Burrows Johnson, Charlottesville, Va.; William Sydnor Penick, New Orleans (whose wife was Miss Otelia Jacobs); Dr. Raleigh Martin Penick, Shreveport, La. (whose wife was Miss Eugenia Elizabeth Carnal); Mary Louise, now Mrs. James Polk Ford, New Orleans; Nathan Treadway Penick, New Orleans (whose wife was Miss Anne Stephenson); Martha Brantley, now Mrs. Burr. D. Ilgenfritz.

GEORGE BOARDMAN TAYLOR

1832–1907

George Boardman Taylor was born December 27, 1832, in the pleasant and homelike city of Richmond, Va. Its gardens in spring are wreathed with roses and bridal spiræa, and pretty Southern girls, in white, flit from porch to porch with easy neighborliness. Little squirrels skip across the dappled grass under the venerable trees of the old Capitol Square, and life is sweet; but Richmond has its cold winters, too, and in those days of unheated houses the inhabitants often waked to find their breath forming a blue mist on the frosty air and their pitchers and basins masked with ice. George came like a belated Christmas gift, on the 27th of December, to the modest home of a Baptist minister, who was later to be the first secretary of the Foreign Mission Board.

His mother was of what Holmes calls the Brahmin caste of New England, with a pious and learned ancestry of ministers and college professors. In the annals of her family linger memories of a kinswoman, Eunice, carried off by the Indians in childhood and held until, as a woman, she no longer cared to return to her white kin; bleak days in New England when such a family as the Williams' often possessed little beside learning and piety. One ancestor saw the light first on one of those "cribbed, confin'd" vessels in which men and women then faced the elements for conscience' sake, carrying ever after his certificate of birth in the unique name: Seaborn Cotton. Another forebear was a chaplain of General Washington, and his descendants like to seek his face in the prow of the boat in which, with his chief, he crossed the Delaware

River. One ancestor, Rev. Elisha Williams, was the fourth president of Yale. All this, not for vainglory, but to account for an almost morbid conscientiousness and love of books which the subject of this sketch absorbed with his mother's milk. It is the fashion of our day to satirize the stern theology and simple, unæsthetic lives of that New England theocracy, but they put iron into the blood which our commonwealth could ill spare.

The father's family was also of purely English stock, but more recently come from the old country. It is said that the race was near being extinguished in the green waves of the Atlantic Ocean. Those were days of that dreaded pressgang which Mrs. Gaskell has so vividly portrayed in "Sylvia's Lovers." The vessel on which George Taylor and his wife had embarked for America was overtaken by one of the ships out ranging to seize men for enlistment, and he would have been carried back to serve, but his wife clung to him as the limpet to the rock. The king's men discovered that to take the man they would have to have the woman too, a double bargain not worth while. The story goes that in the hand-to-hand struggle the baby, James B. Taylor, fell into the water, and by the time he was rescued (who knows how?) the pressmen were glad to be rid of so troublesome a family. However this may be, that baby, James Taylor, proved one of nature's gentlemen, and when nature and Christianity combine to make a gentleman they make the best one possible. He brought to the moral making of his son remarkable justice and sweetness of disposition. Even the irreligious outsider recognized his gracious saintliness with none of the antagonism which more self-conscious virtue is apt to rouse.

It was a deeply pious home, but the piety was genuine, and so tempered by love, common sense and proportion, that none of the six children bred in it were driven by the strict religious training to the opposite extreme. The Bible was read and studied, and numberless hymns were committed to memory, but the shelves were filled with other excellently selected books, and there was a big yard where the children could play. It was not unnatural that in it the two oldest children should enthusiastically build with broomsedge and sticks a "George and Jane College." George had yellow curls and was a lovable little boy. If he did contrive to stick his aunt's scissors down a crack in the porch he helped her get them out again, and disarmed criticism by hugs and kisses.

At first he went to school with his sisters, where the "dame," when disobeyed, used to slip a whalebone out of her stays and administer chastisement, or, failing that, made use of her slipper. He must have been quite a little fellow still when sent to a sanctimonious but very stingy boarding school of the Oliver Twist order. George tried to supplement the meager diet by a large consumption of blackberries, and when these produced a succession of boils he was too cannie to complain in his letters home. He tied his most necessary clothes up in a small bundle, and knowing that his father, on his way to a protracted meeting, was to pass, on the train, a crossroad a few miles off, he slung his small pack over his shoulder, trudged to the spot, signaled the train, and was able comfortably to pour forth his just grievances and return no more to the place of penance. This childish episode illustrates the cool deliberation and spirit of adventure combined in his character. When he was seven his father became for a year chaplain of the University of Virginia, and this period was always remembered with pleasure by the family, who, being rather overgiven to

introspection and self-communings, needed to be thrown among those who were their equals in breeding and culture, a luxury not always accessible to a Baptist minister's family. From the University the family returned to Richmond, and, as an old man, he used to tell with gusto of swimming and diving with other boys in the picturesque James River, and of the jolly fights and feuds between the "hill cats" and the "river cats."

George joined the church when a boy and never regretted it. Combined with his keen sense of life and mischievous love of fun was a deep fund of character and an acute mind leavened by a conscientious, strong sense of duty. His imaginative gifts were not, perhaps, remarkable, but he had rare gifts of reasoning, good judgment, mental grasp, and breadth of spirit. He studied because he loved study, and read widely with exquisite appreciation. He had what might be called real hunger for ideas and trains of thought.

After graduating at Richmond College he taught for a year an "old-field school" in Fluvanna, reading and studying meanwhile on his own account. He began to read law by himself, but could not withstand the "weight of evidence" which was to make him a preacher and pastor.

Nearly three years were spent at the University of Virginia, which at that time rejoiced in the inspiration of such professors as Gessner Harrison and Wm. H. McGuffey. While devoted to his studies, he was active in the Washington Literary Society, taught a Sunday school in the Ragged Mountains, and preached in neighboring Baptist churches. He found pleasure and profit in the companionship of John A. Broadus, his lifelong friend, who was then pastor in Charlottesville. Then, as always, he took delight in the discussion and ventilation of ideas in morals and ethics with fellow-students and

professors. The subject of his own able alumni address at Richmond College, on "The Thinker," shows the favorite bias of his mind. On the other hand, he had strong social instinct which had been little cultivated in his quiet, staid home. He loved the society of intelligent women, and while susceptible to beauty, his many friends were rather remarkable for mental vivacity and sympathetic responsiveness than for mere pink-and-white comeliness. In his third session at the University he had a physical breakdown which prevented his taking the Master's degree.

Soon after leaving the University he was called to the pastorate of the infant Franklin Square Baptist Church, Baltimore, where he remained for several years as an inmate of his kinsman Dr. Wilson's home, editing, with Dr. Wilson, *The Christian Review,* and fighting out for himself many of the theological problems which confront a young preacher.

On May 13, 1858, his life was enriched and broadened by his marriage, at "Hazel Hill," near Fredericksburg, Va., to Susan Spotswood Braxton, one of four sisters distinguished for beauty, charm, and intellectual gifts united to deep, personal piety. A no less ardent Baptist than himself, Sue Braxton's warm, generous heart and gracious personality made her an exceptional pastor's wife. Wit, sunny unselfishness, and unusual conversational gifts combined to make her no less beloved by the poorest negro than by the polished and traveled citizen of the world.

At his marriage George Taylor became pastor of the struggling, nascent church in Staunton, where Baptists were few and little esteemed. The pastor's intellect and his wife's birth and social gifts entitled them to associate with the best people in the beautifully situated mountain town, but they gave themselves with unremitting devo-

tion to the poor and needy of their own congregation. The husband's days were shared between strenuous sermon-making and pastoral calls and cares. He was ably seconded by his wife, who never grudged a gracious hospitality. In the sixteen years which followed she gave birth to eight children and buried four. Besides his duties to his church the pastor preached frequently for the colored people, for the State Insane Asylum, and for the Deaf, Dumb, and Blind Institution located in Staunton. He supplemented his scant exchequer by writing series of children's books called: "The Oakland Stories"; two boys' books, "Roger Bernard" and "Coster Grew," and a historical novel about the early Baptists of Virginia, "Walter Ennis," all of which have maintained their place in Sunday-school literature. Besides these books he wrote several able tracts on baptism, Baptist history, and religious liberty, and held revivals to which he traveled over the country by buggy, horseback, and railroad. In the hard years which followed the War he taught a boys' academy and several classes in a girls' college. He collected funds South and North for Alleghany College and Richmond College. On these agency trips, as later in conducting the Italian Mission, he used the most rigid personal economy. He would eat cheap meals, put up at modest inns, and during winter weather in New York and Boston, though unusually susceptible to cold, he allowed himself no fire in his bedroom, thawing out his rigid fingers to hold a pen by lighting newspapers in his wash-basin. Though late in life he doubted the wisdom of such strains on a delicate physique, and never exacted them from others, it is bracing for a more lax generation to know of such scrupulousness in the use of public money.

As the early and the latter rains, frost, wind and sleet are needed to sweeten and swell the kernel of wheat, so

trials and cares chastened and developed the character of this man of God. The loss of his children struck him as it could not have done a man less sensitive and tender, and he always maintained that nothing in life had been so terrible as the loss of his firstborn, Bessie, who died suddenly while he was away from home preaching to a large crowd in Charlottesville. His own health was always so broken and frail that it was a miracle to his doctors and friends how he survived to the ripe age of seventy-five years. In Staunton, as later in Rome, church anxieties gave him sleepless nights and thorny days, and the Italian Mission always had on hand some distressing problem or trying disappointment to vex the responsible head.

Three years after his coming to Staunton the Civil War broke out. Though attached by ties of kindred and friendship to the North, he was an ardent Virginian, and threw himself whole-heartedly into the Southern cause. He was elected captain of a home guard, but very soon after obtained a chaplaincy in Stonewall Jackson's command. He took a full share in visiting the hospitals and in the remarkable revival which swept over the Army of Northern Virginia. Only those who endured it knew what the War and the years following it meant in privations and hardships. The pastor saw his small supply of provisions mutilated and destroyed by an invading army, was paid in Confederate notes or not at all—in short, had his nose to the grindstone. After occupying several rented houses and boarding a while he had bought a house near the church for a dwelling and paid for it with Confederate money. When the War closed he felt compelled to surrender the property, as he could not otherwise make good the loss to the original owner. When Lee surrendered at Appomattox, this man, who had never owned a slave and had

dearly loved the old family servants hired by his father, lay down on his face and said he did not want to live any longer; but with the buoyancy of a healthy nature he soon took a saner view and wrote to his brother: "In times like these we need to be actively engaged to keep from being unhappy. For my part, I accept the facts as indicating God's will, and acquiesce with a peace of mind I had not thought possible. Perhaps it is a fulfilment of the promise: 'As thy days so shall thy strength be.' Still I confess that ever and anon the sad facts come over me with fresh power and almost crush and paralyze me. But it is all right, and we must remember that we are chiefly connected with a kingdom which is 'not of this world.' . . . I am not without fears for the future. The North is now as clamorous for negro suffrage as they were for emancipation. Then I fear for the negro himself lest he be crushed between the upper and nether millstone. But I have faith that God will overrule all things for the best interests of His cause and people. . . . I feel a deep solicitude for our late President, and bear very hardly the dismemberment of our old Mother State. But because a Christian, I hope to be a good citizen."

In 1869 he was called to the two-year chaplaincy of the University of Virginia, and the stay there was a pleasant interlude of congenial society and profitable work for both him and his wife, who renewed old ties and made many valued friends.

In 1870 Dr. Taylor (the doctorate was conferred on him simultaneously by Richmond College and Chicago University) took a three months' trip to Europe with his youngest brother, and of course his wide reading made every place he visited full of stimulating interest. With characteristic loyalty he sought out his English cousins and visited the little village of Barton-on-Humber, his

father's birthplace, where he stayed at the wee inn of the Sheaf and Stack; just a few years before he had made a pilgrimage to his wife's birthplace on the Eastern Shore of Virginia.

At the end of the term as University chaplain he was called enthusiastically by his old church to return to Staunton. After somewhat considering the idea of going to Lexington as pastor and as adjunct professor in Washington and Lee University, he decided to return to his old charge, and was most cordially welcomed back. His house was refurnished by the church, his salary put on a more stable basis, and it seemed as if an easier period were beginning and a long union with the church to follow. But, as he himself was wont to quote with a smile, "the Christian man is never long at ease." Only eighteen months after his return to Staunton a telegram came from the secretary of the Foreign Mission Board which sharply changed the current of his life. The year and a half was chock-full of work and travel. Besides his regular preaching and pastoral work in Staunton he taught three classes in Mr. Hart's school and wrote the memoir of his beloved father, who had passed away on December 21, 1871. He suffered anxiety over several severe illnesses in his family, and his wife's health began to feel the strain put upon it. Early in 1873 he was released by his church to help raise the $300,000 Memorial Endowment Fund for Richmond College. It was while engaged in this work in New York in March, 1873, that he was startled by hearing from Dr. Tupper of his appointment as missionary of the Foreign Mission Board to Rome, Italy. After much consideration and prayer he decided to undertake the task. The same day he bought an Italian grammar and began to peg away at the language. His wife doubted the wisdom of a delicate, middle-aged man, burdened with four young

children, making an entirely new start in life, but she was loyal to his decision, and was scarcely less useful and beloved in Rome than she had been in Staunton.

Dr. Taylor attended, by request of the Board, the Southern Baptist Convention in Mobile and the June meeting in Richmond. Then, on the 18th of June, 1873, with his wife and four children—the youngest an infant of eight months—and two young ladies, who were placed under his care for the journey, he embarked for Glasgow en route for Rome.

The Baptist work Dr. Taylor found in Rome was a small day- and night-school among the poorest class, a discharged evangelist, and a missionary of the Board, who was dismissed the week after Dr. Taylor arrived. There were evangelists maintained by the Board in other parts of Italy. The English Baptists, the Wesleyans, the American Methodists, and the Waldensians, supported by the Congregational and Presbyterian churches of England and America, were already at work. The American Baptists came last and were the least desired. Close communion and a man coming from a slave State were abominations to the Protestants already installed in Italy, so there was a double antagonism to meet. Money for the work came uncertainly and irregularly from America. During the first year Dr. Taylor had the news of the death of his eldest sister, and a few years later of that of his mother. He spent the winter studying Italian and going nightly to the school in Trastevere, where he began from the first to try and evangelize the boys and youths in attendance, and in taking journeys to mission stations already begun in other places. During the second year he hired a hall in a fine position opposite to the Roman Parliament and began preaching services with an able evangelist from North Italy. On Sunday afternoon there was a popular singing meeting which

attracted good crowds. A small number of faithful and sincere members were baptized at this period and have formed the nucleus of the Roman Church ever since. After holding this hall for four years Dr. Taylor succeeded in purchasing property and adapting an old hall for church purposes. This purchase, owing to the difficulty of getting property for evangelical uses, entailed several law suits, loss of time, and much harassment and worry. When it was completed the Board called Dr. Taylor to America to collect the money to pay for it, and he spent a year doing this, traveling over a large part of the United States. During this year he suffered the loss of one sister and much pain and anxiety over the severe trials of another. Malaria, contracted in Italy, also gave him much trouble. During the first five winters in Rome his family occupied successive furnished apartments and spent their summers in Tuscany and in the Waldensian Valleys, where there was one mission station. Dr. Taylor himself spent much of his time in summer in Rome and Naples and in traveling for the work, visiting the evangelists and work gradually established throughout the continent and the islands of Sardinia and Sicily. After the chapel in Rome was finished Dr. Taylor occupied for three years an unpretending apartment in the same building, which was afterwards used by Signor Paschetto and his family. In 1884 Mrs. Taylor died very suddenly of laryngitis, and her husband and children sustained the most profound loss possible to them. From that time on the father became, if possible, more solicitous and tender to his children, seeking to atone to them for the want of their mother and to comfort his own widowed heart.

Following a plan, formed with his wife, in order that their children might not be quite alienated from their native country, Dr. Taylor, in 1885, obtained a furlough

from the Italian Mission and accepted, for the second time, the chaplaincy of the University of Virginia, where he was no less appreciated than he had been fifteen years before, and keenly enjoyed the society of Noah K. Davis and other congenial professors. At the end of the two years Dr. Taylor returned, with his two daughters, to Rome, and as the apartment on the mission property was rented he took a small, sunny, unfurnished apartment at the foot of the Capitol, which he occupied until his death twenty years later. Soon after his return to Italy he wrote, for the American Baptist Publication Society, a book on "Italy and the Italians." The large and harassing correspondence entailed by the administration of the work, and journeys over Italy, occupied the time, which was much broken by bad health.

At the stately 800th anniversary of the Bologna University Dr. Taylor represented the University of Virginia, and enjoyed meeting Philip Schaff, who was also there as a representative. All the prejudice against him, which had attended Dr. Taylor's coming to Italy, was more than overcome by his real Christlikeness and brotherly spirit, which he was able to manifest without any sacrifice of doctrine or peculiar principle. Twice again Dr. Taylor went to America for short visits to his sons, one a pastor in Virginia and the other a surgeon in the United States Navy.

Dr. Taylor suggested to the Board the advisability of establishing a Baptist Theological School in Rome, and it was done, Dexter G. Whittinghill, Th. D., being appointed and sent out to dedicate himself particularly to this work. Dr. Taylor took the liveliest interest in this new feature, which he felt was much needed. He taught in the school until his death, and wrote for it a modest but clear and concise manual in Italian on "Systematic Theology." The chapter on baptism was considered

particularly good, and was republished separately by the ministers of the Southern branch of the Italian evangelists as the best possible statement of the question. In the early years of his life in Italy Dr. Taylor edited, with an Italian minister, an Italian monthly called *The Sower,* and later he united with the English Baptists to produce a weekly organ called *The Witness,* which is still published. He wrote frequently for both papers, as well as in English for *The Watchman, The Examiner, The Religious Herald, The Foreign Mission Journal,* and other publications. While striving to make each article a work of art, he tried no less to make them a true picture, and did much to arouse interest in the Italian work for which he had the affection consequent on personal sacrifice and devotion. While his sensitive organization made him keenly susceptible to heat and cold and to every jar, he was no less alive to natural and spiritual beauty. He loved nature, and took the most exquisite delight in English literature and the keenest interest in the history and politics of the whole world. As his physical strength abated and his bodily powers decreased, his piety, loving-kindness and generosity widened. He grew each day more anxious to give to others, not only their just due, but a measure pressed down and overflowing. He was hospitable in a double sense, hospitable as it is enjoined on the bishop to be with bed and board, and in that rarer hospitality of the mind to new ideas and new people. His personal letters had a peculiar charm, and were written in small, clear characters which compressed matter and saved space. As a preacher he felt the importance of his message in his own personal experience, and exemplified the "beauty of holiness" in a constant striving after the divine life. Deafness contracted during his second chaplaincy at the University, from getting overheated in preaching and

going out into the snow, was a severe trial, and cut him off in a way especially trying to a man so social. But it was wonderful how, as he grew older, his saintly and loving influence overcame even such "bars of the prison house." During the last two years he was one of the commission for the Revision of the Italian New Testament, and, though really ill and fast failing in bodily strength, he worked over it constantly and took the deepest interest in it. Though possessing few of the graces of oratory, he prepared carefully and was an able and compelling speaker, eloquent in the sense of the definition: "Thought packed until it ignites," and with a force of conviction which must always tell on the hearer.

To the end he took the keenest interest in life and the future, but sleeplessness and constant suffering wore the delicate frame to gossamer, so that those who loved him best felt that it would be cruel to wish for him to stay longer. He died on the 28th of September, 1907, and his body was laid beside his wife's in the lovely cemetery for strangers under the crumbling city walls of Rome. His children, who survived him, are Geo. Braxton, Mary Argyle, James Spotswood, and Susie Braxton (Mrs. D. G. Whittinghill).

Mary Argyle Taylor.

WILLIAM N. BUCKLES

1834–1908

Carter County, which touches North Carolina, and is one of the extreme eastern counties of Tennessee, was the birthplace of William N. Buckles. Here he was born September 24, 1834. Just one month, to a day, after he had reached his majority he was baptized into the fellowship of the Old Holston Baptist Church, Tennessee. Two years later his mother church licensed him to preach, and in 1862 he was ordained to the full work of the gospel ministry. At the very beginning of the Civil War he enlisted, belonging to First Company K, Third Regiment of Tennessee Volunteers, being under Colonel John C. Vaughan. To the end of the War, either as chaplain or as colporteur or as private soldier, Mr. Buckles served, filling the place to which duty seemed to point. When the War was over, realizing that he needed better preparation for the work of the ministry, he entered, although he was now over thirty years of age, the Academy at Bluntville, Tenn., and remained there as a student for three sessions. In 1868 he was married to Miss Seraphine Pyle, of Sullivan County, Tennessee. This proved a blessed union, marked by happiness and love. Four children were born, three of whom, with their mother, survived the husband and father.

For some time Mr. Buckles wrought as pastor and colporteur in East Tennessee, serving a number of churches and organizing the Holston Valley Church, which body he led in the building of a house of worship. In 1876 he came to Virginia, where the rest of his life

was spent. He located in Russell County and became pastor of the Lebanon, Bethel, and Honaker Churches. On to the end of his life his service was in the New Lebanon Association, his residence being part of the time at or near Bristol. Before the close of his work came, the other churches to which he had ministered were Lewis Creek, Oak Grove, Castlewood, Pleasant Hill, Green Valley, Liberty Hill, and Cedar Grove. "For a number of years he was the moderator of the New Lebanon Association, and wisely led his brethren in the work." In the gloaming of Sunday, February 2, 1908, he fell on sleep. The following Tuesday afternoon, in the presence of a multitude of friends, the funeral services were conducted by Rev. T. A. Hall. The body was laid to rest in the Bethel Cemetery (Russell County), a great company of people being present. Concerning this servant of God, Rev. C. E. Stuart, in his obituary, says: "In this day of glorious harvest we can never thank God too much for these pioneer missionaries of the cross."

MORTON BRYAN WHARTON

1839–1908

Although the larger part of the ministry of Morton Bryan Wharton was given to other sections of the country, it must not be forgotten that he was born and educated in Virginia, and that here he held, for some eight years, an important pastorate. No one could look upon the picture of Dr. Wharton, in the Minutes of the Southern Baptist Convention for 1909, without being impressed by the signs of intellectual power in his face; the brow was high and broad, the mouth well formed and clear cut, and the flash of the eyes brilliant and strong. At this same meeting of the Convention, which was held in Louisville, Ky., an address on his life and work was delivered by Rev. Dr. J. A. French. The official relationship that he bore to the Convention was that, in 1873, at Mobile, Ala., he was one of the secretaries. This son of Virginia, who was most gifted and versatile, was born in Culpeper County, April 5, 1839, being the son of Malcom Hart Wharton and Susan Roberts Colvin. At the age of eighteen he was converted, at Alexandria, Va., and united with the Baptist Church of that city. In October, 1858, he entered Richmond College, where he remained through the session of 1860-61. His first pastorate was at Bristol, Tenn., where he labored for two years. During the other years of the War he was evangelist in the army, under Rev. A. E. Dickinson, and, later, agent in Georgia to collect funds for the Virginia Army Colportage Board. At this period of his life he was also, for a time, the agent of the Domestic and Indian Mission Board, of the Southern Baptist Convention.

After the War he became pastor of Eufaula, a church he was destined to serve a second time at the end of his life. Here in his two pastorates he erected two handsome meeting-houses, and here has been set up, since his death, in front of the building in which he preached, a monument of him. His other pastorates were Walnut Street, Louisville, Ky.; First Church (Green Street), Augusta, Ga.; First Church, Montgomery, Ala.; Freemason Street, Norfolk, Va. In this period, however, there were several seasons when other work than that of the pastor and the preacher engaged his powers. He gave himself for some years to an agency for the Southern Baptist Theological Seminary, his field being Georgia. Gifted as a speaker, with eloquence, humor, and pathos, he must have been well-nigh irresistible in his appeals for this school of the prophets. Although of compact build, and apparently vigorous physically, more than once he turned aside from the heavy pressure of the pastorate because of broken health. Once, having purchased the *Christian Index,* he filled the editor's chair. Another break in his pastoral career was when he spent several years in Germany as United States Consul at Sonneberg.

On August 6, 1881, he reached Sonneberg and began his work as consul. He described the duties of a consul, at an interior town, as consisting "chiefly in the certification of invoices, notarial acts, issuing passports, extending protection to American citizens, looking after property of American citizens who die abroad, and writing monthly reports, to the Secretary of State at Washington, on agricultural and commercial and other interests, designed for publication by the State Department." The shipments from Sonneberg, at that time, ran up to the sum of nearly two millions of dollars, and consisted mainly of dolls, toys, musical instruments, china, glass-

ware, hosiery, paints, and drugs. There were in the town and the surrounding villages over two hundred factories. While the consul's office was at Sonneberg, his residence was at Coburg. This city, with its castle, palaces, parks, mausoleum, and schools and private homes, Dr. Wharton described as the "most beautiful place I have ever seen." While here, he had services every Sunday in his own residence and instructed the children in the Sunday school. His purpose in accepting this position as consul was not to abandon the ministry but to secure a season of rest, to educate his children, and to see Europe under favorable circumstances.

In his brief pastorate of less than a year at Augusta he succeeded Dr. James Dixon. During these ten months some seventy were received into the church, the meeting-house was renovated and enlarged, and two new churches were constituted. At the rededication of the improved church-house Dr. J. A. Broadus was the preacher, his subject being "The Woman of Samaria, or Worship." While pastor at Augusta he baptized Rev. J. Q. Adams. When he went to Augusta the understanding was that, as his health was not good, he was not to preach but once a day. As a matter of fact, however, he preached twice every Sunday while there. His health did not improve in Augusta, so he resigned to go to Germany. An idea of the great energy of the man is secured when it is seen that, though far from at his best, he did so much.

Dr. Wharton was an author, and had the poet's vision and power of expression. When the Southern Baptist Convention met in Norfolk, Va., and was holding its sessions at the Freemason Street Church, where Dr. Wharton was pastor, he made the address of welcome. This address was an original poem, and its delivery, what with Dr. Wharton's musical voice and magnetic presence, charmed the audience. One of his books, "Pictures from

a Pastorium," is a volume of poems. His other volumes are: "Men of the Old Testament," "Women of the Old Testament," "Women of the New Testament," and "European Notes." In this connection it should be remembered that Dr. Wharton coined the word "pastorium" as a name to be used, especially by Baptists, to describe the church's home for her pastor. The word has been given place in the "Standard Dictionary." He was singularly gifted as a writer and as a speaker, and was scholarly in his aptitudes. He received the degree of Doctor of Divinity from Washington and Lee University, and that of Doctor of Laws from the University of Alabama.

A few days before his death, which took place at Atlanta, Ga., July 20, 1908, he assured his brother, Dr. H. M. Wharton, that his life work was finished and that he was ready and willing to go. His wife, to whom he was married August 2, 1864, and who before her marriage was Miss Mary Belle Irwin (daughter of Rev. Dr. C. M. Irwin), survives him, and also a daughter, Mrs. John M. Moon.

FRANK BROWN BEALE

1852–1908

The fourth son of General R. L. T. and Lucy M. Beale, Frank Brown Beale, was born near The Hague, in Westmoreland County, Virginia, on April 11, 1852, and named for a maternal uncle—a beloved physician—Frank Brown. Remarkable for his diminutive size, as a babe, he was no less remarkable for his development into an active, vigorous, energetic boy. He early displayed great enthusiasm and aptitude for physical sports and athletic exercises, and gave promise in boyhood of the vigor and endurance which marked him in his future labors.

His education, begun under an elder brother, whose school he attended two sessions, was continued near his home, and later at an academy conducted by Judge Coleman in Caroline County. Before attending this school, in the summer of 1869, he openly confessed Christ at Machodoc Church, and was baptized by his brother. While still a student, in the eighteenth year of his age, without conferring with flesh or blood, he announced, in a brief note sent to the *Religious Herald,* his resolve to devote his life to the ministry of the gospel.

He spent two sessions at Richmond College, and, at the call of his mother church, was ordained on November 16, 1873. Elders Wm. H. Kirk, Wayland F. Dunaway, Geo. H. Northam, and Geo. W. Beale took part in the ordaining service. Dr. Thomas S. Dunaway, his revered friend, sent the charge prepared for the occasion, since he was unable to be present.

His ministry began at once with Menokin, Nomini, and Machodoc Churches, and the divine favor rested

signally on his labors. Soon after beginning his work on this field he was induced to hold night services in the town of Tappahannock, where the old Episcopal Church edifice of Colonial days was in use for Baptist preaching. Despite the increased mental and physical labor required, the necessity of crossing the river in a small boat—often under adverse conditions of weather—and other difficulties, this work enlisted his warmest interest, and he gave to it the ardent enthusiasm of his nature, with the result that, in 1876, a church was organized, the old courthouse purchased, renovated, and dedicated, and the spiritual body and place of worship were styled Centennial. With but a brief interval this church, in which he felt a peculiar joy, shared his ministration and grew under his care until failing health terminated his work, in May, 1908. He was permitted to see their number increase to 117, a parsonage provided, and the church become strong in the intelligence, piety, and liberality of their membership. While connected with his first pastoral charge he attended lectures for one session at the Southern Baptist Theological Seminary, the churches having generously released him to do so, and at the same time retaining him as pastor and paying his salary.

Before leaving his home in Westmoreland he married, in December, 1882, Miss Susie Garnett (daughter of Dr. John M. Garnett, of Newtown), a union which proved one of unalloyed happiness to him and gave him a companion whose charm of person, Christian womanhood, and sweet graces of character greatly strengthened his hand and blessed his ministry. As the fruits of this union his home was brightened with a daughter and a son, both of whom survive.

In 1889 he resigned the care of the churches in the Northern Neck, which he had served for fourteen years, and located in Tappahannock as pastor of Ephesus

Church in conjunction with Centennial. The care of Ephesus was held for three years, when he accepted that of Howerton's, and in 1892 that of Upper King and Queen, the latter being the well-trained body which had enjoyed the pastoral nurture and leadership of the two Andrew Broadduses for many years. In this field—Centennial, Howerton's, and Upper King and Queen—numbering approximately five hundred members, he was in the position in which he was destined to toil for sixteen years and to accomplish his best work. These churches steadily grew in strength, in efficiency, and in liberality to the cause of Christ, under his guidance, and the relationship between them and their pastor continued to the last, fraternal, cordial, and tender. The striking elements of his success were his intense and unwearied earnestness, the breadth and warmth of his sympathies, and the unfailing cordiality of his manners. These made him ready to respond to every call of pastoral duty, and to visit the sick, comfort the sorrowing, and to render the last sad rites of burial within, and often beyond, the bounds of his own field.

Amidst the multiplied activities of his pastorates he still found occasions to aid other pastors in special meetings, and in many parts of the State and beyond its bounds his labors were blessed in the conversion of hundreds of souls, and many a mature Christian along the track of these labors gratefully acknowledged that he derived from his earnest spirit and burning words impulses towards a higher and holier life.

Our brother was for thirty-five years a member of the Rappahannock Association, and during this long period was never absent from one of its annual sessions. He served this body as clerk for over twenty years, and became a recognized and trusted leader in its affairs. His deep interest, sound judgment, fervid speech, and

cordial manner bound the brotherhood to him in confiding and tender bonds. When death removed him from them they placed on their minutes this testimonial to his work: "The Rappahannock Association has sustained no greater loss in thirty years or more; we shall not soon see his like again." He was scarcely less interested in the General Association and its work, and had become a familiar figure in its sessions. He served often on important committees in that body, and his voice was not infrequently heard in addresses and discussions before it.

For a year or more previous to his death he showed symptoms of failing health, but his ever-sanguine and hopeful temperament forbade his looking upon his condition as serious. A fatal malady, however, was insidiously preying upon his vitals, and in the spring of 1908 his loss of flesh, frequent inability to retain his food, and growing weakness made the suspension of his work imperative. All that the tenderest care of friends, the thoughtful kindness of his churches, the skill of physicians, and the change of scene could do, was done for his relief; but it was God's will that he should lay his armor down and exchange his cross for his crown, and after weeks of increasing debility, without suffering or loss of his serene and cheerful composure, on the afternoon of July 31, 1908, he gently and calmly fell on sleep.

His burial was made at Upper King and Queen Meeting-House, and the funeral services, on a sweet Lord's Day morning, drew together a sympathetic multitude, amongst whom were hundreds whose moistened cheeks and irrepressible sobs betokened their sense of grief and loss. His intimate friend and beloved colaborer, Andrew Broaddus, delivered the sermon, in the course of which he said: "He was so good, so noble, so brave, so tender and true, so inexpressibly dear to me

that I know not how to speak. I am overwhelmed, I am crushed, I am broken-hearted. . . . As I think of his life, so crowded with work, so rich with achievements, so fragrant with grace and godliness, my first thought is what a blessing he has been to the world. When God called Abraham to go forth from kindred and country, his parting injunction to him was: 'Be thou a blessing,' and so I think when He called Frank Beale to his life's work He gave him the same command. How faithfully he kept it!"

While he reclined on his couch of illness, and the deepening shadows gathered, the Trustees of Richmond College conferred upon him the honorary title of D. D., and when he had been laid to his rest Upper King and Queen Church, and other friends, placed a monument at his grave; Centennial Church commemorated him by changing its name to Beale Memorial; Menokin Church paid him the tribute of a marble tablet beside the pulpit, and the Maryland Avenue Church, of Washington, D. C., held a memorial service in his honor. Thus approved and honored of men, he passed to the high reward of those who, having "turned many to righteousness," "shall shine as the brightness of the firmament" and "as the stars forever and ever."

G. W. Beale.

I. T. KERN

——1908

The obituary in the Minutes of the General Association of Virginia furnishes the only information secured about the life of Rev. I. T. Kern. His father was the Rev. Isaac Kern, who for fifty-four years preached the gospel in the bounds of the Clinch Valley Association, Southwest Virginia, the same section in which his son preached for fourteen years. The son, whose death occurred about the end of the summer 1908, was a good and faithful minister of Christ. The obituary in the Minutes of the General Association was prepared by Rev. J. B. Craft.

JOHN BROADUS TURPIN

1848–1909

John Broadus Turpin was born at "Woodwell," Henrico County, Virginia, the home of his maternal grandfather, Jesse Frayser Keesee, September 28, 1848. His father's father was Rev. Miles Turpin, whose name is associated with Four Mile Creek Baptist Church, his only pastorate. His parents were Elisha Straughan Turpin and Elizabeth Keesee. When he was five years old his parents moved to Richmond. He attended school, as a boy, in Richmond, and was a diligent scholar. As he passed from boyhood to youth he was able to escape the temptations of this period of life, and one who knew him well testifies that "no impure word ever escaped his lips, no doubtful associations soiled his life." While still a youth he made a profession of religion and was baptized into the fellowship of the Leigh Street Baptist Church by the pastor, Rev. Dr. J. B. Solomon. A little later he, with two other youths, S. C. Clopton and J. A. French, came into fine fellowship and friendship during a great meeting in the pastorate of Rev. Dr. A. E. Dickinson. While still a youth he manifested great interest in public speaking and talent in that direction. He loved to frequent the court room, where he heard many of the ablest lawyers of the day. In a Temperance Society of the Leigh Street Sunday School, and in the Church Hill Literary Society he took an active part. Although at this period of his life he was for a season a clerk in the hardware store of James L. Porter, 17th and Franklin Streets, his ambition pointed to a path in which public speaking was important. Soon he decided to be a lawyer.

With this hope he entered Richmond College. A spell of sickness having prevented his completing the academic course, he became a member of the law class, and in 1871 received, along with C. V. Meredith and others, his B. L. diploma. At the same commencement J. E. L. Holmes won his B. A. degree. He and Mr. Turpin, during their student days, had established in Fulton, a section of Richmond, a German Sunday School.

The young lawyer set out upon his chosen profession. Before long, however, he was laid low by a very severe spell of illness. His life hung in the balance. He came near to the gates of death. Public prayers were offered for his recovery. Upon his restoration to health he informed his loved ones that during his illness he had made a vow that if his life was spared he would become a minister of the gospel. He at once took steps to keep his vow. He abandoned the law, and, without any training at a theological seminary, began to preach. He supplied for a season, first at a church in King William County, and then for Dr. Thomas Hume, Jr., the pastor of the First Church of Danville, Va. Shortly after Mr. Turpin decided to become a preacher, Rev. A. H. Sands congratulated him on the change he was making, saying that it was harder to preach than to be a lawyer. Mr. Turpin replied that doubtless to do both was still harder. (Mr. Sands was for a time both preacher and lawyer.)

Upon being called to the Black Walnut field, in Halifax County, Virginia, his ordination to the ministry took place, at Leigh Street Baptist Church, June 22, 1873. Dr. J. L. Burrows preached the sermon, his text being Acts 9:20; Dr. J. B. Jeter delivered the charge, Prof. H. H. Harris made the prayer, and Dr. J. R. Garlick delivered the Bible. The following fall, on November 13, he was married to Miss Susie Lamar Curry, the only daughter of Dr. J. L. M. Curry. Mr. Turpin

remained in the Halifax pastorate some five years, until he accepted a call to the Baptist Church in Warrenton, Va., to succeed Dr. John L. Carroll. Here another five years were spent, and here Mr. Turpin exhibited some characteristics which were to be important factors in his subsequent career. We see him at Warrenton organizing his young people for Bible study and Christian work. Remember that this was before the days of Christian Endeavor and B. Y. P. U. Societies. He always had great success in reaching and training children and young people of his churches. He deserves the credit of having organized the first young people's society in Virginia, at least in the Baptist ranks. While in Warrenton he suffered a great sorrow in the death of his wife. She left two children, Mary Lamar and Manly Curry.

On July 4, 1884, Mr. Turpin accepted a call to the Charlottesville Baptist Church. In Charlottesville he did his real life work. He was pastor here twice, first for twelve years and then for eight years. Between these two terms of service in Charlottesville was a pastorate of two and a half years in Americus, Ga., and another at Carrollton, Mo. The fact that he was twice pastor in Charlottesville, each time for so many years, is a suggestive commentary on the character of his work in this university town. This church had had such remarkably able pastors as Wm. F. Broaddus, Jno. A. Broadus, and Jno. C. Long, and a mile away was the University of Virginia. Mr. Turpin was a decided success in his work in Charlottesville. He could scarcely be called a great preacher, but he was unquestionably a great pastor. He had great tact, he was interested in people, he remembered faces and names, he was systematic and unceasing in his work, he was cordial in his manner, he was skilful in organization, he was careful as to his dress, he knew how to reach young people and children, he was considerate of others. Above and beyond all these things, he had

the "shepherd heart," and he loved God and his neighbor. He was a great believer in tracts, which have been called the side arms in Christian work and warfare, and he always kept a good supply of them on hand, having them so arranged in pigeonholes as to be able, in a moment, to lay his hand on just what he wanted. The Charlottesville Church made great demands on their pastor in the matter of visits, and perhaps no pastor ever came nearer meeting these demands than did Mr. Turpin. At one time he had a buggy and a little black horse, and this trio seemed almost ubiquitous. Charlottesville is not a large place, and yet for its population it has magnificent distances. The Sunday school was prosperous in a high degree, and the congregations from week to week were large, while upon an extra occasion, such as a Children's Day, the crowds taxed the capacity of the spacious meeting-house, and a more reverent and enthusiastic crowd it would have been hard to find. While it has been said that Mr. Turpin was not a great preacher, let it not be supposed that he was weak in the pulpit. He was faithful and conscientious in the preparation of his sermons. He was felicitous in his use of illustrations. He did not have a voice of unusual range, but it was pleasant, and he used it well. His manner, when he spoke, was easy yet dignified. He commanded attention for his message. He had a forceful English style. While in Charlottesville Mr. Turpin was an active champion of the temperance cause, and before moving away the second time he had the joy of seeing the town go "dry."

During his first pastorate in Charlottesville his church, (indeed, it might rather be said the town) enjoyed three great revivals of religion. During his second pastorate the present meeting-house, an unusually handsome and attractive structure, was erected. He was ever most gracious to his brethren in the ministry, with a peculiarly

cordial and helpful spirit towards the young pastor just winning his spurs. In the Albemarle Association, of which body his church was a member, he was a leader. At the centennial session of the Association, held at Chestnut Grove Church, August 19, 1891, he preached the special historical sermon, which he afterwards enlarged and published in booklet form.

Mr. Turpin was not of a robust physical build. He was often in danger of overtaxing his power. Concern as to his health was one cause of his going to Americus, Ga. While in Americus he was called on to take part in the services at the funeral of Speaker Crisp, of the House of Representatives. The prayer which he made on this occasion so impressed one of the Congressional party that a copy of it was secured for the official printed record of the occasion. In his various pastorates Mr. Turpin was always cordial in his help towards the colored people, and always highly esteemed and loved by them. He had a keen sense of humor, loved a good joke, and with his hearty laugh more than rewarded the one who had furnished the fun. He was himself quite ready with a good story. For commencement addresses he was much in demand, and, at the time of his death, was engaged for speeches at two such functions. During his second pastorate in Charlottesville he was married to Miss Rosa Bibb Smith, the daughter of J. Marion and Nellie Timberlake Smith. Miss Smith was of Albemarle County, and this marriage took place at the First Baptist Church, Charlottesville, September 3, 1890. She survives her husband. On Wednesday, January 20, 1915, she was married at Shadwell, Albemarle County, Virginia, to Judge William Francis Rhea.

When Mr. Turpin resigned at Charlottesville the second time it was to accept the pastorate of the First Baptist Church of Parkersburg, W. Va. Scarcely had he been on this field a year when, February 3, 1909, he departed this life. The body was laid to rest in "Hollywood," Richmond.

JOHN WILLIAM JONES

1836–1909

A class poem, called "The Boys," written in 1859 by Oliver Wendell Holmes, has these lines descriptive of Dr. S. F. Smith, the author of our national hymn:

> "And there's a nice youngster of excellent pith,
> Fate tried to conceal him by naming him Smith;
> But he shouted a song for the brave and the free,
> Just read on his medal 'My Country of Thee'."

The name of John William Jones is so associated with the Civil War and with its two great generals, Lee and Jackson, that he, like S. F. Smith, has overcome the disadvantage of having a name borne by so many.

On the morning of April 17, 1861, as the Louisa Blues, a volunteer company, were drilling on the courthouse green at Louisa Court House, Va., a telegram from the Governor of the State ordered the company to be ready to leave for the front by sunset. At that hour a great crowd gathered to see the young soldiers depart. A venerable minister of the gospel spoke tender words of farewell and made an earnest prayer to God. Amidst tears and shouts these boys, who were to wear the gray, went off. John William Jones was a member of this company. He was the son of Col. Francis William and Ann Pendleton Ashby, having been born at Louisa Court House, September 25, 1836. In a protracted meeting at Mechanicsville Baptist Church, Louisa County, in August, 1855, under the preaching of Rev. George B. Taylor, Mr. Jones was converted and baptized. That fall he entered the University of Virginia. This session his roommate was John C. Hiden, and they had as their

quarters Room No. 1, Mrs. Daniel's boarding house. This room, which was close to the dining-room, became the rendezvous, after supper, for a half-hour of fun and song before hard work began, such men as these dropping in: H. H. and Jerry Harris, Tom Hume, John L. Johnson, Eddie Bowie, John C. James, Cullingworth, Estes, and Boston—not an idler among them, all fine students. During his student days Mr. Jones was an earnest Christian. He was active in the Y. M. C. A., which was organized in 1858, the first college Y. M. C. A. in the world. Its constitution was adopted October 12, and when the officers were elected the place of treasurer was given to Mr. Jones. This Association organized a prayer-meeting in every boarding house and in every section of the University, established Bible classes, kept up a well-attended prayer-meeting Sunday afternoon, sent out teachers and workers to Sunday schools and religious services in destitute sections within eight or ten miles of the University, and, under the superintendence of Dr. John B. Minor, maintained a negro Sunday school. In this work Mr. Jones took deep interest. From Sunday to Sunday, although he did not love to walk, he tramped five miles to teach in a Sunday school among the mountains. During a protracted meeting held in the University, under the auspices of the Y. M. C. A., there were in his dormitory eight students; the four who were professors of religion made special effort and prayer for the other four, and before the meeting closed all eight were followers of Jesus. From the University he went to Greenville, S. C., to attend the first session of the Southern Baptist Theological Seminary. His name stands as the first matriculate of the Seminary, he being one of the ten that Virginia sent that year, the total enrollment being twenty-six. On June 10, 1860, at the Baptist Church, Charlottesville, four young men, namely,

Crawford H. Toy, John L. Johnson, James B. Taylor, Jr., and John William Jones, were ordained to the gospel ministry. Less than a month later, on July 3, Mr. Jones was accepted by the Foreign Mission Board, in Richmond, for work in Canton, China. This year was a most eventful one for him. On December 20, at "Oakley," Nelson County, a country residence commanding a fine view, he was married to Miss Judith Page Helm, who was to prove in every way a noble helpmeet. (The ceremony was performed by Dr. Wm. D. Thomas.) In 1888, at a District Association, a lady came up to Dr. Jones and said: "Do you not know me? I was a bridesmaid at your marriage." He was candid enough to admit that he did not recognize her, whereupon a friend suggested that his attention had been so centered on the bride that he did not see any one else. This same winter he became pastor of the Little River Baptist Church, Louisa County, with a once-a-month appointment.

In the spring of 1861 the "blast of war" sounded in the ears of the Southern people, and, as already mentioned, Mr. Jones went out with a company from his own county. It was not long before he became a chaplain in the army, but it is interesting to note that he went out as a private. It was during the first year of the mighty struggle, when the first flush of victory had lowered the moral tone in the Southern Army, that a brigadier-general fell off his horse on review and lay drunk in his quarters for weeks, with sentinels to guard him. One of these sentinels was our young soldier, who, speaking of this episode, says: "For many a weary hour I paced the sentinel's beat in front of those headquarters, my only orders being not to disturb the general." Mr. Jones tells of another disgraceful scene. Gambling became common and open. Col. A. P. Hill ordered the officer of the

guard to take a file of men and capture the faro-bank that was doing a big business. Mr. Jones, one of the detail, was stationed at the door, with orders to arrest all who attempted to escape. The first who tried to pass out was a prominent politician, who was fond of gaming, and who was on a visit to his son. He protested against being detained, saying that he was a citizen and a member of the Legislature, but the young soldier's bayonet prevented his escape. These two events are the more striking in this life story, as the subject of this sketch was so associated with the religious life of the Army of Northern Virginia. First as chaplain, and then as army evangelist, he sought in every way the physical and spiritual welfare of the soldiers. For the full story of the religious life of the army, and the part that Mr. Jones bore in it, the reader must turn to "Christ in the Camp," a book which, a few years ago, Dr. B. H. Carroll, of Texas, described as "priceless," and as "a great Virginia book" that should "live forever." This volume, prepared by Dr. Jones after the War, was largely based on his own experiences and on the letters that he wrote from camp to the *Religious Herald, Christian Index,* and other papers. In the first personal interviews that Mr. Jones had with Robert E. Lee and "Stonewall" Jackson his business was the religious interests of the soldiers and officers. In February, 1864, when the army was on the Rapidan, Rev. B. T. Lacy and he went to General Lee, a committee from the Chaplains' Association, in reference to a better observance of the Sabbath. They were received with "marked courtesy and respect," the great man's eye brightening and his whole face glowing with pleasure as he heard details in regard to the great revival that was then sweeping through his army, and, the day after, he issued a "general order" calling for a reduction, to the minimum, of military work on Sunday, and expressing

satisfaction that there were houses of worship and religious services in the camp. Mr. Jones' first interview with "Stonewall" Jackson was when, on July 4, 1861, the army being drawn up in line of battle at Darkesville to meet General Patterson, he sought permission for a colporteur, Rev. C. F. Fry, to distribute Bibles and tracts in the lines. His request was at once granted and the colporteur introduced. Along with many other chaplains, Mr. Jones was active "in season and out of season," preaching, distributing Bibles and other good literature, working in revivals, and seeking, by letters to the public press, to secure more chaplains for the work. As a rule there was preaching every day, and, at least once, Mr. Jones preached four times in one day. On Sunday, September 6, 1863, he preached at six o'clock in the morning to his own brigade, at eleven o'clock he attended an ordination service at the Orange Court House Baptist Church, in the afternoon he witnessed, along with a crowd of five thousand men, the baptism, in a creek near the railroad, of eighty-two soldiers, and at dusk he preached, by the light of fire stands, to five thousand men seated on logs. Once, when he reached his appointment for preaching, it was raining, and he suggested that perhaps the service could not be held, but the men wanted to stay, and so the sermon was preached in the rain. On another occasion the sermon had not been reached when a shell fell in the midst of the congregation; at the suggestion of the officer in charge, the congregation moved to a more protected place and the sermon was delivered. One of the most beautiful features of the religious work in the army was the fraternal spirit of the ministers of the various denominations. No one was more fully possessed with this spirit than Mr. Jones, yet he was withal a most decided Baptist. Dr. T. D. Witherspoon, a distinguished Presbyterian minister, told, as a joke on

Jones, a story that was possibly more of a joke on himself. It was customary in the army that when a soldier, upon a profession of faith, desired to unite with some other denomination than that of the minister conducting the service, he was directed to a minister of the denomination of his choice. Upon the invitation of Dr. Witherspoon, Dr. Jones had gone over to his brigade, cut the ice on a mill-pond, and baptized a number of men. In the service he had read, without comment, some of the Scripture passages bearing on baptism. The next day one of the men went to Chaplain Witherspoon and said: "I do not think you ought to invite Brother Jones to come over here any more." When asked why he felt this way, the man replied that he did not think that Brother Jones had a right to read to the crowd "all of them Baptist Scriptures." In one of his reports Mr. Jones stated that during the year he had baptized 222 candidates, having preached 161 sermons. At another time his record showed that in one month he baptized 67 men. Once at Peyton's Ford, on the Rapidan River, when the stream, owing to recent rains, was very swift, he baptized twelve young men; an old citizen told him that fifty years before, at the same place, Mrs. General Madison, sister-in-law to the President, had been baptized, the President and a great crowd being present. On two occasions Mr. Jones baptized in the Rapidan in full view of the Union pickets, but there was no motion on their part to interrupt the ordinance. Once, in 1864, on a moonlight night, after a sermon in Wright's Georgia Brigade, Mr. Jones received nine for baptism, but scarcely had he announced that the ordinance would take place the next morning at nine o'clock when the "long roll" sounded, and in a few moments the men were on the march towards what proved to be a series of bloody battles. Before there was another chance to baptize these

candidates three were dead and three in prison. While the conflict was raging around Petersburg, one day Mr. Jones, assisted by John R. Bagby, was distributing tracts in the trenches, at a time when the shells were bursting close at hand and the Minie balls whistled through the air. One man, who was so fortunate as to have a frying-pan and something to fry, was calmly preparing his meal, when a Minie struck in the center of the fire and threw the ashes in every direction. The man's comment was: "Plague take them fellows. I 'spect they'll spile my grease before they stop their foolishness." A little later the major suggested that the party go into the noonday prayer-meeting that was being held in the "boom proof"; the service that followed was a precious and tender one. One day Mr. Jones was riding along the lines at Petersburg with Carter, his little boy, on the pummel of the saddle. The little fellow amused himself giving the "military salute" to the "men in gray" as he passed along. Presently one of them called out: "How do you do, *General?*" The child proudly replied: "I am *no General,* Sir, I am a Baptist preacher." Some years later, when General Lee was President of Washington and Lee University and Mr. Jones pastor of the Lexington Baptist Church, the same boy was being caressed and petted by General Lee. General Lee said: "Ah, Carter, I hope to live long enough to give you a high diploma." The boy replied: "General, I am not going to *your* college; I am going to graduate at Richmond College and then I am going to be a Master of Arts of the University of Virginia, a full graduate of the Southern Baptist Theological Seminary, and *a Baptist preacher.*" "Well, my boy," answered General Lee, "you have marked off a noble course for yourself, and I hope you may be able to carry it out to the letter." Before the War was over, in the many

religious meetings that had been held, it is estimated that no less than 15,000 men had made profession of their faith in Christ, and of this number Mr. Jones had baptized 410. In after years Mr. Jones had abundant evidence that very many, perhaps the larger proportion, of the men who made profession of religion during the War became faithful church members when they returned home.

In 1865 Mr. Jones became pastor of the Goshen Bridge and Lexington Churches, in Rockbridge County, Virginia. After a year he gave his whole service to the work at Lexington. He reached the town about the same time that General Lee assumed the presidency of Washington College (now Washington and Lee University). It so happened that there was no other pastor in the town who could give himself to active association with the students at the college and the cadets at the Virginia Military Institute save Mr. Jones, who was thus brought into close touch with General Lee. Mr. Jones says of this work: "I held well-attended prayer-meetings at the Institute every night, attended, every morning, the prayers at the college, and the frequent Y. M. C. A. meetings of the students, and did a good deal of visiting in the rooms of the college students and the barracks of the Institute. The happiest results followed these labors; there were a number of conversions among the students, and soon we had a general and all-pervasive revival among the cadets of the Institute, in which 110 of them professed conversion. In the college and the Institute both there were 150 professions of conversion, and of these, 35 became ministers of the gospel, and others were useful church members. . . . A distinguished Episcopal bishop, whom I met some years ago, after talking about the revival and his conversion in it, said to me: 'The first theological instruction I ever received was in the New

Testament Greek class you used to teach at the Institute.' General Lee, meeting me on the lawn one day, inquired after the revival at the Institute and said with a good deal of feeling: 'That is the best news I have heard since I have been in Lexington. Oh, that we might have such a revival in our college and in all the colleges of the country'!" His relationship to General Lee at this period, as well as his acquaintance with him during the War, led to his writing his "Personal Reminiscences, Anecdotes, and Letters of R. E. Lee," a book that had a sale of over 20,000 copies.

In 1871 he left Lexington to become agent for the Southern Baptist Theological Seminary. In September, 1873, he became General Superintendent of the Sunday School and Bible Board of the Baptist General Association of Virginia. Until he resigned this work, on June 1, 1874, he regarded himself as a Sunday-school missionary, visiting as many Sunday schools and churches as possible, attending many District Associations and Sunday-School Conventions, coming into personal contact with Sunday-school workers, and endeavoring, by pen and tongue, to rally the workers and to discipline the army for better work. In 1874 he received the degree of Doctor of Divinity from Washington and Lee University, and the following year, living in Richmond, became pastor of the Ashland Church, and at the same time being Secretary of the Southern Historical Society. The main work of this last office was that of editing the *Southern Historical Society Papers.* Under Dr. Jones' direction fourteen volumes of this publication appeared. During the active years that remained of his life, Dr. Jones was, first, for some years the Assistant Secretary of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., then for two years Chaplain to the University of Virginia, and finally Chaplain of the

Miller Manual School, Albemarle County. In connection with these positions he was busy with his pen, before his death giving to the world, besides the books already mentioned, the "Jefferson Davis Memorial Volume," the "Army of Northern Virginia Memorial Volume," a "School History of the United States," the "Life and Letters of R. E. Lee," and "The Soldier and Man." For his "School History" he had been reading and gathering material for twenty years. These books by no means represent all of his pen work. Probably there was never a year when he was not correspondent or reporter for one or more papers, either regularly or for special occasions or conventions. This newspaper work seems to have begun when a brother preacher turned over to him an engagement with the *Richmond Dispatch.* For this paper Dr. Jones wrote many years over the signature of "Viator." Dr. Jones had a large private and semi-public correspondence, and much of this work he did without the aid or before the day of stenographers. His handwriting was bold, large, and almost as plain as print, and his "Yours to count on," with which he closed many a letter, gave pleasure, and almost passed into a proverb among his friends, seeming to be an index of the character of the man. He was warm-hearted and enthusiastic in his make-up, and loyal, in a very noble sense and to a high degree, to cause or principle or person when once he had committed himself. His devotion to the South, her generals and men and destiny, his strong adherence to Baptist doctrines and agencies for service, his willingness to help a friend at any cost, illustrate the remark as to the loyalty of his character. Not only with his pen and as a preacher did Dr. Jones serve his day and coming generations. He had a number of lectures touching the history of War, one on Lee, another on "Stonewall" Jackson, and yet another called the "Boys in Gray," that

he delivered far and wide, not only in the South, but also in the North. Boston gave him an overflowing audience to hear one of these lectures, and the respect and courtesy the audience showed him on this occasion greatly delighted him. Towards the close of his life he was elected Chaplain-General of the United Confederate Veterans and to the office of Secretary and Superintendent of the Confederate Memorial Association. For years not a few before the end came, it was fine, at the Southern Baptist Convention and sometimes at other annual Baptist gatherings, to see "The Jones Boys," as Dr. Jones and his four preacher boys—Carter Helm, Pendleton, Ashby, and Howard—came to be called, in admiration and affection, by the brotherhood. The father, in a wonderful way, preserved his youthful spirit, and the fellowship and camaraderie among the five was inspiring to behold. Each of these sons has had a useful career, and as they still stand, in the vigor of service and power, they are a noble illustration of the sterling worth, real piety, and strong personality of their parents. The fifth son, Frank, is a lawyer.

Dr. Jones died, in Columbus, Ga., March 17, 1909, at the home of his son, Rev. M. Ashby Jones, and the body was taken to Richmond, Va., where he had lived so long and the capital of the Confederacy that he loved so well. The service in Richmond was conducted by these ministers: Ryland Knight, W. R. L. Smith, W. H. Whitsitt, E. L. Grace, and Wm. E. Hatcher. The body was laid to rest in Hollywood. Memorial services were held in Ashland, where he had been pastor, and in May, at the session of the Southern Baptist Convention, in Louisville, Ky., an address was delivered by Dr. W. H. Whitsitt upon the character and work of Dr. Jones.

JAMES HENRY BARNES

1833–1909

Among those who bore part in the organization of the Liberty Baptist Church, New Kent County, Virginia, were Mr. William H. Barnes and his wife, who was, before her marriage, Miss Lucy Saunders. They were both born in New Kent, but soon after their marriage they moved to James City County, and here, on September 23, 1833, their son, James H., was born, and here he grew to manhood. Hickory Neck Academy, located in James City County, and one of the "best classical schools that the South was noted for before the Civil War," helped the young man towards an education, preparing him for William and Mary College, at which famous institution he was a student the sessions of 1854-55 and 1855-56. When the Civil War broke out he enlisted, serving first under General Joseph E. Johnston and then, as a courier and clerk, under General R. E. Lee. He continued in the service until near the end of the War, when he was taken prisoner. After the close of the War, returning to his home, he sought, first as a school-teacher, to do all in his power, at this trying time, for the good of his country. From the desk of the pedagogue he passed to the pulpit, being ordained to the gospel ministry at Liberty Church and becoming pastor of this flock. To this people he ministered longer than to any other, and there are many living in that community who give testimony to the far-reaching blessings of his influence. In the course of his ministry the other country churches of which he was pastor were Samaria, James City, Harmony Grove, Macedonia, Spring Hill, and Eastville,

located in the counties of Northampton, Middlesex, Gloucester, and Mathews. The towns of Williamsburg, Richmond (Fulton Church), and Baltimore were also his fields of labor before his work ended. In this last-named city he founded the Hampden Baptist Church. His preaching was characterized by "simplicity, earnestness, directness, and spirituality," and was eloquent withal. For some years before his death he was afflicted with total blindness, which made it necessary for him to give up his regular pastoral work, but he still continued to preach, and many thought his messages after the days of his great affliction were with greater power and tenderness than ever before. "Through a long life he loved God and loved his fellow-men, and, though independent of opinion and fearless in upholding the right, he was ever patient, tender, and generous, and was loved, honored, and esteemed by all who knew him." He died at the residence of his brother-in-law, Mr. Ben Joe Vaughan, in Ware Neck, April 7, 1909. The funeral and burial took place at Poroporone Church, King and Queen County. The services, which were attended by a large crowd (some of the people from the Harmony Grove Church coming across the country over winter roads), were conducted by Rev. W. W. Sisk, assisted by Rev. R. A. Folkes, Rev. H. J. Goodwin, and Rev. W. E. Wiatt. The sermon, from the text "I have fought a good fight," was preached by Mr. Sisk. Mr. Barnes was married twice. His first wife, to whom he was married, at Liberty Church, January 1, 1885, was Miss Mary Florence Binns. Of this union there were born two daughters, Macon E. and Mary F. Barnes. His second wife, who survives him, and to whom he was married, at Poroporone Church, November 13, 1894, was Miss Florence Celeste Mann.

JOHN MILTON WILLIS

1849–1909

It would be interesting to have the statistics as to men who had first been lawyers or physicians and then became ministers of the gospel, and of those who had given up the ministry for one of these professions. After a number of years as a successful attorney-at-law, John Milton Willis entered the ministry and gave the remainder of his life to this calling. He was born in Orange County, at "Spring Hill," the home of his parents, on August 12, 1849. His father was James Willis and his mother Elizabeth Gordon, a daughter of Rev. John Churchill Gordon; of this minister a sketch will be found in "Lives of Virginia Baptist Ministers," Second Series. The subject of the present sketch spent his early days on his father's farm, upon the Rapidan River, and attended the "old-field" school located on his father's lands. Locust Dale Academy, under the management of Mr. Andrew J. Gordon, next ministered to his educational life, and then he became a student of law at Richmond College. Upon leaving Richmond College, in 1871, he engaged in the practice of law for one year in Charlottesville, Va., and then moved to Missouri. He settled in Saline County, making first Miami and then Marshall, the county-seat, his home. Here, by his ability and by his "remarkably pure and upright life," he built up a large practice. On May 3, 1877, he was married to Miss Mary Young Holman, the oldest daughter of Rev. Dr. Russell Holman, who was the founder of the Colosseum Place Baptist Church, New Orleans, and for many years the secretary of the Domestic Mission Board of the Southern Baptist

Convention. In October, 1884, Mr. Willis moved to Florida, being led to this step because his health had been seriously undermined by inflammatory rheumatism. Here he worked at his profession, and raised oranges, until the fall of 1895, when, responding to what he believed to be a call from God, he offered himself as a candidate for the gospel ministry, and was ordained, in January, 1896, at Green Cove Springs, Fla. Although he set out on the career of a preacher without regular theological training, he had had no mean preparation in this direction, since he had sat at the feet of Dr. Holman and Dr. Henry Talbird, both of them ministers of ability and learning. "In long talks and discussions with them he drank deep of theological truths, and from their libraries he garnered a store of knowledge." After two years, in which period he was pastor at Palatka, also supplying country churches, he returned to Virginia and became, in the summer of 1898, pastor of the Mount Madison Baptist Church, just across the river from Lynchburg, and in Amherst County. After five years of faithful service in this field he became State evangelist, under the State Mission Board, and gave himself unreservedly to the hardships incident to a ministry in the waste places. This work proved too strenuous for him, his health broke down, and, in 1906, he resigned. In November, 1907, he began to preach again, taking charge of the Bridgewater and Mt. Crawford Churches, Rockingham County, Augusta Association. While on this field, on Sunday morning, May 22, 1909, after preaching from Galatians 5:1, a few moments after the close of the sermon he dropped dead on the street. He was buried in Buena Vista, Va., where he had lived for several years. As a lawyer he had never betrayed the confidence reposed in him by fellow-citizens who called him to represent them in positions of importance, and as

a minister "he was noted for a singularly consistent Christian life, a keen insight into spiritual things, and a determination to know nothing but Christ and Him crucified." He is survived by his wife and three children, namely: Hon. Russell Holman Willis, Roanoke; Mrs. L. M. Walker, Danville, and Miss Gladys Churchill Willis.

TIMOTHY FUNK

1824–1909

On Friday, January 29, 1907, a company of some five hundred people gathered at the Baptist Church, Singer's Glen, Rockingham County, Virginia, for an all-day service. Although Rev. G. C. Bundick and Rev. J. H. Brunk, and perhaps other preachers, were present, there were no sermons, for the business of the day was singing. After an opening prayer and a brief address the stream of song began to flow, nor was its flow broken, save for an hour given to an abundant dinner, until the evening shades fell. During the larger part of the day the book used was the old and historic "Harmonia Sacra" that had its birth at Singer's Glen. Among the tunes selected were these: "Greenfield," "Wesley," "Lingham," "Heavenly Vision," "Fatherland," "New Salem," "Eden of Love," "Thanksgiving," and "Glorious War." The most honored person in this gathering was the venerable Rev. Timothy Funk, in celebration of whose eighty-third birthday the meeting was held. The seat of honor was his, and once during the day he was the leader of the music, many of those who sang being his former pupils. Not only Baptists, but also Mennonites, United Brethren, Presbyterians, Methodists, and Lutherans were in the congregation. This function was a most appropriate one, since Mr. Funk, for more than half a century, was a teacher of music throughout the State. In many, many hamlets and rural neighborhoods, not only in the Valley, but in Piedmont and Eastern Virginia, his name was known. He "lisped in numbers, for the numbers came," his father being Joseph Funk, well called, by Dr. John W. Wayland, "The Father of Song in Northern Vir-

ginia." In the little village of Singer's Glen, whose very atmosphere still seems to breathe of music, there is seen the small building where the old printing-press stood. Joseph Funk gave to the sweet, smiling valley its present name, and to the world the "Harmonia Sacra," which had a sale of 80,000 copies. He translated from German manuscripts "The Confession of Faith of the Mennonites"; this work, with a preface giving the history of this denomination written by him, he published in 1837. He and his sons, doing business under the style of Joseph Funk's Sons, introduced what was known as the "patent" or "shaped-note" system, which was patented, and which came to be known among music publishers as "Funk's system." For many years the types were manufactured and sold by MacKellar, Smith & Jordan, of Philadelphia.

Timothy Funk, the second son of Joseph Funk, and one of fourteen children, was born January 26, 1824. While it seems that he did not enjoy, as his brother, the advantages of a college course, nevertheless he was not an uneducated man. The training that he received from his parents was by no means to be despised. The work that he did for over half a century as a teacher of singing has been mentioned, but an interesting detail may well be added. It was his custom to close all of his singing schools with "There Is a Happy Land." So it was most fitting that this hymn was sung at his funeral. His work as a preacher was long, faithful, and effective. He was pastor of the Turleytown Church for many years, and a noble exponent of Baptist doctrines in all the lower end of Rockingham County, and doubtless in even a wider territory. His wife, who was Miss Susan Rheubush, preceded him by many years to the unseen world, having died May 26, 1895. His end came, after quite a season marked by the infirmities of age, June 11, 1909. His funeral and burial took place at Singer's Glen.

Singer's Glen, surrounded with its apple orchards and fertile meadows, the mountains in the distance and the hurrying trains far away, is rich in suggestions of peace and comfort. One family, with wide ramifications, has made the place famous, and here the descendants of the first settler, who was a grandson of Bishop Funk, who came to this country in 1719, dwell contentedly together. Another branch of the family lives in Illinois, where some years ago they owned, in one body, no less than 25,000 acres of the best land in the State.

W. R. WEBB

1844–1909

Thomas L. Webb and Sarah Chambliss Webb, his wife, of good Virginia stock, lived on their farm in Dinwiddie County, Virginia. There, on August 14, 1844, their son, W. R. Webb, first saw the light. The boy grew up with little opportunity for an education, since his father kept him close at work on the farm, believing in the plow rather than books as the best preparation for life. So it came to pass that not until he was a man and married did he have the chance for an education that he craved. After the death, in 1871, of his first wife, who was, before her marriage, Miss Sarah E. Smith, of Dinwiddie County, he felt called to preach the gospel, and attended, for several sessions (1872-74), Richmond College. During this period Rev. Vernon I'Anson "coached" this student, who was no longer a youth, and he testifies that it was a "privilege to aid one who was so eager to learn, so willing to be taught, and so faithful and devoted to his studies." During these years he spent much time praying for the guidance of the Holy Spirit in his preparation for the Master's work. In making his arrangements to go to college he was greatly aided by Deacon J. C. Duane, for whom he ever had a most grateful affection. The Cut Banks Church, where he had been baptized by the Rev. Hosea Crowder, ordained him to the gospel ministry. Before his college days he had served as a brave Confederate soldier all through the War.

The churches to which he preached during the course of his ministry were Bethel, Grafton, Emmaus (York

County), Denbeigh, James City, and James River. Until the organization of the Peninsula Association his churches were all in the bounds of the Dover Association. Several of these churches he served for a long term of years. More than one meeting-house was built by him, and "the cause of the Lord prospered under his faithful ministry." It is scarcely necessary to remark that his salary was never large, but he was industrious, and withal a prudent man of business; and so it came to pass that before his death he had secured an excellent home, a farm, on James River, near Lee Hall, and thus he left his family in fairly good circumstances. There was only one child by his first marriage; this son, at the time of his father's death, was an earnest member of the Second Baptist Church of Newport News. Before her marriage his second wife was Miss Mary L. Williams, of Elizabeth City County. She and seven of her eight children survived her husband. The obituary, prepared for the Minutes of the General Association by Rev. Vernon I'Anson, is the basis of this sketch; it closes with these words: "For forty years the writer knew and loved this consecrated Christian—this humble but faithful pastor—this excellent and successful preacher of the gospel of Jesus Christ. For some months before he died his health was poor, and finally, in the full hope of a glorious resurrection and a blessed immortality, he fell asleep in his own home, with prayers for his family and children, on the 15th of June, 1909."

BENJAMIN FUNK

1829–1909

Among the sons of Joseph Funk was Benjamin Funk, who was born December 29, 1829, at Singer's Glen. The name of "Funk," so far, at least, as Virginia is concerned, is inseparably associated with the little village of Singer's Glen, Rockingham County. This spot was first known as Mountain Valley, until Joseph Funk gave it its present name. He was the grandson of Bishop Henry Funk, of the Mennonite Church, who came to America in 1719. In 1847, at Singer's Glen, Joseph founded the first Mennonite printing-house in this country. Dr. John W. Wayland calls Joseph Funk "The Father of Song in Northern Virginia." His "Harmonia Sacra" had a sale of some 80,000 copies, passing through seventeen editions. He went far and wide over the State teaching singing.

Benjamin Funk was educated at Richmond College, where he studied Latin, Greek, German, Mathematics, and English (1854-55). For a time, after his leaving college, he taught school, and then became a minister of the gospel. After a few years' labor in Eastern Virginia he gave the rest of his active ministry, which lasted till about ten years before his death, to the region roundabout Singer's Glen. During his career as a teacher he labored in West Virginia and at Harrisonburg and other points in Rockingham County. He and his brother, Timothy, were kindred spirits in life, and in death they were not divided, less than a month separating their departures from earth. Near together, on the hillside that overlooks the valley where so much of their lives was spent, rest the bodies of these two good men.

Mr. Funk was married twice, his first wife being Miss Louie Burkholder, of Rockingham County, and his second, Miss Mary E. Cowger, of Pendleton County, West Virginia. Mr. Boyd H. Funk, of Bedford City, is a son of the first marriage. Mr. Funk was the author of the "Life and Labors of Elder John Kline," a volume of 480 pages, published, in 1900, at Elgin, Ill. John Kline was "a Dunker preacher of note, who lived at Broadway, Va., and who was shot to death near his home in 1864—a martyr to good works."

The story is told of Robert Hall, the famous preacher, that once after he had returned from the asylum, where he had been confined for some time, a man said to him: "Mr. Hall, what sent you to the asylum?" The great man's answer was: "Brains, sir, brains, what will never send you there." Not long before his death, after a general breakdown, Mr. Funk's mind was impaired, and he was taken to the asylum at Staunton. He was a man of such bright and vigorous intellect that Robert Hall's reply could be applied in his case. He passed away at Staunton, July 1, 1909, and the funeral took place at the Singer's Glen Baptist Church, July 3d.

SAMUEL GRIFFIN MASON

1831–1909

Not only as pastor of various churches in Franklin and Henry Counties, but also in schoolhouses and out-of-the-way places was the voice of Samuel Griffin Mason heard as he proclaimed the glad tidings of the gospel. He was born in Franklin County, September 23, 1831, and began preaching about the year 1870, soon after which time he was ordained, upon the call of the Providence Church, of which body he was a member. His work as a preacher, stopped only by declining health, continued up to about two years before his death. During this period he served these churches: Stoney Creek, Trinity, Mill Creek, and Sandy Ridge, in Franklin County, and Mt. Vernon, in Henry. He was pastor of Trinity some twenty years. He served all through the Civil War, proving himself a faithful soldier. He was twice married, his first wife, to whom he was married in December, 1855, being Miss Eliza Pedigo, of Henry County. She died October 26, 1896. He was married June 15, 1904, to Miss Anna Barbour, of Snow Hill, Va.; she survived him. He died December 18, 1909. He was the nephew of Rev. Samuel Griffin Mason, a sketch of whose life is found in "Lives of Virginia Baptist Ministers," Fourth Series.

JOHN RHODES QUARLES

1849–1909

The death of Mr. John Rhodes Quarles, Sr., when the son who bore his name was still a youth, led to this youth's being sent to the home of his uncle, where he grew up. This uncle, Dr. Charles Quarles, after many years of successful practice as a physician, became a minister of the gospel. As a layman he was a leader in religious work, and through the zeal of him and others their church became one of the most efficient in the upper end of the Goshen Association. Since his father's home was broken up, the young man was fortunate to be able to live in his uncle's household. This home had a good library, and was not far from the Mechanicsville Baptist Church. Dr. Quarles had the aptitudes of a scholar, and was withal a courteous, cordial, Christian gentleman. Young Quarles, who was born July 17, 1849, was first a student at the Gordonsville Academy and then at Richmond College (1870-71). His hope as to the gospel ministry and as to his college career was marred by a trouble with his eyes; so he turned to farming and teaching. On a portion of his father's estate he established himself, and, in 1873, was married to Miss Emma Wheeler, of Albemarle County. Here he reared a family of five children. His work on the farm and in the schoolroom did not prevent great activity along religious lines. More and more pastors sought his help for supply and protracted-meeting work, and at last, when he was forty-five years of age, a call to the regular pastorate came to him. His shrinking from this high calling was overcome, and on December 30, 1894, his ordination took place at Mechan-

icsville Church. The churches to which he ministered in the remaining fifteen years of his life were Lower Gold Mine and Waldrops, Louisa County, in the Goshen Association; and Preddy's Creek, Free Union, and Slate Hill, Albemarle County, in the Albemarle Association. Two of these churches, Waldrops and Preddy's Creek, under his faithful preaching and leadership, broke away from the time-honored, but not ideal, custom of once-a-month preaching, and, each securing two Sundays a month, formed a field, with him as their pastor. His people were devoted to him, and whenever he preached his meeting-house was crowded. In 1884 he was clerk of the Goshen Association, and from 1903, for some seven years, he filled this office in the Albemarle Association. In his preaching he honored the Bible and made the sermon the instrument for the accomplishment of good. He was genial and hospitable in his nature, loving to have his friends around him in his home. In this home he was loved with a devotion little short of idolatry, while his love for his dear ones was like a strong, flowing stream. He passed away December 20, 1909, and the funeral, attended by a great concourse of people, took place at the Mechanicsville Church. The services were conducted by Rev. F. H. James, he being assisted by Rev. Mr. Hudson and Rev. Dr. F. H. Martin.

JOHN W. McCOWN

1833–1910

In that decade of 1830 to 1840, so remarkable in American history for its material development, John W. McCown was born. In 1830 there were only twenty-three miles of railroad in the United States, and perhaps no one ever dreamed, in those days, that the steam engine with its train of cars would come, in less than fifty years, along the Kanawha River and through Putnam County. It was in this county (now a part of West Virginia) that John W. McCown, one of six children, was born, February 24, 1833. His father, Joseph McCown, was widely known in that section, while his grandfather, Charles Franklin McCown, was a Lieutenant in the French and Indian Wars. His mother, Pamela Hughes, was a descendant, through her emigrant ancestor, of a distinguished Welsh family. Mr. McCown entered Richmond College in 1853, and so began a course of studies in the classics, philosophy and theology, that was to continue through his life. During his college days he was one of a trio of students who came to be known as "The Triumvirate." This name is to be credited rather to college rivalries and animosities than to the callow wit of college fledglings. C. C. Chaplin, J. C. Long, and J. W. McCown formed this "Triumvirate." Years afterwards, when C. C. Chaplin passed away, Long wrote for the *Religious Herald* a tribute to him, entitled "A Sprig of Acacia," and, when Long died, McCown sent to the same paper an article about the second of the "Triumvirate" to depart, called "Another Sprig of Acacia." In 1857 Mr. McCown graduated at

the college, the other graduates that year being Edward Epps, W. F. G. Garnett, A. T. Goodwin, John M. Gregory, Stephen E. Morgan, and Isaac T. Wallace. On July 5th, of the same year, Mr. McCown was ordained to the gospel ministry at Grace Street Baptist Church, Richmond, his college friend, Mr. Long, being ordained at the same time. Rev. Dr. R. B. C. Howell and Rev. Dr. J. B. Jeter took part in the service. The same year he was married to Miss Katharine Johnson. She was a daughter of Fullerton Johnson and of Mary Neal, a granddaughter of the distinguished Griffith Dickinson.

Mr. McCown's first pastorate was at Clarksville, Va., and his second in Campbell County. Here he organized a company for service in the Confederate Army, and not long afterwards became a chaplain in Zollicoffer's Brigade, to which he was attached for the rest of his army life. In 1866 he moved to Gordonsville, Orange County, where he lived for twenty-five years, serving, during this period, with fidelity and success, many churches in that general section of country. It is interesting to know that in 1868, when he was a missionary of the State Mission Board, the Gordonsville Church, which now numbers 160 members, had 42, and Orange Court House Church, that now has 297, reported only 33. That year Mr. McCown, copying the custom of the Richmond City churches, organized a Sunday School Association, made up of five neighboring Sunday schools, that met once a month. Twice he held pastorates outside of Virginia, first at Leaksville, N. C., and then, some years later, at Richmond, Ky. For a season he was in charge of the church at Glade Spring, and at two periods of his life he resided at Bowling Green, Va., being pastor of the Calvary Church at that place. During his pastorate at Bowling Green a young negro man, who was ignorant, being scarcely above a brute in intelli-

gence, a most pitiable creature, abject from fear, was tried and hanged at the courthouse. Mr. McCown went daily to see the poor wretch, talking and praying with him, and brought him, it seemed, to a glimmering perception of the grace of God. Then, when the man's fatal day came, he walked with him to the scaffold and held his hand to the last. During the days that he lived at Gordonsville and Bowling Green he served, for longer or shorter periods, the following churches: Upper Gold Mine, Pigeon Run, Liberty, Pleasant Grove, Louisa Court House, North Pamunkey, Upper Zion, Providence (Caroline County), Crooked Run, and Bethel.

His *alma mater* conferred on him the degree of Doctor of Divinity, and, if culture and scholarship are the basis of such a degree, he was most worthy of the honor. He was a graceful prose writer, and in his early days he expressed his thoughts in verse. The beauty of his diction was remarkable. Quite recently an old woman gave this testimony: "He wrote me the most touchingly beautiful letter when my father died thirty years ago; I have it yet, and my brother, in another continent, keeps a copy of it." It seems very unfortunate that he did not exercise more freely his remarkable gifts in this direction. His sermons, which are extant, are "fine examples of literary craftsmanship." Not only in his sermons, but also in his prayers, "his artistic temperament found outlet." When he led a congregation in prayer he lifted them away from "sordid things and into the atmosphere of the infinite." His former congregations still speak of his prayers. One of his friends said, a year after his death: "If I could only have him pray with me I could bear, I believe, this heavy sorrow of mine." His keen intellect, his eager thirst for knowledge and service, led him to aspire to wide fields of usefulness, but his sensitive nature suffered from the jars of busy life and made

him shrink from the struggle for place. "He deliberately chose the quiet field for his sowing and there remained to garner a rich harvest of love and appreciation." Not only in mind and heart, but also in person, he was attractive. "His figure was tall and well proportioned, and preserved its youthful slenderness through life. His regular features were modeled with almost feminine delicacy, the nose straight, the mouth sensitive and mobile, the eyes a beautiful blue-gray, the hair black, the broad, virile, thoughtful brow dominating the whole face."

Some ten years before his death a growing weakness of the throat and the breaking down of a body never overstrong, made it necessary for him to give up the labor of the regular pastorate. From this time to the end he was with his own people in Virginia and Kentucky. He died in Richmond on January 5, 1910. On the fifth day of the following June a beautiful service to his memory was held at Gordonsville. Addresses were made by Rev. J. B. Cook and Rev. L. J. Haley, and words of appreciation were spoken by many in the congregation. The following day the grave in Maplewood Cemetery was covered with tall white lilies and a blanket of red roses. The children who survived him were Mrs. Charles P. Winston, Mrs. Carter Helm Jones, Mrs. Louis H. Czapski, Mrs. John Hart, and Albert McCown.

ROBERT BAILEY SANFORD

1846–1910

In the home of his father, Rev. John H. Sanford, a Methodist preacher, on February 28, 1846, Robert Bailey Sanford was born, being one of seven children. His birthplace was at "Federal Hill," a beautiful home overlooking Kinsale, in the historic county of Westmoreland. His mother was Susan Bailey Sanford, a pious woman. "The Sanfords and Baileys have been, since prior to the Revolution, staunch members and supporters of the Methodist Church." When the boy was eleven years old his mother passed away, her last words to him being: "Bailey, my son, be a good boy. God will take care of you." This dying message was never forgotten, and no doubt, under God, had a blessed influence on Bailey's life. At the age of thirteen, and again after the close of the War, he entered as a scholar the Kilmarnock Male Academy, Lancaster County, his teacher, at both periods, being Mr. William Chase. When the War broke out, this youth of fifteen wanted to enlist, but as he was feeble in body his father would not give his consent, and so it was not until he was eighteen that he went forth to the defense of his country, but it was, all his life, a regret to him that he had given only one year of service as a soldier. Upon leaving school he took up his chosen profession of teaching. Late in the night, when he was twenty-two years old, he was converted, and so definite and clear was his experience of God's grace that never, to the end, did he doubt his salvation, and his exemplary Christian life gave others convincing proof of the genuineness of his turning to God. Upon his conversion

he became a member of the Methodist Church, but after his marriage, which led to a thorough reading of the Scriptures, he united with the Baptists, being baptized by the Rev. A. B. Dunaway in the Corrotman River, Lancaster County. His marriage took place at Merry Point, Lancaster County, Virginia, on March 17, 1869, the bride being Miss Alverta S. Callahan, the accomplished daughter of Thomas C. and Hannah G. Callahan. She had been educated at the Kilmarnock Seminary, which was presided over by the Rev. Addison Hall. She was a zealous Christian and a staunch Baptist, and a wife who was never weary of helping her husband bear the burdens of life. Upon his conversion Mr. Sanford felt called to preach. This conviction was so strong with him that although the door seemed closed at first for his entry into the ministry, nevertheless he found work, after teaching for some time, as a colporteur, first among the Baptist churches of the Northern Neck and then for the Sunday School and Bible Board of the General Association. More than once, at later periods in his life, he again engaged in this form of religious work. As a colporteur, as in everything to which he put his hand, he was conscientious, aiming to do his best. In this sphere of service he began to exercise his gifts as a public speaker, and finally, on May 5, 1889, he was ordained to the gospel ministry, the presbytery being made up of these ministers: J. M. Pilcher, R. R. Acree, James Wright, Duncan McLeod.

During the course of his ministry he served these churches in Virginia: Ettricks and Matoaca, near Petersburg; Union, on Chincoteague Island; and the Tabernacle Church, Newport News; and these churches in Maryland: Vienna and Branch Hill. His salary was never large, and his health never the most vigorous, but he would take up his first love, colportage work, when he

could not preach; and so, with his own earnest struggles and those of his faithful wife, not only were the affairs of the household kept going, but the eight children were given a good education. When the years of his active service were ended he proved that he knew how to be a good listener to other preachers, and a faithful one in the ranks and in the pew as well as in the place of leadership. His piety was deep, and his life pure, and he loved to commend, in private no less than in public, his Saviour. On Wednesday, January 19, 1910, he was stricken with paralysis, and the following Tuesday, January 25, a few moments after three o'clock in the afternoon, he came peacefully to the end of a useful life. The funeral, which took place at the Second Baptist Church, Newport News, was one of the largest ever witnessed in that city. It was conducted by his pastor, Rev. J. T. Riddick, who was assisted by these Baptist ministers: Lloyd T. Wilson, E. P. Jones, S. L. Naff, T. L. Seymore, W. C. Sale, M. F. Sanford, and Rev. E. T. Welford, of the Presbyterian Church, and Rev. T. J. Taylor, of the Methodist Church. The Magruder Camp of Confederate Veterans, of which camp he was chaplain, attended the funeral in a body. The burial took place in "Green Lawn," the Newport News cemetery. He was survived by his wife and these eight children: Dr. H. B. Sanford, Richmond; Mrs. George Murray, Mrs. D. B. Simpson, Mrs. Harry Scholfield, J. C. Sanford, T. W. Sanford, Newport News; R. B. Sanford, Jr., U. S. N., and Mrs. W. Ward Hill, Amherst, Va. This sketch is based wholly on a tribute to Mr. Sanford written by Rev. J. T. Riddick and published in the *Religious Herald*. The facts given in this sketch, and in some cases the language, are taken from Mr. Riddick's article.

ONAN ELLYSON

1826–1910

Rev. Onan Ellyson, younger by two years than his brother, Henry K. Ellyson, outlived his brother many years and reached the ripe old age of eighty-five. He was born in May, 1826, and he passed from the scenes of earth February 21, 1910. His body was laid to rest at Washington, D. C. His birthplace was Richmond, and Lynchburg the place of his death. In his early years, being left an orphan, he worked first with his brother in Richmond and then on his own account in Petersburg as a printer and publisher. At the beginning of the War he moved to Charlotte County, and soon afterwards gave up a lucrative business to engage in evangelistic work. In 1847 he was married to Miss Mary Steel, of Richmond. For many years he was a member of the Second Baptist Church, Richmond, until he moved to Petersburg, when he united with the First Church of that city. With others he went out from the First Church to organize the Byrne Street (now the Second) Church of Petersburg. Of this body he was an active member, being a deacon and superintendent of the Sunday school. About 1865 he was ordained to the gospel ministry, and presently became a missionary of the State Mission Board. One year during his service for the State Mission Board, while laboring in the Appomattox Association, he made this report as to his work: "I am encouraged in my work. I expect to baptize a number more in May, amongst them one Presbyterian, one Methodist, and one Episcopalian. I preach for an anti-mission church, by their request, whenever I visit Campbell County." For this year he had baptized twenty-three

persons and arranged to organize two new churches, one in Charlotte and one in Campbell. It was at this time that he organized the first Men's Missionary Society of Lynchburg. During his years in the Appomattox Association, besides the work he did on fields where there were no church organizations, he was pastor of these churches: Flat Creek, Burkeville, Kedron, and Midway. After this, his life work continued, in what was then the Potomac Association, as pastor of the Berryville Church. Here he remained some five or six years. His next field was out of Virginia, namely, at Anacostia, Washington City, where he did extension work. Upon his return to Virginia he became pastor in the Rappahannock Association, being pastor first of Bethlehem and Enon Churches and later of Oakland.

His last years were spent with his daughters in King George County and in Lynchburg. In Lynchburg he attended the Cabell Street (now Rivermont Avenue Baptist) Church, making himself most helpful to the pastor. He visited a great deal among the members, urging them to fall into line with all the plans of the pastor and the church. He was much interested in the erection of the new meeting-house, and attended the public services of God's house whenever his strength made this possible. "He was always optimistic; the past was good, but the present is better, and the future is going to be still better." He loved children, and was in the habit, in these last years, of saving his street-car fare that he might invest in candy and peanuts for his little friends. Rev. Oscar E. Sams declares that in Mr. Ellyson he had, from the very first of his pastorate in Lynchburg, a most loving, sympathetic, and helpful fellow-worker.

Mr. Ellyson's children are Mrs. A. B. Harvey, Geo. S. Ellyson, Mrs. S. B. Redding, Mrs. J. N. Owens, Miss Mollie E. Ellyson, Dr. R. M. Ellyson.

JAMES BOARDMAN HAWTHORNE*

1837–1910

The Hawthornes of New England were rank Puritans. In the conviction of one hundred and fifty witches at Salem, Mass., the judge and the prosecuting attorney were both of this family. People of this name have been found in Vermont, Virginia, North Carolina, Alabama, and Florida, and it is at least possible that all these branches came from the New England stock. From Lunenburg County, Virginia, certain Hawthornes moved to North Carolina. From here one family, at least, emigrated to Alabama. It was an arduous trip, in those days, from North Carolina to Alabama, through virgin forests over an unbroken track. On this journey Kedar Hawthorne was a youth. When at last their destination was reached he enlisted for the Seminole War, which was then being waged in Florida. His courage and vigor were great. Once he was sent on foot with a sack of corn to the nearest mill, twenty miles away. Before his return Murder Creek was swollen to dangerous proportions by a sudden rain. Heavy logs ever and anon floated by, and night was closing in. To stay on the bank all night meant exposure to wild beasts or the Indians. To swim the stream with the meal was no easy work. The latter alternative, however, was successfully accomplished. In 1825 Kedar Hawthorne was married to Miss Martha Baggett, and later husband and wife were converted under the preaching of Rev. Alexander Trevis, a pioneer Baptist preacher. On May 16, 1837, at Mt.

*This sketch, in the main, is based on an unpublished biography of Dr. Hawthorne by Rev. B. F. Riley, D. D., LL. D. Dr. Riley kindly permits this use of his biography.

Moriah, Wilcox County, Alabama, where his father had organized, and was pastor of, the Baptist Church, James Boardman Hawthorne was born. His birthplace was a log hut, and his middle name was for George Boardman, the missionary to the Karens, whose life Kedar Hawthorne had just read with burning enthusiasm. Young Hawthorne's first school was near Camden, his teacher being named Love. Here the boy enjoyed keenly both the coon hunts by night and the all-day singing classes common at that time, when the oblong Carmina Sacra was used. At twelve years of age he went to an academy at Oak Hill, Wilcox County, the teacher being one Samuel Jones. Here, in a declamation contest, the timid boy, a contestant against his choice, won the prize, a copy of Cowper's poems. No wonder that in that day, when books were few, he should have poured over the new volume and learned by heart "John Gilpin," which charmed him greatly. The next year, at the Camden Institute, whose principal was Lucius Brutus Johnson, a second victory in the art of public speaking brought young Hawthorne a gold medal, and gave clearer evidence of the future man. This time his rivals were able. On the way to the contest he heard some one declare, in a discussion as to the chances of the several candidates, that he was sure to win if he only managed his long legs right. He was wise enough to make good use of this advice so unconsciously given. Since in those days the law was in very high repute, no wonder that the young man decided to give his life to this profession. In 1851, at his father's church, under the preaching of Rev. C. F. Sturgis, he was converted and became a member of the church. Finally he entered Howard College. Here he gloried in the library, and soon became the orator of the school. At this time Noah K. Davis had charge of the English Department of Howard. His standard was so high, being

nothing short of Addison, that his students worked in vain to win his praise. At last, in desperation, a passage was copied from "The Spectator" and handed in as an original composition. The paper came back severely criticized with such comments as "pompous," "turgid," "ridiculous." Years afterwards Dr. Davis, being Professor of Moral Philosophy at the University of Virginia, upon hearing this incident for the first time, exclaimed: "Well, I always had a lingering suspicion that I was a fool, and this confirms it." During Mr. Hawthorne's career at Howard the college was destroyed by fire, the colored janitor, Harry, dying the death of a hero, having rushed through the flames to give the alarm. After three years at Howard, Mr. Hawthorne decided to give up his fourth year and his degree and go out at once into active life. He commenced reading law with the firm of Chandler, Smith & Herndon, in Mobile. Along with his law studies went much public speaking. Before long he was the pet of the people, being regarded as a boy orator. In the campaign of 1856 he supported Buchanan against Fillmore. On one occasion his mimicry of his opponent, who had but one eye, caught the crowd. When he realized that he had been guilty of discourtesy and bad taste in taking advantage of the physical infirmity of his adversary, his prompt and frank apology made him yet more popular. During his career as a young political speaker several events occurred which combined to change the current of his life. On one occasion, out in the rural districts, after he had spoken, the other side called loudly for "Billie Jones." Mr. Jones, who was a preacher and a speaker of unusual ability, responded to the call and gave his youthful rival such an unmerciful "drubbing" that reply was impossible. At another time and place the young lawyer had an old man in his crowd who greatly helped him by his rapt atten-

tion. After his speech was over he sought out the venerable citizen, but upon thanking him for his helpful attention, he received this reply: "Oh, 'twarn't that—'twarn't that. I waz jest a-thinkin' that er young feller like you might do somethin' fer hisself in this world if he'd jest quit that tarnal foolishness uv a-goin' over the country a-makin' uv speeches. What in the name of common sense is yer a-throwin' away yer time fer when ye can be a-doin' of somethin' shore 'nuff?" About the same time Mr. David Cook, a wealthy planter and a friend of Mr. Hawthorne's father, along with Col. Richard Hawthorne, his cousin, urged the young man to become a minister of the gospel. Col. Hawthorne did more than argue the matter. He made an appointment for the young lawyer to preach, and, without waiting for the young man's consent, put out messengers whose announcement collected a large crowd. Eventually, as a result, surely in a measure, of these various experiences, Mr. Hawthorne decided to give up the law and become a preacher.

His decision to preach and his marriage came near the same time. On August 27, 1857, he and Miss Emma Hutchinson, who was only sixteen years old, were united in marriage, and the next month he began his theological studies at Howard College, Marion, Ala. During this course at Howard the President, Dr. Henry Talbird, often took young Hawthorne out into the country and put him up to preach, believing that the only way to learn how to preach is to preach. While at Howard the young couple had their first great sorrow in the death of their firstborn, Yancey Boardman. During his first vacation, being in Mobile, Mr. Hawthorne was called on to preach. His text was: "Prisoners of hope." It is known that two persons were converted under this sermon. One was Mrs. Hawthorne. Some months afterwards a sea

captain, who was baptized by Rev. Dr. Powhatan E. Collins, one of the Mobile pastors, testified that seemingly by accident he had heard the sermon about the "prisoners of hope" and had been converted. With another early sermon of Mr. Hawthorne an amusing incident is connected. Since it was his habit to write very carefully what he expected to say, and then commit to memory, his stock of sermons was marked by quality rather than by quantity. At the end of the session he arranged for a series of preaching appointments, hoping thus both to do good and to replete his pocket-book. At the first appointment his sermon on "Rejoice evermore" so charmed a Mrs. C—— that she decided to hear him at Fatama, and again she heard the sermon on the words: "Rejoice evermore." At Concord, for the third time, and at Pineville, for the fourth, she heard the same sermon. During his last session at Howard he and his fellow-student, J. Alexander Chambliss, planned a preaching tour through southern Alabama. Between them they had fifteen sermons, Hawthorne eight and Chambliss seven. When these fifteen sermons had been preached at one point the young preachers moved on to the next place. No amount of persuasion, no high degree of interest could induce the young theologians to continue their meeting when once the fifteen sermons had been preached. Doubtless the people at each place wondered and never knew why the services could not possibly be continued. Not long after this, in a meeting, Mr. Hawthorne was forced to go on beyond the eight sermons by reason of the sudden illness of the pastor he was helping, and the impossibility of getting any other preacher. Against his serious protest the meeting was thrust upon him. He threw himself on God, the meeting went on, and before its close some eighty persons had made profession of their faith in Christ. He was

ordained to the ministry at Friendship Church, Pine Apple, Wilcox County, Alabama, September 22, 1859.

During the first year of his ministry, while living at Pine Apple and preaching to Fellowship, Friendship, and Snow Hill Churches, he had much time for study and reading. And in his leisure moments he undertook to learn to play on the violin, but his wife's verdict that he had no gift for music led him to give up this pursuit. After one year he became pastor of the Broad Street Church of Mobile. Here, besides being most popular as a preacher, he carried on, in the columns of the *Southwestern Baptist,* of which paper Dr. Samuel Henderson was editor, a discussion with Rev. J. J. D. Renfroe on the principles of Landmarkism, Mr. Hawthorne opposing these views. When the Civil War came on he became the chaplain of the 21st Alabama Regiment of Volunteers, his church continuing to pay his salary. About this time a book appeared entitled "Armageddon." It declared that the world would be destroyed about 1863. Mr. Hawthorne adopted the author's view and preached more than once a sermon setting forth this startling announcement. An old carpenter by the name of Hutto, hearing that the sermon was to be preached at Rock West, got on his horse and rode twenty-five miles across the country to that point. Upon his arrival he announced that he wanted to see Board Hawthorne. He was informed that the preacher had already gone into the pulpit, and that he could see him after the service. That would not do. He must see him at once. But why such urgency? He wanted to get the preacher to put off the end of the world for a while until the South could whip the terrible Yankees.

The years of the Civil War sorely tried the Southern people, and the Reconstruction Period was worse. In the fall of 1865 Mr. Hawthorne became pastor at Green-

ville, Ala. After a year here, during which time great crowds attended his ministry and the church house was renovated, he accepted a call to Selma, one of the best pastorates in the State. The problem presented by the awful coalition of the negroes and their unscrupulous white leaders was one that no loyal citizen could disregard. One day Mr. Hawthorne heard that a certain Dr. Henry, a "scalawag," was leading a throng of negroes, proposing to occupy and use the First Baptist Church. Mr. Hawthorne informed them that they could not carry out their plan. The town was threatened with a mob. Inflammatory speeches were made. Various citizens spoke, but Mr. Hawthorne's words did more than all else to save the day. The troubled state of affairs led Mr. Hawthorne, Rev. W. Joseph Lowry, the Presbyterian pastor, and Rev. C. N. Campbell, the Methodist pastor, to begin a series of union services. A daily prayer-meeting was held at eleven o'clock in the Methodist Church, its location being the most central. The meeting grew so in power that instead of one service each day three were held, at the hours of nine, eleven, and five. Throngs attended. For five weeks the special services continued. So far as the Baptist Church was concerned, the revival spirit prevailed for two years. Quietly, in "an atmosphere vibrant with prayer and praise," the good work went on, each Sunday witnessing an ingathering of souls.

Mr. Hawthorne's first appearance before the Southern Baptist Convention resulted in his being called to the Franklin Square Baptist Church of Baltimore. In 1867 the Convention met in that city. Upon the advice of his friend, J. L. M. Curry, Mr. Hawthorne decided to attend the meeting. The weather turned suddenly quite cool, and Mr. Hawthorne had to purchase heavier clothes. He was so tall that he was not able to obtain a ready-made

suit that really fit him. Through the influence of J. L. M. Curry, Mr. Hawthorne was put up Sunday afternoon at a great mass-meeting to speak on what was then designated Domestic Missions. His appearance, in his short trousers and his ill-fitting coat, was not prepossessing. During the War he had pressed the claims of this Board most successfully, and this, doubtless, was an element in the success of his address in Baltimore. His appeal was a masterly oratorical effort, and gave him high rank as a speaker among Southern Baptists. The following fall he began his Baltimore pastorate. The condition of the church was not the best, but with holy boldness the new pastor began a meeting with a sunrise prayer-meeting every morning and a service each night. The work went on for six weeks, the pastor doing all the preaching. The church was refreshed and its membership greatly increased. At the last service, during the singing of the last hymn, a wealthy wholesale merchant, who afterwards became a tower of strength and influence for God, made public profession of his faith in Christ.

From Baltimore Mr. Hawthorne went to Albany, N. Y. He remained here less than a year. Some trouble with his throat led him to go to Albany, but its too severe winter climate made it necessary for him to leave. His next pastorate was in Louisville. Here he led the colony of ninety-six members who went out from the Walnut Street Church to organize the Broadway Church. During his four years here the membership grew to over four hundred, and at a cost of $108,000 a beautiful meeting-house was built. The Tabernacle Church, New York City, was his next charge. His preaching here was marked in an unusual degree by his direct appeals to the heart rather than the head, and great crowds attended upon his ministry. As pastor, no less than in the pulpit,

he gave himself to unremitting labors. His incessant labors brought upon him a serious illness. For six months he was in a most critical condition. His life was despaired of. His brother pastor, Dr. R. S. MacArthur, who visited him often, one day bade him farewell, never expecting to greet him again in the flesh. The night that the crisis was successfully passed five hundred people were praying together for his recovery. His people ordered him away for a six months' rest, putting into his hands a purse of $1,400. Afton, Va., that beautiful spot on the eastern slope of the Blue Ridge overlooking the fair fields of Nelson, whither Mr. Hawthorne now turned, came to be the place to which he went again and again in after years for seasons of rest and vacation. The Goodloes were famous hosts, and the chance for deer along the mountain side afforded a sport in which he gloried.

His experiences in Albany and New York convinced Mr. Hawthorne that a northern climate did not suit him, and he decided never to accept another charge in the North. Simultaneously calls came to him from the Second Baptist Church, Richmond, and the First Baptist Church, Montgomery. He accepted the call to Montgomery. For years the galleries in the meeting-house had been of no use. This was the case no longer. Crowds attended. A great meeting was held, some two hundred and fifty being added to the church. The pulpit of the First Baptist Church became a mighty power in the city against evil. Mr. Hawthorne was fearless in his attacks on the saloon, gambling, and other forms of sin. He was now in the very zenith of his power. People came from distant parts of the State to hear him. His broadsides against sin were tremendous. He was subjected to adverse criticism, but this did not make him change his methods. The reach of his power was great;

he was easily the first citizen of the State. In 1879, after four years in Montgomery, he accepted a call to the First Baptist Church in Richmond, Va. Dr. J. L. M. Curry, a member of the church in Richmond, had no small influence in having his church call Mr. Hawthorne. From the very first the great auditorium of the First Church was scarcely equal to the crowds that gathered to hear him. Chairs had to be used. He gathered around him here a body of young men who proved one of the church's best assets. He was always a lover and admirer of young men. He was almost a hero-worshiper of young men of promise in the ministry. During his Richmond pastorate he had to help him in a meeting Rev. A. C. Dixon, a young man just coming into notice. Some doubted the wisdom of having this unknown young man for so important a work. Mr. Hawthorne carried his point, and the result proved that he was right; the meeting was a great and blessed one. One of the converts was a Dutchman, who was so big in body that his baptism was, to say the least, not a success, although Mr. Hawthorne was famous for his grace and dexterity on such occasions. While in Richmond he was most active in promoting the interests of Richmond College and the Woman's College. So great was his influence for good in Richmond that when he received, in 1884, a call to the First Church in Atlanta, Dr. Curry said if he accepted he would feel inclined to call him an insane man. But the call to Atlanta was accepted.

Dr. Hawthorne was pastor in Atlanta thirteen years. Memorable in this pastorate was the temperance agitation, in which Dr. Hawthorne bore a most conspicuous part. First the State was carried for temperance, and then came the campaign for Atlanta and its county, Fulton. Sam Jones, Henry Grady, and J. B. Hawthorne were the three great figures on the side of temperance in

this contest. The struggle was fearful. The liquor interests brought into battle their greatest power. At last the day of election came. After hours at the polls Dr. Hawthorne went to his home worn out. Some hours later the family heard the approach of the crowd. The result was unknown, and Mrs. Hawthorne feared that the whiskey people, victorious, were coming to do violence to their archenemy. Not so. The crowd surged into the yard, shouting to their leader: "It is all right, Doctor, we've got 'em." During the campaign Judge Lockrane was so convinced of the sin of using ardent spirits as a beverage that he decided to empty all the choice wines and liquors of his cellar into the gutter. He called on Dr. Hawthorne to be present at this function; nor would he allow an old colored mammy to catch a little of the old liquor to keep for cases of sickness. While in Atlanta, Dr. Hawthorne would have led his people in the erection of a larger and more commodious house of worship, but what seems, to a looker-on, to be the merely sentimental associations of an old member, stood in the way of this forward movement. While in Atlanta, Dr. Hawthorne had been the orator at the semi-centennial of Howard College. Upon this occasion there was conferred upon him the degree of M. A. (It will be remembered that in his student days he had left college before receiving his degree.) Always a friend of education, while in Atlanta Dr. Hawthorne led in the movement that resulted in the establishment, in the suburbs of the city, of a great school for women. When the Southern Baptist Convention met in Birmingham, Ala., in 1891, an invitation for the next year came from Baltimore. The Baltimore brethren, believing that the time had arrived to do away with the "free-entertainment" plan, had the courage to recommend what promised to be an unpopular plan, though wise. The com-

mittee to which the matter was referred having no option in the matter, since there was no other invitation, reported in favor of going to Baltimore. At once Dr. Hawthorne was on his feet asking the Convention to come to Atlanta, "And," said he, "we do not ask you to bring your grub with you." The Convention went to Atlanta.

A call to the First Church, Nashville, came, and he accepted it. His departure from Atlanta was an ovation. Crowds of his friends thronged to the station to say farewell, many bearing tokens of their admiration and love. His journey to Nashville was made in the private car of Maj. John W. Thomas, of Nashville. As had been the case elsewhere, so it was in Nashville—his pulpit was his throne. From it went forth powerful denunciation of sin. Here he took up arms against the American Protective Association, which he thought threatened to violate the great doctrine of religious liberty. It need not be said that temperance still found in him a mighty friend. While in Nashville he began to be a great sufferer from sciatica. This affliction, while it interrupted his ministry, may have made his preaching gain in tenderness. In April, 1906, he resigned to accept a less strenuous work as pastor of the Grove Avenue Church, Richmond, Va.

Grove Avenue was Dr. Hawthorne's last charge. Conditions at this church were not ideal. The congregation was not large, and other difficulties presented themselves. Yet Dr. Hawthorne met the situation with the courage of a young man. Suddenly an unexpected emergency arose. The meeting-house was destroyed by fire. The people, led by their dauntless pastor, soon erected a structure more beautiful and capacious than the first house had been. Increasing ill health induced Dr. Hawthorne to offer his resignation. The Southern Baptist Convention, at its meeting in Chattanooga, upon

motion of Rev. Dr. G. W. Truett, passed a resolution requesting Dr. Hawthorne to deliver, the next year, an address "upon such subject as he may deem best." The following year, at the meeting of the Convention in Richmond, Dr. Hawthorne delivered the address that had been asked of him, his subject being: "Some things on which it behooves Baptists of this generation to put supreme emphasis." By order of the Convention it was printed in tract form. It so happened that during this session of the Convention Dr. Hawthorne's seventieth birthday came around. On this day a pleasant surprise was sprung upon him at the breakfast table at Ford's Hotel, which was at the time his home. Friends who were staying at this hotel gave him a gold-headed cane properly inscribed, the presentation speech by Dr. H. W. Battle being followed by a poem composed and read by Dr. D. W. Gwin. After closing his work as a pastor Dr. Hawthorne made several lecture tours through the South, receiving at place after place what might be called ovations at the hands of his friends and admirers. Finally, however, after a sermon at Charlotte, N. C., on October 17, 1909, when, in a high degree, his "pristine power seemed to return," his strength failed so rapidly that, after one or two appointments, other engagements had to be cancelled. The winter of 1909-10 was severe, and for several months he scarcely left the house. In the early days of February, with milder weather, he was again seen on the street. On the 14th, however, he suffered a slight stroke of paralysis, and on February 24th the end came. In Richmond, where he had been twice pastor, he fell on sleep. After appropriate services, very simple, according to his request, he was laid to rest in beautiful Hollywood near the graves of his friend, J. L. M. Curry, and Jefferson Davis.

Dr. Hawthorne will be remembered as one of the most distinguished orators and preachers Southern Baptists have ever had. His unusually noble presence was no unimportant factor in his power before an audience. As straight as an Indian, and considerably over six feet tall, he attracted attention in any crowd. His face was placid yet strong, and his head, covered with long, abundant hair, had the pose of a king. Dr. Hawthorne, from the very beginning of his career as a public speaker, always carefully prepared his speeches and sermons, which were committed to memory word for word. Then he adopted the plan of reading his sermons. This he did with such consummate skill that many who heard him did not know that he had his manuscript before him. He was so familiar with his discourse that his eye was not bound to the manuscript, but was free to direct itself to the hearers. When he turned over a page he looked away from the sermon, and so many never saw the leaves as they were turned. Dr. Hawthorne seemed to honor and magnify every word he spoke, giving full time for its enunciation and, as it were, for its reception. Such deliberation in some men would have been wearisome. Not so with him. His enunciation and articulation were so perfect that, apart from the meaning of the words, it was pleasant to hear them as they followed each other. Phillips Brooks was famous for the rapidity with which he spoke. Dr. Hawthorne was at the other extreme. Upon being asked once if he did not find the work of writing out his sermons very heavy, he answered that his sermons, when written out, were not as long as one would suppose, for his deliberation in delivery made each word go, as it were, a long way. Dr. Hawthorne's delivery dignified his message. While his sermons were not lacking in thought, had they been delivered by one less gifted in elocution they would certainly have lost

much of their power. All his life he was a student of words, and was scrupulous in the use of words and in the construction of his periods. In the pulpit Dr. Hawthorne was so the impersonation of dignity, so kingly in his bearing, that to many, who did not know him at nearer range, he seemed haughty, austere, even unduly proud. But this was not the case. Just the reverse of this was true. He was as approachable, as guileless as a child. He was companionable and genial in the social circle, and was especially cordial to his younger brethren in the ministry. Dr. Hawthorne was most careful in his preparation for the pulpit and other public addresses, and his attention to his dress added no little to his power. Much more might be said about one who was an orator of high order and a noble herald of the glad tidings of salvation.

THOMAS D. SCOTT

1828–1910

Meadows of Dan, Patrick County, Virginia, was the center of the arena in which Thomas D. Scott played his part in life. Near this place he was born, in 1828. In 1855 Rev. D. G. Taylor, laboring as a missionary of the State Mission Board, organized the Meadows of Dan Baptist Church, into which body Mr. Scott, upon a profession of his faith and after his baptism, was received. In 1861 he was licensed to preach, and later set apart, by his mother church—Elders Wm. Hankins and W. H. Beamer constituting the presbytery—to the full work of the gospel ministry. Although never pastor of any church, he was assistant pastor for the Meadows of Dan and Sycamore Churches. He supplied other vacant pulpits; indeed, this seemed to be his chief calling. Thus he rendered efficient and acceptable service. Though not a preacher of great talent or of broad culture, he served well his generation, and on March 1, 1910, in his eighty-second year, fell on sleep. The facts for this sketch were furnished by the Rev. J. Lee Taylor.

JAMES ALEXANDER MUNDY

1836–1910

This faithful, devoted, consecrated minister of God passed away on the evening of May the 19th, 1910, at the home of Mrs. John C. Mundy, in Amherst County, Virginia. He had, on March the 5th, completed his seventy-fourth year. In that county and at that home, near Allen's Creek, where he passed away, he was born and reared. His father, Captain Alexander Mundy, was a successful farmer and a prominent resident of his community. He was no less prominent as a Christian man and deacon in the Mineral Spring Baptist Church.

James was reared in a most interesting and pious family. We are not surprised, then, that in early life he became a Christian and earnestly sought to adorn the doctrine of his profession and faithfully serve Him whose he was. He joined the St. Stephen's Baptist Church and was baptized by Rev. T. W. Roberts, a missionary under the State Mission Board.

His early educational advantages were good, and he made the best of them. Having finished at the Academic School, he entered Richmond College, and, in June, 1859, being twenty-three years of age, received his degree. During that summer he was ordained, to the full work of the gospel ministry, at Mineral Spring Church. The presbytery was composed of Rev. T. N. Johnson, Rev. James M. Dillard, and Rev. P. S. Henson, the latter preaching his ordination sermon. He soon entered upon the work of a pastor, and was very successful in building up the churches to which he ministered. For ten years he was pastor of country churches in Nelson, Amherst,

and Appomattox Counties. For two and a half years he was the Principal of Fluvanna Female Institute. During his administration he showed decided ability in the management of a large school and also his qualifications as a teacher. The school prospered under his administration.

In 1872 he took charge of the church in Blacksburg and at Christiansburg Depot, in Montgomery County. Not being physically strong, he could not stand the severity of that climate, and after two years of successful work he resigned and accepted the call to Enon Church, near Hollins Institute. While pastor there he preached at Big Lick, now Roanoke, and organized there the First Baptist Church. After a delightful pastorate at Enon of three years, by the advice of a physician, who saw that the climate was too severe for him, he resigned, to the regret of the entire church. He then accepted a call to Warrenton, N. C. In this warmer climate his health improved. In his pastorate there he was successful, and he served the church for seven years. While pastor there Wake Forest College conferred on him the degree of Doctor of Divinity. Resigning there, he accepted the call to Greenville, S. C. There he had a wider field of usefulness opened to him. Opportunities for good among the students of Furman University and the Woman's College, as well as the outlook for good in the city, were not to be disregarded. For ten years the best service of his ministerial life was given to that noble church and cultured congregation. Dr. Charles Manly, who was the President of the Furman University, says of his pastorate: "How wisely and affectionately Dr. Mundy labored may be inferred from the esteem in which he was universally held, and from the fact that the church so prospered as to send out, during his pastorate, two colonies, which almost immediately became vigorous

churches, and are now among the most important in the State." His labors having greatly increased during these ten years of service, since he was not strong physically he resigned and accepted a call to Wilson, N. C. He remained there two years, and during that time built a neat, comfortable house for the accommodation of the growing church and increasing Sunday school. From there he went to Reidsville, N. C., where he remained four years, and during that time had good success in building up the church. He then accepted a call to Cabell Street Church, Lynchburg, Va. The church was much split up, and he, by his prudence and forbearance, succeeded in uniting and leading it to great efficiency. His health failing him, he retired from the pastorate and went to the old home, near Allen's Creek, where he spent the last years of his life in the interesting family of his widowed sister-in-law, Mrs. John C. Mundy. He loved his work, and loved to tell the story of Jesus and His love. Though he had retired from the active pastorate, yet he preached for the churches at Gladstone and Mineral Spring when his health would permit. He left his impress for good upon all the churches of which he was pastor and upon the various communities in which he lived.

Dr. Mundy was richly endowed with a fine intellect, which he studiously cultivated. He had an analytical mind, and became one of our most logical and practical preachers. His sermons were made very forcible by apt illustrations from Scripture, nature, and the observations of the everyday duties of life. He understood human nature, and could adapt himself to any occasion. He was generally a quiet speaker, but when inspired by his subject he would rise in flights of oratory and eloquence, carrying his congregation with him and moving them to decisions for greater usefulness in the service of Christ.

His sermons were so natural and logical that they would convince his hearers of the great importance of right living and activity for Christ.

He was a genial companion and a good conversationalist. He was kind and liberal, always ready to do his part. In social life he was attractive and, at times, brilliant in conversation. He was very fond of young people, and always sought to encourage them to something noble and great.

He married the daughter of Rev. Thomas N. Johnson, a Baptist minister of Buckingham County, Va. His wife, who survives him, was truly a minister's helpmeet, and his home was always pleasant and his doors were ever opened to his brethren and friends. Over fifty years he was a pastor. How wonderful that he should have accomplished so much and lived so long when he was always delicate! That prevented him from taking an active part in our Convention and Associational meetings. He could not stand the crowds. He must have fresh air and a good deal of it. During his life he was always bearing testimony to the love of God and the worth of religion, and needed not to say anything when he came to die. In his last days he would frequently say: "I am ready whenever the Master calls me." He died of heart failure, and could not say anything when the end came. In the midst of his loved ones he calmly and peacefully passed away from his work on earth to his home in heaven. Loving hands and sympathetic friends laid him to rest in the beautiful cemetery in Lynchburg. Rev. Oscar E. Sams, his successor in Lynchburg, made an appropriate address and closed with the benediction.

W. J. Shipman.

JOHN FRAZIER LANCASTER

1826–1910

Bedford and Floyd Counties and the Blue Ridge Association formed the district in which John Frazier Lancaster spent his life. After his birth, on December 15, 1826, in the former county, his father moved, with his family, to Floyd. The members of this family were, for a time, the only regular or missionary Baptists in the county. When the New Haven Church was organized the subject of this sketch and others of his family were the charter members. In 1858 he represented his church in the organization of the Blue Ridge Association; for a season he was clerk of this body. In 1864, at the call of the Mayo Church, he was ordained to the gospel ministry, and was pastor of Blackberry and perhaps other churches. He was not only an earnest preacher of the gospel but an uncompromising advocate of "total abstinence," and Rev J. Lee Taylor, who furnishes some of the material for this sketch, well says that had his life been prolonged he would have rejoiced greatly "in the blessing which came to his beloved State September 22, 1914," when Virginia decided for "State-Wide Prohibition." He was married to Annie, the oldest daughter of Rev. D. G. Taylor. Of this union eight children were born, of whom five, namely: Robert, Emma, John D., George T., and Lizzie, are still living. This couple reared an interesting family, and lived to celebrate their "golden wedding." Since Mr. Lancaster was a man of good education, it is not surprising to know that much of his early life was given to teaching. He passed to his reward March 1, 1910.

ROBERT DANIEL HAYMORE

1840–1910

Although Robert Daniel Haymore died in North Carolina, and although some years of his ministry were given to other States, he was a Virginian, and a considerable part of his life work was in his native State. When, on June 6, 1910, he passed away, he had reached the age of some threescore and ten years, and had been a preacher about half a century. His work in Virginia was given to churches in the Roanoke and Blue Ridge Associations and to the church, then known as Goodson, in Bristol. A part of his time in Virginia he was a missionary of the State Mission Board, and one year the report of this Board, when speaking of the Blue Ridge Association, his territory, described it, saying: "Nearly every mile of which is missionary ground." In the Roanoke Association he was pastor of Harmony Church, and in the Blue Ridge, first and last, of these churches: Bethlehem, True Vine, Starry Creek, New Haven, Taylorsville, Beulah, and Rocky Mount. After his pastorate at Bristol, which lasted some six or seven years, he accepted a call to the Central Church, Chattanooga, Tenn. Of this pastorate Dr. J. J. Taylor says: "The church was in the formative period of its history and needed the guiding hand of a master. Brother Haymore was just the man for the hour. By his serene spirit, his wise oversight, his friendly bearing, he brought unification, hopefulness, courage, and laid the foundation of the prosperity that has ensued." After some six or seven years in Chattanooga he resigned the care of the large city church and returned to the section where he had been brought up, and took charge of the Mount Airy Church.

Here he erected a beautiful residence and bought a good farm a mile out of the town. So, with his church and large response to evangelistic calls, his life ran to its close. At the close of one year, writing to the *Herald* concerning meetings he had held, he said: "More than two hundred have been added to the Baptist churches, many of them heads of families and persons of wealth and influence. Among them, two young men have been licensed to preach, both holding college diplomas. We greatly desired a greater measure of visible results, but we did all we could."

While his early life may not have had the opportunities for the largest educational preparation, still he was in no mean sense an educated man. "He had some knowledge of Greek, and his library was rich in English classics, with which he had an extensive acquaintance. In his public ministrations he showed a comprehensive grasp of any subject he undertook to discuss, and he never lacked in appropriate expression. Indeed, in stature, voice, grace of manner, perspicuity of thought, and facility of expression he impressed himself upon his hearers as one of the foremost preachers of his day." As a young man he was handsome, being "square built, erect, beardless, swarthy, keen of eye and alert of mind." In these early days he met one of the most accomplished young women of his section of country, Miss Charlotte A. Reid, and she became his wife. Of this union four sons were born, namely: Nathan, Robert, Jerman, and Nicholas. All of these sons, save Robert, are still living. She was the daughter of Dr. Robert Reid, a distinguished physician, though she had been adopted by her childless uncle, Major Nathan Reid, whose home was a beautiful country residence.

In evidence of the fact that Mr. Haymore was ever charitable towards the faults and foibles of others,

Dr. J. J. Taylor, from whom the larger part of the material for this sketch has been secured, tells the following incident: "Some years ago, when Hugh Smith was pastor in Martinsville, several visiting preachers were guests in the pastor's home, Haymore among them. The tide of ministerial fellowship ran high, and, incidentally, but with no sort of malice or mischief, the odd doings of some of the brethren came under review. Later the hour of prayer before slumber came on, and Haymore, as the elder, was asked to lead the devotions. Without premeditation he turned to the seventh chapter of Matthew, and, with that modulation and emphasis which so interprets the printed page, he began reading: 'Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured unto you again.' In the midst of the reading he paused, and in one of those explosions of emotion which sometimes seized him, he said, with tears: 'I feel rebuked!' Though if there were sin, he was the least sinner of us all. In even a tenderer tone he finished the lesson, and then in a prayer as simple as a child's he led us into the secret place of the Most High and laid our faults and failures and sins at the Master's feet."

MADISON E. PARRISH

——1910

Although a native of Virginia and a son of Richmond College (where he was a student, 1882-88, and where he took his M. A. degree), the only pastorate Rev. Madison E. Parrish ever held in Virginia was the brief one of a year and eight months at South Street Baptist Church, Portsmouth. This was the close of his earthly service. After a severe illness with pneumonia he passed away on June 11, 1910, leaving a widow and a son, Madison E. Parrish, Jr., nine years old. Upon his death, a citizen of Portsmouth said: "His place can never be filled; all denominations loved him alike." Some few weeks before his death he was assisted in a protracted meeting in his church by the Rev. Carter Ashton Jenkins, now of Richmond. During the progress of the meeting Mr. Parrish worked day and night. One day he talked from morning till night with twenty unconverted persons in their respective places of business. That evening, with tears on his thin, pale face, he said to the brother who was assisting him: "I have been fighting the devil to-day, but we will get one soul to-night." He was right; that night one man was converted, and, before the series of meetings ended, more than fifty persons had accepted Christ.

Besides the Portsmouth pastorate, with which this life, cut off in its prime, ended, Mr. Parrish had served churches at Clovesport, Ky., Johnston, S. C., Salisbury and Shelby, N. C. From this last town, where he was pastor in 1908, the town from which Rev. Dr. A. C. Dixon and his two brothers came, he wrote thus to the

Religious Herald: "I have the finest corn, tomatoes, potatoes, beans, fat chickens, all fresh and homemade, and I am feeding the flesh. I will send you some news matter when the frost comes." Upon this letter the editor of the *Herald* said, among other things: "Commend us to the minister who has a fine kitchen, garden and poultry yard. You may depend that he has a wholesome personality, likes to see things grow, knows himself what a hoe handle is for, has no dyspepsia, and does not see the world through yellow glasses." In these words Rev. Carter Ashton Jenkins describes Mr. Parrish: "If purity of life, sweetness of disposition, unprecedented humility, profound and lucid holdings of doctrine, broad learning, comprehensive acquaintance with history, unusual pulpit magnetism, together with refined manners and unwavering faith in Jesus Christ, constitute a great man, then Madison E. Parrish is the man of whom you are thinking."

JACOB SALLADE

1871–1910

Lives of ministers are not without mysterious tragedy, and still the promise holds: "He will give his angels charge over thee to keep thee in all thy ways." The same *Herald* that announced the name of Jacob Sallade as the Chairman of the Preaching Bureau Committee for the Baptist World Alliance, in Philadelphia, gave an account of his sudden death. On Monday, July 11, 1910, as he was hastening to take a train at Tioga Station, Philadelphia, he stepped in front of a southbound train, was hurled in front of another train, northbound, and instantly killed. He was born in Williamsport, Pa., September 19, 1871, and reared in Fredericksburg. He attended Bowling Green Academy, and then was at Richmond College the sessions of 1892, 1893, and 1894 as a ministerial student. On January 9, 1896, he was ordained at the Broadus Memorial Church, Richmond, of which church he was the first pastor, having been elected pastor October 28, 1895. He resigned September 7, 1896. Before this time he had served Mt. Hermon and Providence Churches in the Rappahannock Association, and the Concord Church in the Dover. While a student at Crozer he was pastor at Milton, Pa.; this place being 165 miles from the Seminary, he had a long trip every Saturday and Monday. He graduated at Crozer in the Class of 1898. While in Philadelphia he wrote to the *Herald:* "The Old Dominion may forget some of her boys, but it is hard work for the boys to forget the Old Dominion." In 1901 he became pastor of the First Baptist Church, New Castle, Pa. He left this field to become assistant

pastor of Dr. Russell H. Conwell, Grace Baptist Temple, Philadelphia. From the Temple he went, in 1905, to the pastorate of the Tioga Baptist Church. In 1908 he became District Secretary of the Home Mission Society. In May, 1910, he became co-pastor to Dr. Conwell, the position he was filling at the time of his death. What is well-known to-day in church circles as the "Duplex Envelope" is the result of much study and work, but Mr. Sallade was the first "to apply the idea of a two-pocket envelope to church collection uses." His envelope, which was called a twin envelope, was patented August 27, 1901, it being No. 681,659. His envelope in a modified form was again patented February 18, 1902, the number of this patent being 693,624.

His funeral, attended by three thousand friends, including two hundred ministers, was held in the Grace Baptist Temple, and was conducted by these ministers: J. M. Wilbur, Russell H. Conwell, John Gordon, T. H. Sprague, and J. M. T. Childrey. The body was laid to rest at Williamsport. Rev. Dr. John Love contributed to the *Baptist Commonwealth* a poem in honor of the memory of Dr. Sallade, entitled "An Appreciation." In this poem this stanza occurred:

> "To him no warning came until the hour
> That marked the tyrant's dread, resistless power;
> One moment gazed he on the scenes of time,
> The next on views of Paradise sublime."

In 1902 he was married at Milton, Pa., to Miss Mabel Hatfield; she and their daughter Ruth survived him. In 1908 the degree of D. D. was given him by the Temple University.

JOSEPH LEONARD

1855–1910

Quite regularly, for a long number of years, the name of Joseph Leonard appears in the list of Baptist pastors, as given in the Minutes of the General Association of Virginia, and much less regularly, in the same series of Minutes, is his name found as one of the pastors of the Lebanon Association. In this Association he was pastor, first and last, of the following churches: Walnut Grove, Gum Hill, Willow Branch, Lime Hill, Valley View, and North Fork. Several of these churches are in Washington County, Virginia, the county in which he was born and where his life was spent. Because the sphere of his life was narrow and the churches to which he ministered were small, it must not be decided that his service was not faithful and effective. The people among whom his ministry of some thirty-five years was spent had confidence in him, hence the secret of the success that followed his labors. Besides his work as a pastor he was for six years a colporteur and for twenty-six years a school-teacher. The span of his life was from 1855 to July, 1910.

ROBERT WILLIAMSON

1828–1910

At the sixty-seventh session of the Accomac Association, held in 1876 with the Lower Northampton Church, a resolution was passed appointing Rev. Robert Williamson and Rev. F. R. Boston to prepare a history of the Association from its organization. As Mr. Boston, soon after this time, left the Association, the work fell upon Mr. Williamson. In 1878 Mr. Williamson's "Brief History of the Origin and Progress of the Baptists on the Eastern Shore of Virginia, Embracing an Account of the Accomack Association and Sketches of the Churches" appeared, being a pamphlet of one hundred pages and selling for thirty cents. Of the Accomac Association he was moderator in 1874 and in 1875, and in 1875 the preacher of the introductory sermon. While in this Association he was pastor of these churches: Lower Northampton, Red Bank, Beulah, Union, and Chincoteague, living on Chincoteague Island. Before coming into the Accomac he had his home within the bounds of the Rappahannock Association, and after leaving the Accomac he returned to the region of the Rappahannock Association. For a season he was pastor of the Farnham and Jerusalem Churches, members of this body. For many years, however, of his sojourn at Farnham he was not a pastor. It is said that he baptized no less than five hundred persons during his residence in the Northern Neck. His preference was for the quiet life of the teacher, and so he gave much of his attention to this form of service, being principal of several academies in different parts of the State. In his obituary, in the Minutes

of the General Association of Virginia, are these words concerning him: "His life was that of an earnest servant of God, and, dying, he left no stain to dim the preciousness of his ministry." Princess Anne County was where, in 1828, he first saw the light. His ordination to the gospel ministry took place at Menokin Church, Richmond County, in 1856; he was one of the seven graduates that Richmond College sent forth in 1854, and on October 10, 1910, in Richmond County, he passed to his eternal reward.

CHARLES EDWIN STUART

1872–1910

As the delegates were on their way to the General Association, which met at Roanoke, November 18, 1910, they heard of the death of Charles Edwin Stuart, which took place November 16th. While for some months before his death he had not been well, since in all his ministry he had been so strong, and since he was in the very heyday of manhood, it seemed hard to associate death with him. Many of the delegates doubtless thought of another meeting of the Association at which Mr. Stuart had spoken with a fire and eloquence that had stirred the great audience. It was at the meeting at Grace Street Church, Richmond, in 1901. The work of State Missions was under discussion, and Mr. Stuart had as his subject his work and the religious condition of things in the Powell's River Association and in all that general section of the State. At this period he lived at Pennington Gap, and besides this point had Deep Springs, Jonesville, Dryden, and some other places as his preaching appointments. In these years he seemed to be activity personified, as if his motto had been:

> "We are not here to play, to dream, to drift,
> We have hard work to do and loads to lift.
> Shun not the struggle; face it. 'Tis God's gift."

For some four or five years this was his field, a part of the work of the State Mission Board. One year he reported that he had preached 247 sermons and baptized 62 persons; another year the record was 141 sermons and 52 baptisms. On April 30, 1905, Mr. Stuart preached the dedication of the Corinth Meeting-House and raised a collection of $143.47, and doubtless had large share in the effort that resulted in the erection of three other meeting-houses about the same time in the

same section. Besides his regular appointments and much work in protracted meetings, he was greatly interested in education. A school which he established, enrolled, the first year, 325 pupils. So marked was his success as to call forth from the Methodist presiding elder of the district the following testimony: "It may not have come to notice yet, but two other denominations are working this territory and will in the future contest every inch of it with the Methodists. Their strength and strenuous efforts make them a force that we do not lightly regard. Who shall hold this territory and be the instructors and guides of the people? The danger that threatens Methodism is their repose in conscious strength, while the persons referred to are almost fanatically loyal. The church which does the educational work for the young people of this valley will be the dominant church of the next generation."

Mr. Stuart was born in Hanover County, July, 1872. His educational preparation for life was secured in Pulaski, Va., at Richmond College (where he was a student, 1892-97, and where he took his B. A.), and at Crozer Theological Seminary. He was ordained at Keysville, August 22, 1895, and his first field was at Keysville and Chase City, with Shiloh as one of his churches. After a brief season on this field he became pastor at Ashland, Va., and from there he went next, as pastor, to Wytheville, preaching also for Carmi Church. From the work at Pennington Gap, to which place he moved upon leaving Wytheville—which work has been described above—he came to Richmond, and, the first Sunday in February, 1906, took charge of the Venable Street Church. This was his last pastorate, the closing months of his service being given to work as one of the representatives of the Anti-Saloon League of Virginia. His wife (to whom he was married August 7, 1906, and who was, before her marriage, Miss Fannie B. Cox), survives him, with one son.

THOMAS P. PEARSON

No information concerning the life of Rev. Thomas P. Pearson, beyond that given in the obituary in the Minutes of the General Association, has been secured. He was a native of Franklin County, Virginia, where his life was spent. He was a constituent member of the Blue Ridge Association. He was ordained at Providence Church, and in the course of his ministry served Mill Creek, Trinity, Shady Grove, and Providence Churches. His was an unostentatious life.

JAMES FOLEY KEMPER

1846–1913

Although almost all of his work as a minister was given to Missouri, still Rev. James Foley Kemper was a Virginian, and for two brief seasons a pastor in his native State. Woodville, Rappahannock County, was his birthplace, and, after so many years spent in the West, he was again in this little village when the summons came to him for the "long journey." His life reached from May 20, 1846, to April 5, 1913. His parents were Dr. Charles Rodham Kemper and Mary Virginia (Jones) Kemper. In his twenty-first year, on November 28, 1866, he was married, but it seems that at this time he was not a member of the church; indeed, his baptism did not take place till the autumn of 1870. His educational outfit for life's work was secured at the Virginia Military Institute, Lexington, Va., and at the Southern Baptist Theological Seminary, then located at Greenville, S. C. Before he had decided to become a minister of the gospel he practiced law for some months at the Rappahannock County Court, and before he became a regular pastor he was a supply, first for Dr. W. R. L. Smith at the First Baptist Church, Lynchburg, and then in Danville. While in Lynchburg he attended, May 29, 1879, at Portsmouth, the General Association as the delegate of the First Church. As a missionary of the State Mission Board he took charge of the church in Harrisonburg, Va., in 1879, remaining there some two years. About 1883 he turned his face towards the State that was to be his home and his field of labor for almost thirty years. While in Missouri he was pastor of these

churches: Glasgow, Louisiana, Maryville, Marshall, Carthage, Boonville. His longest pastorate seems to have been at Marshall, where he labored from 1893 to 1902. There is full evidence of the esteem in which he was held by Missouri Baptists. When they met in their annual gathering at Lexington, October 22, 1907, he was elected moderator of the body, and before this, more than once, he had been elected vice-moderator of this convention. He received the honorary degree of Doctor of Divinity from William Jewell College, and soon after his death these words about his worth and work appeared in the *Word and Way:* "During his connection with the Baptist work in this State no [other] minister was more generally loved and revered. . . . He was not only an able preacher, but his consecrated, godly life was an influence for good wherever he was known." In 1908 he was once more in Virginia, and as pastor of the Washington, Piedmont, and Oakley Churches, in the Shiloh Association, he labored for a few years, but the "call of the West" must have been in his heart, for in 1910 he was once again in charge of a church in Missouri. Rev. Dr. E. W. Winfrey, in the obituary he prepared of Dr. Kemper for the Minutes of the General Association, says that "he was dignified, but gracious and winsome in bearing as a man, forceful and fresh as a preacher, and his patience in suffering seemed impressively Christian," and that he was "manly, gentlemanly, amiable, brave, scholarly, consecrated, Christly." His wife, who before her marriage was Miss Laura Frances Miller, survives him.

C. E. WRENN

1858–1914

While Virginia was his birthplace, C. E. Wrenn died in San Antonio, Texas, May 22, 1914, whither he had gone, accompanied by his wife, in search of health. He was born in Hanover County in 1858, and in this section of the State his last work was done. After studying in Richmond he was baptized into the fellowship of the Grace Street Baptist Church by Rev. Dr. Wm. E. Hatcher. On August 4, 1898, he was married, in California, to Miss Alda Gaines. His ordination took place in Danville, Va., November 5, 1906. For a season he was pastor at Jessup, Ga. His ministry in Virginia was first at the Schoolfield Church, Danville, and at the Elon (Goshen Association) and Hopewell (Dover Association) Churches. In 1909, while at the former field, he baptized twenty-nine persons into the fellowship of the church, and the following year sixty-three. The last months of his service were marked by his failing health, yet his faithfulness won large place for him among the people whom he strove to serve when death was so near at hand.

WILLIAM HETH WHITSITT

1841–1911

While not a native of Virginia, in a very real sense Dr. Whitsitt may be called an adopted son of the Old Dominion. At a very trying hour in his life his election to the Chair of Philosophy in Richmond College brought him to Richmond, where the remainder of his days were spent, and in Hollywood, Virginia's most beautiful "city of the dead," his body sleeps. He was always most loyal to his native State, never allowing to go by an opportunity to praise Tennessee. He was born near Nashville at the home of his father, Reuben Whitsitt, a prosperous farmer, November 25, 1841. At the age of seventeen he decided to give his life to the gospel ministry, and in 1861, after three years as a student, he graduated at the Union University, then located at Murfreesboro. He at once enlisted as a private in the Confederate Army, but was soon made a chaplain, in which office he continued until the end of the War. He was under General Nathan B. Forrest, who, in his official reports, more than once made mention of the young chaplain's courage and gallantry. In 1866 he entered the University of Virginia, and the next year the Southern Baptist Theological Seminary, Greenville, S. C. After two years there he went abroad to continue his studies in Leipsic and Berlin. It was not common in those days for young Baptist students from the South to study in Germany, and upon his return home doubt was entertained in some quarters as to his orthodoxy. Rev. Dr. J. J. Taylor is the authority for the story that soon after his arrival in this country he dispelled all uneasiness as to his devotion to the faith

of his fathers when, upon his first appearance to preach, he gave out with great impressiveness the hymn:

"Before Jehovah's awful throne
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy."

After a short pastorate at Hill Creek Church, Tenn., he accepted a call to the Baptist Church of Albany, Ga., but he remained there only from February to September, since he was elected to the Chair of Biblical Introduction and Church History in the Southern Baptist Theological Seminary. This was in 1872, and his connection with the Seminary continued till 1899. For no small part of this time he was Professor of Polemics and Church History.

In the Seminary and in the esteem and affections of the students Dr. Whitsitt held an important place and a place all his own. The men who studied under him thoroughly believed in his piety, his sincerity, and his scholarship. His quaint and pithy way of putting things attracted and impressed in the classroom, causing many of his sayings to be quoted in and beyond the Seminary. The way in which he examined details and showed how little things are closely related to great issues and events was a lesson of untold value as teaching his students right historical methods. A stranger might have said at first blush that his lectures would be dry, but no student at all inclined to listen and study would have confirmed such an opinion. While his manner was deliberate, his words seemed carefully chosen, and each one in its right place. His lectures were rich in epigrammatic expressions, incisive criticism, tender pathos, genuine humor, and rich common sense. As a preacher he never charmed the popular ear as did Dr. Broadus, but he had many admirers and many students who loved to hear him in the

pulpit as well as in the classroom. Certainly in the Louisville days his sermons were always written and closely read, and the penmanship of the sermons, as well as of other writings, was characteristic and unusual. The writing was small, yet bold and clear, the sermons being on small sheets of paper. Dr. Broadus was fond of telling a joke on Dr. Whitsitt, of how he ruined the effect of a strong sermon, preached in New England, by beginning, soon after he came from the pulpit, to smoke a cigar.

The heavy burden of classroom work that rested on the Seminary professors did not altogether hinder Dr. Whitsitt from literary work, for which he had so many qualifications. His inaugural address as professor had been on the theme: "The Relation of Baptists to Culture," and, as the years passed, he published first a pamphlet entitled "History of the Rise of Infant Baptism," and another called "History of Communion Among Baptists." Later he wrote "Origin of the Disciples of Christ," "Life and Times of Judge Caleb Wallace," "A Question of Baptist History," "Genealogy of Jefferson Davis," "The Genealogy of Jefferson Davis and Samuel Davies, President of Princeton College." In 1873 he received the degree of Doctor of Divinity from Mercer University, and later the degree of Doctor of Laws was conferred upon him by William Jewell, Georgetown, and the Southwestern Baptist Union University. In 1881 he was married to Miss Florence Walker, and of this marriage two children were born, a daughter, who is now Mrs. H. G. Whitehead, and a son, William Baker Whitsitt. All who had the privilege to come into the circle of Dr. Whitsitt's home were impressed with the glow of love and happiness that dwelt there. Dr. Whitsitt did not impress one as being physically a strong man, and there may have been years when

his health was not robust, but certainly towards the end of his life he was by no means the victim of dyspepsia, that foe of men given to sedentary habits. The year of the Baptist Congress in London one of Dr. Whitsitt's former students, who was a passenger with him on the *Princess Alice,* was surprised at his thorough enjoyment of the decidedly German fare, fare which the student, a very much younger man, found too rich and gross.

Upon the death of Dr. John A. Broadus, in 1895, Dr. Whitsitt was elected to succeed him as president of the Seminary. Soon after this, certain statements that Dr. Whitsitt made, in articles and other publications, as to Baptist history, started a controversy that lasted several years, that was most bitter and unfortunate, and that finally led to Dr. Whitsitt's resignation. Whatever may have been the historical facts which aroused the discussion, it seemed to many that free speech and full investigation were not things which need cause Baptists, of all people, any alarm. Many, if not all, of the Baptist newspapers of the South took part in the discussion, and in some sections District Associations became arenas of debate. Other denominations were attracted by what was going on in Baptist ranks, and many in these other communions seemed to think that the Baptists were threatened with disaster and perhaps dissolution. When finally the matter was ended, one paper said that Dr. Whitsitt went "into retirement with the distinction of having been more abused, more persistently misquoted, more cruelly dealt with by a large number of his brethren than any other man who has lived among us for a century past." Although Dr. Whitsitt was not fitted by taste or temperament for the acrimonies of such a bitter fight, nevertheless he calmly and with determination stood in his place. The Board of Trustees of the Seminary supported him, at two annual sessions, failing

to take any steps looking towards his withdrawal from the presidency and from the Seminary. At the meeting of the Board of Trustees, at Louisville, in 1899, at the same time as the meeting of the Southern Baptist Convention, Dr. Whitsitt offered his resignation. It is understood that the Virginia trustees all voted against accepting the resignation, but many who were warm supporters of Dr. Whitsitt voted for the resignation in the interests of peace. At the commencement of the Seminary, a few weeks later, his connection with the institution as professor and president closed. Upon this occasion friends presented the Seminary with a portrait of Dr. Whitsitt; he made his final address, and words on behalf of the trustees were spoken. Dr. Whitsitt closed his address with these words: "In conclusion, I entreat the favor of God upon our school. It has done a good work hitherto. The past, at least, is secure. May the future also be glorious. May good learning, enlightened piety, and real Baptist orthodoxy always prevail in our Theological Seminary. And now, with malice towards none, but with charity for all, I bid you an affectionate farewell." Dr. Hatcher, speaking on behalf of the trustees, addressed Dr. Whitsitt with affectionate words, closing his remarks thus: "Doctor, in the name of the Board of Trustees and of the students, and of the people, I give you the hand of true fellowship and affection, and I bid you good-bye, and a thousand blessings upon you and your faithful wife and your noble children, through Jesus Christ our Lord." When the portrait had been presented by Rev. Dr. Carter Helm Jones and accepted by Dr. Hatcher on behalf of the trustees, after the applause had died away, as Dr. Whitsitt arose to call for the benediction he received an ovation. "Tears of affection and gratitude dimmed his eyes," says the report of

the occasion in the *Courier-Journal,* "and choked his voice, and he could only indicate what his voice could not express."

After leaving Louisville, and after a year abroad, Dr. Whitsitt accepted the professorship in Richmond and took up his new line of work, which he kept up until a few months before his death. Upon his retirement from his work at Richmond College the students presented him with a loving-cup, and that year dedicated to him the college annual. While he had been feeble for some time, his death was not expected, but on Friday, January 20, 1911, he quietly fell on sleep. On Sunday afternoon friends gathered at 311 Park Street and held a simple service. The *Herald,* in an editorial upon his death, said: "With the spirit of self-effacement, which was characteristic of him, he quietly gave up his position of president of our Seminary in the interest of peace, and later on we brought him to Virginia. We are glad that Virginians invited him, and glad that he came. We rejoice that in his later years he found here useful and congenial occupation for his mind and heart, and surrounded himself with friends whose love and honor he prized above all earthly possessions."

JAMES IRA TAYLOR

1831–1911

About 1772 George Taylor and his wife, who, before her marriage, was Miss Elizabeth Anyon, set out from Wales for the new world across the Atlantic. They finally settled in Henry County, Virginia. In this county, in 1779, the husband made entry of a tract where he lived, died, and was buried. One of his ten children was Reuben Taylor. Reuben Taylor and his wife, Nancy Gray, reared a large family. One of their sons, James Ira Taylor, was born, April 13, 1831, in the Mayo neighborhood, in the southern part of Henry County. His education, which was limited, was secured mainly in the common schools, though he studied for a season at the Patrick Henry Academy at Penn's Store. His conversion, which took place on his father's farm, was deep and sound. "He believed with all his heart that only a profound conviction of sin can lead to true repentance and to faith in the Lord Jesus." Soon after his conversion he was ordained to the gospel ministry, and he found great satisfaction in warning people "against the perils of the movement of Alexander Campbell" and in preaching salvation by grace. The two preacher brothers, James Ira and Daniel Gray, sought to be in some pulpit every Sunday, unless detained by other calls of Providence. While Sycamore Church, Patrick County, Blue Ridge Association, was the only pastorate James Ira Taylor ever held in Virginia, he was highly successful as the teacher of a Bible Class at Mayo Church. He had much to do in shaping the theology of the fourteen preachers whom Mayo Church sent out into

the world. Some of these men hold high places to-day, and they can testify that the Theological Seminary did not have to revise the theology they had learned in the Mayo Bible Class under Mr. Taylor.

After many years at Sycamore, in 1874, Mr. Taylor migrated to Oregon. While for a season pastor of a country church in Benson County, in the State of his adoption, the larger part of his time was given to young pioneer churches that were unable to offer him financial support. He spent much time in the study of the Bible, and was in the habit of reading the good book in the family; "evening prayer was part of the daily programme, and was always a season of religious uplift and refreshing." In Oregon, thirty years ago, preaching was in many places infrequent and infidelity rampant. Men who came into Mr. Taylor's home for a formal visit of an hour were often led by him, in a tactful way, into religious conversation and kept for the larger part of the day.

Miss Ruth Pratt, of the Mayo neighborhood, who, in January, 1857, became Mr. Taylor's wife, and who was "all the world to him," survived him. They were the parents of a large family; four sons and four daughters are still living: they are Rev. Dr. William Carson Taylor, Reuben Taylor, Mrs. E. H. Hawkins, Mrs. J. T. Vincent, Frank Taylor, Jesse G. Taylor, Mrs. J. L. Tait, and Mrs. Caleb Davis. Mr. Taylor lived to see all his children happily married and all in the kingdom of God. He died on Monday, March 27, 1911, at 4:30 P. M., at Corvallis, Oregon.

JOHN W. MARTIN

1848–1911

A native of Appomattox County, John W. Martin spent his life in this and the adjoining counties of Nelson, Campbell, and Amherst. One of five sons of Valentine and Elizabeth Plunkett Martin, he was born June 28, 1848. When quite a young man he went, with his brother, to Lynchburg, and engaged in the hardware business. He was baptized into the fellowship of the First Baptist Church by Rev. Dr. C. C. Bitting. He became active and interested in Sunday-school work; out of this effort, in which young Martin bore a part, the Sunday school was organized that later grew into the College Hill Baptist Church. When he felt clearly that he was called to the gospel ministry he at once decided to go to Richmond College to prepare himself for what he had determined to make his life work. At the college he was older than many of the students, and his portly form helped to give him the air of a man rather than a stripling, but his energy and jovial spirit made him companionable and popular with his fellow-students. On December 18, 1879, he was married, at Gidsville, Va., by the Rev. Samuel Massie, to Miss Jennie Gannaway, the daughter of James M. and Sarah Gannaway, and on July 31, 1882, was ordained at Ebenezer Church, Amherst County. His first pastorate was with this church. Before his ministry, of thirty-odd years, came to a close, he had been pastor, for longer or shorter periods, of these churches: Ebenezer, Jonesboro, St. Stephen's, Walnut Grove, Adiel, Kingswood, Mineral Spring, Central, Ariel, Piney River, Oak Hill, Clifford.

His work was in the bounds of the Albemarle Association until 1903, when the Piedmont Association was organized, after which time his labors were in the latter Association. Of this body he was clerk from its organization until his death. He was a man of tireless energy, and for a part of his life managed to carry on a store and teach school, all in addition to his work for his churches. At times he was the pastor of five churches. Of Mr. Martin, Rev. W. F. Fisher said, in the *Herald,* soon after his death: "He was a fine organizer; he possessed the remarkable ability to get other people interested in the work. . . . Genial, cordial, sympathetic, companionable, he won the people, young and old. He was untiring in his efforts. . . . His people all loved him." To the end, even after his strength began to fail, he kept at his work. His last sermon was preached the second Sunday in June at Clifford, where he was seeking to complete a house of worship. The Sunday before his death he made an earnest address before the Woman's Missionary Society at Central Church. He died Thursday, June 22, 1911, on the birthday of his wife. The funeral, which took place at his home, was conducted by Rev. W. R. McMillan and Rev. S. P. Massie. The Mt. Pleasant and Lowesville Lodges of Masons were represented at the funeral. He was survived by his wife and these five children: Carroll Martin, Sampson Martin, Maitland Martin, Mrs. R. C. Taylor, Mrs. Frank Scott.

JAMES BARNETT TAYLOR, JR.

1837–1911

In Hollywood, Richmond's "city of the dead," in the same lot, are the graves of James Barnett Taylor, Sr., and his son, James Barnett Taylor, Jr. In the city where the father was pastor of the Second and Grace Street Baptist Churches and Secretary of the Foreign Mission Board of the Southern Baptist Convention, this son was born, October 22, 1837. The home in which he grew up was remarkable for its piety, its "plain living, and high thinking." The children were as familiar with books as a stableboy is with horses. The mother in the home, of New England ancestry, had in her make-up energy, thrift, shrewd common sense, and a decided religious turn of mind. The father was a remarkable pastor, an excellent preacher, and had great gifts of leadership and capacity for administration. It is no wonder that this boy in this home should be a clerk for a season in a bookstore if he was to be clerk at all, or that at the age of fifteen he became a member of the church, being baptized December 19, 1852, by Dr. Jeter, and that his afterlife gave full evidence of the genuineness of his early conversion.

His education, which had already been started in the home, was continued, first at Richmond College (1852-53, 1853-54, 1855-56), then at the University of Virginia, and then at the Southern Baptist Theological Seminary, Greenville, S. C. While a student at Richmond College he carried on, with Rev. Wm. E. Hatcher, his fellow-student, a protracted meeting at Grace Street Baptist Church which was marked by deep spiritual

power and which resulted in a large number of conversions. This episode was prophetical of his future career; in after years he was quite successful in evangelical work; indeed, all of his preaching had the evangelistic note. At the University of Virginia he was one of that little group of students who organized the first college Y. M. C. A. in the world, and he was one of the "managers" of the new organization.

On June 10, 1860, an interesting service was held at Charlottesville, Va. Several young men were set aside at this time for the gospel ministry. The presbytery was composed of the following ministers: James B. Taylor, Sr., James Fife, A. M. Poindexter, Tiberius Gracchus Jones, A. B. Cabaniss, John A. Broadus, A. B. Brown, Charles Quarles, and W. P. Farish. The young men who had been examined the day before, and who were ordained, were Crawford H. Toy, John L. Johnson, and James B. Taylor, Jr., of the Charlottesville, and John Wm. Jones, of the Mechanicsville Church. The sermon was preached by Dr. T. G. Jones, on the text "Preach the word." The ordaining prayer was made by Dr. Taylor, and then the charge was delivered by Dr. Broadus. By this time the crowd, already large, was so increased by people from other congregations in the town, whose services were over, that the standing throng around the doors pressed far down the aisles, "preserving, however, a breathless silence." The purpose of these young men to go to China and Japan was interfered with by the coming on of the War. The same awful event interrupted Mr. Taylor's course at the Seminary at Greenville. He at once enlisted, and, as a member of Brook's Troop, Hampton's Legion, was present at the first battle of Manassas. Later he was transferred to Gen. W. H. F. Lee's command in the 10th Virginia Cavalry. As a chaplain, and as an agent seeking funds with which to

secure Bibles for the Confederate soldiers, he was very useful. He also compiled a hymn-book, which was extensively used in camp and other religious services.

After the War he became pastor at Culpeper Court House, Va. During a pastorate of ten years at this place he built up a strong church, beginning with a membership of only 28. Before he left there were 320 additions to the church, and, besides, he had 500 conversions in the protracted meetings he held in the surrounding country. Once at the Louisville Seminary, Dr. Broadus, addressing his class, used James B. Taylor, Jr., and his work at Culpeper, as an illustration of the blessing a wise and consecrated and tactful preacher could be in a town and in a whole Association. From Culpeper he went, in October, 1875, to Wilmington, N. C., to become pastor of the First Baptist Church of that city. Here he remained some years, wiping out a debt on the meeting-house and greatly strengthening the church. After a serious illness he resigned and spent some months in European travel.

Upon his return from Europe he accepted a call to the Baptist Church at Lexington, Va. While the Baptists are not strong in Lexington, the fact that the Virginia Military Institute and Washington and Lee University are located in this town adds importance to this pastorate. Besides a faithful ministry to his own flock, Dr. Taylor won the esteem and confidence of the faculties of the two institutions of learning and of the community, and did good work among the students. The location of the Baptist meeting-house is not a commanding one, but during his pastorate the building was enlarged and so improved as to be much more attractive. During his pastorate here Dr. Taylor was called, upon the death of Rev. Dr. John P. Strider, Professor of Moral Philosophy and Belles-Lettres, to fill, for a season, the Chair of

Moral Philosophy in the University; this work he did in a highly acceptable manner to the students and faculty. During a part of his residence in Lexington he lived in what is known as the "Jackson House," it having been, for a time, the home of "Stonewall" Jackson. In June, 1895, he became pastor of the Baptist Church, Salem, Va. This was at the time when the land boom, which had swept over Virginia, was leaving financial depression and disaster in its wake. Salem did not escape the "fever" and then the reaction. During the five years of Dr. Taylor's work in this beautiful and peaceful town, he was closely associated with the beginning of the Baptist Orphanage, which, declining many other offers, came to this town. For some time he was the field representative of the Orphanage, in which capacity he brought the institution and its important work to the hearts and sympathy of hundreds of homes and churches, raising a goodly sum of money. When he left Salem it was to become the representative, in the field, of the Georgia Baptist Orphanage, with his residence in Atlanta. In this position, the last regular work of his life, he was eminently successful, receiving, with his family, a warm place in the affections of Georgia and Atlanta Baptists.

While he was for a time supply pastor at Freemason Street, Norfolk, and also at Suffolk, during the years that remained, Richmond, the home of his boyhood days, was his residence. As long as he was able he preached as an occasional supply for churches in and near Richmond. After several years of increasing feebleness, during which time his cheerfulness and courage kept at high tide, on Thursday morning, June 29, 1911, in Barton Heights, a suburb of Richmond, the end came. The funeral, which took place in Grove Avenue Church, was conducted by Rev. Dr. W. C. James, the pastor, assisted by Rev. Dr. Charles H. Ryland, Rev. Dr. R. J. Willing-

ham, and Rev. Dr. R. H. Pitt. The burial was in Hollywood, and Rev. Dr. W. E. Hatcher, coming from his summer home at Fork Union, reached the grave in time to offer the prayer. His wife and five children survive him. He was twice married; his first wife, who died in Culpeper, was Miss Fannie R. Poindexter (the daughter of Rev. Dr. A. M. Poindexter), a woman remarkably lovely in person and character. His second wife was Miss Fannie E. Callendine, of Morgantown, W. Va., a most gracious and charming Christian woman.

To within a few years of the end of his life Dr. Taylor had the blessing of vigorous physical health; his complexion was florid, his figure inclining towards corpulence, yet withal he was alert in his movements. He loved work, and was ever busy. While fond of books, he loved human fellowship and the companionship of friends, his loved ones, and his brethren. For all the work and trials through which he passed he was blessed with a saving sense of humor. One of the biographers of Milton says that he was lacking in humor; this is the more remarkable as it is usually one of the factors in the make-up of great men. How much strain and stress the great poet would have been saved, living, as he did, in trying days, if he had had the sense of humor! Many illustrations might be given of Dr. Taylor's humor and of his enjoyment of a joke or good story. He had, to a considerable degree, the power of mimicry and the instinct of an actor, which gifts often gave his loved ones half-hours of real relaxation and innocent amusement. He was genial and companionable, knowing how to see the best in people and how to make that which was good in them better. He was fond of singing, and often in the morning his voice rang out in some hymn of devotion and praise. When he led family worship in his own home or elsewhere he was apt to start a hymn

which was so familiar that all could share in its strains. He was widely read in a kind of religious literature that does not seem to have much popularity to-day—the books of devotion and biography that were highly esteemed some generations ago. And books that he had read seemed ever ready to his hand for use. He had quite a collection of newspaper clippings which gave interesting facts about men and manners of other days. He had the historian's instinct. As a preacher he was earnest, direct, appealing to the conscience. His hearers, whether they were learned or ignorant, were apt to go away from the church wanting and planning to lead better lives. His sermons were usually short, and he was happy in his use of illustrations. Doubtless he inherited some of his father's gifts as a pastor; certainly the people of his several churches loved him tenderly and felt, for years after his service with them ended, the uplift of his cheerful spirit and genuine piety. As a Baptist he had clear convictions, but was at the same time ready to find in other denominations his brethren in Christ and a high degree of devotion and consecration. He loved the meetings of the denomination, and was often seen and heard in the district and State gatherings, nor did he neglect the sessions of the Southern Baptist Convention. His contributions to the *Religious Herald* and other such papers were usually brief comments on men or questions of the day or excerpta from his scrapbook or from books that he had read and read again. From the movement of an active life he passed into the years of his physical decline, preserving his sunny spirit, his faith in God, and his interest in his fellow-men. Of him it was true that at eventime it was light. His children who survive him are Dr. Boyce Taylor, Dr. H. M. Taylor, Mrs. W. R. Whitman, and Mrs. W. J. Armstrong.

GEORGE HOLMAN SNEAD

1833–1911

In the Virginia Baptist ministry there have been not a few men of ability who left the medical profession to become preachers of the gospel. The story that follows is the story of one who for many years accomplished successfully the work of physician and preacher. The community and church where this career was run are remarkable. Fluvanna County, while not one of the richest agricultural sections of Virginia, abounds in homes where people live in comfort and love to entertain their friends. In this county "The Fork" neighborhood, which takes its name from the Fork Union Church, has enjoyed, in a high degree, this fame for hospitality, and has been known as the home of an excellent and very large family, the Sneads. The chief church of this community, Fork Union, as the name suggests, was originally the meeting-place of various denominations. The meeting-house, and one of these denominations, the Baptists, have grown, through the years, until now every Sunday, and not just once a month, as was the early fashion, this people meet in this church for worship. The community is very largely a Baptist community. The enlargement and improvement of the meeting-house, having been paid for by this denomination, nothing but a friendly process of law was needed to give them legal right to the property. With no small part of this growth George Holman Snead was associated. He was born in the adjoining county of Goochland, at "Bouling Hall," the home of his parents, George Holman and Oranie Pollard Snead. Soon after his birth, which took place

February 17, 1833, his parents moved to Fluvanna, which was for the rest of his life his home.

At the age of fourteen, in a meeting conducted by the famous evangelist, Reynolds, who afterwards lost his life in a shipwreck on the Atlantic Ocean, he made a profession of religion. Of seven children, one sister and six sons, he was the first to accept Christ. The story of his mother's joy because of this event is handed down. The youth hastened home to tell his mother what he had done, and she, upon hearing the good news, broke forth in joyful thanksgiving to God. From the neighborhood schools he passed to Richmond College, where he remained, 1853-54. When he had selected medicine as his profession he became a student at the University of Virginia, taking his M. D. degree at the Commencement of 1855. Further preparation for his life work was secured in Philadelphia, where for several months he was connected with the Philadelphia dispensary. The year that marked the beginning of his professional work in Fluvanna County he was married to Miss Virginia Clopton Perkins. Until 1877, dwelling in the midst of his own people, he followed successfully his chosen profession, being popular in a wide section of country. In these years, into his beautiful home, a farm on the banks of the Rivanna River, eight children, who were to add greatly to his happiness, were born. All through these two decades Dr. Snead was active as a Christian, being a member of Bethel Church, which was near his home, and taking such part in the work of the church as his brethren laid upon him. While his ambition to be the superintendent of the Fork Union Sunday School was never realized, he was for many years in charge of the Bethel Sunday School. A busy country physician, who is an efficient Sunday-school superintendent, must be a man of earnest Christian spirit.

After long and grave reflection, when he had come to middle life, Dr. Snead decided to enter the ministry. His bearing as a citizen, his activity and earnestness as a Christian, and his intelligence and enthusiasm, so commanded the confidence of the community that this decision at once received the approval of the Fork Union Church. They called for his ordination, that he might become their pastor. When the ordination had taken place, the services being held at Bethel, and the presbytery consisting of Rev. C. R. Dickinson and Rev. W. A. Whitescarver, he commenced his pastorate, that was to last thirty-four years and to the end of his life. Fork Union and Bethel were his churches during this long period, and for a briefer period he had charge of the Antioch and Columbia Churches. While he was shepherd of the last-named body a $5,000 brick meeting-house was erected in the village of Columbia. Before Dr. Snead became pastor of the "Fork" there had been a split in the church which led to the establishment of a new organization in sight of the old church. Soon after his ordination he became pastor of both these organizations, and in the process of time was able, by his tact and wisdom, to bring both bodies together again into one vigorous and harmonious flock. As the years passed, the "Fork" grew in numbers and in power. When Dr. Snead had registered twenty years of pastoral service on one field, the *Religious Herald* paid tribute to this long and faithful record by publishing his picture and by an editorial which told about his work, mentioning the fact that he had baptized some four hundred persons. While before he became a minister his power as a public speaker was not remarkable, he grew to be strong and impressive in the pulpit and on the platform. His mind was vigorous, and he knew how to think straight. He was a man of decided convictions, convictions that he never hesi-

tated to announce. His presence was pleasing and commanding, and until the closing years of his life he was blessed with physical health. He declared that in much of his work of visitation he was able to blend the service of physician and pastor, thus effecting a great economy of time. The severest winter weather never stopped him, and, indeed, he contended that there was no reason why a country pastor or doctor should ever suffer from the cold; it was only necessary to make proper provisions against the cold, provisions that were simple and within the reach of all. If any man was ever a prophet in his own country, Dr. Snead was that man; in the whole section in which he lived he was bound by blood or marriage to almost every one, and yet was a prophet with honor among his own people. This, for many reasons that will suggest themselves to the reader, is a remarkable record.

Dr. Snead was always interested in education. For a number of years, in order to secure the best instruction for his own daughters and at the same time for the daughters of his neighbors, he maintained in his home a girls' boarding-school. When, under the leadership of Dr. Wm. E. Hatcher, the Fork Union Academy was established, he was among its strongest supporters, one of the trustees, up to a few years before his death the resident physician, and the first to suggest the military feature. The students always had a warm place in his heart.

Notwithstanding the fact that for some fifteen years before his death he suffered, at times most severely, from grievous diseases, to the end he kept up his work. To within a few weeks of the end he was in his pulpit. He was a man of abounding energy, and his hope had always been that he might die in the harness. And so it was. Ten days before his death he was taken to St. Luke's

Hospital, Richmond, for surgical treatment, but relief was not obtained, and on Saturday, July 1, 1911, he passed away. It is not strange that a great concourse of people gathered at Fork Union the following Monday for the funeral. The trustees of the Academy were a funeral escort, the deacons of the church, the honorary, and his nephews, the active, pall-bearers. Dr. Wm. E. Hatcher presided over the services; resolutions of respect from the Board of Trustees of the Academy were read by Rev. L. H. Walton, who also paid a loving tribute to the departed one; the chief address was delivered by Rev. Dr. Sparks W. Melton, and the closing one by Rev. Dr. George W. McDaniel. The body was laid to rest close to the church. On the last Sunday in July a memorial service was held at Bethel, where Dr. Snead had been pastor for thirty-three years, the main address on this occasion being delivered by Rev. L. H. Walton. His children who survive him are Mrs. Jos. T. Snead, Mrs. George M. Bashaw, Mr. Channing C. Snead, Mrs. C. Vernon Snyder, and Dr. Nash P. Snead.

FRANCIS RYLAND BOSTON

1847–1911

Francis Ryland Boston was born at Shelltown, Somerset County, Maryland, December 29, 1847, his parents being Rev. Solomon Charles and Mary Ann Marshall Boston. The atmosphere and traditions of the home into which this only child came were distinctly devout and religious. Throughout life he carried with him the memory of his grandfather, who was careful to maintain family worship, and whose house was the preacher's home. As a boy, when his father called to him not to make so much noise, he knew that Sunday's sermon was in preparation, and when he himself became a preacher and a pastor consciously and unconsciously he found himself following his father's methods. When he had finished, in the town of Princess Anne, Somerset County, Maryland, his academic preparation, he entered Columbian College, Washington, D. C. His professors at Columbian were Clarke, Fristoe, Shute, Ruggles, Huntington, and Samson, and among the students were James Nelson, J. Taylor Ellyson, and F. H. Kerfoot. His friendship with F. H. Kerfoot, begun in college, was strengthened at the Theological Seminary, where they graduated together. While his father was pastor at Lee Street Baptist Church, Baltimore, on April 15, 1869, Mrs. Boston died. This sad event, and the illness which went before it, caused the son to select Crozer Seminary, which was not far away, as the place to pursue his theological studies. Here he graduated in 1872.

His first pastorate was at Hernando, Miss. In the month of August, of the same year that took him to

Hernando, he married Miss Annie Lewis Schoolfield, the only child of Ira Chase Schoolfield, of Petersburg, Va. In 1875 he accepted a call to the church at Onancock, Accomac County, Virginia. From there, in 1878, he went to the pastorate of the church at Hampton, Va., where he remained seven years. He left Hampton to become the pastor of the Curtis Baptist Church, Augusta, Ga. He remained in Augusta only one year, leaving there to accept, in 1884, a call to Warrenton, Va. Now commenced what was to be his life work, a pastorate that, with one break, was to last some twenty-three years. On April 25, 1885, about six months after he went to Warrenton, his wife departed this life. In 1887 he was married to Miss Mary Armistead Spilman, the daughter of Mr. John A. Spilman, of Warrenton. In 1891 he accepted a call to the Central Baptist Church, Memphis, Tenn. After three years he returned to Warrenton, where he remained as pastor until his death, Wednesday, August 23, 1911. Two children of his first marriage, Mrs. E. S. Turner and Mrs. C. S. Boston, and two of the second marriage, Miss Florence and Mr. John Armistead Boston, with their mother, survive him.

Dr. Boston was a man of culture and refinement. He was genial and cordial in spirit, and decided in his convictions. He was greatly beloved and esteemed by the Virginia Baptist brotherhood, being counted as one of their most trusted leaders. By pen and voice he was always ready to champion movements that made for the progress of the kingdom of God. In June, 1903, he had in his pulpit Rev. Dr. W. H. Whitsitt, who delivered before the Judson Missionary Society of the church an address on Luther Rice, and in September of the same year a Y. M. C. A. Convention, looking to the establishment of this kind of work in country districts, was held in Warrenton. Both of these events greatly interested

Dr. Boston, and he wrote about them to the *Religious Herald*. He was painstaking and conscientious in whatever he undertook. At Alexandria, some years ago, at a State District B. Y. P. U. meeting, he was to lead one of the sunrise prayer-meetings. Notwithstanding the fact that it was past midnight before he got to sleep, the next morning, at a very early hour, he was up making his final preparation for the service he was to conduct. Once in a prayer-meeting at the First Baptist Church, Richmond, he said, the subject being the duty and best method of reading the Bible, that he loved to take the Bible up and just read on and on and on. One of his brother pastors, who knew him very well, writes: "Oh, how gentle, how guileless, pure, consecrated, and faithful was he! He sought to please the Master, but, at the same time, he was so gentle and considerate of the people that even those who did not believe in Christ loved Christ's minister. In the way of patience, meekness, and gentleness, Boston was my despair." Warrenton, one of the cultured towns of Piedmont Virginia, where Dr. Boston spent the larger part of his ministry, will not soon cease to feel the blessed influence of his life and service.

His death was sudden and unexpected. After a sickness of several weeks and an illness of only a few days, an operation for appendicitis not having brought the hoped-for relief, he died at the Providence Hospital, Washington, D. C. His body was taken to Warrenton for burial.

FRERRE HOUSTON JONES

1836–1911

Although his birth and death took place in North Carolina, Frerre Houston Jones was pastor for a number of years in Virginia. His father, one of three brothers who came over from the old country, apparently after some wanderings, finally made a permanent settlement on the Yadkin River. The parents of the subject of this sketch were Jonathan and Hannah Jones, and he was born September 4, 1836. Here the boy, in whose veins ran Scotch-Irish blood, spent his youthful years. When he had completed his education he went, as a young man, to teach school in Tennessee. This work was interrupted by the death of his father, which called him home. The Civil War having broken out, he became a missionary of the Yadkin Association, among the soldiers in eastern North Carolina. Before this time he had been baptized by Rev. C. W. Bessant and ordained to the gospel ministry by a presbytery consisting of Rev. G. W. Brown and Rev. Isaac Davis. In the meetings which he conducted in camps near Kinston, Goldsboro, Washington, Edenton, and Tarboro, many soldiers were converted, not a few of them receiving baptism at his hands. At the close of the War he was appointed missionary of the Beulah Association, which included the counties of Forsythe, Stokes, Guilford, Rockingham, Caswell, Person, and a part of Granville. His efforts to establish mission points, that would grow into self-sustaining, strong churches, were highly successful. Prosperous churches to-day in Reidsville, Winston, and Greensboro, are monuments to his zeal and the blessing of God that

crowned his labors. Because of his executive ability and his gifts as a financier, disciplinarian, and organizer, his work was so fruitful. He won for himself the title of "The Church Builder." Mr. Jones was of medium size and some five feet nine inches tall. His hair was brown and his eyes hazel. His mouth was well shaped, and his expression and manner gentle and pleasing.

In 1885 he became pastor of the Baptist Church at Chatham, Va. During his pastorate of twelve years in this attractive town the membership of his church grew from 80 to 144, and a new meeting-house, costing about $12,000, was built. His field, while he was in Chatham, embraced the two prosperous country churches, Mt. Hermon and Kentuck. During his service with them the Kentuck Church erected a commodious house of worship. Before his work in Virginia ended he had ministered also to these churches: Bannister, Marion, Sharon, Vandola, Union Hill, and Ringgold. His field in Virginia was in the Roanoke Association, of which body he was, for many years, moderator. In this general section he did much to develop the churches in benevolence and in the missionary spirit. Upon resigning at Chatham he moved to Reidsville, N. C. After a season given to recuperation he took up mission work in the Piedmont Association, and later became pastor of several country churches not far from Reidsville. He declined more than one position of prominence, glad to work on in an humble, quiet way. In the course of the years he was moderator of the Beulah and Piedmont Associations and an officer of the North Carolina Baptist State Convention. He was a great friend of young ministers. In many instances they passed their vacations in his home, doing work, which he had secured for them, that enabled them to return to college in the autumn. He died at Reidsville, N. C., December 1, 1911. The funeral was conducted by these

ministers: H. A. Brown, W. C. Tyree, J. B. Brewer, D. I. Craig, and W. F. Womble. His wife, to whom he was married on February 18, 1864, was Miss Emma Brown, of Person County, North Carolina, the daughter of Green W. Brown and Elizabeth Coleman, of Virginia. The children of this union who grew up are William Houston Jones, Mrs. C. G. Jones, Mrs. H. L. Morrison, Mrs. R. S. Williams, and Miss Minerva Louise Jones. His wife survives him.

Rev. Wm. Hedley, now of Ashland, Va., writes thus of Mr. Jones in the *Religious Herald:* "It has been my privilege to visit many of these communities where Brother Jones labored, and in every place to have heard unstinted praise accorded to him for the faithfulness of his work and the purity of his character. These tributes were paid while he was yet alive. For a little over four years I had the honor of being his pastor. . . . His guileless life, his sweet spirit of coöperation, his kindly appreciation of one's ministry, his delightful conversation on gospel themes, endeared him to my heart, and he crowned his excellencies with as pervasive a spirit of humility as was possessed by any man. For fifty years he had preached the gospel, and fully two thousand souls had he buried in baptism."

S. H. THOMPSON

1854–1912

While his life, and later his ministry, began in North Carolina, the most fruitful years of Rev. S. H. Thompson's life were spent in Virginia. Here, for two decades, he gave himself to preaching, also having, a part of this time, the burden and the blessing of the teacher. He was born in Alamance County, April 28, 1854, and spent the days of his boyhood on his father's farm. On this farm his education, in the truest sense, began, for a country boy never gets over his country life. He studied in the academy conducted by the Rev. William Thompson at old Salem Church, and then passed, for further preparation, to the National Normal University at Lebanon, Ohio. Finally, at Franklin College, Franklin, Ind., he took both the B. A. and the M. A. degrees. To those who knew and heard him preach and speak in the years of his public ministry it seemed that he brought back the impress of the Middle West in his pronunciation and in the tone of his voice. Deeper than accent and manner was the vim and determination of the man, and if from these marks one did not soon guess his Scotch-Irish blood, he was apt, before long, to claim and glory in such extraction. At the age of seventeen he was converted, and, having led an earnest Christian life, was, in June, 1879, ordained to the gospel ministry. The year before, on July 18, he was married to Miss Tabitha Schan.

His ministry in Virginia began, and continued for some ten years, in the Dan River Association. During this period he was pastor, first of Black Walnut, South

Boston, and Scottsburg Churches, and later of a field composed of the Scottsburg and Catawba Churches. It was during this time that he gave part of his strength to teaching. While pastor at South Boston he cordially coöperated with Rev. John R. Moffett in his work for the great cause of temperance. At a crisis in the history of the *Anti-Liquor*, a paper which Moffett had established, Mr. Thompson came to the rescue and assumed one-half of the financial burden, taking also a good share of the editorial work. From this Halifax County field Mr. Thompson went, in 1900, to Farmville, Va., to become pastor of the Baptist Church of that town. Here he remained till 1904, being an effective leader in his District Association (the Appomattox), as well as a faithful pastor. From 1904 until 1910 he was pastor of the First Church, Bluefield, W. Va., and in these years, under his leadership, a handsome meeting-house was built. From the crest of the Alleghanies he moved to Lake City, Fla., where he was pastor of the church and a teacher in the college. It was here that the painful illness began that terminated in his death, at Richmond, Thursday, January 25, 1912. One who had known him for years, and who saw him in these months of great physical suffering, says that his faith, instead of wavering, seemed to grow stronger because of this awful trial. At last the end of his agony came; the funeral took place at Farmville, the remains and the widow and two daughters being accompanied on this sad journey from Richmond by Rev. R. D. Garland.

HENRY WISE TRIBBLE

1862–1912

On the campus of Columbia College, Lake City, Fla., is the grave of Henry Wise Tribble, who, at the time of his death, was the president of this college. His death was tragic. He was returning from the Baptist Florida Convention at Ocala, where the college had received a "launching gift" of $27,000 towards its endowment. Between Cummings, on the man line of the railroad, and Rodman, where he was preaching, in connection with his college work, twice a month, an accident occurred which resulted in his death. Cummings and Rodman are connected by a sawmill road. "Over that road a log train is operated, and passengers are taken in an auto truck which uses the same track. It was night, and the log train had gone ahead; Dr. Tribble and two other passengers were following. They had no lights, and the train had stopped when the auto crushed into it. The collision might not have been serious had not a log protruded from the rear car; that jammed through the truck, catching and crushing Dr. Tribble's leg. It passed on through and crushed the leg of a negro passenger sitting in the rear. The injuries of the negro are said to have been worse than those of Dr. Tribble, and he is recovering without amputation." Thus Dr. C. W. Duke described, in a letter to the *Religious Herald,* this accident. He was lovingly cared for in the home of Henry S. Cummings, a sawmill man and an earnest Christian; but on Tuesday, February 6, 1912, with the coming of the dawn, his spirit passed to God. On Thursday, February 8, the fifty-first anniversary of his birth, his funeral took place,

Rev. Dr. L. B. Warren, who conducted the service, being assisted by Rev. Dr. A. J. Holt, Rev. Dr. S. B. Rogers, Rev. Dr. C. W. Duke, and Mr. Will D. Upshaw. Thus, in the full flush of a vigorous manhood and an active ministry, there came what seems, from the merely human standpoint, an untimely end to this useful life, but God has his "mysteries of grace." Dr. Tribble had not been long in Florida, scarcely long enough to learn that one can not move with the vim, in such a relaxing climate, as is possible in the bracing air of Piedmont Virginia. At the Jacksonville Convention, in May, 1911, he was the picture of health, weighing not less than 180 pounds, and, as he expressed his concern for his fellow-minister, Rev. S. H. Thompson, who was extremely ill, no human eye could foresee that their deaths would be separated by only a few days.

Vigorous in body, Dr. Tribble was likewise vigorous in mind. In him these two assets for success seemed to go together. He was a good sleeper, and usually had a good appetite. He had a good supply of rich red blood. What with his fine bodily presence and his fearless spirit he was a most manly man. In his early ministry a burly fellow took some exception to a rebuke he had uttered in the pulpit, and at the close of the service made show of fight. Tribble's invitation to come around back of the church, if he wanted to have it out, ended the matter. Dr. Tribble was a leader rather than a follower. He did his own thinking, came to his own conclusions, and could give his reasons for his views. In his Richmond College student days, at the end of the session of 1883-84, when he won his B. A. degree, he also took the Frances Gwin Philosophy medal. This victory gave evidence of the caliber of his mind and proved a prophecy of his mental grasp of the problems of life. His mind was quick, and he was practical rather than visionary in

the way he approached the tasks of the daily round. Dr. Duke, in the letter to the *Herald* mentioned above, tells how, when he, in his days at Richmond College, was ill with typhoid fever, four students, Tribble being the foremost, watched by his bedside at night to relieve the anxious and weary parents.

Caroline County was his birthplace, and here, on June 15, 1885, at Carmel Church, he was ordained to the gospel ministry. Before his course at the Southern Baptist Theological Seminary, Louisville, was completed, he had given a year of service as pastor of the Liberty and Hebron Churches, Appomattox County, Virginia. Upon his graduation at Louisville he became pastor at Jackson, Tenn. In this university town he remained, doing excellent service, until 1895, when he became pastor of the First Baptist Church of Charlottesville. Here he was to do the main work of his life. After five years at the First Church, on October 4, 1900, under his leadership, the High Street Baptist Church was organized, he becoming its pastor. In eight years, having set out with a membership of 50, High Street came to be a company of 325 members, with a good meeting-house properly equipped and paid for. Three years before the organization of the High Street Church, Dr. Tribble had taken upon his shoulders the additional burden of the presidency of the Rawlings Institute. He kept the school full from year to year, gathered around him an able faculty, and was untiring in his efforts to set upon a sure financial foundation this institution for the education of young women.

As a preacher Dr. Tribble was in the front rank. During his life in Charlottesville he kept in close touch with the University of Virginia, and often preached in the University Chapel. While this pulpit is filled from Sunday to Sunday by distinguished ministers from all parts

of the land and of all denominations, Dr. Tribble was regarded by the University community as fully equal, in pulpit ability, to the distinguished divines who came to them from a distance. As a preacher, his method of developing a theme was natural, interesting, incisive. His style was clear. His illustrations were apt. His sermons were short; indeed, it was said, half playfully, perhaps, that he was given the degree of Doctor of Divinity because he preached so well and yet preached only twenty minutes. In the social circle he was genial and entertaining, able to tell a good story and ready to join in the laughter that marks the moment of lighter vein. He was a delightful and helpful companion. He was highly esteemed by the denomination, being a leader in the work in the State and the South. He was for some years a trustee of the Southern Baptist Theological Seminary, and in this position bore an important part in the solution of difficult problems in the life of this school of the prophets. In 1905 he was one of the vice-presidents of the Baptist General Association of Virginia. In 1888 he was married to Miss Belle Estelle Rawlings, of Augusta County, Virginia, who, with six children, survived him.

Besides the services held in Florida, in memory of this man of God, on the Sunday morning after his death, at the High Street Church, Charlottesville, Rev. Dr. H. W. Battle, the pastor, delivered a memorial sermon based on the words: "And Enoch walked with God, and he was not, for God took him." The auditorium was appropriately draped, a large congregation was present, and a paper, prepared by the pastor and deacons, setting forth briefly the character and work of Dr. Tribble, was adopted. At 3 P. M. of the same day another service was held in the First Baptist Church, when the pastors and mayor of Charlottesville paid tributes to his memory.

ALBERT D. REYNOLDS

1844–1912

The Northern Neck of Virginia was the birthplace and the life arena of Albert D. Reynolds. In Westmoreland County he first saw the light, his parents being humble but godly people. Since his early days were spent in the open air, at work on a farm, and the years of his budding manhood, amidst the hardships of war and the stirring experiences of a soldier in the cavalry, he came to the real work of his life, seasoned and hardened. This may, in some degree, have compensated for his failure to secure the regular training of the schools. He doubtless had, by nature, the power of making himself at home with all sorts and conditions of men, but it is to be supposed that his life in the army developed this aptitude. For service in the Confederate Army he enlisted in Company D, 9th Virginia Cavalry, a most dashing and daring command. It may have been that a love for a horse led him to join the cavalry. If so, this taste must have grown during the four years of fighting, for it is certain that one of the marks of his after-life was "a fondness for a stylish and well-groomed horse."

Early in life he became a professing Christian, uniting with Nomini Church. Here he found opportunity to speak in public and to lead in prayer, and here his faithfulness and ability were in due season recognized, and he was made a deacon, Rev. M. F. Sanford being elected to this office at the same time. Once again his mother-church recognized his gifts and called for his ordination to the gospel ministry. In the month of December, at Coan Church, Northumberland County, he was set apart

for this work. He was pastor first of Bethany and Providence (Northumberland County) Churches. On, until within a few weeks of his death, he labored continuously as a Baptist pastor. Before his ministry closed, besides those already named, he had served, in several cases for twelve or thirteen years, these churches: Totuskey, Pope's Creek, Oak Grove, Rappahannock, Carrotoman, Montague's, and Welcome Grove, all in the Rappahannock Association. "His official connections thus held with these churches in five counties exceeded in number those of any other minister who has yet labored in the Northern Neck, and brought him into personal touch with more families and individuals dwelling in that region. It came to be true that in the long round of his travels in visiting his congregations he could, with rare exception, recognize and familiarly greet every resident face that he met. If there be many preachers whose search is for books and who read commentaries, he sought his fellow-men and studied human characters."

What has already been said about his lack of educational training and about his love for men and the study of mankind throws light on his power and limitations as a preacher. "In preaching he was better able to break the hearts of sinners than not to break the rules of grammar. Without the study of homiletics, without well-adjusted notes, with scantiest aid of pen or books, or general reading, his mind was yet quick, inventive, capable of strong reasoning, logical and argumentative, and withal ever ready to gather energy and force from its own action. A holy fire burned in his heart, and his appeals, no less in private than in public, were fearless, searching, direct, and strong, and many shining seals were added to his ministry."

For several years before his death a diseased internal organ often caused him great pain. In the winter of

1912 he was taken to Baltimore in the hope that a surgical operation might bring him renewed strength and relief from pain. Travel between his home and Baltimore is only by water. A spell of severely cold weather closed this means of communication just at the time when he needed in the hospital the sight of loving faces and the touch of loved ones' hands. Alone he walked the path that leads to the river of death, and yet surely he was not alone, for to him was the promise: "When thou passest through the waters I will be with thee." In his sixty-eighth year, on February 12, 1912, he departed this life. His second wife and three daughters survived him. She, and her sister, who was his first wife, were both daughters of Rev. James Weaver, a Baptist preacher. The quotations in this sketch are from an article by the Rev. Dr. George W. Beale, from which article, and from the obituary in the Minutes of the General Association by Rev. E. L. Hardcastle, many of these facts have been taken.

ALBERT GRANT HASH

1876–1912

One of the many mysteries of God's providence that we do not understand is why young men, full of promise, and busy in successful work for God and humanity, are cut off. Such a life was that of Albert Grant Hash. He was born among the mountains of Virginia, and died a pastor in one of the towns of Georgia. Before he had rounded out four decades he was called away. Not long after his birth, which took place in Grayson County, March 14, 1876, he was deprived, by death, of the comfort and blessing of a mother's love. He was the son of Abram and Rebekah Hash, and had three brothers, one sister, one half-brother, and one half-sister. His boyhood days were spent on the farm, helping his father. The mountain school which he attended in these early years brought him into touch with a teacher, Miss Sarah La Rue, who, a few years later, was in charge of the academy at Pearisburg. When he was eighteen years old he left his home and went to this academy, drawn hither, as it seems, by his old teacher. For the next three years he studied in the winter, and during the summer was himself a teacher. At the age of sixteen he made a profession of religion and united with the Pine Branch Church, and while at Pearisburg he felt called to preach the gospel. In 1897 he was licensed by his home church, and on July 17, 1898, the same body ordained him, the presbytery being composed of these preachers: Rev. J. F. Fletcher, Rev. J. S. Murray, and Rev. A. S. Murray. At once, after this event, he set out for Alabama to prepare to enter Howard College. He entered this institution

and pursued his studies for two years, being pastor, at the same time, of neighboring churches. He suffered an attack of typhoid fever, in the summer of 1900, which was almost fatal, and the effects of which he never fully overcame. He was, because of this illness, unable to complete his college course, and for four or five years could do little work of any kind. One who knew him well says that "during these years of waiting he was learning the lessons of simple faith and patience that ever characterized his remaining years. His bodily weakness, to him, was an open door into God's presence and power." He became pastor of the Fort Gaines Baptist Church in January, 1905, a position that he was to hold for seven years and until his death, which took place March 4, 1912. He soon gained the esteem, not only of the church, but of the whole community. When, in the fall of this same year, he was obliged to go to Johns Hopkins Hospital, Baltimore, for treatment, his church bore the expenses of this trip. With renewed strength, for the years that followed he gave himself unstintingly to his church and to the community, thus binding more closely to him his people and the town. On April 17, 1907, he was married to Miss Leola Paullin, the youngest daughter of Mr. J. E. Paullin, one of the deacons of the church. Hand in hand this husband and wife worked for God till His summons came. March 4, 1912, he passed from earth. The church adopted resolutions expressing their admiration for him and their sorrow at his death. The *Christian Index,* in noticing his departure, printed an excellent picture of him, a picture suggestive at once of gentleness, strength of character, and piety. His wife and a little girl survive him.

WALTER RHODES

1872(?)–1912

The ministerial work, in Virginia, of Rev. Walter Rhodes, a native of Baltimore, Md., and a descendant of Zachariah Rhodes (who landed in this country with Roger Williams), was done on the Eastern Shore. His first pastorate there was from 1899 to 1903, his churches being Atlantic, Chincoteague, Reamy Memorial, and Modest Town. His second pastorate in this section, at the Onancock Church, began in 1909, and was broken by the hand of death. Between these two seasons on the Eastern Shore came his service in Baltimore, where he was pastor of the Second Baptist Church until October 24, 1908. During his first sojourn in Accomac County he published a newspaper devoted to the interests of the Baptist cause on the Eastern Shore. Not only in his Virginia fields, but also in Baltimore, he labored earnestly and well. In Baltimore his "zeal and progressiveness were marked, and he gained an honorable place in the Conference of the Baptist Ministers and the Maryland Association." Under his leadership the Second Church built its present handsome structure on the corner of Luzerne and Orleans streets. At Onancock he was "popular and beloved, though he pursued his work under the strain, often, of serious physical debility." Before the end of his life and labors came he was called on to pass through a long and terrible ordeal of pain. It is not for us to sit in judgment concerning his death, which was caused by a wound inflicted by his own hand, but we may well give our sighs and pity at the thought of his sufferings and anguish. His death occurred at the Caswell Hotel, Baltimore.

At Louisville, where he studied, he proved himself diligent and successful, and he carried through life careful habits as to his sermon preparation and other work. Before going to Louisville he had been in the accounting department of the Baltimore & Ohio Railway, where he gained a good knowledge of business life. He was "a clear, systematic, vigorous, and effective preacher, and possessed high evangelistic gifts. Many weak and wandering souls were reclaimed and many rejoicing converts were led to Christ through his persuasive and convincing appeals. As a close and devout student of God's word, and a clear, fresh, accurate, and discriminating expounder of it, few men of his age surpassed him. His book of observations and reflections, while not of sustained and equal merit throughout, has many pages in it that do him honor, and has commanded high commendation from an eminent critic in England. While living in Baltimore he wrote a series of articles which appeared in the *Sun* and which attracted much attention in religious circles." He was married to Miss Mary Evelyn Hardwick, a daughter of Mr. Alvin Hardwick, of Westmoreland County. She and a son and daughter survived him. On the Sunday before his death he preached an unusually strong sermon from the words: "Things which eye saw not and ear heard not and which entered not into the heart of man, whatsoever things God prepared for them that love him." I Cor. 2:9. At the funeral Rev. Dr. H. A. Griesemer, who conducted the service, based his remarks on this verse. Mr. Rhodes passed away Tuesday, March 5, 1912, in the forty-first year of his life. Rev. L. M. Ritter, the present pastor of the Onancock Church, says of Mr. Rhodes: "The people here tell me he was a very strong preacher." Mr. Rhodes was a Royal Arch Mason.

JAMES E. JONES

1841–1912

At the close of one of the services of the Baptist General Association of Virginia, in Petersburg, November, 1904, one of the younger pastors, Rev. W. Thorburn Clark, who was about to go to the pastorate of Beaver Dam, one of the churches of the Portsmouth Association, felt a touch upon his shoulder. He turned and looked, for the first time, into the face of Rev. James E. Jones. The older pastor had sought the younger one to welcome him to his new field, for their churches were near each other. This little but gracious act showed the character of the man, who, before his death came, had been pastor, for a long period, of four churches in his Association. These churches were South Quay, Sycamore, Holland's Corner, and Jerusalem. Two of these bodies, Holland's Corner and Sycamore, organized by him in 1880 and 1878, had him as their pastor for some thirty and thirty-three years. His ministry at South Quay reached through about twenty-seven years, having begun in 1885. His service at Jerusalem ran from 1880 to 1904. South Quay was the church of his childhood, and it was here, after his student days at Richmond College and the University were over, that he was ordained to the ministry. His retirement from the pastorate of the South Quay Church a short time before his death, on account of declining health, led to the adoption, by the church, of resolutions expressing their devotion to him. These resolutions declared that their retiring pastor left monuments to his usefulness in South Quay, Jerusalem, Sycamore, and Holland's Corner, the two last-named points

having come, under his guidance, from bush-arbor appointments to strong and influential churches. The resolutions spoke of him as eloquent in the pulpit, gifted in prayer, kind and sympathetic in pastoral labors, one who bound his people to him by love.

On Monday, April 1, 1912, about seven in the evening, at his home near South Quay, Nansemond County, in the seventy-second year of his age, after a week's illness, he passed from the scenes of earth to his heavenly reward. The funeral took place the following Wednesday afternoon at South Quay Church, being conducted by Rev. J. L. McCutcheon, of Franklin, who was assisted by several pastors of other denominations. The body was laid to rest beside that of his wife, who preceded him to the grave some twenty years. His brother and sister, Mr. Mack Jones and Mrs. Gary Beale, survive him, and also seven of his children, namely: Mrs. Hugh Lawrence, Mr. J. Paul Jones, Mrs. Randall Rawls, Mrs. Percy Vaughan, Mr. Philip Jones, Mr. William Jones, and Mrs. J. M. Robertson.

JOHN ROBERT WILKINSON

1842–1912

Not many miles from Richmond City is Dover Mines, Goochland County. At this place John Robert Wilkinson was born June 21, 1842, his parents being Hezekiah and Mary Ford Wilkinson. From the best primary schools of his native county he passed to the Huguenot High School, hoping next to go to Washington College, now Washington and Lee University, but in this his hopes were shattered by the War. From March, 1862, when he enlisted, until the end of the conflict, he remained in the ranks. After the surrender, having taken up farming, on August 24, 1865, at Goochland (Nuckols') Church, under the preaching of Rev. A. E. Dickinson, he professed faith in Christ and was baptized into the fellowship of Dover Church by Rev. A. B. Smith. Before long he was licensed to preach, but it was not until after his removal from Powhatan and until four years after his marriage, on January 19, 1870, to Miss Adah Winfree, a daughter of Rev. Dr. D. B. Winfree, that he decided to give himself to the gospel ministry. Jerusalem Church, Chesterfield County, where he was ordained, November 29, 1874, the presbytery consisting of the ministers D. B. Winfree, W. S. Bland, J. R. Bagby, R. W. Cridlin, and L. W. Moore, was his first charge. His work as a preacher was, in the main, with churches, first in the Middle District, and then in the Dover, Association. On July 4, 1903, he organized, in Louisa County, the Mineral Church, and in November, 1906, he dedicated the imposing meeting-house that this congregation, under his leadership, had erected. This

church, which at its organization had twenty-one members, reports now an enrollment of one hundred and fifty-seven. During the whole course of his ministry he served, besides those already named, the following churches: Skinquarter, Tomahawk, Berea, Hopeful, Mt. Olivet, Ashland, Winns, Mt. Gilead, Branch's, Arbor, and Deep Run.

After a long and painful illness, on April 9, 1912, he passed away. The funeral was conducted by Rev. Dr. J. B. Hutson, who was assisted by other ministers, and the body was laid to rest near the Mineral Church. His second wife, who was, before her marriage, Miss Emily F. Bowles, of Hanover County, and three children survive him. Rev. T. A. Hall, in his obituary in the Minutes of the General Association, says of him: "There was a bewitching charm about his striking personality that won all persons with whom he came in contact. . . . An ingenuous suavity of spirit, a whole-hearted friendship, a stainless life, and a spotless character, combined with signal spiritual vivacity, great love for Jesus Christ and for lost souls, together with lofty purposes in living and in doing, constituted the prominent characteristics of his noble life and his exalted attainments."

PATRICK THOMAS WARREN

1839–1912

On the walls of the Onancock Baptist Church are tablets to the memory of Rev. Patrick Warren and his wife, Elizabeth Ann Scott Warren. One of the children of this pious couple was Rev. Patrick T. Warren. In him the name Patrick had come down to the third generation, for his grandfather, a godly Baptist deacon, had borne this name. On November 4, 1839, in Northampton County, Patrick Warren III, as he might well be called, first saw the light. Through the private schools and by the help of his uncle, Mr. Lewis Warren, he was prepared for his college work, which was done at William and Mary and Richmond College. In 1861, at the Onancock Baptist Church, he was ordained, the presbytery being composed of Elders Patrick Warren, George Bradford, and S. C. Boston. This young man, the same year as his ordination, served as a supply for the Lower Northampton Church, and, in 1862, became her pastor. This good man's ministry, which began thus in Virginia, and was to come to its close on the soil of the Old Dominion, gave many of its years to work in other States. In these years away from Virginia he was pastor at Salisbury, Cumberland, Longwood, and twice at Vienna, all in Maryland; at Mobile and Eufaula, Alabama; and at Watsontown, Pennsylvania. In 1885 he was once more back in his native State, his field at this time lying in the territory of the Portsmouth and Concord Associations; during these years he ministered to the Fountain's Creek, James' Square, Hicksford, and Zion Churches. From 1890 to 1897 he was pastor at Williamsburg, Va. Upon

leaving Williamsburg he moved to Pamplin City, which was his home until the end of his life. During a part of this period he was pastor of these churches, in the James River and Appomattox Associations: Liberty Chapel, New Hope, Mathews, and Rocks. He was deeply interested, not only in the life of his own churches, but in the prosperity and growth of all the churches of his Associations. He was moderator of the Appomattox Association and the preacher of the sermon when this body celebrated its centennial. During his life in Appomattox a Pastors' Conference was organized, and he was made its president. For some years before the end of his life he gave up active pastoral work, but up to the close of 1911 he continued to respond to all requests for occasional or supply sermons, whether they came from Baptists or from other denominations. A few weeks before his death he was paralyzed, and this event making him realize that death was near at hand, he "set his house in order," even giving directions for his burial. At ten o'clock Friday morning, May 31, 1912, surrounded by his family, he passed away. His body was laid to rest in the cemetery of the Liberty Baptist Church, Appomattox, the services being conducted by Rev. C. R. Norris, Rev. Dr. H. C. Smith, and Rev. Dr. W. J. Shipman. The wife, whose married life had extended over some forty-four years, and who, before her marriage, was Miss Mary A. Price (daughter of Dr. William R. and Susan Denmead Price), of Baltimore County, Maryland, survived her husband, with her three daughters, Mary Houston, Hannah Denmead, and Odelle Austin (Mrs. Milledge L. Bonham), and one son, Luther Rice Warren.

Patrick Thomas Warren was a man remarkable for his courtesy, for his systematic habits, for his painstaking care as to little things. He was always scrupulously neat

in his dress and person, and his horse and buggy showed that almost equal thought had been bestowed upon them. A poorly groomed horse, or a buggy not clean and well cared for, would have vexed him no little. In the keeping of his books and papers and his house and lot, a similar interest was manifested; it was his pride to show his friends his fine tomatoes, held up by proper frames, and the other good things in his garden. Not only in things that concerned himself, but as well in what touched the lives of others, was he interested to see that the little points were watched. Life is made up of little things, but life is no little thing. Concerning his real piety and conscientious devotion to duty there is no need that words be spoken, for on that matter the whole of his useful life throws clear light.

THOMAS HUME, JR.

1836–1912

In 1806 Rev. Thomas Hume, of Edinburgh, Scotland, came to Virginia to represent the Scotch heirs of Rev. Robert Dickson, his uncle. A little later his brother, Rev. William Hume, followed him to Virginia. The Hon. Hugh Blair Grigsby bore testimony to the scholarly ability of the two brothers, declaring that William Hume was the "finest Grecian he had known." By reason of the "law's delay," Thomas was detained some time in Virginia, and finally married and settled in Smithfield, Isle of Wight County. Here his only child, Thomas, was born, March 16, 1812. This second Thomas, known among Virginia Baptists as Dr. Thomas Hume, Senior, married, in 1835, Miss Mary Anne Gregory, a member of an old and honored family, and a teacher in the Trinity Episcopal Sunday School of Portsmouth. Of the eight children of this union the oldest was named Thomas. This third Thomas Hume is known as Dr. Thomas Hume, Junior. He was born, at his father's home in Portsmouth, Va., October 21, 1836. For a full story of the life of Dr. Thomas Hume, Senior, the reader is referred to the "Lives of Virginia Baptist Ministers," Third Series, where the son pays a beautiful and deserved tribute to his honored father. Suffice it here to say that Dr. Thomas Hume, Senior, besides being for many years the distinguished pastor of the Court Street Baptist Church of Portsmouth, was one of the leading citizens of that city, where he was able, not only to care for the interests of his own flock, but also to be president of an insurance company, County Superintendent of Education, president of a Provident Society, and con-

sulting director of the Seaboard Railroad. Nor was his influence limited by the Elizabeth River, for he was at one time pastor in Norfolk. And his leadership reached out to the work of the denomination in the State. In this home, with its pious and literary atmosphere and traditions, the subject of this sketch was born. After studying at the Virginia Collegiate Institute, of Portsmouth, he entered Richmond College at the age of fifteen, and graduated there, with the degree of Bachelor of Arts, in 1855, the other members of the class being Peter W. Ferrell, Halifax, Va., and Wm. S. Ryland, Richmond, Va. From Richmond College he went to the University of Virginia, where he remained three years and took a number of the "school" diplomas. Through the pen of Rev. Dr. John L. Johnson we see Mr. Hume as he was in the fall of 1856, when he entered the University, and when he and Dr. Johnson met for the first time. Dr. Johnson says: "In person he was of small stature, of less than average height, and very delicately made. Slightly curling auburn hair fell upon his shoulders; a massive brow, broad and deep, under which gray-blue eyes shone with unusual brightness, gave to his full face a wedge-like contour; and over all was a lurking humorous cast, which, even in pensive moods, made his expression interesting and magnetic. Poor health was his misfortune; chronic indigestion was his mortal foe. Days at a time he lay in bed, racked with pain, and smilingly receiving the loving ministry of his fellow-students. An ardent Christian, in spite of this physical weakness, he was to be found habitually at his church, Sunday school and preaching services, and in the Sunday afternoon prayer-meeting of the students." He belonged to that interesting group of students in which number were H. H. Harris, J. William Jones, J. C. Hiden, L. J. Haley, James B. Taylor, Jr., and John L.

Johnson, and with some of them he formed a happy bond between Richmond College and the University of Virginia. The first college Young Men's Christian Association in the world was organized at the University of Virginia, and Mr. Hume was its first secretary and its second president. He was also one of the magazine editors.

Scarcely had Mr. Hume entered upon his work as Professor of Latin and English in the Chesapeake College, Hampton, Va. (an institution which had been rescued a few years before, by Mr. Hume's father, from purchase by the Catholics), when the War called him from the teacher's chair to the camp and the line of march. He had already felt the call to preach, and now he became chaplain of the Third Regiment Virginia Infantry. Later he was made post chaplain at Petersburg, where he remained as official chaplain of the Confederate Hospitals during the siege of the city and until the surrender at Appomattox. On June 5, 1865, at the close of the session of the Baptist General Association of Virginia, at the First Baptist Church, Richmond, Va., he was ordained to the gospel ministry. On this occasion the sermon was preached by J. B. Jeter, the ordaining prayer made by Wm. F. Broaddus, the charge delivered by J. L. Burrows, the hand of fellowship given by J. William Jones, and the Bible presented by Geo. B. Taylor. For the score of years that followed this event, Mr. Hume gave himself to teaching and to preaching, a part of this period both of these lines of service receiving at the same time his thought. For a short season he supplied the pulpit of the First Church, Petersburg, and then became Principal of the Petersburg Classical Institute, giving his Sabbaths to country churches in Sussex and Chesterfield Counties. On June 29, 1867, in company with Dr. William D. Thomas, Dr. J. W. M. Williams,

Dr. G. W. Samson, Dr. J. L. M. Curry and bride, and others, he sailed from New York for a trip to Europe. His next work was in Danville, where he was Principal of the Roanoke Female College, and for two years pastor of the First Baptist Church. It was only after long consideration that he decided to turn from his teaching to take charge of this church, but when the question was settled "he became at once a busy pastor, looking systematically after the membership of the church and making most careful preparations for the pulpit. He was indeed a fine preacher; language simple and chaste, thought strong and penetrating, illustrated richly from the broad fields of his reading; voice clear and incisive, face aglow with the passion of the hour, made him a speaker good to listen to and easy to learn from." In 1874 his father's death called him back to his old home, and he was invited to succeed his father in the pastorate of the Cumberland Street (later known as the First) Baptist Church, of Norfolk. This position he held till 1878, when he became Professor of Latin and English in the Norfolk College. In the same year he was married to Miss Annie Louise Whitescarver, a daughter of Rev. W. A. Whitescarver, and remarkable for her beauty of person and face. In June, 1881, Dr. Hume was the Richmond College Alumni Poet. While a broken-down engine prevented his being present to read his poem alumni night, he did read it on the Wednesday night of the Commencement. The poem, the subject of which was "Walking With God," instituted a comparison between Enoch and Dr. J. B. Jeter.

In 1885 Dr. Hume became Professor of English Language and Literature in the University of North Carolina. He filled this chair for twenty-two years, and in this capacity probably did the best work of his life. It is certain that he was most highly fitted to be a teacher,

yet he had elements that go to the making of the successful pastor. If a warm, genial heart and an intense human interest in people gave him power in the classroom, surely this same marked factor in his character would have become, in the sphere of the church, the "shepherd heart." He threw into his work as a teacher a zeal and enthusiasm and love that quickened in his students a kindred fire and a spirit of painstaking work. His appreciation of the true and the beautiful in literature was at once keen and accurate. He seemed to know almost as if by instinct what was really fine in prose and poetry, and those who followed his taste and leadership were sure to drink of the purest waters. Letters from many of his old students record his patient and kindly work with them, not only in their studies, but in the problems of their personal and religious life. At his death, one of these students wrote of him, in a Southern paper:

"Many old students are anxious to testify that he opened up to them vistas of things undreamed of before; that he helped them on in paths that have been so pleasant and so inspiring in after-life; that he interpreted the vision of the 'light that never was on sea or land' so that it has illumined many a dark hour; that he lifted them up and introduced them to the masters, who have inspired, cheered, and comforted, oh! so many hours since; that his outlines of the Great Plan are coming out largely as he sought to make plain to young, mobile, and impressionable minds; that he was nobly unselfish through it all, and their appreciation is unstinted."

Mr. E. K. Graham, formerly Professor of English, now President of the University of North Carolina, writing of his work, on his retirement, said, in part:

"When Dr. Hume came to the University, conditions surrounding teaching in the State were not so favorable

as they are now. They were especially unfavorable to the teaching of English Literature. . . . In the face of the difficulties which confront every teacher of the æsthetic, and the peculiar difficulties that confronted him, Dr. Hume wrought at his task of teaching the masterpieces of literature with the zeal of a prophet. Literature (whenever he wrote the word he capitalized it) was to him not a chance profession; it was a religious faith. The beauty he found there was not the sentimentalism of a cult; it was the gift of God, coequal with truth and goodness—the heavenly light that was the consecration of the monotonous struggle to get on. . . . During most of the years in which he served the State, Dr. Hume, in his field, worked almost alone—alone, in what was by all odds the largest department in the University. He placed but one limit on the number of courses he taught, and that was the number of hours in the day. Day and night he gave himself to active instruction. In addition, he organized Shakespeare clubs out in the State, lectured in summer schools, preached in churches; in fact, put no reserve whatever upon his time or strength. It was a matter of everyday wonder how so frail a man had the burden-bearing power of a superman. But here was the simple secret: to him it was not a burden, but a joy. It gave him the chance to teach!

"Besides the influence that Dr. Hume exerted on all his students, on the thousands of people with whom he came in contact in his extension work and through his preaching, he made other leaders of sweetness and light in whose work his influence is especially obvious. Many successful teachers—themselves makers of teachers—many successful preachers and lawyers, have added a grace to their lives that was kindled at the torch he bore. He was never a writer of books, but he was a maker of writers of books. A half-dozen books come to my mind

in which he was in this indirect way a joint author. . . . As a teacher of men it was given him to subdue the petty tyranny of time and space. Is it not possible to say simply and with certitude about such a teacher, that life gives to him her greatest gift; that even while he lives immortality becomes to him a visible, a realized fact?"

At Glen Falls, N. Y., and at Knoxville, Tenn., he gave courses at summer schools, while he delivered series of lectures on Shakespeare, Tennyson, and the Literary Study of the Bible before schools and clubs and Bible assemblies in various parts of Virginia and North Carolina. He published many articles and addresses, and during the last months of his life was at work on a book on the development of the English Bible. In 1907 he was made Emeritus Professor on the Carnegie Foundation, being the first educator in North Carolina to receive this appointment.

Although he gave up regular preaching during this last twenty-odd years of his life, he did not give up his interest in his church. He was ever a most active and earnest member of the Chapel Hill Baptist Church, the right-hand man of his pastor, active in the Sunday school and the B. Y. P. U., and Sunbeam Missionary Society, ever bearing on his heart and mind the welfare of the church and his pastor. One pastor writes thus: "It was my honor to be Dr. Hume's pastor for two years, when I had not been preaching long. The way he treated me, his young and inexperienced pastor, was characteristic of the man. He honored me as his pastor, and in scores of ways was courteous to me and considerate of my office, as well as of my comfort. He never forgot those little amenities which always help to tide over the rough places, especially when they mark the manner of a man, in distinguished place, towards one far less

advanced in age and achievement. If he made suggestions as to sermon structure, or as to the work of the church, it was done with marvelous tact." His interest in religious work was not limited to the local church, nor to his own denomination. He was in touch with what was being done by North Carolina and Southern Baptists, and as Superintendent of the Y. M. C. A. work in the colleges and towns of North Carolina, as well as in other ways, he made himself felt throughout all the State.

Towards the end he was a sufferer. On July 15, 1912, he passed away at his home in Chapel Hill. The funeral and burial were in Waynesboro, Va. His wife and three children, Thomas Hume, Annie Wilmer (now Mrs. William Reynolds Vance), and Miss May Gregory, survive him.

JOSEPH R. GARLICK

1825–1912

One of the delegates to the "Virginia Baptist Anniversaries" (as the general State gathering was then called), in Norfolk, 1852, was Joseph R. Garlick. In 1856 he was one of the life members of the General Association, and on through the years, until his death, he was closely connected with the work of the denomination in Virginia. He was born on December 30, 1825, in King William County, Virginia. After his early training in neighborhood schools he entered, in 1840, the Virginia Baptist Seminary (now Richmond College), where he continued till the fall of 1841, when he became a student at Columbian College, Washington. Here he graduated in 1843. For a season he now became a teacher, his first experience as a pedagogue being at Lancaster Court House. One of his pupils, a youth four years his junior, named Thomas S. Dunaway, still abides among us, in his venerable age, after a long and a most honored career of service among Virginia Baptists. Upon the death of his former schoolmaster, Dr. Dunaway wrote tender and loving words concerning him, describing him as "a man of fine literary taste and acquirements and broad scholarship," and recalling the fact that Dr. Jeter had once suggested to Dr. Garlick that he prepare a lexicon of the English language.

After studying theology under Rev. Dr. Andrew Broaddus, the elder, he was ordained, in December, 1847. His first charge was at Hampton, Va., and here he remained four years. After teaching for two years in the Chowan Female Institute, Murfreesboro, N. C., he

moved, in 1855, to Bruington, King and Queen County, where he established the Rappahannock Female Institute, over which he presided for fourteen years. For a decade of this period at Bruington he was pastor of St. Stephen's Church, in the same county. In 1870 he was called to succeed Rev. A. E. Dickinson as pastor of the Leigh Street Baptist Church, Richmond. This relationship continued some nine years, and that the work prospered is seen from the fact that in 1869 the church reported 544 members, and, in 1879, no less than 896. Upon leaving Richmond and Leigh Street he returned to a country pastorate and to the section where he had already spent many years. Once more he became pastor of St. Stephen's Church, and later, also, of Mt. Zion and Lower King and Queen. After some nine or ten years here, he passed to the Dover Association, taking charge of that historic church now known as Winn's, but first, and until 1833, called Chickahominy, and then Bethlehem until 1870, when the present name was chosen. In the historical sermon that Dr. Garlick preached, in November, 1901, the year "Winn's" was one hundred and twenty years old, he explained why the name of the church was changed from Chickahominy to Bethlehem, and then to "Winn's." In 1833, at the time of the Campbellite excitement, the Chickahominy Church was excluded from the Association because many of its members held unbaptistic views. The rest of the church went on, simply adopting the new name. By 1870 there were so many churches called "Bethlehem" that the name of the man who had given the site for the meeting-house was chosen, since it was more distinctive.

As has already been seen, Dr. Garlick was a scholar and a student. Three years after his graduation at Columbian he received, "in course," his M. A. degree, and while he was pastor in Richmond, Richmond College

conferred on him the degree of Doctor of Divinity. For some years he was a trustee of Richmond College, where he "brought the ripe experience of his teaching life to bear on the adjustment of many educational problems." For several years he was professor in the Richmond Female Institute and the Woman's College of Richmond. For five years he was President of the State Mission Board of the General Association. His married life was long and happy, his wife having been, before her marriage, Miss Sue Morrison. The children of this marriage were Edward, Lizzie, Ellen (Mrs. Todd), Richard Cecil, and Mary Atwood. Full of years and full of honors, Dr. Garlick passed away August 13, 1912.

WILLIAM ELDRIDGE HATCHER

1834–1912

Those who knew Dr. Hatcher in his manhood and ministry days were very apt to learn that Bedford County was his birthplace, for he was proud of his native county, a county that has produced many preachers. The Peaks of Otter, at whose foot his early days were spent, he called "my mountain," and the tall summit seemed to speak to the boy of God and heaven. His only memory of his mother was her funeral, for the day he was four years old she was laid to rest under the old cherry tree back of the garden. He felt, through life, how much he had missed in not knowing a mother's love, and his sympathy and interest in boys was testimony to the lack in his own life. His father was fifty years his senior, but the boy loved him with strong devotion, and, after the mother's death, for years they were bed-fellows. The father was greatly distressed because this son seemed to him to be so lazy. It was true that the young fellow hated to "work in the dirt." The father predicted that this aversion meant that he would starve, but the boy believed that in some other way he would make his living. So serious was the father's distress over the boy's disinclination to do farm work that he told his cousin, the future Dr. Jeter, how matters stood, and that the boy, instead of working, was forever reading. The boy, who overheard the conversation, was keenly mortified to see what his father thought of him, but Dr. Jeter's view of the situation was less grave, and his advice that the boy be sent to school was eventually followed. The family circle consisted of the children, Henry, Harvey, William,

Damaris, and Margaret, and of the colored folks, Uncle Sam, Aunt Charity and Charlotte, William and Harvey being the children of the second marriage. Country life in Bedford in those days certainly had its limitations. Later, Dr. Hatcher thus described his early environment and life: "We were twelve miles from the county-seat, had mail once a week, and church once a month when the weather was good. A blacksmith's shop, a tanyard, and a store, with a mill further on, constituted all of our public interests. As I had no horse to shoe, no letters to write or receive, not a copper to buy anything with, and did not belong to the church, my communication with the outer world amounted to naught. This statement was modified by one exception. I did attain to the honor of being a mill boy, and every Saturday morning 'Old Fillie' was bridled, a bag of corn was balanced on her back, and the giant arms of my brother hoisted me astride the mare and bag, and, with only the necessary garb, in warm weather, to save me from public disgrace, I jogged my way over to Chilton's Mill. There I always had an interesting time. The proprietor of the mill had a most unsavory name in that community, but he was rich; he had quite a handsome assortment of books, always welcomed me into his office, was a glib and captivating talker, and was one of two or three men on the earth at that time who seemed to be conscious of my existence when I came along." The boy seems to have had but one everyday suit, and that made "of the wool taken from the backs of our sheep, carded, spun, and woven in our house, dyed with ill-odored, homemade dyes, cut out, and warranted not to fit, and was ugly and unattractive, and usually very slow to wear out." The Sunday school of the neighborhood, which ran from the early days of spring until the end of the summer, was most unattractive; the teachers and scholars stammered

through long chapters of the Bible, the prayers were long, and there was no singing, and never "a breezy and cheery address."

At Mt. Hermon Church, when the pastor, Father William Harris, and F. M. Barker, a man of great eloquence, were conducting a meeting, the youth was converted. With his hand in the kindly grasp of Dr. Falls, he first went forward when "the invitation" was given, and later came out into the full light of joyful surrender to Christ, under the gentle guidance of Monroe Hatcher. That night, when the two brothers reached home, the elder son went in to where Mr. Hatcher was in bed and said: "Father, great news to-night—great news; your baby boy came into the Kingdom of God." It may have been that the youth's call to preach came that day when Father Harris laid his hand on his head, as he passed the reading boy, and said he hoped he would be a minister of the gospel some day. Later, the young man's greatest obstacle to entering the ministry was his irresistible eagerness to do so. But there seemed to be no money for an education. At nineteen he began to teach, and the session, it was arranged, was to last twelve months and the salary to be $300 and board. It was in a private family, and before the year was out a whipping that the young pedagogue administered to his employer's son broke up the school and turned the teacher's feet towards college, a place that had been his heart's desire for no little time. With him went his older brother, Harvey. This was in 1854. It so happened that the young man's first Sunday in Richmond was the first Sunday of Dr. J. L. Burrows' pastorate at the First Baptist Church. With wonder, this student sat in the gallery and heard the new preacher. Such crowds he had never seen before, and the preacher was a revelation to him. He did not know "that God made men like that." The two

brothers who came together to Richmond College from the mountains of Bedford were almost wholly unlike. Harvey had a gift for mathematics and was slow of speech, while William abominated this exact science and was a most fluent speaker. In June, 1858, the two Hatcher brothers graduated from the college, the other members of the class being Wm. S. Penick, Samuel H. Pulliam, John W. Ryland, and Joseph A. Turner. Before his college course was finished, young Hatcher had had no little experience in preaching, and had accepted a call to his first church and pastorate. His first sermon was preached in Bedford, the only word concerning it that reached the preacher's ears being the remark of a countryman that he had gotten "a fair night's sleep while that fellow was talking." During one of his vacations he conducted his first protracted meeting, the call for this service having come from Father Harris at Mt. Hermon Church, in Bedford. In the college, one session, a deep work of grace blessed the whole student body, many of the men being brought, by the power of the gospel, to Christ and his service. In this work William E. Hatcher was one of the leaders. From the college the wave of spiritual power moved out to the city, and the young men of Grace Street Church invited Mr. Hatcher and James B. Taylor, Jr., to conduct special services in the basement of their church. This work was rich in blessed fruit. During these college days Mr. Hatcher preached at least once for Dr. Ryland at the First African Church, and many times, without money and without price, for the feeble Baptist Church in Manchester, just across the river from Richmond. As he tramped his way from the college to Manchester, and back to the college, he little dreamed that here he was to begin his career as a pastor, but it was even so.

On the fourth Sunday in August, 1858, he became pastor of the Manchester Baptist Church. The town

was far from inviting, and with an unenviable reputation. Religion in the town seemed to languish, and several attempts to found a Baptist Church had failed. Finally the erection of a meeting-house was undertaken, and before it was completed the church had been blessed by the short but earnest ministry of Rev. Z. Jeter George. Upon his death, Mr. Hatcher was called. In much depression of spirit, and yet with a clear conviction as to the path of duty, he began his work. Before long the congregations began to grow, there were conversions, and the burdensome debt on the meeting-house was paid. The clouds of war gathered over the South, and Manchester shared with her sister towns, Petersburg and Richmond, many of the horrors and sorrows of those awful days. Yet during these nine years in Manchester Mr. Hatcher was growing as a pastor and preacher. Already he was beginning to go out into the country for work in protracted meetings, a field in which he was to exert such a mighty influence for good, in an ever-widening area, until the end of his life. On March 17, 1867, he became pastor of the Franklin Square Baptist Church, Baltimore. While in Baltimore he felt the power and helpful sympathy of Richard Fuller, the greatest pulpit orator Southern Baptists, not to say the South, ever had. This unique man called on the new pastor and prayed with and for him so tenderly that the younger man never forgot the visit; he also urged his members in that part of the city to unite with the Franklin Square Church. After a brief sojourn in Baltimore, Mr. Hatcher returned to Virginia, becoming pastor of the First Baptist Church, Petersburg. During his seven years in Petersburg his church grew from a membership of some 213 to an enrollment of some 442. Besides meetings of power in his own field, Mr. Hatcher was inspirational along missionary, educational, and

evangelistic lines in the State at large. While pastor in Petersburg he held a meeting at Shiloh, a church which had been reported at the District Association as "dead," and before the week was over a band of 56 converts were ready for the reviving of the old church, and later a fine new meeting-house was built. During his pastorate in Petersburg the famous Memorial Campaign for Richmond College took place, in which campaign Mr. Hatcher was a leader. He was a member of the committee, appointed by the General Association at the session in Staunton, June, 1872, to have charge of this campaign, and at this same meeting he preached the introductory sermon, his text being: "Christ also loved the church and gave Himself for it" (Eph. 5:25); his theme being: "Christ's Love and Labor for the Church." Far and wide he went throughout the State telling the story of the struggles of Virginia Baptists, in the early days, for religious liberty.

On the fourth Sunday of May, 1875, Dr. Hatcher began his pastorate at Grace Street Baptist Church, Richmond, a pastorate that was to last exactly twenty-six years, and was to be the most successful and important period of his career. He succeeded, at Grace Street, Rev. Norvell Wilson, and had as predecessors in this field, James B. Taylor, Sr., Jas. B. Jeter, David Shaver, Henry Keeling, and Edward Kingsford. While the church was a strong body, with some 625 members when he became pastor, and a noble house of worship, still it grew in numbers and influence. At the end of the twenty-six years, although two colonies had gone out to establish new churches, the mother church had on her roll 989 members. Two new church edifices were built, the first one taking the place of the house that had stood and served for many years, and the other erected after a fire had destroyed, in a few hours, the new church. From year to year protracted meetings, with great

ingatherings, came to be the normal order of things, and Dr. Hatcher declared that the church had wonderful "spiritual fecundity," and that it "was only necessary to watch the signs, mark the season, call them together, and sound the gospel trumpet, and the work began." One of the unique features of Dr. Hatcher's work at Grace Street was his "boys' meetings." Every Sunday afternoon Dr. Hatcher's "boys" met. This was before the days of B. Y. P. U. and Junior B. Y. P. U. and Royal Ambassadors. Yet Dr. Hatcher, by his genial personality, great love for boys, wonderful tact and resourcefulness, humor and power of organization, led the boys into glad devotion and service for Christ and the church. Once a year the main audience room was crowded to see and hear these boys render a programme largely prepared by their leader and pastor. Out of this band came many preachers and church workers, and, when the need arose, these boys raised large sums of money for the improvement of the old or the building of the new meeting-house. Great congregations were the order of the day at Grace Street, and the Sunday school, although it worked in a room that was utterly inadequate, was mighty in numbers and spirit. Dr. Hatcher, in some respects, grew as a preacher until the end of his life, but doubtless he reached his zenith of pulpit power at Grace Street. He was a great preacher. He was not always at his best—who is?—but Sunday after Sunday his sermons were interesting, helpful, fruitful, and on special occasions and at other times he often spoke with convincing and moving power. He had many demands on his time that invaded the hours for sermon preparation, and some accused him of neglecting his study and his Sunday messages, but this was not, I am persuaded, a just criticism. He told me once that if he was busy all the week out of his study, on legitimate work, the Lord helped him

Sunday, but if he failed to prepare by reason of laziness or carelessness the help from above did not seem to come. In protracted meetings he was perhaps at his best. He enforced his arguments and carried home his exhortation by most telling illustrations. Very rarely were his illustrations ever taken from history. They usually came from events in his life and from experiences in other lives which he had known. The Bible was the other chief treasury from which his illustrations were drawn. He was a master in the painting of word pictures, knowing how to use details so that they never wearied, but were always interesting. He rarely quoted poetry in his sermons, and probably knew little. He was not, in the stricter sense of the terms, a great student or a great reader. He seemed to read rather for recreation and information as to events of the day than for use in preaching. Yet he was a careful and thorough thinker, and his mind was quick and well trained. He once said that he could not just get up and talk without having a subject and an objective point. Humor played a part in his sermons and had even larger room in his platform addresses and speeches on various occasions. Yet they are mistaken who suppose he was humorous merely to make people laugh. With him humor must serve a moral purpose or be counted out of place. He was not a teller of funny stories; indeed, it is remarkable how few anecdotes leading to laughter he told. His humor was more natural, more spontaneous, and so more delightful. It was his art of saying things. He saw things from new and unexpected angles and differently combined. If in his earlier years his sense of humor needed curbing when he was preaching, in his later years he never offended the most exacting taste in this direction, and was in every way dignified, though not stern, in the pulpit. Sometimes on special occasions, when much was expected of

him, he disappointed hopes that had been raised. This was true when he preached the Commencement sermon at the University of Virginia. The night was warm, the students, with young ladies, were present in large numbers, and several bats came in and refused to go out. Dr. Hatcher said the belles and the bats were his undoing. Certainly such disasters were rare with Dr. Hatcher. Some of his sermons reached the high-water mark of pulpit power. This was true of his sermon before the Southern Baptist Convention at Nashville in 1893. His text was "Experience worketh hope," and his theme "The Value of the Experimental Hope." The meeting hall was the Ryerson Auditorium, not, perhaps, as favorable a place for a sermon as a church, yet with good acoustic properties. The sermon was heard by all the great audience, produced a deep impression, and ranks as one of the best of our Convention sermons. Dr. Hatcher did not have a clear or musical voice, and at times his tones were not clear, yet he overcame this handicap, and he was usually heard by his congregation however large it was. In speaking of this sermon he said that he worked on several texts before finally choosing the one on which he spoke. In his opinion, many Convention sermons failed because the preachers had no clear-cut idea of what the sermon was aiming to accomplish.

While he was at Grace Street, Dr. Hatcher's leadership in the work of Virginia Baptists grew. Here his sphere widened and his influence in the affairs of the Southern Baptist Convention was potent. Within the ranks of his own denomination in Virginia he held, for many years, the first place. What movement of importance came to success among Virginia Baptists during this Grace Street quarter of a century, and yet other years, which did not have his championship and leadership? It was hard, in

all these years, to think of Ministerial Education, Richmond College, the Orphanage, and not remember Dr. Hatcher, nor did he fail to espouse the cause of State, Home, and Foreign Missions. If a church was to be dedicated, or a debt paid, or a great anniversary occasion celebrated, Dr. Hatcher's presence was, if possible, secured. He attended our District Associations, from the Seaboard to the Alleghanies, rather than take such a vacation as many city pastors do. Other States besides Virginia called on him for all kinds of occasions, and he was known, not only in the South, but also among the Northern Baptists. At one of the most trying times in the history of the Southern Baptist Theological Seminary he was recognized as a leader in the Board of Trustees and on the floor of the Convention, and it was he who "discovered" and nominated Dr. E. Y. Mullins for the presidency of the Seminary. During Dr. Hatcher's years at Grace Street many of the students of Richmond College attended his church, and he was in close touch with the life of the college, and the students saw him often in his hours of relaxation. As a youth, while his brother, Harvey, had been devoted to hunting and the fox chase, such sports did not appeal to him. At one season of his life in Richmond he was much given to the game of croquet, and from afternoon to afternoon Dr. Harris, Dr. Jeter, Dr. Hatcher, some of the students, and others, might be seen on the college campus engaged in playing, with great earnestness, this game. One student says that a certain man, who was known to have cheated in playing in this circle, when afterwards a candidate for some position of trust, failed to get Dr. Hatcher's vote, since he regarded the game as a fine and fair test of character.

With the close of his twenty-sixth year at Grace Street he resigned his church to take up a special agency work

for Richmond College. While at one time, during the Grace Street pastorate, there was a serious faction in the church and determined opposition to him, all this had passed away and the church was united and devotedly loyal to him for years before his work with them ended. About this time he became interested also in the Fork Union Academy, in Fluvanna County. After his five years of service with the college was completed he gave much of his time and thought to the school in Fluvanna. Under his fostering care and by reason of his enthusiastic leadership the institution came rapidly to a position of real influence and service. This Academy, the boys, their games, their physical and religious welfare, their studies, had large place in his thoughts and affections. By this time he had sold his residence in Richmond, 608 West Grace Street, where he lived for many years, and had made "Careby Hall," at Fork Union, his home. Here the rest of his days were spent, and here he died. Since now he had no regular church and Sunday appointments, he was more than ever free for special services and for protracted-meeting engagements. And how busy he was kept, and what long and, if necessary, what rapid trips he made across the State and even yet further afield to help pastors and churches! He was now no longer a young man, and yet he seemed to have the vigor and dauntless spirit of a young man. Once he was helping a pastor in the Valley when a call came to both of them, as trustees, to attend an important meeting of the Richmond College Board. Dr. Hatcher preached at the night service, and then he and the pastor traveled all night in a day coach, reaching Richmond for breakfast. After the Board's meeting was over they traveled again all night, and then, by driving eleven miles the next morning, were on hand for that morning's meeting at the church. Nor did the forced march leave Dr. Hatcher

weary or jaded. The week before his death he attended three Associations and rode nine miles to see a boy who was thinking about attending the Fork Union Academy. His activity of heart and body continued to the very last day of his life. The night before his death there was a gathering of his fellow-citizens at his house and on his lawn to take steps for village improvement work, and he made them a speech. Early the next morning he was dressed, straightening up things in his room, and singing, when the messenger of death approached, and in a few hours he had fallen on sleep.

Dr. Hatcher was many sided, able to do many things well. He was called, by one, "the great Baptist commoner," and indeed his gift for leadership was wonderful. While his power as a leader has already been mentioned, a few words more on this side of his life and work will not be untimely. In emergencies, when others hesitated, or failed to see the way the path of duty and success led, or were held back by prudence or conservatism, Dr. Hatcher came to his conviction and determination and moved forward, inviting his brethren to go with him to victory. As an illustration of this, see him at a crisis in the history of the Greater Richmond College. The Finance Committee hesitated to assume the larger financial obligations which the magnificent plans for Westhampton demanded. The Board of Trustees met in special session. Should they retrench, or, with faith in God and the brethren, assume the great responsibility and move forward for great things? There was silence. After a few moments Dr. Hatcher arose. He described with tenderness the courage and boldness of the fathers who founded the college. He caught the vision of glorious things. He declared his trust in God and the denomination. He moved that the larger plans be carried out. It was the speech of a born leader. It suggested the spirit and enthusiasm of a young man. It was

a great speech; it carried the day; it marked an era. In the social circle, or in a more private tête-à-tête conversation, he was delightful. He was willing to listen, as well as talk, but few cared to do anything but hear him so long as he was willing to describe men and events. His humor was as sparkling as wine and as the cool water, on a hot day, from a crystal spring. So far, nothing has been said about Dr. Hatcher's work with his pen. For years he wrote regularly for the *Religious Herald,* and later was a constant contributor to the *Baptist World.* During a number of years he wrote a part of the lesson notes in the *Baptist Teacher,* of the Nashville Board. In order to keep up all this work, as well as his large correspondence, he managed to make good use of fragments of time, even when he was waiting for a train, and in his latter years often called upon a friend or companion to become his scribe. He was also an author. There is his "Life of Dr. Jeter." He and his wife wrote together the "Life of Dr. A. B. Brown." Two books he gave the world in the last period of his life—"John Jasper" and "Along the Trail of the Friendly Years," have had a wide circulation and given great pleasure to thousands. To this latter book, which is largely autobiographical, the reader is referred for the fuller knowledge of Dr. Hatcher's life. Not a few facts in this sketch are taken from this book. It is understood that he had another book almost ready for publication when his end came; some chapters of this book have been published, since his death, in the New York *Watchman-Examiner.*

Dr. Hatcher was survived by his wife. Together they had walked the paths of married life since December, 1864. She was Miss Virginia Snead, of Fork Union, Fluvanna County, and not long before her marriage had graduated at the Albemarle Female Institute, Charlottes-

ville, Va. Mrs. Hatcher helped to organize the W. M. U. of the Southern Baptist Convention, and in 1889 was the first president of the Virginia (State) Union. The children who survive their father are Rev. Dr. Eldridge B. Hatcher, Miss Ora Latham Hatcher, Mrs. C. L. DeMott, and Mrs. H. W. Sadler. The span of his life was from July 25, 1834, to Saturday, August 24, 1912. Services were held, first at Fork Union and then in Richmond. The plan that his body be laid to rest under the sod of Fluvanna was changed when a committee came from his old flock, Grace Street Church, asking that Hollywood be made his burial place. Here, near the graves of many whom he loved and with whom he labored, and hard by the city where so much of his life was spent, his ashes await the resurrection morn. The speakers at the funeral at Fork Union were Dr. F. W. Boatwright, Mr. Walton, Dr. W. W. Landrum, and Dr. T. J. Shipman, and those taking part in the services at Grace Street were Dr. R. J. Willingham, Dr. W. W. Landrum, Rev. Andrew Broaddus, Lieutenant-Governor J. Taylor Ellyson, Dr. R. H. Pitt, Dr. C. H. Ryland, and Mr. Haddon Watkins. Such a familiar figure was Dr. Hatcher to Virginia Baptists that a description of his personal appearance seems almost unnecessary, but some who read these pages may live beyond the arena and period of his service. In his latter years he was portly in figure, and yet he had, almost to the end, an alertness of movement that showed remarkable physical vigor. He was of distinguished bearing, and would have attracted attention in any crowd. His features were almost rugged, though not stern, and his eyes clear and imperative in their sweep. His head, which was large, finely shaped, and remarkably broad, was firmly set on his neck that gave token of strength and power. While he was not tall, his appearance before an audience was always impressive, for he was indeed a master of assemblies.

ALEXANDER FLEET

——1912

In the home of his father, Col. Alexander Fleet (who claimed, and apparently with justness, to be descended from Charlemagne, of France), near Fleetwood Academy, King and Queen County, Virginia, Alexander Fleet was born. In the community of his birth he came up to manhood "amidst influences which admirably tended to nurture his mind and heart, to refine his manners, and confirm him in the faith of the gospel as held and practiced among Baptists. The piety of his early life, his devotion to the interests of the church, and his natural aptitude and gifts, left no cause for surprise among his associates and friends when he gave himself to the ministry." At Bruington Church, King and Queen County, he was ordained, on June 24, 1883, to the gospel ministry. He began his ministerial career as pastor of Upper Essex and Centennial Churches, Rappahannock Association. This Association was to be, save for a brief season, the scene of his work as a pastor and preacher. For some eighteen years he ministered to the Exol and St. Stephen's Churches, and a year or so longer at the former charge. His interesting association with these churches began in 1890.

Rev. W. T. Hundley, speaking of Mr. Fleet, after his death, says: "He was known by friends and companions . . . as Darner Fleet. . . . Fifty years ago last September I saw him for the first time one Monday morning, standing by a desk in the old academy building at Stevensville, King and Queen County. . . . He was a tall and comely youth, with the ruddy glow of

budding manhood on his cheeks. . . . Darner and I entered Richmond College together. . . . All the qualities that go to make up the character of a royal Christian gentleman were found in him; . . . gentle as a woman, refined, cultured, intellectual, self-sacrificing, modest, courageous, faithful, loyal to his convictions, cheerful. So he was a *gentle* man. I can say no more."

"Along with his ministerial aims and glad willingness to preach as God gave him opportunity, he was strongly called to the schoolroom, and much of his life was devoted to that high and useful service. He conducted schools at Warrenton, six years in Kentucky, at Tappahannock, and at Bruington, and many pupils in these several localities hold his memory in grateful esteem." During his life at Warrenton he was pastor, for a short time, of Bealeton and Broad Run, churches of the Potomac Association.

For some years before his death his health was not good, and so his work was much interrupted. He bore his sufferings with Christian fortitude, and his end, that came September 20, 1912, was peaceful. His wife, who before her marriage was Miss Josie Jeffries, of Essex, and these children survive him: Ella Laurie (Mrs. Robert Grey Dillard), Robert Hill Fleet, Rawley Martin Fleet, Martha Pollard Fleet. The quotations in this sketch and some of the facts are from the obituary, in the Minutes of the General Association, by Rev. Dr. G. W. Beale.

ROBERT BABBOR GILBERT

1867–1913

While the list of ministers and the Associational tables of the General Association do not contain the name of Robert Gilbert, an obituary of him appeared in the Minutes of the General Association for 1913, written by Rev. O. L. Terry, one of the pastors of the New Lebanon Association. The facts given in the obituary, with others furnished by Mr. Terry, are summed up here. He was born in Russell County, Virginia, in 1867, and died February 8, 1913. In 1889 he was baptized into the fellowship of the Oak Grove Church, New Lebanon Association. He was ordained to the gospel ministry in 1899, and then the Copper Ridge Baptist Church called him to be their pastor. Until his death, February 8, 1913, his life was a consecrated one, and his friends say that in his last hours, when he was ill, he sang, preached, and prayed till he fell on sleep. He left behind him a mother and two brothers. His education, though limited, was remarkable, when it is remembered that his opportunities for self-improvement were most restricted. His knowledge and comprehension of the Bible were wonderful. Mr. Terry gave him a "Teacher's Bible" and guided him in the effective use of this valuable volume. Mr. Gilbert was a most zealous and earnest preacher. It was his custom to get employment at "public works" and then preach to his fellow-workers at night. Many very hard-hearted sinners were converted under his ministry.

THOMAS F. GRIMSLEY

1835–1913

In the "Lives of Virginia Baptist Ministers," Third Series, there is a sketch of Rev. Barnett Grimsley. Rev. Thomas F. Grimsley, who was his son, was born near Laurel Mills, Rappahannock County, Virginia, December 20, 1835. As a youth Mr. Grimsley, with the help of Rev. Mr. Worden, a Presbyterian minister, prepared himself to teach, and began his work in this important sphere in the home of Mr. William B. Harris, of Clarke County. While young Grimsley was giving instruction in other branches, perhaps he was receiving from Mr. Harris, who was a good classical scholar, special training in the Latin language and literature. His work at this time was evidently thorough, for in his latter years, after all the vicissitudes through which he had passed, he could translate, practically at sight, Cæsar, Virgil, Cicero, and the Vulgate. He was a great reader, and was always trying to fit himself, in these years, for the business of teaching. When the War broke out he left the schoolroom for the more trying experiences of the camp. As a member of the 6th Virginia Cavalry he followed the cause of the Confederacy from Manassas to Appomattox. He made a good record as a soldier, and his comrades, who knew him as Tom Grimsley, loved to tell how he had stood by them in their hours of emergency.

With the end of the War he took up the work of life in the twofold capacity of teacher and preacher. At Mt. Salem Church, on Saturday before the first Sunday in February, 1868, he was ordained to the full work of the gospel ministry. In the course of the years, he served

as pastor, his field of activity being the counties of Madison, Greene, Culpeper, and Rappahannock, these churches: Liberty, Swift Run, Mt. Zion, Shiloh, Slate Mills, Flint Hill, Graves' Chapel, Pleasant Grove, and Bethel. To this last organization he preached more than thirty-seven years. After his marriage, November 29, 1869, to Miss Elizabeth M. Carpenter, of Madison County, he made his home, for the years of his active ministry, at Madison Court House. Here he established a school for young ladies, which he conducted successfully until the demands of his churches made the closing of the school necessary.

While as a preacher Mr. Grimsley did not have the ringing voice and impressive delivery of his father, as a thinker he was his father's equal, if not his superior. "His sermons were clear in conception, accurate in statement, and always instructive and helpful." A man of strong convictions, he was amiable, generous, and frank, with agreeable and winning manners. As a pastor he visited rich and poor alike, and took an interest in the material, as well as the spiritual, welfare of his people. Several men whom he baptized afterwards became ministers of the gospel.

Mr. Grimsley died at the home of his son-in-law, Mr. Barnett Miller, of Culpeper, Va., March 6, 1913. On the thirtieth day of the same month, at a Fifth Sunday Meeting in the Culpeper Baptist Church, when a Memorial Service in honor of Mr. Grimsley was held, a paper was read by Rev. Thomas P. Brown. This sketch is based upon this paper and upon the obituary, also by Mr. Brown, which appeared in the Minutes of the General Association for 1913.

ISAAC NEWTON MAY

1841–1913

A number of Virginia Baptist preachers have had, as a part of their life work, the opportunities and the responsibilities of the teacher, some in public schools, some in academies, and some in colleges and universities. In many cases, as was true of Rev. I. N. May, the years given to the classroom were also those through which they preached. In not a few instances financial needs have made it necessary for the preacher to supplement his salary from his church or churches. And often it has been true that the talent for teaching equaled, if it did not surpass, that for the pulpit. Mr. May, either as student or as teacher, in the course of his life, was connected with two universities and several secondary schools. A student of the University of Virginia the session of 1860-61, he left his *alma mater* to enter the Confederate Army, and after the War, having gone to Texas, he was Professor in Baylor University. He was also Principal of Bryan Female College. Upon his return to Virginia he was pastor, first, at Gordonsville, then at Luray, and then at Flint Hill, Rappahannock County. From Flint Hill he moved to Louisa County to the estate he had inherited from his father. This place, known as "Oakland," was to be his home until his death. After teaching for several sessions, beginning in 1882, first at Green Level Academy and then at Locust Dale Academy, he established at his home a school for boys, known as "Oakland Academy," where he labored with enthusiasm and success to the end of his life. He had a bright mind, loved to teach, and was especially devoted to mathematics.

Prof. J. B. Loving, who was a student under him at Locust Dale, wrote of his influence over his scholars, and quoted a remark of Prof. John Hart about one of Mr. May's sermons at Locust Dale; he said that neither Dr. Hawthorne nor any of the "D. D.'s" could have preached a finer sermon.

Mr. May's work as a preacher was in the Shiloh and Goshen Associations. While teaching in Rappahannock County he was pastor of Flint Hill and Luray Churches. After moving to Louisa he was pastor, before his active work as a preacher closed, of the following churches: Oakland, Lower Gold Mine, Cedar Run, Perkins, Forest Hill, Mt. Gilead. Some of these places were at considerable distances from his home, so there is the picture before our eyes of this man of God, with his double work, turning away from the schoolroom to drive or ride to his distant "appointment." Professor Loving says of him: "As a sermonizer Brother May was far above the average. He possessed a logical mind, analyzed well his subject, and always gave his hearers something they could take with them to their homes." While in Texas, in August, 1867, Mr. May was married to Miss Jane D. Goodwin, a native Virginian, who, with a son, survived him. In the home which she helped to make, cordial hospitality abounded. His fatal illness lasted but a week, and on March 17, 1913, he passed away, in his seventy-second year, for he was born September 28, 1841.

REUBEN BAKER BOATWRIGHT

1831–1913

From the *Religious Herald* for February 8, 1906, the genial and kind face of Reuben Baker Boatwright looked forth upon the reader. The occasion for the presentation of this picture in the *Herald* was Mr. Boatwright's arrival at the age of threescore and fifteen years. The picture was accompanied by an article from the pen of Dr. A. E. Dickinson, descriptive of the work and character of Mr. Boatwright. This article expressed the opinion that perhaps the best service he had rendered was the giving of his son, Dr. F. W. Boatwright, to Richmond College and to the world, and closed with these words: "His life has been a benediction, and I trust he may yet be spared for years to the hundreds and thousands who know and love him." It was in the same year that Mr. Boatwright sent a brief letter to the *Herald* pleading for more "spiritual uplift" in its columns for the old men and women, declaring that it is "highly necessary to keep the fires burning on the altars of our hearts." Mr. Boatwright had known Mr. Sands, the first editor of the *Herald,* and had paid $4 a year subscription for the paper.

Mr. Boatwright will be remembered as a country and village preacher, and his college and seminary friend, Dr. Charles H. Ryland, whose friendship ran out through sixty years, thinks that the following lines of Goldsmith well described his character and career:

> "Remote from towns he ran his godly race,
> Nor e'er had changed, nor wished to change, his place;
> Unpracticed he to fawn, or seek for power,
> By doctrines fashioned to the varying hour;
> Far other aims his heart had learned to prize,—
> More bent to raise the wretched than to rise."

Buckingham County, where he spent much of his life, and beneath whose sod his ashes rest, gave him birth. Near Mt. Zion Church, January 23, 1831, he first saw the light, his parents being Reuben Boatwright and Mary Bryant. His grandfather, Reuben Boatwright, a soldier of the Revolution, coming from Prince Edward County to Buckingham County in 1788, had built his home, "Travelers' Rest," near Mt. Zion Church. The son of this Revolutionary soldier and the father of Reuben Baber Boatwright was an ordained minister, but he declined calls from Mt. Zion and other churches, choosing rather to look after his farm and to preach as occasion invited. The other children of the family were two daughters, who died when young, and two brothers, Charles P. and Thomas Frederick, and three half-sisters and one half-brother, P. P. Boatwright, offspring of the father's second marriage. In 1847, when sixteen years old, he made a profession of religion and was baptized, near Mt. Zion and into her fellowship, by Rev. Wm. H. Taylor.

After having begun his education at Berryman's Academy he entered Richmond College in the fall of 1856, Charles H. Ryland being one of his fellow-students. Before his course of two years at the college was over he was licensed by his mother church to preach, and before he became a student at the Southern Baptist Theological Seminary at Greenville, S. C., he did some preaching and was ordained at Mt. Zion, Rev. P. S. Henson and Rev. W. H. Taylor forming the presbytery. His year at Greenville was the first in the history of the Seminary, and he was one of the ten Virginia sent that session. His fellow-student, Charles H. Ryland, says that he was "the best theologian of his class." From the Seminary it was not long before he took his place in the army, becoming chaplain of the 46th Virginia Regiment.

Before the War ended he was pastor of Enon and Brown's, in the James River Association, and Scottsville, in the Albemarle, and, having been married on September 5, 1865, in Cumberland County, to Miss Maria Elizabeth Woodruff, Rev. Wm. H. Taylor performing the ceremony, in 1866 he took charge of Lewisburg and other churches in Greenbrier County, West Virginia. The children of this union were F. W., Martha Susan (now Mrs. J. A. Clark), Mary Elizabeth (now Mrs. R. M. Booth), Sarah Look (now Mrs. Sands Gayle), and John B. During his pastorate of some three years there he completed the repairs on the Lewisburg Meeting-House and "secured a deed of gift to the house of worship at the Sweet Springs." One of his members at Sweet Springs was a Mr. Moss, who had been a very wicked man, and who, at the age of eighty, was converted. As soon as he was converted he became most anxious to know more about Jesus. Upon his wife's death, years before, he had put her Bible away in the bottom of the trunk, but now he took it out, kissed it and wept over it, deploring the fact that he could not read a line of it. But, wonderful to tell, without a teacher he taught himself, and spelled and read his way through the New Testament and through much of the Old Testament. He never would read to any one, but Mr. Boatwright, interested in his remarkable and highly praiseworthy achievements, went up to his room, prevailed on him to read to him, and found that he could read, and that he understood what he read. While in West Virginia, Mr. Boatwright knew Wm. G. Margrave, whom he considered "the greatest man that ever lived in West Virginia, for he served most." Margrave led a wicked career for forty-five years, but the remainder of his life he was a zealous worker for God. Although an ordained minister, he never served as a pastor save as a supply or till the church could get some one else. In the destitute sections he was ever busy,

preaching in private homes and distributing far and wide tracts and good books. Mr. Boatwright tells how once Margrave was overtaken by night in a section where settlers were few and where rattlesnakes were numerous. As the cabin to which he had come was small, and the family large, they could give him food but not a bed. So he ate his supper, and then raking up chips into a circle, set them on fire, got into the circle, went to sleep, and had a good night's rest.

Marion, in the Lebanon Association, was Mr. Boatwright's next field of labor. Here was his home and his church for three different pastorates, and, all told, for seventeen years, a longer period than he spent as pastor anywhere else. While at Marion he also preached, during his first pastorate, for the South Fork, Chatham Hill, and Sugar Grove Churches, and during his second term for Friendship and Greenfield Churches. Mr. Boatwright always retained "the impress of his *alma mater,*" was ever interested in education, and while at Marion taught in the Marion Academy and the Marion Female College. He was one of the first trustees of the Southwest Virginia Institute (now Intermont College), and later of the Jeter Female Institute, Bedford City. In writing once for the *Herald* on the question of ordination, he said, referring to the Marion period of his life, that he had had "some bitter experience in trying, as one of a presbytery, to keep out men whom I thought unqualified for the ministry." Dr. Ryland is doubtless right when he says: "At this place the best work of his life was done. He not only built up the Marion Church but strengthened other churches in Smyth and Washington Counties." It was while he lived in Southwest Virginia that once at a meeting of the New River Association, in company with Hon. J. Taylor Ellyson and Dr. W. R. L. Smith, the following incident occurred. At the home to which the trio went to spend the night there were not less than

thirty or forty guests. After a long trip of a score and a half miles over the mountains they were very tired, and so no little interested as to where they were to sleep. About ten o'clock their host led them to a large room furnished with two good beds. There was a fire burning on the hearth, but, much to the dismay of the trio, before the fire there sat two women wearing long-eared bonnets and busy cooking. The women looked neither to the right nor to the left, and were silent. It was evident that they were going to stay until the victuals were cooked, no matter how long that took. After much hesitation Mr. Boatwright, feeling that the long-eared bonnets gave him a large degree of protection from observation, undressed and got into bed. His companions after a season left the room, but finally returned, when the women, seeing that they were "uncommonly modest young men," gathered up the next day's dinner and departed.

After leaving Marion the last time, and before his active work as a pastor ceased, Mr. Boatwright served the following churches, all of them in that general section of Eastern Virginia of which Buckingham forms a part: Peterville and Fine Creek (Middle District Association); Lyles (Albemarle Association); Cartersville, Enon, Cedar, Buckingham, Cumberland (James River Association); Mt. Hermon, Big Spring, Ivey Chapel, Morgan's, Diamond Hill, Flint Hill (Strawberry Association). Before this he had been pastor for a year at the First Church, Bristol.

During the closing years of his life he was an invalid, and at times a great sufferer. When the end came, April 19, 1913, his wife and five children were with him, and there was peace. On a bright Sunday afternoon his body was laid to rest under the old oaks in the Buckingham churchyard, the funeral being conducted by Rev. R. W. Bagwell, who was assisted in the services by Rev. W. H. Street and Rev. C. H. Ryland.

JOSEPH B. KENDRICK

1837–1913

Within the bounds of the New Lebanon Association the main work of Rev. Joseph B. Kendrick was done. Before the organization of this body he was one of the original members of Independence Church, which was organized in 1861. For many years he was pastor of this church. The other churches of the New Lebanon Association that he served as pastor were Bethany, Salem, Russell's Fork, Corinth, Finney, and Oak Grove. He was a member of a family remarkable for its size, there being twenty-one children. He was the youngest of the twenty-one, and outlived them all. From July 7, 1837, to April 22, 1913, was the period covered by his life, being nearly seventy-six years. On April 27, 1859, he was married to Charity Hart, who bore him five sons and six daughters and survived him. In March, 1861, he was licensed to the gospel ministry, but when a few weeks later the War broke out he enlisted and served until the battle of Sharpsburg, September 16-17, 1862, when he received such wounds that he was exempted from further service. While in the army he was in the battles of Ball's Bluff, First and Second Winchester, Hanover Court House, Fair Oaks, Cross Keys, Port Republic, Chickahominy, Gaines' Mill, Malvern Hill, Cedar Mountain, Kettle Run, Groveton, Second Manassas, Chantilly, and Harper's Ferry. He was a regular attendant at the sessions of the New Lebanon Association. He was sound in his theology and faithful in his proclamation of the gospel. As an evidence of how customs have changed, it is interesting to know that at one time,

many years ago, Mr. Kendrick was a distiller as well as a preacher. There is a man now living who tells this incident: "When I was a young fellow I went to Mr. Kendrick's, in company with a young man, and we bought a quart of good liquor from him." During his last illness Mr. Kendrick realized that his end was near, but no fear oppressed him, and he spoke with joy of his departure.

WILSON V. SELFE

1842–1913

Within the bounds of the New Lebanon Association, Rev. Wilson V. Selfe lived and did his work. He was a prophet with honor among his own people. "The fact that for forty years he was able to command the respect and esteem of the people among whom he lived, and lead them in spiritual things, gives abundant proof of his excellent character and his consecration to the work." He was born October 2, 1842, and his second birth took place in 1869. About three years after his conversion he entered the ministry, and in the long course of his service he was pastor of the following churches, all of them in the New Lebanon Association: Springfield, Mt. Zion, Grassy Creek, Cleveland, Liberty, Ring's Chapel. He was with the Springfield Church longer than with any other. "He was a pioneer, laying the foundation upon which another generation is now building." On January 11, 1865, he was married to Elizabeth Kiser, and of this union eleven children were born, and all of them are still living. He passed to his reward May 21, 1913.

THOMAS BRECKENRIDGE GATEWOOD

1826–1913

On the night of March 4, 1876, a great calamity befell Rev. Thomas Breckenridge Gatewood. His home, in the northern part of Amherst County, was consumed by fire, his youngest son, Boyd Elbert Gatewood, who was eleven years old, perishing in the flames. At the time of this catastrophe Mr. Gatewood, with his wife, was away from home and at one of his churches. With the house were destroyed all the family records, so that some of the dates given in this sketch are approximate only. He was born in Amherst County, Virginia, October 6, 1826, and about 1860 was ordained to the gospel ministry, the presbytery being composed of Rev. John W. Hopkins and Rev. Armistead H. Ogden. He organized the Oak Grove Baptist Church, in the Albemarle Association, and served them as pastor for some fifteen years. He was also pastor for a number of years of the New Prospect, Piney Mount, and Corner Stone Churches. Later he served the Neriah and Mountain Branch Churches, in Rockbridge County. It is said that he married more couples than any preacher in his county, nor did county lines limit his activity in this sphere, for he was often called to Bedford and Rockbridge to perform this ceremony. It is also estimated that under his ministry more people were led to make profession of their faith in Christ than under any other minister of his day in Amherst County. The larger part of his service was near the place of his nativity. He was a great reader and a subscriber to the *Religious Herald* for forty years. He was fond of horseback riding, and took great interest in his home,

a farm of some 85 acres. Here he entertained many guests with genial cordiality. Vigorous still at the great age of eighty, he was serving churches with real zeal, though with small material compensation. Rev. P. H. Cowherd, who was his pastor for the last five years of the life of the venerable man of God, testifies to the attractiveness of this old soldier of Christ, who was always present at every service of his church, unless providentially hindered. He says of him: "He stood for truth and righteousness and was uncompromisingly opposed to everything that seemed wrong. He knew how to rebuke with all long-suffering and love. I have often heard him say: 'I want to be missed for the good I have done when I am gone!'" He was married, about 1853, to Miss Editha Jane Christian, who bore him three daughters and two sons; of these children three are still living, namely: Mrs. V. S. Thornton, Covington, Va., Mrs. A. M. Watts, Amherst, and Mr. Marshall P. Gatewood, Pleasant View, Va. His second marriage was about November 8, 1879, and this wife, who was Miss Nannie Jane Thornton, and their daughter, Mrs. T. E. Lacy, Covington, Va., survive him. He died, after a month's illness, on June 2, 1913, and was buried in the cemetery, on the hill, near his home. The funeral service was conducted by Rev. E. W. Robertson.

RANSDELL WHITE CRIDLIN

1840–1913

The seventh in a family of ten children, Ransdell White Cridlin was born in Westmoreland County, Virginia, July 18, 1840, his parents being William White Cridlin and Alice Peed Cridlin. The parents and this child were natives of the same county, the stock being English. In Essex County, whither his father moved when he was five years old, young Cridlin attended, at Vawter's Episcopal Church, his first Sunday school, where, without any musical instrument save a tuning fork, they sang, among other hymns, "I Want to Be An Angel," and "There Is a Happy Land Far, Far Away." In this Sunday school one teacher, a Mr. Mathews, who had a class of the larger boys, was remarkably popular, and finally young Cridlin, finding out that the cause of this popularity was a package of homemade ginger cakes that Mr. Mathews brought each Sunday under his cloak, at once longed to be big enough to enter that class. His parents dying when he was quite young, the boy went to live with a cousin, where, working on a farm, he soon forgot the little learning that the old-field school had given him. The family of Whites with whom he lived were not churchgoers, and his religious opportunities were few. He did, however, go once to a camp meeting, and, left outside, heard, from behind the pulpit, a sermon that greatly touched his heart. Upon returning home he asked his cousin's wife to teach him to pray, and, although not a praying woman, she told him the publican's prayer, "God be merciful to me a sinner." Not only then, in the field, in the stable, in the woods, did the

boy make this prayer, but even through life this soul-cry was his. Mr. Cridlin always believed that this call of his child heart was heard, and that then he was converted. Before long he went to Richmond to live with an older brother, and was there put with Mr. George Ainslie, coach maker, to learn this business, and here he remained until 1858. He now went to a night school, so anxious was he to advance in his studies, and a good woman took him to the Pine Apple Episcopal Church Sunday School, a church standing on the corner of Franklin and Eighteenth Streets. Here he became fond of his teacher and of the pastor. This church was burned and he went for a time to St. John's Episcopal Church. He became careless, however, about going to Sunday school, and one Sunday, as he was setting out for a stroll, he was passing the Second Baptist Church, on Main Street, when a boy asked him to go into his Sunday school. He accepted, and was put into the class of Mr. Hooper, Mr. H. K. Ellyson being the superintendent of the school. Later he was in the class of Mr. John McCarthy at the First Baptist Church. During a protracted meeting at the Leigh Street Baptist Church, whose pastor was Rev. E. J. Willis, Mr. Cridlin was induced by his friend and shop-mate, W. B. Johnson, to attend these services. He made a profession of religion and was baptized by the pastor. At once the young man began to take an active part in religious work, and one night, as they walked home from prayer-meeting together, Deacon A. B. Clarke stopped him just as they were at St. John's Church and asked him if he had ever thought whether it was his duty to preach. About this time there was a group of young men in the Leigh Street Church who were thinking about the ministry, A. B. and A. P. Woodfin, George B. Smith, and Royal Figg being among the number. By the help of the Ladies' Society of the church, who paid all of his

expenses, Mr. Cridlin was enabled to go to the Green Plain Academy, Southampton County, to begin his preparation for the ministry. Since he was the only student in the school who was a Christian he felt doubly that he must let his light shine, so he studied with zeal, organized a Sunday school in the Academy, and finally preached before the students and teachers his first sermon, his text being John 3:16. A revival followed, and fifteen of the young men accepted Christ, but never again, to the end of his life, did he preach from this text. During his vacations he did colporteur work in Southampton, Sussex, and Amelia Counties, and after the revival, while going on with his studies, supplied Hebron and Zion Churches. At the close of the session the students presented him with six volumes of Olshausen's Commentary as a token of their appreciation of his services for them. The War interrupted his course at Richmond College, begun in 1860, and he became a missionary among the soldiers, doing work in the camps and hospitals on the Potomac River, at Mathias Point, Craney Island, Norfolk, and Portsmouth. He was licensed to preach July 30, 1860, and having received his commission as chaplain of the 38th Virginia Regiment, June 9, 1863, he was, on the following December 6th, ordained. The presbytery, consisting of these preachers, Thomas Hume, Sr., J. B. Harwicke, T. C. Keene, John M. Butler, William M. Young, ordained, at the same time, Joseph F. Deans. During the Seven Days battles around Richmond the hospital became very much crowded, and often Mr. Cridlin helped lay to rest as many as fifty soldiers a day. He shared with his regiment all the dangers of the battlefield, removing the wounded from the zone of fire and helping in other ways. On to the end of the War he was with his command. He baptized many of his fellow-soldiers, sometimes

under the very guns of the enemy. One whom he baptized was Captain Chas. F. James, Company F, 8th Virginia Regiment, who afterwards became an able preacher and educator. Once, near Chester, he and his negro servant were preparing a pond for baptism when the enemy, thinking that he was throwing up breastworks, began to shell the place. The service was postponed. His brigade, at the end, in appreciation of his work for them, presented him with a magnificent horse, with saddle and bridle, the gift having cost them $1,200. After the surrender at Appomattox he became Principal of the Salem Academy, Chesterfield County, and the following spring became pastor of the Salem and Hepzibah (or Branch's) Churches. On November 1, 1866, he was married to Miss Mary E. Burgess, the daughter of Mr. William Burgess, of Chesterfield County. She lived only a year, the injuries received in a fall from a runaway horse causing her death. His second wife, also of Chesterfield County, to whom he was married January 1, 1869, was Miss Emma H. Snellings.

In May, 1871, he became pastor of the Fourth Street Church, Portsmouth, where he remained until August, 1874. After serving eighteen months as missionary of the Middle District Association he became pastor of the Red Lane, Fine Creek, and Peterville Churches, Powhatan County, and from there he returned to Portsmouth to become once more pastor of the Fourth Street Church. In connection with this pastorate he was also Superintendent of the Portsmouth Orphan Asylum. It was while he was in this twofold work that "Corvejon," in the *Religious Herald,* called attention to his marked personal likeness to Dr. A. E. Dickinson, and spoke further, as follows, of him: " . . . Brother Cridlin is quite a nabob. He lives in a princely mansion on the edge of the sea—rides in his own buggy, catches his own

crabs, cultivates a mammoth garden, and lives like an admiral. But withal he cleaves to the Lord with full purpose of heart, works patiently on his sermons, watches for the souls of his people, and lives for eternity. . . . He is a fluent, easy speaker, with a mellow, pleasant voice. His sermons are evangelical in doctrine, addressed to the hearts and consciences of his people, and often delivered in great fervor and tenderness." His next work was at Brambleton, where from a mission a church was organized, under his care, with nineteen members. This church is now known as the Park Avenue (Norfolk) Church. At this time he was also pastor of Salem, Mulberry, and Kempsville Churches, Portsmouth Association. While on his next field, which was in the Dover Association and was composed of the churches, Winns, Berea, and Deep Run, he established the Beulah Hill Institute.

The next period of his life was given, in the main, to education. Upon the suggestion of Rev. M. F. Sanford, and with the financial coöperation of Mr. J. D. Bradshaw, he established at Burkeville, Va., the Southside Female Institute. Here, with the coöperation of his resourceful wife, he kept up for a series of years a school that enabled scores of young women to secure an education. In 1902, upon the death of Mr. Bradshaw, and because of other things, he was led to sell the Burkeville property and set up, at Amelia Court House, the Otterburne Springs Institute. He gave up this work to become pastor of the Stockton Street Church, Manchester (now South Richmond), where he was to render his last public services. While here, in 1906, his wife, who had been his comfort and help for thirty-eight years, passed away, and two years later his failing health made it imperative that he resign his church. After this, however, with fine dauntlessness and energy, he set up and conducted the

Virginia Teachers' Agency and Bureau of Information for Pastoral Supply, one of his daughters rendering him much assistance. This work he maintained for five years, though most of this time he was confined to his bed or his home. His energy was wonderful, and then, at last, on the afternoon of Sunday, June 22, 1913, he fell on sleep. His funeral at Stockton Street Church, and the burial at Riverview Cemetery were both according to the directions he had given in a letter to his son. His children who survive him are William Broaddus Cridlin, Ransdell Chiles Cridlin, Mrs. L. B. Lloyd, and Misses Addie and Nettie Cridlin.

JOHN KERR FAULKNER

1834–1913

On April 3, 1834, Mr. William A. Faulkner and his wife, Mary Anne (Crawley), needed a name for a boy, since on that day there had come into their home, near Black Walnut, Halifax County, Virginia, their first son. Some six years before this time Rev. John Kerr, a brilliant and popular preacher, who had spent some of his earlier ministry in Halifax, became pastor of the First Baptist Church, Richmond, Va. So Mr. Faulkner, "an influential and highly esteemed citizen," named his son after the Richmond preacher. Young Faulkner had good educational opportunities, for he graduated first at the University of Virginia in Philosophy and Political Economy, and at a later period attended Richmond College. In the former institution, among his fast friends were Thomas Hume, Jr., and William Kable. He was one of the charter members of the University Y. M. C. A. After leaving the University he taught for a year or so in Greenbrier County, West Virginia. In 1861, when the noise of war was in the land, he was ordained by Black Walnut, his mother church, and became pastor of Aaron's Creek Church. In 1867, when he was still in charge of this church, being a missionary of the State Mission Board, he reported that there had been thirty-two additions to the church by baptism. Before his labors in the Dan River Association closed, besides the Aaron's Creek Church he had these churches also: Fork, Musterfield, Clover, Dan River, Mill Stone, and Laurel Grove, all in Halifax County. At this period he also ministered to Sandy Creek, in North Carolina. Think

of his busy life when more than one year he was preaching to five churches. From about 1889 some ten years of his life's service were given to the Rappahannock Association, where he preached for these churches: Clark's Neck, Zoar, Ebenezer, Spring Hill, and Urbanna. His ministry outside of Virginia was as pastor at Kinston, Newton, Ephesus, Lincolnton, Kid's Chapel, Fellowship, Winterville, and Castoria, all in North Carolina, and at Fort Mill, South Carolina. "His last pastorate was held, amidst advancing years and waning strength, with the Alton and Semora Churches, south of the Dan, and when no longer able to pursue his sacred calling he retired to a home near Buffalo Junction, filled with the joyful hopes of the gospel which he had so long preached, and soothed with the love and veneration of countless grateful hearts to whom he had ministered in his toilsome life."

In 1861, soon after his ordination, he was married to Miss Lavenia Victoria Chandler (eldest daughter of Thomas Chandler and Sally Anne Puryear), of Greenville County, North Carolina, with whom he was to spend over forty years of happy wedded life, a union broken by her death, on April 20, 1900. During her last painful and protracted illness he gave up his church to minister to her. The three children who survive their parents are Dr. Thomas H. Faulkner, a well-known dentist, of Kinston, N. C.; J. B. Faulkner, manager of the Western Union Telegraph Company, Richmond; and Mary Emma, the wife of the Rev. James Long, of Goldsboro, N. C.

Evidences of the worth and usefulness of this man of God abound. For twelve successive years he was chosen clerk of the Dan River Association, and for six, treasurer, and no less than four times did this body choose him as the preacher of their introductory sermon.

One in a position to know, said of him: "He was perhaps as well known and as deservedly loved as any minister that ever lived in Halifax. His piety, his amiability, and sympathetic disposition made him a welcome visitor in the homes of the people and especially to those with whom and for whom he labored. He was not regarded as a brilliant preacher, but was strong, tender, and thoroughly evangelical." Another, who was his neighbor, thus testifies to his life and influence: "He was a finished scholar and a strong gospel preacher. Throughout his life he scrupulously obeyed the Scripture injunction as to giving. On looking through his papers since his decease they show that at the end of each year he footed up his accounts, showing what the gross income of all his resources was, and that he gave more than one-tenth. You can not say anything too high or beautiful as to his character—it was as near perfect as that of any man I have ever known. He was an incorruptible man, who brought up his children in the fear of God, and his daily life was an example worthy of imitation." The text—"For I determined not to know anything among you save Jesus Christ and him crucified"—from which, in August, 1860, he preached at Black Walnut Church, his first sermon, came to be a motto and standard in his life. When he had preached fifty years, he said: "I have never been on the platform as lecturer, on the stump as haranguer, on the arena with 'strange vagaries,' or on the mart for doubtful emoluments; but have been content to be only a preacher of the gospel and pastor of churches—all the way up to the present time." At this time his face, while showing the marks of age, had the strength of a Roman senator blended with the peace of a victorious child of God. Once a brother pastor in the same county sought to break up Mr. Faulkner's "field," being anxious for one of the churches himself. After-

wards this man came to grief and his family was in want. He came to see Mr. Faulkner. Excusing himself, Mr. Faulkner slipped out of the parlor long enough to say to his daughter: "See that a sack of flour and some other provisions are put into Brother ——— buggy, and do not say anything about it or let him see how it gets there. The wife and children will find it when he reaches home. They need it." He died in Richmond at the Retreat for the Sick at 8 A. M., August 1, 1913. On Sunday, August 3, his body was laid to rest beside that of his wife in the Chandler burying ground in Granville County, North Carolina.

JOHN ALEXANDER SPEIGHT

1840–1913

While North Carolina was the birthplace of John Alexander Speight, no inconsiderable part of his ministry was spent in Virginia. He served various churches in the territory covered by the old Portsmouth Association, and at the time of his death was pastor of the Sunbeam Baptist Church, in Southampton County, a church that was organized in 1907. This Sunbeam Church, which with Elam Church, North Carolina, formed his field at his death, was especially dear to his heart, since under his leadership it had made a wonderful record, its membership having grown in seven years from seventeen to one hundred and nine. This preacher and another preacher, Rev. T. T. Speight, at present living in Windsor, N. C., came from the home of a preacher, their father having been Rev. Henry Speight. Henry Speight and Olivia Pruden, his wife, were godly people, she being of Huguenot extraction. Although it is stated that the son, John, had little preparation for college save an irregular attendance upon the neighborhood schools, still it must be remembered that the influence of such pious parents was a superior preparation for college and for life. He graduated, however, at Columbian College, Washington, D. C., and in later years was given the degree of Doctor of Divinity by Judson College. He was born May 25, 1840, and celebrated his twenty-first birthday in an army camp in Virginia. This fact shows how promptly he had cast in his lot with the forces of the Confederacy, and before the end of this struggle he had

been wounded twice and had endured the unusual privation of a prisoner. He was captured at Winchester and again at Gettysburg, and spent eighteen months at Point Lookout and a season at Fort Delaware. During the War he was a member of the Gates' Guards, Company B, 5th Regiment of Infantry. In 1865 he came home "with his parole in his pocket and a sweetheart in his eye." Nor was it long before this sweetheart, Miss Elizabeth Williams, of Gates County, became his wife. "She made his home happy. She bore him sons and daughters. She blessed his life."

Scarcely had a year passed, after the surrender at Appomattox, before he was a minister of the gospel in charge of a church. His ordination took place at Middle Swamp Baptist Church, in his native county, the church of which his father was pastor for years and which he himself had joined when he was thirteen years old. His ministry in North Carolina was with "Cashie Church, Windsor, with its century and a third of blessed memories," and with "Ross, with its simple faith and trustful folk and genuine hope," and finally with Elam. In Virginia the churches he served, besides Sunbeam, were West End (Petersburg), St. John's, North West, Kempsville, Centerville, Mulberry, Deep Creek, and Bethel. Besides his service for the kingdom as a preacher he spent some years as an editor, the *Atlantic Baptist,* of Norfolk, the *Asheville Baptist,* of Asheville, N. C., and the *Biblical Recorder,* of Raleigh, N. C., being the papers with which he was connected.

The wound that he received at Gettysburg led to his death. About three years before his end he was attacked by a cancer which finally overcame him. In July it was his joy to be at the veterans' reunion on the famous Pennsylvania battlefield and to preach to his old comrades and foes, and on the last day of the next month he

answered the summons to a nobler and an unending reunion. The body was buried in Magnolia Cemetery, Berkley, the services being conducted by Rev. Dr. Vernon I'Anson, assisted by Rev. Q. C. Davis, Rev. T. T. Speight, Rev. T. M. Green, Rev. L. E. Dailey, and Rev. J. H. Pearcy. On September 7, 1913, resolutions of affection and respect were passed by the Sunbeam Church.

JAMES PASCHAL LUCK

1856–1913

John P. Luck, having come to this country from England, settled in Caroline County, and later purchased a farm in Botetourt County, near what is now Hollins College, where he kept for many years a tavern known as the "Black Horse Stand." Tradition says that President Andrew Jackson often put up at the "Black Horse" on his way back and forth between Tennessee and Washington. His son, George P. Luck, purchased a farm on the head waters of Goose Creek, Bedford County, and here passed all his married life. His second wife was Miss Nannie Buford, a daughter of Mr. Abraham Buford and a niece of Captain Paschal Buford, a man of distinction in Bedford. This Mrs. Luck was a woman of deep piety, and after many years her prayers were answered in the conversion of her husband, who finally became a Baptist minister. One of the ten children of this couple was James Paschal Luck, who was given at least a part of his maternal uncle's name. He was born August 4, 1856, at his father's home in Goose Creek Valley. This valley, lying at the base of the Peaks of Otter, that lift their heads some 4,000 feet into the air, is perhaps the most fertile section of Bedford County, being famous, especially, for its fine tobacco. Of this tobacco there were shipped, in seven months of 1886, from Montvale, the railroad station for Goose Creek, 510,550 pounds.

One could follow the life of Mr. Luck to the end without leaving Bedford County or going out of sight of the Peaks of Otter, save for the most brief seasons. Here

he lived and did his work. From the training of the public schools he passed, at an early age, into business, working first on the farm, then in a store, and then becoming a commercial traveler for a Richmond firm. He made a profession of religion when about seventeen years old, but after a season of activity in religious service the temptations of the world caused his faith to grow dim and cast a dark shadow over him. While in business in Missouri he was made quite lame for several months by a kick on his knee by a horse. He returned to his father's home, and during a protracted meeting at the old home church renewed his vows to God and yielded to a call that he had resisted for some time, a call to preach. Since he dared not go forth to this new work without fuller preparation, he became a student, first at Sunnyside Academy, where that born teacher and man of God, Rev. Alexander Eubank, was Principal, and then at the Southern Baptist Theological Seminary.

On September 16, 1887, at Walnut Grove, he was ordained to the gospel ministry, which was to be his constant and loved employment to the day of his death. In the course of these twenty-six years he was pastor, in some cases for short periods, of these seventeen churches, all in the Strawberry Association: Beaver Dam, Mt. Olivet, Mountain View, Timber Ridge, Wolf Hill, New Prospect, Suck Spring, Diamond Hill, Morgan's, Flint Hill, Mt. Hermon, Shady Grove, Staunton, Thaxton, Big Island, Hunting Creek, Mt. Zion. To Suck Spring, however, he ministered longest, his service there extending over twenty-five years; his next longest pastorate was with the Mt. Olivet Church. If there could be added to this catalogue the names of the churches where he helped in protracted meetings, it would probably appear that every church in the Strawberry had heard this ambassador for God. He had evangelistic gifts, and

doubtless many "in that day" will point to him as the one who led them to Christ. As a pastor he was a good preacher and "mild mannered, magnetic, approachable, thoughtful, sympathetic, and friendly to all, saints and sinners." His bent for business, which he followed in earlier years, was recognized by his fellow-citizens in after years, for they often came to him for advice and urged him once to run for the House of Delegates and once for the State Senate. These invitations did not attract him, for his heart was in a higher calling. For several sessions he presided with dignity as the moderator of the Strawberry Association.

For two years before the end he suffered from heart trouble, and this disease caused his sudden death. On Friday afternoon, November 13, 1913, he was in Bedford City until five o'clock. After conducting his family worship at nine o'clock, he was in the act of retiring when in a moment the end came. Although the day of the funeral and burial was rainy, a large company gathered at his residence, and a procession almost a mile long followed the body to its last resting place, in Oakwood Cemetery, Bedford City. The sermon was preached by Rev. J. A. Barnhardt, who was assisted in the service by Rev. C. T. Kincannon. Mr. Luck was survived by his widow (née Georgia Fizer) and six sons and one daughter, namely: George, Manly, Alva, Paschal, Gilbert, Calvin, and Estelle.

AUGUSTUS BEVERLY WOODFIN

1838–1913

On December 2, 1833, a company of eleven, going forth, in the main, from the Second Baptist Church, organized the Third Baptist Church, of Richmond, known to-day as the Grace Street Baptist Church. Among this little band were Mr. and Mrs. George Woodfin. Mr. Woodfin was a man of high character and rare intelligence, who wielded a strong religious influence. He served in the War of 1812. His wife was a woman of deep piety. He was a native of Prince Edward County, but spent most of his life in Richmond. About twenty-one years after the establishment of the Grace Street Church, Mr. Woodfin was one of those who helped to organize the Leigh Street Baptist Church. He died in Powhatan County in 1864. Of these parents, on March 21, 1838, Augustus Beverly Woodfin was born, in Richmond, Va. His student life began when he was only four years old, in a little school conducted by a Miss Smithers. When he was about twelve he became a pupil in Mr. David Turner's "somewhat famous classical school." Later he went to two other similar schools, one taught by E. W. Cone and the other by W. H. Chase. From his sixteenth to his nineteenth year he was deputy clerk of the Circuit Court, of Henrico County, and of the Hustings Court, of Petersburg. "In these positions he was brought under the influence of some of the greatest lawyers Virginia has ever produced, an influence distinctly educational." In 1857 he entered Richmond College, and in 1861 graduated with the degree of Bachelor of Arts, the other members of the class being R. R.

Bailey, C. W. Farish, Geo. M. Leftwich, R. S. Lindsay, John M. Pilcher, Geo. W. Prince, Wm. H. Williams, and A. Peyton Woodfin. Six of this nine were from Richmond, and four of this six became preachers. While Mr. Woodfin was at college a school of Modern Languages was established, the professor for two years being William Staughton Chase, son of Dr. Ira Chase and nephew of Dr. William Staughton. During these early days Mr. Woodfin, John M. Pilcher, and T. H. Ellett were close friends, and Mr. Pilcher declares that Mr. Woodfin's determination to become a minister helped him to decide to enter the same high calling. Under the preaching of Dr. Cornelius Tyree at Grace Street Church, Mr. Woodfin was converted, and when his course at Richmond College was completed he set out, in the fall of 1861, for the Southern Baptist Theological Seminary at Greenville, S. C. The War interrupted his studies at Greenville and he entered the army, becoming chaplain of the 61st Regiment of Gordon's Georgia Brigade, Army of Northern Virginia, his ordination at Muddy Creek, Powhatan County, having taken place in October, 1862. He continued in the army till the close of the conflict, and then taught school for a season in Cumberland County. While here, on January 12, 1865, he was married to Miss Mary Isabella Abrahams, the ceremony being performed by Dr. Cornelius Tyree. As the result of a trip that Mr. Woodfin and John William Jones took through the Valley of Virginia in the fall of 1865, Mr. Woodfin became pastor of the Mt. Crawford and Laurel Ridge Churches, the former being not far from Harrisonburg and the latter some seven miles from Staunton. During this pastorate there was a revival of far-reaching power in the Mt. Crawford Church, many heads of families being added to the church. While Mr. Woodfin was on this field, living at the village of Bridgewater, he

and George B. Taylor, who was pastor at Staunton, enjoyed a fellowship that was helpful to both of them. Once when Woodfin was a guest in Taylor's home, at the supper table the host said: "Brother Woodfin, have some more preserves." And the answer came: "Thank you, Brother Taylor, I will take some, but I have not had any yet." One year when the Association was meeting with their church, Mr. Woodfin and his wife entertained some twenty-five guests. "Only the older guests occupied beds; the others rested on ticks filled with hay laid about the rooms. Perhaps little sleeping was done, as Dr. W. F. Broaddus was in the company, and on such occasions he usually entertained his roommates all night."

In December, 1868, after a brief pastorate at Covington, Ky., he took charge of the St. Francis Street Church, Mobile, Ala. With this important and influential church he remained about six years, his work being highly successful. There were two hundred and twenty-five added to the membership, and the meeting-house was enlarged at a cost of $30,000. After two years as pastor of the First Baptist Church, Columbia, S. C., he became chaplain of the University of Virginia. The two years at the University were thoroughly enjoyed by Dr. Woodfin and by the people to whom he preached. Dr. Woodfin was scholarly in his aptitudes, and a great lover of books, and fond of thinking through religious and philosophical problems. One of the professors, a regular attendant upon the chapel exercises, greatly annoyed Dr. Woodfin by sitting through the sermon with his face in his hands. A tactful suggestion from Dr. Woodfin was cordially received by the distinguished teacher, who buried his face in his hands no more. He was a careful sermonizer and a graceful speaker. An extract from a tribute to him, from the pen of Dr. W. R. L. Smith, written after Dr. Woodfin's death, may well be introduced here. Dr. Smith said:

"What a preacher! Not for occasions, which hampered him by inevitable artificiality, but for the usual and quiet ministration. A wizard was he in capturing the hidden meanings of a passage. His interpreting faculty gave challenge to a text like a spiritual bandit; his analysis was a divine surgery, and the sermon structure was a gem of the homiletic art. Ah, there was a sermonizer whose craftsmanship was the despair of so many of his brethren. He was with me in meetings in Lynchburg, 1888. One discourse on 'Justification by Faith' was a masterpiece. Thought, passion, and diction blended in triumphant oratory. Uncommon power was on him, and he carried the burden of great ideas with the agility and grace of an athlete. It was one of the rarest sermons I ever heard."

From the University, Dr. Woodfin returned to Alabama, becoming pastor of the First Baptist Church, of Montgomery. From here he moved, in 1884, to Hampton, where he remained for some twenty years as pastor of the Baptist Church of that town. This was the longest and perhaps the most useful of his several pastorates. When he went to Hampton the church reported a membership of 142, and before he left the enrollment had reached the high mark of 408. Failing health made it necessary for him to take a field where the burdens were less heavy, and so he accepted a call to Waynesboro, a beautiful town in the Valley of Virginia. This was his last pastorate. After some eight years here he was obliged to give up active work. A surgical operation was not thoroughly successful, and the three remaining years were full of suffering, but he was patient to the end. Much of this time he spent in the home of his son, Mr. G. W. Woodfin, in Atlanta. Here his summons to depart came December 24, 1913. According to his request his body was laid to rest in the East Hill Ceme-

tery, Salem, Va. His wife and five children, namely: Mrs. John Lewis Cobbs, Mr. George Wyclyffe Woodfin, Mrs. Edgar Lyle Justice, Mrs. George R. Hood, and Mr. Paul Beverly Woodfin, survived him.

Besides his work for his particular church, Dr. Woodfin took an active part in the work of the denomination. He was Vice-President of the Virginia Orphanage Trustees, a member of the Educational Commission, and, in 1909, Vice-President of the General Association of Virginia. He was a Mason. He loved his brethren, and was fond of their company. He was genial, and ready to hear and to tell a good story. To quote again from Dr. Smith: "His presence was sunshine, his mind was intellectual keenness, and his heart was a magazine of human charities. He was the type of man who commands confidence to the end, and for whom admiration never limps. He was more diffident than his abilities justified. The nature of his high endowment would easily have sustained more self-assertion." He greatly admired the noble women whom he knew, and was always a favorite with the women. This does not mean that he was not vigorous in thought and fearless in his contention for the truth, for he was; but he was courtly in his grace and gentle in word and manner, and he was comely in person, and always most scrupulously neat and careful in his dress. Yet he was always popular with men, and held his own in a gathering of men, whether it was with timely anecdote or able discussion. His power as a preacher has already been mentioned, but it may be well to quote yet another testimony on this matter. Dr. C. T. Herndon, in his obituary, says: "Dr. Woodfin was a preacher of unusual ability. He had a strong and well-furnished mind. He thought clearly and had the power to express his thoughts in lucid and strong English. He loved to preach, and was a tireless sermon maker."

JAMES MAGRUDER THOMAS

1862–1914

On the long roll of beloved Baptist preachers the name of Rev. James Magruder Thomas is affectionately and with tender memories revered by those who knew him best. James Magruder Thomas was born January 25, 1862, at Severn, Va., and died at Zanoni, Va., January 14, 1914. Between these years the impress of his character, so full of generosity, courtesy, and cheer, is indelibly written on the hearts of loving relatives and a broad circle of admiring friends. Most of his life was lived in the immediate section of lower Gloucester County, Virginia. Brother Thomas always smilingly informed strangers that he came from "Guinea," and with mingled pride and humor he told of this native homeland.

Provincially, "Guinea" is known as the fishermen's country, down in Tidewater where the salt tides indent the shores. The broad York River, the Mobjack Bay, and the Severn River hem in these folks, and habitually the men follow the water as naturally as the fish swim to and fro. In the Severn River section the Thomas family is most prominent. For many generations their success and their homes here have made them well known. Of all the salt-water fishermen, Captain James Thomas, father of Rev. J. M. Thomas, is to-day remembered as the most prosperous. His family consisted of twelve children, five girls and seven sons. In time Brother Jim's six brothers followed the water, he alone choosing a different career. So handsome in appearance, so courtly in manner, in early manhood he was familiarly referred to as "good-looking Jim"—an epitaph which

followed among his friends during a lifetime. He was a gentleman "to the manner born," his tastes were æsthetic, his mind alert and appreciative as a student. His fondness for books, for music, and study forecast his life work. Who knows but that his ideals were wrought in the little one-room schoolhouse, taught "in the long ago" by Miss Alice J. Thornton, a faithful, untiring teacher, whom lower Gloucester County may wisely honor for her sacrifice to those students who in later years have become prominent in citizenship! Near by this old school stands Union Baptist Church—both strong factors in the educational and spiritual development of James M. Thomas. There is doubt of whether any serious love affair marked his life. He was a gifted singer, and at one time a favorite daughter of a Baptist pastor and young Jim were often thought to have been sweethearts. She presided at the church organ and he led in the singing. Since Brother Thomas never married there is no one to know if his heart's love was ever lost or won.

When he was a splendid boy of fourteen years of age he accepted Christ as his Saviour. His baptism took place a few miles from his home at Sagey Creek, an inlet of York River, in August, 1876. He united with Union Baptist Church and was long an esteemed member in Gloucester County, Virginia. During a tent-meeting held by the Friends' Holiness Association during the summer of 1899, scores of church members made new consecration, and Brother James Thomas declared at these humble services he heard the call to preach the gospel. Following his conviction, in 1900 Brother Thomas entered Richmond College, where he remained two years. In 1902 he entered the Baptist Theological Seminary, Louisville, Ky., and received his first call to preach in 1903. In 1905 he was ordained at Louisville,

Ky., accepting the work of Nansemar Baptist Church and the chapels in Charles County, Maryland.

On the third Sunday in June, 1913, Brother Thomas was taken ill—paralyzed—and fell in the pulpit after preaching his sermon. Continuing sick until January 3, 1914, at his sister's home (Mrs. R. C. Smith) at Zanoni, in Gloucester County, he died. The simple funeral services were conducted by Rev. S. T. Habel, then pastor of Union Baptist Church, and the beloved form was laid away in the shadow of the old church he cherished in "Guinea"—the scene of happy boyhood days.

Daisy Rowe Craig.

JOSEPH FRANCIS BILLINGSLEY

1839–1913

John Ashcum Billingsley was born in St. Mary's County, Maryland, April 24, 1770, and died at his home, "Salem," in Spottsylvania County, Virginia, August 1, 1837. His son, John Ashcum Billingsley, was born at "Salem" on February 11, 1817, and died April 12, 1893. Joseph Francis Billingsley, one of sixteen children, was the son of John Ashcum Billingsley and his second wife, who was, before her marriage, Miss Johnson. He was born at "Salem," February 10, 1839. These three men, of three generations, were Baptist preachers. A sketch of the first of this trio is found in the "Lives of Virginia Baptist Ministers," First Series, and in the Fourth Series is a sketch of the second, and now, according to the prophecy in the Fourth Series, here is a sketch of the third.

With such an ancestry and brought up in an atmosphere of piety, it is not surprising that Joseph Francis Billingsley became a member of Hebron Church at the age of ten and later an earnest preacher. Dr. Beale says that "in the homes in which his early years were spent the altar of prayer was sacredly maintained and the Bible was daily read." From the vicinity of King George Court House, where much of his early life was passed, he went to reside in Washington City. While living there, although not ordained to the gospel ministry, he "engaged actively in evangelistic services, often exhorting crowds on the street." In 1895 he returned to Virginia to live, making his home in Westmoreland County with two of his married daughters. On October 1, 1898,

he was licensed to preach by the Pope's Creek Baptist Church, and on November 26, 1899, was ordained at the Hebron Baptist Church. On this occasion the presbytery was composed of these ministers: Rev. Dr. L. J. Haley, Rev. W. J. Decker, and Rev. E. P. Hawkins. His work as a preacher was done in the Hermon Association, where he was pastor, first and last, of these churches: Belle Air, Travelers' Rest, Providence, Mt. Hermon, and Mt. Horeb. The last years of his life were spent in the Northern Neck of Virginia, where he preached as opportunity offered and rendered other ministerial services. He died at the home of his daughter, Mrs. Belfield, at Stratford, Va., December 26, 1913, and the body was laid to rest at Providence Methodist Episcopal Church, Westmoreland County, Virginia. At the very time of his death the funeral of his brother, a gallant Confederate captain, was taking place in an adjoining county.

Of Mr. Billingsley, Dr. Beale says: "As a speaker he was clear, entertaining, and effective, and possessed a commanding and vigorous fervor and a distinct and resonant voice. He was wont to carry with him, as a sort of *vade mecum,* a scrapbook in which were recorded incidents which he might use in his sermons, impressive illustrations, and literary gems." He was tall and of heavy build. His manner was quick and alert. He was a man of strong will and stern demeanor, yet his was a loving disposition. He had a keen sense of humor and knew how to rise above the petty annoyances of life. He was generous almost to a fault, and a self-sacrificing and loving father. He was of strong likes and dislikes, and was fearless in his denunciation of that which he did not approve. He was most loyal to his friends and charitable to those whose ways he did not endorse. He was a typical man's man, his few faults serving as a background to bring out more fully his excellent traits.

His wife, to whom he was married on November 4, 1856, and who survived him, was, before her marriage, Miss Almira Virginia Price, daughter of Abner B. Price. Of the seven children of this marriage, three, namely: Almira Virginia, Frank Connor, and Mary Mildred (wife of James T. Trew, Baynesville, Va.), have passed away. Those still living are Laura Kate, the wife of George W. Henderson, Washington, D. C.; Clara Belle, the wife of David C. Belfield, Stratford, Va.; Leslie Ogle, Washington; Chastain M., Philadelphia.

GEORGE COOPER

1841–1914

"Scotland and Canada bore him, England and Virginia received him, Philadelphia, 'The City of Brotherly Love,' holds him." On December 27, 1812, near the village of Dunse, Berwickshire, Scotland, James Cooper was born. After having been for seven years an apprentice at the cabinet-maker's trade, in the town of Kelso, where the saintly Horatius Bonar lived, he moved to Edinburgh. Here he decided to become a minister, and here he was married, in 1839, to Miss Jessie Sutherland. The next year, his views as to baptism having changed, he left the Presbyterian Church, and in September, 1840, was baptized in the Charlotte Chapel by Rev. Christopher Anderson, author of the "Annals of the English Bible." On the tenth day of the following December there was born to Mr. Cooper and his wife a son, who was given his grandfather's name, George. After having pursued his studies for several years, part of this time sitting at the feet of the famous Sir William Hamilton, in 1843 Mr. Cooper emigrated to Canada. Here he spent thirty-six years, being a successful and esteemed pastor and leader among the Canadian Baptists, and then, having returned to his native land, on Sunday, January 16, 1881, he passed away.

At Woodstock, Ontario, Canada, where his father had much to do with the establishment of Woodstock College, George Cooper was converted, and baptized by his father, December 27, 1857. Here there began a friendship between John Peddie, one of the elder Cooper's students, and George Cooper, a friendship which was to last

through the years and until broken by death. From Woodstock young Cooper passed to Toronto University, where he graduated, and was the medalist in the Greek and Latin classics. In pursuance of his plan to make teaching his life work, he became a tutor in this University, under Dr. McCaul, but in July, 1864, in one week his mother and little sister, Maggie, were laid low in death, and this bitter experience led the young man to turn his mind towards the ministry. Madison (now Colgate) University, Hamilton, N. Y., became his theological *alma mater,* and after graduating there, on June 1, 1866, he was ordained at North Attleboro, Mass. Here he began his work as pastor, and on June 12, 1867, was married to Miss Sarah Elizabeth Cole, of South Niagara Falls, Canada, the daughter of Jesse and Ann Hughes Cole. From Attleboro he passed to the pastorate of the Baptist Church at Gloversville, N. Y., and then, after serving the First Church (now Epiphany), West Philadelphia, and the Williamsport (Pennsylvania) Church, on the second Sunday in June, 1885, he became pastor of the First Baptist Church, Richmond, Va.

His Richmond pastorate, which continued until the last Sabbath of December, 1903, covered the years of Dr. Cooper's vigorous manhood and was the most distinguished service of his ministry. "Throughout this long and exacting pastorate, and with conspicuous zeal and devotion, Dr. Cooper cheerfully and vigilantly shepherded his large flock, literally knowing and calling each by name. Though he visited and ministered to his own people in season and out of season, and to an extent that greatly taxed his time and energy, his warm and sympathetic heart could not resist the appeals, voiceless, often, of sickness, distress, and sorrow, though they came from the community at large. His prayers at the bedside of the sick, and on the occasions of the last sad offices

for the dead, were impressively and inimitably tender and felicitous." The First Baptist Church is one of the most historic among the Baptist churches of the South. It was founded in 1780, and has had as pastors distinguished men; to have served such a church faithfully for almost two decades is indeed a worthy record.

In the denominational life of Virginia, Dr. Cooper bore an active part. Only a few weeks after his pastorate at the First Church began, he made an address at the Richmond Sunday School Association at Leigh Street to the children, "using a wordless book with four leaves—black, red, white, and gold—with which he symbolized the blackness of sin, the cleansing blood of Christ, the whiteness of redeemed souls, and the golden streets, crowns, and harps of the heavenly home." Not long after this, at the annual meeting of the Dover Association at Liberty Church, New Kent County, he took part in the discussions and preached "at the stand." For years he was a member of the Foreign Mission Board and Chairman of the Committee on China Missions. He was President of the State Mission Board and a member of the Richmond College Board of Trustees. He was closely connected with the establishment of the Baptist Orphanage of Virginia, being the chairman of a committee appointed, upon his resolution, "to secure an expression on the subject from the various churches and Associations represented in this body, receive bids for location, hold in trust moneys and other contributions, and report to the next meeting of this Association such conclusions and plans as may be deemed by them wise and necessary to the end proposed." This was an important step in the establishment of the Orphanage, and on July 1, 1892, the institution was opened at Salem. Besides the work Dr. Cooper did in Virginia, he was on the governing boards of Bucknell University and Crozer

Theological Seminary, and took part in the work of the Southern Baptist Convention; he was the preacher of the Convention sermon at the session in Louisville, in 1887.

From a boy he was fond of a horse, and while he lived in Virginia he often spent his vacation, or a good part of it, on a horseback tour through the mountains. On these trips he had many amusing experiences. Since he was attired in "short riding trousers, a wide-brimmed hat," and wore no coat, there was nothing to indicate that he was a preacher, and to his great amusement he was taken "for a drummer, a fruit-tree seller, a guano man, a colporteur, and a city tramp." On these trips he usually preached every Sunday, and on one trip, when he traveled three hundred and fifty miles, and when he was gone five Sundays, he preached twice every Sunday, save one. With all of his fondness for out-of-doors life, and his wonderful activity as a pastor, he was still a student with scholarly aptitudes. Dr. John Gordon said of him that "as a Greek scholar he had few peers," and told how a few weeks before his death he wrote to him, saying: "Please go into your Greek lexicon (mine are all boxed up) and get for me the history and use of this word. . . . I had rather have it than the best meal they can give me." Once in the Richmond Baptist Ministers' Conference the discussion was about the "Public Reading of the Scripture," and the paper was read by Dr. Cooper. After he read his paper, which "was a masterpiece," he seemed surprised when the ministers all agreed that he was "exceptionally skillful and impressive in the reading of the Bible." Dr. Cooper was warm-hearted, cordial in his manner, and companionable. Nor did he win the esteem of those of his own denomination only. Upon his resignation at Jenkintown, Pa., the rector of the Episcopal Church wrote to express his regret. In his

letter he said: "You have been a leader and father to us, and your special place simply can not be filled. I have to think of the gap it means in our common work for our Master in this community, but at least there is the memory left of a most perfect and delightful coöperation—of that kind that *ought* to be always, but that too often human nature and perhaps the *odium theologicum,* too, prevent." After Dr. Cooper's death Dr. Strand, the Catholic priest in the same city, spoke beautifully from the pulpit about him and asked his congregation to remember him in their prayers.

After resigning the First Church, Richmond, Dr. Cooper was pastor for a season at Media, Pa., and then came his last charge, which covered over seven years, at Jenkintown. In the fall of 1912 his health began to fail. After a trip to Montreal, Quebec, and Lake George, walking, of which exercise he had always been very fond, quickly fatigued him, and he complained of pain in his limbs. Neither a specialist nor a sanitarium in Atlantic City brought relief, and when he wanted to go to Bermuda, the doctors deeming this unwise, Richmond was decided on. Here, in the home of his son, Mr. J. Homer Cooper, he passed from earth, on January 19, 1914. Funeral services were held in the First Church, Richmond, and in the Chestnut Street Baptist Church, Philadelphia. In Richmond the services were conducted by Rev. Dr. Geo. W. McDaniel and Rev. Dr. James Nelson. In Philadelphia the exercises were conducted by these ministers: George D. Adams, A. J. Rowland, Charles Hastings Dodd, J. G. Walker, John Gordon, David Spencer, George Young, and Mr. David P. Leas.

Dr. Cooper is survived by his wife and three of his children, namely: James Homer Cooper, Mrs. Walter Sebastian, and George Cooper, Jr. A daughter, Lelia, died in 1875.

WILLIAM BONNIE DAUGHTRY

1874–1914

On June 13, 1874, at Franklin, Va., William Bonnie Daughtry was born, his parents being Thomas Daughtry and Cherry Carr. At the early age of about ten he united with the church, and when only sixteen years old was Superintendent of the Sunday school. He spent four sessions at Richmond College and two at Crozer Theological Seminary, graduating at Crozer in 1901. On December 26, 1899, at Beaver Dam Church, Isle of Wight County, Virginia, he was ordained to the gospel ministry, the presbytery being composed of these ministers: J. L. Lawless, J. F. Love, J. T. Bowden, and J. E. Jones. After being pastor for some two years and four months of the Eastville and Cape Charles Churches, Accomac Association, he became pastor in the Concord and Appomattox Associations, his churches being Blackstone, Jonesboro, Burkeville, and Bagby Memorial. His next work was also in the Concord Association, and, before he left Virginia to become pastor in North Carolina, he served these churches, in the Concord: Meherrin, Mt. Carmel, Tussekiah, Union Grove, Victoria, and Mt. Zion. After about two years at Plymouth, N. C., he accepted the care of the church at Tarboro, N. C. He preached only one sermon at Tarboro, when he was stricken down with pneumonia, and after an illness of one week passed away. His death occurred January 15, 1914. On Saturday, January 17, the body was laid to rest at the Beaver Dam Church, near Carrsville, Va., the funeral services being conducted by these ministers: G. C. Duncan, J. T. McCutcheon, W. T. Clark, and

R. A. McFarland. His wife, to whom he was married November 27, 1901, and whose maiden name was Miss Della Poole (the daughter of Paschal and Henrietta Poole), and two children, William Bonnie and Henrietta, survive him. He was five feet, eleven and a half inches tall, and weighed from 165 to 175 pounds. His complexion was fair, his eyes and hair brown. Until his fatal illness his health was almost perfect.

JOHN RICHARD THOMAS

1850–1914

Baltimore was the birthplace and for some years the home of John Richard Thomas. He first saw the light March 5, 1850. His educational preparation for life was secured at the public schools of the city of Baltimore. He was a Christian from an early age, being very active, for some time, in the Methodist Church. About 1884 he was baptized in the Riverside Church, Baltimore, by Rev. W. J. Nicoll. He served this church for several years as a deacon, and then entered the ministry. At the age of twenty-two he was married to Miss Elizabeth Durmn. She and six children survive him. In the church where he was baptized he was ordained, on January 8, 1893, and his first regular charge was the Nanjemoy Baptist Church, Charles County, Maryland. Here he labored successfully for more than seven years. It seems that his next field was in the Rappahannock Association, Virginia, being composed of these churches: Colonial Beach, Potomac, and Pope's Creek. After several years he seems to have returned to Maryland, and either now, or at the earlier residence, organized the Port Tobacco Church. "Through all kinds of weather this man of God ministered to the people of that village, driving fifteen miles each way twice a month, and receiving but meager financial support, but much joy in service." He was next pastor at Rio Grande, N. J., and he left this place to go to the church at East Georgia Plains, Vt. Then he returned to New Jersey, taking charge of the flock at Hornerstown. His health, which seems to have been frail, now failing, he returned to

Colonial Beach. Here he ministered to the church once more, and then the end came, on February 3, 1914. His children are Mrs. Carrie E. Wheeler, Mrs. W. L. Southerland, Mrs. B. A. Southerland, Mr. J. R. Thomas, Jr., Prof. W. H. Thomas, and Rev. Charles E. Thomas.

GEORGE FRANKLIN WILLIAMS

1833–1914

The Gallatin family, which gave so distinguished a son to American public life, boasted an ancestry running back to A. Atilius Callatinus, who was a Roman consul in 259 B. C. The Williams family, of which George Franklin Williams was a member, traces its genealogy through the Weeks' line back to 534 A. D., Alfred the Great and others, famous in English history, being among their ancestors. Mr. Williams was descended from the early settlers of New England, and had among his forbears these colonial governors: Hinkney, of Plymouth; Bishop, of New Haven; Dudley and Bradstreet, of Massachusetts. Anne Dudley, the daughter of Gov. Thomas Dudley, who married Simon Bradstreet (afterwards Governor of Massachusetts), and emigrated with him to New England, wrote poems which were published in London, in 1630, under the title, "The Tenth Muse." This volume, which came out in a second edition (Boston, 1678), won for her the title of the first poetess in America. Members of the famous Cotton family, of New England, and of the Tufts family, that founded Tufts College, are also among Mr. Williams' ancestors. On the paternal side, the name John Williams runs back through four generations. His grandfather, John Williams, who lived from 1775 to 1834, was instrumental in building, in his town of Goshen, a Baptist Church, which he sustained as long as he lived. His paternal grandfather, Rev. Asa Todd, who was born in New Haven in 1756, was one of the three pioneer Baptist ministers of western New England. During the week he strapped his

Bible to his plow handles, and so prepared his sermons while he worked his farm. He often walked as much as twenty miles on Sunday to preach, and on horseback he made his way from place to place through the Connecticut Valley. He was a Revolutionary soldier, and at the time of the evacuation of New York was with Washington. Captain Thomas Weeks, another ancestor of Mr. Williams, was a minuteman at the battle of Lexington, and continued in service till the surrender of General Burgoyne at Saratoga.

Mr. Williams was born at Ashfield, Mass., April 17, 1833, his parents being John Williams and Obedience Todd. Although he was not baptized until February 6, 1853, when he received the ordinance at the hands of Rev. E. H. Gray at Shelburne Falls, he believed that he was converted long before this, probably in his ninth year. From Shelburne Falls Academy he passed to Rochester University, where he received his Bachelor of Arts degree in June, 1860. A fondness for mathematics, which began in his school days and lasted to the day of his death, led him, while a student at Rochester, to try for a prize in mathematics. He missed the prize by one point; in the examination he indignantly refused the offer of a fellow-student to pass him the key to the problem. He always regarded this experience as one of the severest temptations of his younger days. Even in advanced life he took keen delight in solving problems of higher mathematics, and was never weary of working at the most difficult examples. Through the influence of Mr. Thomas P. Miller, a native of Massachusetts, who was a wealthy banker of Mobile, Ala., and a loyal Baptist, Mr. Williams' feet were turned to the South and the Southern Baptist Theological Seminary. Mr. Miller was greatly interested in the success of this institution, and gave substantial financial aid to young Williams,

whose sister he had married, and to other students at Greenville. When he arrived at Greenville, S. C., to become a student of the Southern Baptist Theological Seminary, the spirit of war was running high. Since he was from Massachusetts, his trunk, which was very heavy, aroused the suspicions of the proprietor of the hotel where he put up. Not until it was made plain that the trunk contained theological books, and not firearms, were the suspicions of the host allayed. At a later date, because he was a "Yankee," he was surrounded by a local company of Confederates and threatened with arrest. Nor was he liberated until his landlady, Mrs. Mauldin, a typical Southern woman of gentle blood, vouched for him to the captain, her friend.

He was ordained on May 17, 1863, and his active work as a minister began in the Confederate Army, where he worked, as a missionary of the Home Mission Board, from 1863 to 1865. One day in his work among the soldiers Mr. Williams found a poor wounded fellow lying on the railroad station in the blazing sun. After he began to minister to him, what was his surprise to find that he was his old friend Horne, of the Seminary days, now become a captain. He cared for him for weeks, and then Horne went back to the army. Years afterwards, when Mr. Williams went to be pastor of Ridge Spring, S. C., what was his surprise and delight to find his friend Horne living in the village and pastor of several country churches not far away. At the close of the War he took charge of the Marine Street Mission, Mobile, Ala., which he organized into the Palmetto Street Baptist Church, his ministry there continuing until 1873. He now came to Richmond, Va., and took charge of a mission on Venable Street. Of his work here Dr. J. M. Pilcher says: "His pastorate of seven years was distinguished by zeal and evangelistic power, which was an inspiration to his

fellow-pastors. Any other man would have been discouraged in the early years of the work, but his success encouraged other mission work in the city and made it easy for his successor to lead the church to build a fine house in a better location." From what had become the Venable Street Baptist Church he went, in 1880, to the pastorate of the church at Ridge Spring, S. C., but in 1887 he returned to Virginia to take charge of the Riverton and Bethel Churches, Clarke County. His home was in the village of Millwood, and in due time the Sunday school, which he began in a storeroom, grew into a church. In 1888 he returned to Richmond to engage in city mission work. This organized effort, sustained by all the churches, was inspired by him, and when interest in it among the churches died away he carried on the work at his own charges, supporting his family by means of a book agency that he established. He now found opportunity to proclaim the glad tidings of salvation on the streets, in the factories, in the jail, and in the State penitentiary. At this last place he preached three times a month to a congregation of 1,200 persons. One year he had in this congregation no less than 66 professions of faith. He was the self-appointed guardian, for years, of the boys of the Laurel Industrial Home, and in the Cedar Works and the Locomotive Works he won for himself hundreds of friends, among the working men, by his daily noon prayer-meetings. In 1908 he became Superintendent of the Ex-Prisoners Aid Association of Virginia. In this position he remained till the end of his life. One year, according to his annual report to the Society, he had in hand 71 ex-convicts. He learned the plans of each one before the discharge came, seeing those who were in Richmond and writing to those in the convict road camps. He met each one, on the morning of his discharge, at the penitentiary at eight o'clock, and

then gave them their breakfast, introduced them to friends, and saw them on the train if they were going away. The value of this work can be judged when it is known that Mr. J. Pierpont Morgan, upon hearing of it, sent for its support his check for $100, and when the letters are read that came from friends of those whom he had befriended. A few sentences from some of these letters are quoted. One from Brooklyn said: "You have a father's and mother's blessing for interesting yourself in our boy." A mother wrote: "I thank you for your interest in my son. I did not think any one on earth cared for him but myself." A father wrote: "I have hunted everywhere for my son, but got no tidings of him until your letter came." Equally interesting and touching are the letters that he received from the ex-convicts after they passed from beyond his care. One fellow, who had made good, wrote back: "I have put in a solid month's work here. . . . I have paid up my board bill in full. . . . Tell the boys up yonder at the prison, and tell them to pray." Who can read this part of Mr. Williams' history and not remember the words: "I was in prison and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"?

The story of Mr. Williams' service for the kingdom of God in Richmond would not be complete without some mention of the Gospel Wagon which he conducted for many years. It was large enough to hold some twelve persons and a "baby" organ, and was drawn by two white horses. Every Sunday afternoon, when the weather was mild, Mr. Williams and his wife set out in the wagon at two o'clock and were gone till six. They went down into the "slums." Many conversions occurred, and some substantial families were led to unite

with neighboring churches. Barkeepers came to listen to the gospel message, and others of low repute heard the glad tidings of salvation.

He died in Richmond, Va., February 19, 1914, and the funeral took place at the Calvary Baptist Church, being conducted by his dear friend and Seminary fellow-student, Rev. Dr. Charles H. Ryland, who was assisted in the service by Rev. Dr. Alfred Bagby and Rev. C. A. Jenkins. The body was laid to rest in Oakwood Cemetery. On his death bed, when asked by his daughter if she must read, with other passages, the twenty-third Psalm, his reply was to read it as he had read it to a dying soldier, and thus the blessed words were read to him, emphasis being put on all the pronouns of the first person. His wife, whose maiden name was Miss Emma Virginia Woodfin, preceded him to the grave September 5, 1910. She was genial in nature, with a sweet, lovely face, a vigorous mind, and a great capacity for work. In the home her influence was strong, and her children rise up and bear witness to her wise and loving training. She found time for missionary work, and was for many years the leader of the Virginia Sunbeams. As a memorial of this work with the Sunbeams there has been established a school in Chefoo, China, that bears her name. As a young woman she taught a class in the Leigh Street Church, exerting a strong influence over many youths. There are three ministers, who are useful to-day for God, who remember how she made lasting impressions on them for good when they were boys in her class. Three of his children, little boys, died before they were four years old. A son, George Beverly Williams, and two daughters, Miss Bertha Belle Williams and Emma Wirt Williams, now the wife of Rev. Benjamin D. Gaw, and two of his sisters (one over ninety-five years of age and the other eighty-six) survive him.

HUGH DAVIS RAGLAND

1840–1914

Goochland County, that narrow and long county which hugs James River for something like fifty miles, was the birthplace of Hugh Davis Ragland, his home and field of labor for a large part of his life, and where he died. He was born November 5, 1840. When he was fourteen years old he was converted under the preaching of Rev. L. W. Allen, and was baptized into the fellowship of the Williams Baptist Church. This church, organized in 1785 and located in Louisa County, the nearest post-office being Cuckooville, had as her pastor, in 1855, Rev. Samuel Harris. He became a colporteur under the Publication Board of the General Association in 1858, and continued in this work until he entered Richmond College. As a boy he had attended Goochland Academy. His work at the college was interrupted by the outbreak of the Civil War, and he became a soldier, serving in the ranks until he was captured and carried as a prisoner, first to Point Lookout and then to Elmyra, N. Y. He preached to his fellow-prisoners and had the joy of seeing many of them brought to Christ. Upon the close of the War he returned to his native county to take up work among the churches there, and the March following Lee's Surrender at Appomattox he was married, March 12, 1866, to Miss Amarintha Perkins, daughter of Benjamin Perkins, of Fluvanna County, and Martha Bullock, of Albemarle.

In the report of the State Mission Board to the General Association, in 1871, these words are found: "The Goshen Association is now coöperating in the State

Mission work of the General Association, and we have made appropriations to aid five brethren in preaching to feeble churches of that body which, without such help, are in danger of extinction. . . . Brother H. D. Ragland has four stations in Goochland and Louisa. We propose to aid liberally in restoring the waste places of Zion in the Goshen Association, not only for the sake of the hallowed memories which linger around the old meeting places of the early Baptist fathers of Virginia, but to hasten the bright future which we feel assured lies before the Lord's people there." In 1873, when Mr. Ragland worked for half a year in this same connection, he had five preaching points and baptized sixteen persons. During his long service in the Goshen Association he was pastor of these churches: Mt. Prospect, Fork, Perkins, and Lickinghole (now known as Smyrna). The churches in the Dover Association to which he ministered were Dover and Goochland. In this territory, in these two Associations, for fifty years he went in and out among the people, God setting the seal of his approval on his "devoted and popular ministry." Of two of these churches, Fork and Perkins, he was pastor twice, his first union with the former body extending over twenty-one years; but his longest pastorate was at the Dover Church, where he remained a quarter of a century. Something like a decade before the end of his life he went to live in Botetourt County, becoming pastor of Springwood, Mt. Beulah, Longdale, and Forest Grove Churches; but after a few years he returned to the section where he was to the "manner born." His last work was given to Hopeful, Louisa County, and Mt. Olivet, Hanover County. He became interested in the establishment of a church near his home, and, even on what proved to be his death bed, planned for the accomplishment of this undertaking. Three months before his own death came

that of his wife. This was a severe blow, but his faith did not falter, and their graves are near the meeting-house they labored to build.

Mr. Ragland was a man of genial bearing and with a sweet-toned voice. One of his fellow-ministers said of him: "He was a plain and unassuming man. His humility was beautiful. He was greatly beloved by his flock, because he always showed a deep concern for them." His genial and cordial spirit was not out of harmony with a vigorous mind, and this blend of qualities doubtless gave him special fitness for the office of Public School Superintendent, which he held for Goochland County sixteen years. He owned and drove for seventeen years a sorrel mare named "Catherine Swinford." He died March 5, 1914, being survived by a son and two daughters, Mr. E. Herbert Ragland, Mrs. H. A. Wiltshire, and Mrs. E. S. Lacy.

EDWARD LANGSTON BAPTIST

1837–1914

Richard Harwood Baptist, whose sister, Frances Russell Baptist, was the mother of the famous Confederate general, Ambrose Powell Hill, represented his county, Mecklenburg, for twelve years in the Virginia State Senate. His wife, who was Miss Sallie Goode, a daughter of Samuel and Ann Spottswood Goode, of Mecklenburg County, was a great-granddaughter of Alexander Spottswood, one of the colonial governors of Virginia. Of these parents Edward Langston Baptist was born, March 13, 1837, at "Sycamore Grove," on Bluestone Creek, Mecklenburg County, Virginia. Not many miles away from "Sycamore Grove" is Hampden-Sidney College, with its peaceful quiet of the country; here young Baptist attended school for a season and then, for some reason, went to William and Mary at Williamsburg, where he graduated in the class of 1857, Dr. Samuel G. Harris being one of his fellow-graduates. While at William and Mary, Mr. Baptist was a member of the Epsilon Chapter of the Theta Delta Chi Fraternity. The records of the fraternity bear witness to his noble qualities and to the fact that he was a true friend. From Williamsburg he went to Columbian University and studied law, and then settled in Charles Town (now in West Virginia) to practice his chosen profession, but the questions of slavery and States' rights that were being discussed so generally, suggested to the young lawyer that war might not be far off and that it would be better for him to be among his own people, so he turned his steps towards his native county and opened

an office at Boydton. When the war cloud did break he went to the front with the Boydton Cavalry, 3d Virginia Regiment, commanded by Thomas F. Goode. He was a courier for Gen. Joseph E. Johnston, and was with that distinguished commander when he was wounded. Later, Mr. Baptist was taken as prisoner to Point Lookout, where he was held for more than a year. In the awful "reconstruction period," with his property all gone, he set out to provide as best he could for his growing family. He established himself as a school-teacher in an old log schoolhouse four miles from his home, often walking this distance to his daily work. One of his pupils testifies that he had the happy faculty of making the student love his work. He was the friend of boys, and they loved and respected him. When, in the early seventies, the Public Free School System was established in Virginia, Mr. Baptist was appointed the first Superintendent of Public Instruction for Mecklenburg County. He held this position until he was elected by his fellow-citizens to represent them in the State Legislature for the session of 1895-6.

In 1869 at "The City," or what is now known as Chase City, Mr. Baptist was converted, the light of the gospel coming to him with something of the suddenness and deep conviction that marked the great change in the life of the Apostle Paul. He at once began to prepare himself for the gospel ministry to which he felt called. He attended the Southern Baptist Theological Seminary, and in 1874 his name appears for the first time in the list of Virginia Baptist ministers in the Minutes of the General Association. Within the bounds of the Concord Association his work as a minister was done. At times he was both teacher and preacher. The churches to which he ministered for longer or shorter periods were Boydton, New Hope, Olive Branch, Mt. Zion, Cut Banks, Ephesus,

Tabernacle, Mt. Horeb, and Concord. His was a successful ministry, and many of his spiritual children rise up to call him blessed. He was a man of handsome appearance, of dignified bearing, yet easily approached; a true friend, fond of horses and of books, high-minded, and very conscientious. He loved to work among the troubled and distressed, and gave more thought to others than to himself.

His marriage, in 1860, to Miss Emma Rolfe, of Mecklenburg County, was the beginning of a long and very happy married life that was not broken until the death of the wife on March 11, 1911. Five of the children of this home are still living, namely: Edward Langston Baptist, John Harwood Baptist, William Glanville Baptist, Mrs. W. G. Moss, and Mrs. J. K. Lockett.

Mr. Baptist died, on March 11, 1914, in Lynchburg in the home of his daughter. The body was taken to Boydton and laid away in the snow-clad earth of the old Presbyterian Church cemetery, the funeral service being conducted by Rev. R. E. Peale.

JUDSON CAREY DAVIDSON

1846–1914

Not far from one of the small streams which make the headwaters of the Appomattox River, and some eight or ten miles west of old Appomattox Court House, is "Oak Grove," a comfortable home which has belonged to the Davidson family since 1701, at which time the original grant was made to Alexander Davidson by William III, "King of Great Britain and Ireland." The house, with its wide doors, large rooms, and big fireplaces, is unlike most of the farmhouses built to-day. Some splendid trees stand near the house, and at the foot of the hill is a generous spring. In this home Judson Carey Davidson, whose very name suggests that he came of pious stock, was born, February 2, 1846, his parents being Jesse Thornhill Davidson and Martha Osborne Davidson. He was converted early in life and baptized by Rev. John Hamner. Two miles from "Oak Grove" is Hebron Baptist Church, in which there is a memorial window to Jesse Thornhill Davidson, who for thirty-seven years was the Superintendent of the Hebron Sunday School. His son, T. O. Davidson, who now has this office, has filled it for twenty-five years. Appomattox County, that was to have a world-wide fame as the place where the Civil War came to an end, was not behind in the matter of sending out soldiers when the cruel struggle began. Young Judson Carey Davidson, having studied under tutors and at Union Academy, was one of the men, or rather youths, for he was only seventeen years old, who answered their country's call and went forth to the tented field. The remaining years of the War he served in Company A,

11th Virginia Regiment, Pickett's Division. On the retreat from Petersburg "he was wounded at the Battle of Five Forks, in Dinwiddie County, April 1, 1865. When he was shot down a companion stopped long enough to prop him against an embankment at the intersection of two roads. As a detachment of Union cavalry came up one man shouted: 'Only a wounded Rebel; ride over him, boys.' But the captain commanded a halt and detailed men to move the 'wounded Rebel' out of the road, put him in a more comfortable position, and fill his canteen with water. The grateful soldier inquired the name of his humane enemy, but his only reply was: 'Just a Yank trying to help a wounded Johnnie.' For many hours he was left unattended, and was finally put into a rough army wagon and hauled over an almost impassable road, sometimes conscious, sometimes fainting from loss of blood or excessive pain. He at last reached a field hospital, where, on the fourth day after he was wounded, he was fed and his wound was examined. The doctors decided to amputate his leg, but he protested so vigorously that they concluded to let him alone. The wounded men were moved to a prison, and for three months Mr. Davidson remained a prisoner, suffering horribly from his wounded leg and from want of proper attention. About the last of June he and many other sick and wounded men were put on a boat and sent to Richmond, from which point he made his way home" in the face of incredible hardships.

Upon the reëstablishment of his health he went into business in Lynchburg. It was not long, however, before he decided that it was his duty to be a preacher. This decision led to his entering the Southern Baptist Theological Seminary, then at Greenville, S. C., where he had among his classmates such men as Breaker, Rogers, and Sproles. Upon leaving Greenville he was ordained,

October 30, 1872, at the First Baptist Church, Lynchburg, the following ministers composing the presbytery: Rev. Dr. C. C. Bitting, Rev. Dr. J. C. Kincannon, and Rev. Dr. W. A. Montgomery. A few months after this he became pastor of the First Baptist Church, of Sedalia, Mo. Here he built up a large congregation, being especially popular with the young men of the city. In 1878 he was married to Miss Elizabeth Diuguid, the daughter of George A. Diuguid, of Lynchburg, and the next year became pastor of the Fifth Street Church, Hannibal, Mo. From Hannibal he came to Winchester, Va., "where perhaps the greatest work of his life was done. The Baptist Church in Winchester had never been strong. Members were few and scattered; there was no church edifice, and prospects for Baptist growth were very dark. The Baptist Church now standing in Winchester is Mr. Davidson's best monument, representing, as it does, the overcoming of almost insuperable obstacles. It was dedicated entirely free from debt and supported by a well-organized membership." After six years in Winchester he became pastor of the Grace Church, Baltimore. During his pastorate a debt on the meeting-house was paid, a handsome stone parsonage and a reading-room were built, and the church, giving up help from the State Mission Board, became independent and self-supporting. During his years in Baltimore he was for two sessions President of Maryland Baptist Union Association. After some three years in Johnson City, Tenn., as pastor of the Baptist Church there, he returned to the church and community of his early years. Hebron was now his charge, and for a part of his time at Hebron he was also the undershepherd at Mt. Vernon and Red Oak. This pastorate, which lasted nine years, was the close of his active ministry. His health began to fail, so he resigned in October, 1911, and, two months later, moved

to Lynchburg to live. In this city, on the night of April 21, 1914, he passed away. His wife and three children, namely, Dr. George D. Davidson and Misses Mabel and Grace Davidson, survive him.

Mr. Davidson's sermons invited attention by striking, epigrammatic, or alliterative phrases. Of Mr. Davidson, after his death, Rev. W. S. Royall, in a tribute in the *Herald,* said: "Brother Davidson was constructive. In nearly all his pastorates he had church building to do, debt paying and organizing to accomplish, such as require resourcefulness, patience, and perseverance. . . . . Genial and companionable, I found it very helpful and joyful to be associated with him in our Lord's work."

A poem written by Rev. T. D. D. Clark to the memory of Mr. Davidson begins with these lines:

"Dear friend of my youth, when I needed a friend,
The door that swings outward now hides from my sight
The face and the form of as gracious a soul
As ever was brought from darkness to light."

CALVIN ROAH NORRIS

1870–1914

Almost three-quarters of a century ago a man set up, on a roadside in Watauga County, North Carolina, a country store. It seemed so small an affair that an old gentleman said that it would have nothing but soda to sell. So the place came to be called Soda Hill. At this place, August 22, 1870, Calvin Roah Norris was born. Watauga County, under the shadow of the Blue Ridge Mountains, is in a section of the State that has sent forth many preachers. Young Norris grew up on the farm, living a quiet, peaceful life, and was educated, as his parents before him had been, in the common schools. He joined the church January 20, 1889, being baptized by Rev. David Greene. In the midst of his own people, at Meat Camp Church, an old-fashioned meeting-house among the mountains, he was ordained in 1906, these ministers composing the presbytery: David Greene, L. A. Wilson, and John Orisp. At this church he labored for some three years with marked success. Stuart's Draft, Augusta County, Virginia, was his next field, and after a year or more there he became pastor at Pamplin, Appomattox County, Elon (Pamplin), Evergreen, and Matthews Churches forming his field. On the morning of June 13, 1914, he passed away, in the very prime of his manhood. The body was taken back to his old home among the blue hills. The funeral was conducted by Rev. Willis F. Wayts, of Farmville, assisted by Rev. A. J. Ponton, the pastor of the Pamplin Presbyterian Church. Of Mr. Norris, Rev. Mr. Ponton said: "Truly he did a great work in our midst in the little while that he

was spared us. All classes will miss him. . . . I shall miss him, oh, so much. We were like David and Jonathan. We were true yokefellows. We walked together, we preached together, we prayed together, and in all of our close and intimate associations there was never a jar. He was a Baptist loyal and true to every tenet of his faith, yet withal void of a sectarian spirit." He was, in build, about the average height, straight, and deep chested. His forehead was high and broad, the face clean shaven, the mouth well shaped and strong. His countenance was genial and his appearance inviting.

His wife, to whom he was married July 17, 1895, survives him. Before her marriage she was Miss Cora Adamire Gragg. From their earliest childhood they had known each other. Of this marriage six daughters, Blanche, Mattie, Annie, Edna, Marion, and Pearl, and one son, William Broadus, were born.

JOSEPH WASHINGTON HART

1843–1914

In 1861 a young man nineteen years old, named Joseph Washington Hart, went forth from King and Queen County, Virginia, to join the Confederate Army. He enlisted in the 26th Virginia Infantry, "where he rendered faithful service and led an irreproachable moral life. His comrades in the army testify that he was a soldier who could be depended on to do his duty." He was licensed to preach in 1864, and, after having studied at Richmond College the session of 1867-68, and at the Southern Baptist Theological Seminary in 1869, at the call of the Mattaponi Church was ordained to the gospel ministry. In the summer of 1865, in a protracted meeting held at Howerton's Church, Essex County, Virginia, the pastor of the church, Rev. Isaac Diggs, was helped by a young man, a licentiate. This young man was Hart. Many were converted, and to one of this number, at least, this was the greatest meeting he had ever known. The one who looks back to this series of meetings at Howerton's with such tender emotion is Rev. Dr. W. T. Derieux, now a leading Baptist pastor in South Carolina. Upon Mr. Hart's death Dr. Derieux, in an article about him in the *Herald,* said: "Through the critical years of my youth he never failed me, and his gentle and Christly spirit helped to guide me into the ministry. My first preaching was done for him, and on it he set his blessings. . . . He was my pastor at Hebron, King William County, where I entered the ministry. More than any other man he led my steps. . . . Humble, faithful, honest, courageous, upright soul was his."

His work as a minister was given to churches in the Dover, Rappahannock, and Portsmouth Associations.

From about 1871 to 1913 he labored faithfully. At two churches he continued as pastor for more than a decade. In the Dover Association he had charge of the Hebron and Mt. Horeb Churches. He was next in the Rappahannock Association, where his churches were Howerton's, Providence (Caroline), and Mt. Hermon. From 1885 to 1904 he labored in the Portsmouth Association, ministering to these churches: Newville, Waverly, Old Shop (which, since 1896, has been known as Oakland), Elam, and Readsville. From this section he moved back to the Rappahannock Association, where his last field was composed of the Lower King and Queen and Mattaponi Churches. He died on August 11, 1914, and was buried in the Mattaponi churchyard.

He was married three times. His first wife was Miss Columbia Derieux, of Essex County, Virginia, daughter of A. G. and Virginia F. Derieux. The children of this marriage are Mrs. Emma Roger, Seattle, Wash.; Dr. Arthur Hart, of Mecklenburg County, Virginia; and Rev. Joseph L. Hart, missionary of the Southern Baptist Convention to Argentina. His second wife was Miss S. Terrell. His last wife, who, with one daughter, Miss Mary Lelia, survives him, was, before her marriage, Miss Mary L. Wright.

The *Religious Herald,* in noticing Mr. Hart's death, called him "one of the most modest and excellent of our country pastors," and said: "He has been pastor of various Virginia fields, and the sweet savour of a godly and earnest life abides in every community in which he has lived and labored." Rev. Dr. G. W. Beale, in his obituary of Mr. Hart, said: "Brother Hart, in the profound experiences of his soul, felt that the gospel had been the power of God unto his own salvation, and it was his delight to recommend it with all his ability to the hearts and consciences of others, and his sympathies for the lost were as wide as the world."

CHARLES WELDON COLLIER

1861–1914

On May 19, 1861, just a few weeks after Virginia had seceded, in Petersburg, where so many tragic scenes of the War took place later, Charles Weldon Collier was born, his parents being James L. and Sue Dicson Collier. While working as a printer in Petersburg he and his wife, who before her marriage, which took place November 24, 1882, was Miss Ella V. Browne, the daughter of George I. and Mary Goodwin Browne, were baptized into the fellowship of the West End Baptist Church by Rev. M. L. Wood. He at once became active in church effort, and before long took up Y. M. C. A. work. From this service he passed into the gospel ministry, being ordained at his mother church December 29, 1892. He went to Crozer Theological Seminary, where he graduated in 1894. At his ordination, which took place at the West End Church, Petersburg, December 29, 1892, the presbytery was composed of these ministers: J. C. Hiden, J. M. Pilcher, and H. W. Battle. After his first pastorate, which was at Wilmington, Del., he came back to his native State and accepted the care of churches in the Shiloh Association. During all the years of his service in the Shiloh Association he was pastor of Mt. Carmel and Woodville, and, for a large part of this period, of Mt. Lebanon. For a portion of the decade he spent in the Shiloh he was in charge of one or more of these churches: Slate Mills, New Salem, Shiloh, Beth Car, F. T., and Flint Hill. In 1905 he moved to the Strawberry Association, becoming pastor of the Bedford City Church. During the larger part of this pastorate

he ministered also to the Timber Ridge Church. While he was at Bedford City he led his people to the erection of a modern Sunday-school room and to securing a parsonage. After some eight years here his health began to give away, and he was called on to pass through months of languishing and suffering. His earthly life closed August 12, 1914, at Culpeper, Va. Mr. Collier was tall, of fair complexion, dark hair and moustache, and brown eyes. He had a bright, happy disposition, loved his home, books, his many pets, and horses. He was fond of flowers and music, and played the organ.

FREDERICK WILLIAM CLAYBROOK

1844–1914

In the Northern Neck of Virginia, at Heathsville, Northumberland County, Frederick William Claybrook was born August 3, 1844, his parents being Richard A. Claybrook and Charlotte T. Brown. For the first twenty years of his life his father's house, near Lotsburg, in his native county, was his home. When this residence was burned by the Union Army in 1864, the family moved to Westmoreland County. Private tutors cared for the training of the boy until he was old enough to enter the Northumberland Academy. From this institution he passed to the school of Mr. Hillary Jones, in Hanover County, and from there to the Virginia Military Institute, Lexington, where he graduated in 1864. The story of the Virginia Military Institute cadets who went to the War and to the battle of New Market, May 15, 1864, is famous in the annals of Virginia and the South. Young Claybrook was one of this noble band, whose names are enrolled on the stone monument—"Virginia Mourning Her Dead"—in front of the Institute. He was Second Lieutenant, D Company. He continued with the Confederate Army around Richmond until early in 1865, when he joined Mosby's Battalion, with which command he remained till the end of the War. After the War, living at his home, "Afton," near The Hague, Westmoreland County, he studied and practiced law for a few years. In 1871 he made a profession of religion, and later, it seems in 1873, was baptized into the fellowship of the Machodoc Baptist Church, Westmoreland County. The same year he entered the Southern Baptist Theo-

logical Seminary, Greenville, S. C., and was there until the death of his father made it necessary for him to return home so as to be able to care for his mother and sister. He was ordained to the gospel ministry at his mother church, Machodoc, on June 20, 1875, his ordination having been asked for by the Pope's Creek Church, of which flock he took charge that same year. In his ministry of some forty years he was to do good service in the organization of churches and the building of meeting-houses, and he here exercised his hand first at this kind of work, organizing the Oak Grove Church, and then first built and later improved their house of worship. At Oak Grove and Pope's Creek he was "very popular and successful." Farnham, Richmond County, and Lebanon, Lancaster County, formed his next field; here he remained several years, having "a successful and popular ministry and endearing himself greatly to the churches." In 1885, accepting a call of the Morattico Church, Lancaster County, he began what was his longest and most fruitful pastorate. Upon his going to this field, Irvington and White Stone were missions of the Morattico Church; but, largely because of his energy and zeal, they soon became separate organizations. He established preaching stations near Wicomoco and Weems Churches, and for several years maintained such work at Bluff Point. All this meant that two Sundays every month he rode thirty-six miles, preaching three times. In order to make this circuit, when the days were short, he was obliged to eat a lunch on the road and to feed his horse while he was preaching. At three points on this field he saw erected houses of worship, and in a large measure these churches: Oak Grove, Irvington, Claybrook (named after him), and Wicomoco, which "owe their existence to his fine judgment, consecrated energy, and the unwearying purpose of his soul to make his life

count for his Master's service and glory." The new meeting-house at Kilmarnock "is also a monument to his pious zeal and practical sagacity." He was always on time at his appointments, his work always gave him joy, and he never worried. It was while he was at Morattico that he organized the Wharton Grove Camp-Meeting, a gathering over which he presided as long as his strength would allow.

In the general work of the denomination, both in his Association, the Rappahannock, and in the State, he was deeply interested. He was a member of the State Mission Board and the Orphanage Board, and was regular in his attendance at the Sunday School Convention, the Ministers' Institute, and the Association, and in these gatherings was a "prudent counselor and a clear and forceful speaker." Dr. Beale, from whose obituary quotations have already been made, says: "As a preacher he was practical, direct, and hortatory in his style, not ornate or given to imaginative flights, but deeply in earnest, and his messages were from his heart appealing to other hearts. His ability was recognized in his call to preach an annual sermon before the General Association, as also at a Commencement of the Virginia Military Institute." Dr. Beale also says: "In his relation to his brother ministers he was genial, cordial, and affectionate in his manner, and a vein of delightful humor pervaded and enriched his conversation. Against certain popular and indiscreet amusements he inveighed in private and in the pulpit, and whatever indulgences seemed to him fraught with immoral tendencies found in him an alert and steadfast foe. In his home life, love ruled supreme, and found expression in the embrace and kiss of affection in the family circle, which in far too many homes is omitted." His habits were regular, he was an early riser, and very industrious. He was fond of reading and

study, and, though he did not care for hunting, loved a good horse. He gave close and strict attention to business and other work that his hands found to do. He loved children, and was manly and godly. One who knew him well for many years says: "I could write a book on his beautiful life." He was of medium size, about five feet eight inches in height, erect in his carriage, "of pleasing address, and good looking," his eyes and hair being dark.

He was married twice; first in January, 1884, to Miss Mary Franklin Dew, of King and Queen County, and in 1895 to Miss Nannie Garnett, of the same county. Five children by the first marriage survive him, namely: Frederick William, Franklin Dew, Mary Susan, Charlotte Edmonds, and Elizabeth Simmons, and of the second marriage two children: Reuben Garnett and Lilia F., and his widow.

For several years before his death his health was declining, and finally a lingering illness kept him in bed for months. During his illness he asked Dr. M. B. Wharton, who was visiting him: "Wharton, where is heaven?" He passed away at his home at Kilmarnock, Lancaster County, August 14, 1914. The funeral, which was held on the 16th at Kilmarnock Church, was conducted by Rev. Wayland F. Dunaway, assisted by Rev. H. J. Goodwin, and was attended by a great concourse of people. The interment took place in the Morattico Church cemetery.

SAMUEL P. MASSIE

1835–1914

Amherst County, which lies in Piedmont Virginia, was the birthplace and, with adjoining counties, the scene of the life work of Samuel P. Massie. The year 1835, which saw Texas declare its independence, was the year of his birth. When the War broke out, in 1861, he enlisted in Company I, 19th Virginia Regiment of Infantry, Pickett's Division, and served to the end of this struggle. At the close of the War he entered Richmond College, where he was a student from 1866 to 1869, to prepare for the gospel ministry. During these years, when opportunity was given him to speak at Sidney Baptist Church (Richmond), he displayed such remarkable evangelistic gifts that he was invited to conduct a protracted meeting; this meeting resulted in a revival. He was called to the pastorate of the church, and served until the end of the session, being succeeded in this office by Rev. J. M. Pilcher. The summer which followed was filled with evangelistic work, and, not returning to college, he settled among his own people. For almost thirty years he was pastor and preacher in the Albemarle Association, in which period he served these churches: Mt. Moriah, Sharon, Mt. Paran, Walnut Grove, Jonesboro, Piney River, Mt. Shiloh, Rose Union, Midway, New Prospect, Central, Adiel, Oak Hill. After his active work was over he continued to live at Lowesville, and here he was buried. On October 2, 1914, he passed away, leaving three children: C. G. Massie, a civil engineer, P. R. Massie, a lawyer, and Mrs. Ella M. Harvey. His wife, who died some five years before he did, was, before her marriage, Miss Lucy Cox.

JOHN WALKER HUNDLEY

1841–1914

On April 14, 1841, John Walker Hundley was born in King and Queen County, Virginia, his parents being William Clarke Hundley and Marion Street Hundley. His mother died when he was two years old, and he was reared by his grandparents. They, being people of some means, sent him to the best available schools "and indulged him to the extent of badly spoiling him." In 1858 he became a student at Richmond College, and was there until the War broke out in 1861.

"At outbreak of the War he was associated as teacher with J. Adolphus Montague in an Academy for Boys at Centerville. I will tell you of an incident which occurred while he was teaching there which in after years amused him greatly.

"In common with many young men at that time, he was thirsting for an opportunity to display great valor on the battlefield, and the great chance seemed at hand when the news reached Centerville from Richmond that the great Union man-of-war, *Pawnee,* was on its way up the York River, spreading death and destruction as it came.

"A council of war was called, and upon deciding that something must be done immediately, my father was posted off at 12 o'clock at night, with instructions to ride under whip and spur to King and Queen Court House, seventeen miles distant, to sound the alarm of imminent peril and desolating war. And he relates that no gallant knight ever rode forth to meet inevitable death with more alacrity and eagerness than he. He arrived

at the courthouse at 2 o'clock, and the scene after the alarm was given beggared description.

"All possible preparations were made for war, and a day was spent with the tension on heart and nerve drawn tight. Then brains cooled, and reason again held sway; the panic-stricken crowd realized the supreme ridiculousness of the United States Government sending a great man-of-war upon the obscure little village, Centerville, a place not known outside the county and not upon the county map."

The death of his only sister, to whom he was greatly attached, was one of the saddest afflictions of his life, and it came when he was at home, sick, on a furlough. He was Second Lieutenant of Company C, of the 26th Virginia Regiment of Infantry, Wise's Brigade, N. B. Street being Captain. He was publicly applauded for gallantry in the battle of Nottoway Bridge. This company was mustered into service at Gloucester Point, it seems, on June 12, 1861. In 1876 he graduated at the Crozer Theological Seminary, and having been licensed to preach in May, 1874, he was ordained to the full work of the gospel ministry in November, 1876, at Mechanicsville Church, Virginia. He began his pastoral work on the Eastern Shore of Virginia, his churches being Modesttown and Chincoteague. While on this field, as a missionary of the State Mission Board, he organized, on July 1, 1877, with 12 members, the Atlantic Baptist Church. That year he baptized 22 into the fellowship of this new church, and, within a year or so, 57 others. During his ministry in the Accomac Association he was pastor, for longer or shorter seasons, besides the churches already named, of these churches: Bethel, Lee Mont, Zion, Drummondtown, Pungoteague, Onancock, Broadway. In 1890 he moved to Tarboro, N. C., and, during a brief pastorate of the Baptist Church

in that town, built a meeting-house. He came back to Virginia and worked for several years, in the Shenandoah Association, as pastor at Martinsburg, W. Va. His next service was first at Glade Spring and then at Marion. From 1897 to 1904 he had charge of the Baptist Church at Covington, Va. He was for several years the moderator of the Augusta Association, to which body the Covington Church belongs, and for a part of his life at Covington he was pastor of the Healing Springs Church. In the opinion of Rev. F. P. Berkley, who is now pastor in Covington, Mr. Hundley "accomplished at Covington the greatest results of his long and earnest ministry." In 1900 the church, under his leadership, commenced the erection of a beautiful and commodious house of worship, which was dedicated on April 6, 1902. Rev. Mr. Berkley says: "I am sure that no pastor has ever lived in Covington who touched the hearts of the people and gained and retained their affections and respect to the extent of our beloved brother." From Covington he went once more to the Eastern Shore, becoming now the pastor of the Cape Charles Church. His last pastorate was at Pocomoke City, Md. After leaving this place, and giving up the active service of the pastorate because of feeble health, he came back to Covington, where he was among loved ones and friends. Here he passed away at the home of his daughter, Mrs. W. A. Rinehart, October 21, 1914.

His wife, to whom he was married March 23, 1865, was Miss Virginia M. Quarles, of Louisa County. She preceded him to the grave, passing away February 29, 1912. Of this union there were born seven children, namely: Marion Lee, Henry Rhodes, Augusta, Susy Quarles, Virginia, Lois, and John Walker Hundley, Jr. Marion Lee died November 15, 1890; Lois, who was then Mrs. E. S. Porter, passed away October 15, 1903;

and John Walker, Jr., departed this life November 19, 1913. Susan Quarles is now the wife of Mr. R. A. McCoy, Virginia the wife of Mr. Claude Rhame, and Augusta the wife of Mr. W. A. Rinehart.

Rev. Mr. Berkley says: "Brother Hundley was a very strong preacher, clear in the expression of his thoughts, Scriptural in his conception of truth, exceedingly tender in his disposition; as gentle and pure in speech as a woman; very modest of his own powers, and kind and affectionate in his dealings with others; a man whom it was no task to love; a friend whom one could not help trusting fully. He was a little over the average height, possibly six feet, or six feet two inches, when he was in good health. He weighed, I suppose, nearly two hundred when he was well and in active life. He was remarkably handsome, both in figure and face. He had one of the finest shaped noses I ever saw, very clearly cut, and his eyes were striking in their tenderness when that quality was necessary, and yet they could almost blaze if occasion arose for any expression of disapproval. Brother Hundley's appearance in the pulpit was easy and commanding. He possessed a charming voice and a very attractive style. His feet and hands were shapely, and he never appeared, so far as I could judge, in the slightest degree slovenly or unkept; not even in his last sickness did his keen sense of cleanliness in person and in speech desert him. He was as modest as a woman." In his home, while not demonstrative and not without a degree of timidity, he was companionable, and hospitable even to the extent of going out and compelling guests to come in. He enjoyed outdoor life and sports, and was a skilled gardener, and even after he was in a measure broken by disease, loved to see a good game of baseball. He was in the habit of having family worship just before, and of reading his Bible in his room just after, breakfast.

SUPPLEMENT

Some of the sketches in the Supplement are not in the body of the book because the material necessary for their writing was received after the larger part of this volume was in type.

HENRY DUNDAS DOUGLAS STRATON

1836–1897

In the little village of Bannockburn, Stirlingshire, Scotland, on August 14, 1836, Henry Dundas Douglas Straton first saw the light. Since the piety and devotion to books of even the peasant homes of Scotland are proverbial, it is not surprising that although his parents were in humble circumstances, they gave their son a good common schooling and reared him in the nurture and admonition of the Lord. And must not the exploits of William Wallace and Robert Bruce, associated with Stirlingshire, have stirred the soul of the boy? Was it not at Bannockburn, his birthplace, that on June 24, 1314, the Scots, thirty thousand strong, under Bruce, defeated the English army, one hundred thousand strong, under Edward II? When, as a youth, sixteen years old, he went to Falkirk and became a clerk in a dry-goods store, he must have been interested in the old Roman wall that runs through that town. At one end of the county is Loch Katrine, and further south Loch Lomond, while the scenery of the rest of the shire takes its charm from the views of the valley of the Forth, with its winding river and the peaks of the Grampians in the distance. During the four years spent in the store in Falkirk the young man was led, by the pious example of a companion, to accept Christ, and from this time forward he

found pleasure in distributing tracts and in explaining and enforcing the Scriptures among the poor and ignorant, in private homes, in the Sunday school, and elsewhere. After leaving Falkirk he taught school for a year in Stirling, and then, when he was twenty-one, applied for the appointment as city missionary for one of the largest Presbyterian churches in Glasgow. The test to which he was subjected, he passed successfully, and for three years he worked among the destitute classes of this city, attending, at the same time, classes in Hebrew, Latin, Moral Philosophy, Greek, and Logic, in the University of Glasgow. The year that he commenced this work was the very year that John G. Paton gave up exactly this kind of work in Glasgow to go as a missionary to the New Hebrides; whether they served the same church is not known. After satisfactory examinations at Glasgow he entered the United Presbyterian Theological Hall at Edinburgh, where he continued his theological studies for three terms. His parents had emigrated to Australia, and he planned to follow them, but in some way his steps were turned towards America, and in January, 1865, he landed at Philadelphia. His purpose had been to run the blockade to Selma, Ala., but this plan having failed, at the end of the Civil War he came to Virginia, and for some time canvassed various counties as a book agent. In Cumberland County he met Rev. Jesse Clopton Perkins, the pastor of Forks of Willis Church, and while a meeting was going on in this church, he was led, through intercourse with Mr. Perkins, to a complete change of his views as to baptism. He was baptized in James River by Mr. Perkins, and later a presbytery consisting of Elders Cornelius Tyree, Jesse Clopton Perkins, W. Hall, and W. A. Whitescarver, ordained him to the Baptist ministry. On December 12, 1866, he was married to Miss

Julia R. Carter, of Richmond, and soon after this he became pastor, in the Dover Association, of the Hebron Church, King William County. After some two years at this church he became a missionary of the State Mission Board, and, while working for the Board, organized the Baptist Church of the town of Salem. This event took place on May 29, 1870. After a sermon by Rev. Gabriel Gray, eighteen persons, seven male and eleven female, went into the organization of the church, adopting their covenant, rules of order and decorum, and electing their officers. H. D. D. Straton was elected pastor, Jno. M. Harlowe, clerk, and Jno. M. Evans, treasurer. On November 12, 1870, Mr. Straton resigned the care of the Salem Church. Seven years were now spent in Kentucky, his field being Taylorsville, Buck Creek, and Henderson, in Kentucky, and Evansville, in Indiana. In 1878 he accepted a call to Greensboro, Ga., one Sunday each month being given to Bairdstown. From this field he went to the pastorate of the First Church, Monroe, Ga. And from Monroe he moved to Atlanta, being pastor in that city first of the Jones Avenue Church and then of the Central Avenue Church. He died at Monticello, January 31, 1897. Rev. John Roach Straton, D. D., pastor of the First Baptist Church, Norfolk, Va., is his son.

RICHARD HENRY EDMONDS

1831–1858

Two old daguerreotypes and a diary kept for some three years are as windows to the character and brief career of Richard Henry Edmonds. One of these pictures was taken when he was about eighteen and the other when he was twenty-three years old. They show a mass of soft hair, a forehead of unusual height and width, and full, lustrous eyes. The mouth is large and well shaped, and about the whole face there is an expression of blended gentleness and intelligence. Sweetness and guilelessness are in every lineament. The diary, begun when he was nineteen, reminds one of David Brainerd and other men famous for their piety, for it abounds in humble contrition for sin and cries for cleansing. Indeed, so strong are the words of self-depreciation and accusation that by themselves they would describe a desperately wicked man. The face that looks out from the old pictures contradicts such an opinion. So we are led to believe in his piety. In this diary he declares that his "standard of piety is too low," and that he feels, "to a lamentable extent, that all is not right within," and that one night he was "beset and well-nigh overthrown by a well-timed temptation from the adversary" of his soul. He "experiences great spiritual darkness," and records his wicked transactions of the day "with shame, with sorrow, and with bitter reflections." He is "pestered" as to the question of young ladies' society, whether it is not hurtful to the spiritual life. Yet at this time he was attending church regularly, usually three times on Sunday, was often the leader of the sunrise prayer-meeting, was a teacher in the Sunday school, and

one of a group of young men who organized a Young Men's Missionary Society. He was in the habit of visiting the sick and of talking with the unconverted about their souls' welfare. All this time he was engaged in a business that gave him his living, but where he was surrounded by men who were very profane. Before the diary closes the question of his giving up his business to prepare for the ministry was a burning issue. On October 13, 1850, he was licensed by his church to preach, and in Norfolk and elsewhere, although he had had no college or theological training, he often proclaimed the glad tidings of salvation.

As a boy, in his native county of Lancaster, he made a profession of religion, and at the age of thirteen was baptized by Rev. Addison Hall. Afterwards he was not sure whether this experience was genuine, but later, in Norfolk, he made a surrender to Christ, the genuineness of which he never questioned. During his life in Norfolk, while an apprentice to a Mr. Hall, he came into intimate touch with the Rev. Dr. Charles R. Hendrickson, who had been called to the First Baptist Church, his church, in 1846. He also heard such men as Rev. Reuben Jones, Dr. Tiberius Gracchus Jones, and Dr. Kirk preach, and usually he set down the texts of the sermons. While he was at work at his daily business he also gave himself to study. His older brother, now a capable lawyer in Texas, says that in those days, when they studied together, the younger lad got in one night what it took the older a week to acquire. The father died when young Edmonds was just a lad, and he came to Norfolk and went to work. During these years the city, visited and desolated by the cholera, one fourth day of August gave itself to fasting and prayer. This observance, as well as the celebration of the anniversary of the battle of Yorktown and the commemoration of the death of the Ex-President, J. K. Polk, might well

make a deep impression on this youth. He heard of the death, by cholera, of his brother, and in his diary recorded the hope that he was "ready to go into the marriage supper of the Lamb." At another place he records the conversion of another brother. While he never came to be the regular pastor of any church, his love for preaching is distinctly seen in the way that he preached even when his business engaged his time day after day. Towards the close of his diary, again and again he speaks of having preached. Indeed, he was pressed by the question whether he ought not to be a missionary to the Indians. His health, that showed signs of giving way, added another factor in the problem as to his duty, he was trying to solve.

He was never to come to the full service of a minister of the gospel, yet the message of his brief life is clear and strong for devotion to God and for purity and prayer. In such a busy day as the one in which we live, such a call to consecration may well be heeded. Since there was no line of vessels making between Norfolk and Lancaster, his boyhood home, he fell on the habit of traveling the sixty or more miles across the wild, and often stormy, Chesapeake Bay, in a little sailboat, all by himself. A night and a day on the Bay in this boat, where, being becalmed, he was exposed to the hot sun and then to the cool night, brought on the illness of which, in a few weeks, he died.

His parents were Rev. Elias and Anna Lackey Edmonds. He was born January 19, 1831. On December 1, 1852, he was married by Rev. Reuben Jones to Miss Mary Eliza Ashley, daughter of William and Mary Elizabeth Ashley. Three children were born of this union, namely: William Henry, Mary Elizabeth, and Richard Hathaway. Mr. Edmonds died in Norfolk on July 23, 1858, and almost forty years afterwards, on March 28, 1898, his widow followed him to the grave.

JAMES D. COLEMAN

——1878

On November 21, 1878, Rev. James D. Coleman was suddenly called away by death. "The last act of his earthly life was to walk in the garden and gather some *flowers,* and then he returned to the house and went into his chamber, threw himself on the bed, died instantly, and went into the paradise of God to gather *fruit* from the tree of life, which grows on either side of the river of life." He was the son of Thomas B. and Elizabeth Coleman (née Coghill), and was born, it seems, at "Concord Farm," Caroline County, Virginia. The place where Concord Academy was located was an estate of 1,600 acres. Here Mr. Coleman lived and farmed for many years, owning a number of slaves. In Caroline County his work as a minister of the gospel was done. In this county he was pastor of these five churches: Carmel, Bethel, Bethesda, Liberty, and Round Oak. As early as 1855 he was pastor of the first of these churches, with its 508 members. Of the second of these churches he was pastor for over twenty-five years, and of the other three for many years.

Rev. T. S. Dunaway knew Mr. Coleman for more than a decade, having been associated with him in protracted meetings, and having spent days at a time in Mr. Coleman's home. He wrote, after Mr. Coleman's death, a sketch of him for the *Religious Herald.* In this sketch he said: "As a man, in his *physique,* he was a noble specimen of the race. Unusually tall, well proportioned and erect, his personal presence was most commanding. In almost any assembly, however large or distinguished, he

would have been a marked and an observed man. He looked like one of nature's noblemen, born for a leader and ruler. In his deportment he was dignified and polite, unostentatiously impressing himself upon you as a cultured gentleman. In character and temperament he was frank, sanguine, and resolute. He was a man of deep convictions, strong will, and inflexible purpose. He could not be swerved from any purpose or opinion except by convincing his judgment. All his traits of character were of the positive sort. Bold and ingenuous, he was incapable of dissembling. While by nature made of the 'sterner stuff' of which martyrs are made, yet, under the softening touch of divine grace, he had a tender heart, an affectionate disposition, and a warm and sympathetic manner. . . . He had great confidence in the efficacy of prayer, and loved the mercy-seat. In a word, he was a consecrated man. One of his most intelligent church members writes of him thus: 'For the past twelve years he has neglected his farm and all worldly interests and devoted himself exclusively to his ministerial duties. His favorite themes were faith in Christ and the atonement so full and so complete.' . . . All of his sermons, which were methodically arranged, showed study, thought, and great familiarity with the Bible and other books. . . . His preaching was well adapted both to edify Christians and to awaken sinners. He frequently held protracted meetings in his own churches without any ministerial aid, and generally with great success in winning souls to Christ. . . . He was ardently attached to his members. . . . The sick were visited by him, and to the afflicted he administered consolation. . . . It was at the bedside of a dying woman that he was attacked with the disease from which he never recovered. He went, the next day, the fourth Sunday in December, 1877, and preached, in great

pain, the last sermon he ever delivered, which was one of unusual unction and power. Elder Coleman wielded a mighty influence in his immediate field of labor and in the Goshen Association, over which he presided as moderator for nine consecutive years. . . . Had he sought a more prominent place in the denomination and a more extended influence, and attended more frequently our general meetings, his talents and piety would have secured for him a place among the foremost of the Baptist ministers of the South."

CHARLES HILL RYLAND

1836–1914

The first building at Westhampton, the home of Greater Richmond College, formally named by the Trustees, perpetuates the memory of the first President of the College, and of Charles Hill Ryland. In the last article that Dr. Ryland ever wrote for publication he told how Robert Burns, upon entering a new home, had the little servant go in first, bearing a bowl of salt and the big Bible, and suggested "that the formality of the opening at Westhampton include a revival of this unique old Scottish ceremony; that some servant of the corporation be commissioned to bear through the open portals of the new home a copy of the Bible, which is the source book of all true wisdom, and a bowl of salt, representing the preserving grace of God, while a proud and rejoicing throng of officers, faculty, students, and other representatives of the great family of interested friends, shall take possession of the Temple of Learning, in the name of our Lord." And to a loved one he said: "I would love to bear them, when we move." But it was not to be so. Just a few weeks before the first session began at Westhampton he passed away. It would have been fortunate if he could have seen the work as it started as the new site, for, with all his associations with the past, he was deeply interested in the plans for larger things. Still, in a way, it was significant that his life closed exactly with the close of the career of the College at the old location. For forty years he served Richmond College with loyal heart and willing hands. In 1874 he was elected to the position of Secretary and Treasurer of the College, and

this position he laid down after thirty-seven years; but until the end of his life he continued with the institution that he loved so well, being still Secretary of the Board of Trustees and Librarian of the College.

While Dr. Ryland will be remembered for many other things his name will be forever especially associated with Richmond College. He was deeply interested in the students and was greatly beloved by them. Many of them counted his influence in their lives one of the best assets that their college days gave them. In 1913 the *Spider,* the College annual, was dedicated to him, the dedication telling of how "by his strong character, his wisdom, his great practical ability, and his unfailing Christian courtesy" he won "the love and confidence of thousands of men and women in and out of Virginia," and of how he daily illustrated to many generations of college students "the shining virtues of noble living, unflagging energy, clear and sound thinking, and unselfish devotion to the cause of Christian Education." His career as Treasurer was a most remarkable one. The tragic story of institutions of learning where mistakes have been made in financial policy, and where bad investments have proved fatal, stands in marked contrast to the history in these matters for forty years of Richmond College, and this wonderful record was in no small part due to the devotion, the painstaking care, and the sound judgment of Dr. Ryland. Practically not a dollar was lost in all these years. It was an interesting occasion when, at the close of his treasureship, he handed over to Mr. B. West Tabb, his successor, the securities of the College. The transfer took a whole day. There were present, besides the outgoing and the incoming treasurers, the Chairman of the Finance Committee of the College, the President of the College, and an expert accountant of the American Audit Company. "The conscientious fidelity of the

chairman and the accuracy of the accountant would have satisfied the Treasury of the United States. Every separate paper was opened and scrutinized. It was a pleasure also to see the scrupulous care with which all the securities of the College had been kept. Every bond was in its proper place, every coupon was accounted for, and all books balanced to the cent." When Dr. Ryland had taken charge, the assets of the College were so much smaller that the transfer was a simple matter. When Dr. Ryland became treasurer, the Endowment Fund of the College was $75,000, and when he laid down the work, it was $640,000. While Dr. Ryland was ever the friend of progress and enlargement in the work of the College, he never was willing to set such a pace as to jeopardize the resources of the College, or to threaten a sound financial basis. Again and again in the meetings of the Trustees his voice sounded out this note. While constantly careful about these great matters he had time and thought for things seemingly, in comparison, unimportant, and yet not unimportant. His record of the meetings of the Trustees of the College was full and accurate. At the Commencement of the College in June, 1907, through Dr. I. B. Lake the College was presented by some of its friends with an oil portrait of Dr. Ryland. The College was always on Dr. Ryland's heart, and the last thing that he ever wrote for publication was a brief summary of some important events in the history of the College, and at the time of his death he was at work upon an historical sketch of the College, and a brief biography of Dr. Robert Ryland.

Not alone in the life of the College did the influence of Dr. Ryland count among Virginia, and Southern Baptists, for good. Before going to the College, and during most of his years there, he wrought as a pastor and preacher. He was sent forth into the ministry by his mother church, Bruington, King and Queen County,

being ordained May 30, 1863. The presbytery was composed of these ministers: Richard Hugh Bagby, Andrew Broaddus, J. R. Garlick, J. H. Fox, and Alfred Bagby. A letter from the first of these ministers had urged the young man to consider the claims of the ministry, and this letter had had a sympathetic reply, and doubtless had no little to do with the life choice he made. Before his ordination he went, first as a missionary from Bruington to the Confederate Army, and then served as colporteur for the Army Colportage Board until the War closed. In 1865 he became pastor of Carmel Church, Caroline County, an organization that was once known as "Burrus," and, at even an earlier date, as Polecat. He gave up this field to take charge of the Baptist Sunday School work of the State, and from December, 1869, to January 17, 1874, was the beloved and successful pastor of the First Baptist Church in Alexandria, succeeding in this place Rev. E. J. Willis, and being followed by Rev. W. S. Penick. In 1870 Dr. Richard Hugh Bagby died, and Bruington "promptly and persistently" called Dr. Ryland to be their pastor. This and other calls to Selma, Leigh Street (Richmond), and Atlanta he declined. In 1879, in connection with his work at the College, he became pastor of the Taylorsville Church. After some nine years he gave up the Taylorsville Church, but continued to serve the Walnut Grove Church. In 1907, when he resigned this church after a pastorate of twenty-five years, the gift of a loving-cup gave expression to the devotion of this people. Dr. Ryland was always an interesting and forceful speaker and a good preacher. Rev. S. M. Province tells of a sermon that Dr. Ryland preached in 1867 at the Lebanon Association from the text: "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" (Psalm 11:1), which proved "one of the great hours" of this hearer's

life. Another sermon that Dr. Ryland preached was epochal in the history of Virginia Baptists. It was the introductory sermon before the General Association in 1882. The year before Dr. Ryland had been chairman of a committee of twenty-two appointed "to devise plans for securing more active coöperation between churches, District Associations, and this body." The sermon led to the establishment of the Committee on Coöperation, a committee that has meant so much for the development of Virginia Baptists along the lines of beneficence. A resolution offered by Dr. Ryland, at the General Association in Staunton, in 1873, led to the "Memorial Movement" of 1873. An address before the Alumni led to his being called to become Financial Secretary; and this office he accepted, taking up its work January, 1874. Dr. Beale called attention, in his obituary, to the fact that Dr. Ryland was the founder of the Virginia Baptist Historical Society, and from 1881 until his death its secretary, and then said: "He did more for the discovery and preservation of the materials of our denominational history than any other man of his day. He was more active than any other in inducing churches to observe centennial services with a view to compiling and placing on record the events of their history; he was instrumental in securing, in connection with the General Association, perhaps all the strictly historical meetings that have been held. His devotion to the work burned like a holy fire on the altar of his heart, till strength and life failed him, and the future historian of Virginia Baptists will pause at times amidst his toilsome task to take heart over the help received from him, and to breathe a grateful benediction on the name of Charles Hill Ryland." Dr. Ryland was a safe and helpful counselor, and many sought his advice, believing at once in his ability to see a question from all sides, and in his sincerity and unselfishness. A certain Baptist pastor went to him at a crisis in his life, and came away from the interview helped, and more than

ever assured of the guidance that God gives to those who want to walk in the way the Heavenly Father would have them go. Once in the early ministry of Dr. Ryland, as he and the family of a brother preacher were leaving the train at Variety Springs, in the Blue Ridge Mountains, if it had not been for his quick grasp, a little daughter of the other preacher would have rolled down a steep embankment; this seems a simple incident, but it has its lesson: Dr. Ryland went through life reaching out the kindly hand of help.

Dr. Ryland was born at Norwood, King and Queen County, Virginia, January 22, 1836, his parents being Samuel Peachy and Catherine Gaines Hill Ryland. After attending Fleetwood Academy he entered Richmond College in 1854. From Richmond College he passed to the Southern Baptist Theological Seminary, in 1859, being one of the ten men whom Virginia sent to this the first session of the Seminary.* On January 11, 1911, Founders' Day, Dr. Ryland delivered an address, at Louisville, to the Seminary students and Faculty, "Recollections of the First Year of the Southern Baptist Theological Seminary." In this address he told of how the students had great discussions as to who was the better preacher, Dr. Williams or Dr. Broadus. One Sunday, when these two men were supplying the Greenville Church pulpit, Dr. Ryland's roommate, J. D. Witt, came back from the night service, having heard both these professors that day, and said: "Oh, Ryland, they beat each other every time." One morning Dr. Boyce's class in Systematic Theology was late. They explained that they had not had any breakfast, but that they had come anyhow. Dr. Boyce said they had done well to come, then excused himself for a few moments, and then the lesson went on. At the end of the hour, Dr. Boyce invited them into the next room, where he had

*See list of these students, p. 161.

for them a delightful breakfast from his own table. Dr. Ryland was married on October 28, 1869, to Miss Alice Marion Garnett, the daughter of Dr. John Muscoe Garnett, of "Lanefield," King and Queen County. Dr. Ryland died August 1, 1914, at his home, Richmond. The funeral service that was held at the home was conducted by Rev. Dr. W. W. Landrum. Dr. Landrum began his remarks with these words: "Nearly eighty years of unsullied life and unselfish service." The burial was in Hollywood. On Sunday, November 15, 1914, a memorial service was held at Richmond College, when President F. W. Boatwright, Mr. George T. Terrill (one of the students), and Dr. R. H. Pitt spoke, and Hon. J. Taylor Ellyson read resolutions adopted by the Board of Trustees. Dr. Ryland's wife and these children survive him: Julia Brooke (Mrs. Ryland Knight), Annie E. (Mrs. James Hoge Ricks), Marion Garnett, Garnett, S. P. Ryland, III; C. H., Jr.; John M. Garnett.

Dr. Beale, in his obituary read before the General Association in Bristol, said: "Dr. Ryland was most efficient and valuable, not with respect only to the management and prudent use of the funds committed to his care, but also to those endeavors, methods, and policies whereby additional funds might be secured. Not in the public canvasses, which augmented the revenues of the College, merely, but in private ways by word and by letter, he rendered aid in this matter.

"His eye was on the grounds and buildings for their care and preservation from defacement or injury; his hand was busy in the arrangement, classification, and protection of the Library, and was not less so with respect to the portraits, the specimens, and other treasures of the museum. In fact, over the College and all its equipment, everywhere, his spirit brooded with a loving and unwearied interest. He stood as a sentinel on the high tower of our educational wall, ever on the alert, ever watchful to the last."

ROBERT JOSIAH WILLINGHAM

1854–1914

Dr. George Mosse, an Irishman and a graduate of the University of Dublin, married Miss Phœbe Norton, of St. Helena Island, S. C., and a daughter of this union, Miss Jane, became the wife of Benjamin Themistocles Lawton. A daughter of Mr. Lawton, Miss Phœbe, became the wife of Thomas Willingham, and these were the parents of Benjamin Lawton Willingham. In 1848 Mr. Benjamin Lawton Willingham was married to Miss E. M. Baynard, the daughter of a wealthy planter of Beaufort, S. C. Her mother was a noble Christian woman, and her life useful and beautiful, spent in the bosom of her family. Miss Baynard was educated at Beaufort and Charleston, and at the age of fourteen was baptized by Dr. Richard Fuller. She was a woman of "marked intelligence and deep piety." Her home was her kingdom, she was the companion of her children, and, though gentle, her wish was law. Her husband was a remarkable man. He was a native of Beaufort District, South Carolina, and was educated at the South Carolina Military School, Charleston. He became a man of striking personality, strong will, a leader of men, a tower of strength in his church, respected and esteemed by his community. To this husband and wife nine sons and four daughters were born. The third son of this large family, Robert Josiah, first saw the light May 15, 1854, in Beaufort District, South Carolina. About a year after this event the family moved to Allendale, Barnwell County, and here, save for brief intervals, the early years of Robert Willingham were spent. "Gravel Hill," the Willingham residence, near Allendale, was a

large, comfortable, old-fashioned house, with big porches, big attic, and high chimneys. The meeting-house of Concord Church, where the family worshiped, was a substantial but plain frame building, with the entrance on the side, and was about three miles from "Gravel Hill." The Sunday school knew nothing of "lesson helps" and "graded lessons," but catechisms were so used that the children learned from them the real gist of the gospel, and along with the catechisms went learning by heart many verses from the Bible; hymns were also committed to memory. One day the superintendent announced that the scholars must all learn by heart all of the hymn "From Greenland's Icy Mountains." There was one little boy there that day who thought that he was so small he would not be expected to learn this hymn, but in this he was mistaken. It was his mother's custom, on the way home from church on Sunday, to talk to the children about the sermon and the lessons of the day, and at this time she also taught them hymns. So Sabbath after Sabbath the hymn was worked at until the little boy was able to stand up before the whole school and recite it. Especially did these lines

> "Shall we whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of life deny?"

rivet themselves upon the heart of the boy. As the years came and went they rang in his memory, and no doubt had much to do with making him at last a great mission secretary. The two brothers, Calder and Robert, were nearly the same age, and as boys they ate, slept, studied, played, and prayed together, and on the fourth Sunday in August, 1867, both were baptized by Rev. Joseph A. Lawton.

In the fall of 1868 Robert entered the University of Georgia, Athens. In 1873, after four years in the Uni-

versity, and one year in the middle of his college course spent in business, he was graduated. The next four years were given to teaching and to business. His father was now a resident of Macon, Ga., and Robert became first assistant and then Principal of the Macon High School. In June, 1877, he entered his father's cotton warehouse and commenced to study law at night. On September 8, 1877, he was married to Miss Sarah Corneille Bacon, the beautiful and accomplished daughter of Robert and Belle Walton Bacon, of Albany, Ga. Now a crisis came in the young man's life. He heard a call. One day, as he was sitting on a street car waiting for it to start, Deacon Walker, his head white and his form bowed, came in. Presently the old man said: "My young brother, has it ever occurred to you that God wants you in some other business than that in which you are now engaged?" The young man looked up and answered: "Why do you ask such a question?" "Because," said the deacon, "I have an idea that God wants you to preach." The young man, thinking that some of his kin people had been talking to the old gentleman, said: "Who has been talking to you about this?" "No one," replied the deacon: "I have simply been impressed this way, and thought I would mention it to you." The same impression had already come to the young man, and not long after this conversation, in front of his father's counting house, he said to his father: "I believe, after all, I will have to preach. I can not get around it. The conviction is on me by day and by night. I want to do what God wants me to do, and I am impressed that to preach is His will." At these words great tears ran down his father's cheeks as he said: "Why, my boy, the evening you were born I prayed for that. I went aside into the little shed room of our home and prayed God, if it was His will, to make you a preacher of the gospel; but my

faith had grown very weak." So weak had the father's faith grown that, as his sons grew up and as he saw Robert's turn for business, he was wont to say: "R. J. will be one day the richest of my boys." On December 19, 1877, the young man was licensed to preach by the First Baptist Church, Macon, and the first day of the following January, having left his family in Macon, he reached Louisville to enter the Southern Baptist Theological Seminary. He preached his first sermon January 28, 1878, and on June 2, 1878, was ordained, at the First Baptist Church, Macon, the presbytery being composed of these ministers: Drs. T. E. Skinner, S. Boykin, A. J. Battle, J. J. Brantley, and T. C. Teasdale. His second year at the Seminary, Mr. Willingham had his family with him. Before this session was out, however, he accepted a call to the Talbotton (Georgia) Church. For part of his time at Talbotton he served also Geneva, Valley Grove, and Thomaston Churches. To reach his Thomaston appointment he had to drive twenty miles. Barnesville was his next pastorate. Here he found the Baptists weak and discouraged, but before his pastorate came to an end a spendid meeting-house costing $9,000 had been built and paid for, and the membership largely increased. In 1887 he received two calls, one to the First Church, Houston, Texas, and the other to the First Church, Chattanooga, Tenn. He accepted the call to Chattanooga, and during the four years of his pastorate there led his people in the erection of a handsome stone meeting-house that cost some $50,000, and received into the church 496 members. During this pastorate he was given the degree of Doctor of Divinity from Mossy Creek (now Carson-Newman) College, and took a trip to Europe, Egypt, and Palestine. Towards the close of 1891 he became pastor of the First Church, Memphis, Tenn. This charge continued a year and nine months,

and from Memphis he moved to Richmond to assume the secretaryship of the Foreign Mission Board, a work to which he was to give some twenty-one years of his life, and render the greatest service of his ministry. It is interesting to remember that all through his fifteen years as pastor and preacher, up to the time when he took charge of the arduous duties in Richmond, he was always the zealous champion of Foreign Missions. An examination of numerous associational minutes shows that at almost every session of the district and State gatherings of which he was a member he made the report or spoke on missions. Long before the Laymen's Movement he called special attention to the obligation of laymen in the matter of education and giving. At the Tennessee Convention, in 1889, in his report on Foreign Missions, he said: "Our pastors should preach and teach that the people should know. Our leading laymen should emphasize by word and deed the truth taught, while every Christian should seek and use the many sources of information now so easily obtained. . . . Besides this, we need system. Not sporadic, spasmotic, high-pressure effort for giving, but regular, faithful worship of God in this grace also. . . . Every church should have a committee of one or more whose special duty it should be to see that Foreign Missions is faithfully presented to the people, and that they are urged to give of their means to its prosecution."

In becoming Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, Dr. Willingham was the third to hold this office, his predecessors being James B. Taylor and H. A. Tupper. For his work he had a remarkable combination of physical and spiritual power, with an inherited gift for business affairs. Upon coming to Richmond he was in the full tide of a vigorous manhood. He was a man of com-

manding appearance. He was six feet one inch tall and weighed some 250 pounds. He would have attracted attention in any crowd. A few years later, when he was setting out to go around the world and visit the various mission stations of his Board, he was on the *Minnesota,* the ship that carried Mr. Taft, who was then Secretary of War, and was going on business of the United States to the Philippines. A picture of the two men was taken under which was written: "Secretary of War and Secretary of Peace." And there was little to choose between the two men as to nobility of appearance and carriage. Dr. Willingham was a fine business man. One of a group of brothers all of them remarkable for their business ability, his brother Broadus said of him: "Bob is the best business man of us all. If he had turned his attention to money-making he would have been the richest." Before entering the ministry he had put away a goodly sum for when men have to depend on their savings to live. Dr. T. P. Bell says that while Dr. Willingham was Secretary he laid all this on the Master's altar. He resisted efforts to increase his salary, and always kept his salary $500 behind any other secretary of any Board of the Convention. Under his leadership the gifts of Southern Baptists to Foreign Missions rose in these twenty-one years from $106,332, in 1893, to $587,458, in 1914. Dr. Willingham brought to his task in Richmond the enthusiasm of a great heart, a genuine and absorbing piety, and a commanding and resolute will. The work of a world-wide evangelization became the passion of his soul. In the secret chambers of his life, and in the presence of great multitudes, he believed in the power of prayer and the need of the Holy Spirit. His public addresses for missions were powerful chiefly, perhaps, because those who heard him believed so fully in the sincerity and earnestness of the man. It was not

an uncommon thing to see him and his audience with tears flowing down their faces, as they planned and pledged for greater things for God and His kingdom. His faith was simple and strong. "He believed sincerely that men everywhere are hopelessly lost without a saving knowledge of Jesus as Saviour. To the making of Christ known, in the remotist regions of the world, Dr. Willingham devoted every atom of strength at his command. . . . Hardly ever did he make an address without portraying the divine origin of missions." Dr. Landrum, in his address at Dr. Willingham's funeral, called attention to how often he began his public prayer with the exclamation, "Holy, holy, holy," and then said: "Willingham was a subject, a loyal subject, of the King eternal, immortal, invisible. At the same time through grace he was a son of God, and held daily intercourse with Jesus Christ, his elder brother and Saviour. When he knelt in prayer with a small group of his brethren he literally talked to the Lord Jesus, calling Him 'blessed Master' with a tone of intense affection I have never heard coming from any other human lips." Dr. Bell says that once after a speech of Dr. Willingham had greatly moved the Convention a brother said to him: "What is there in Willingham's speaking that produces such effect?" Dr. Bell replied: "He is the incarnation of a great cause, and that cause speaks out through him, without let or hindrance. It is not Willingham, it is Foreign Missions." At another time a keen observer compared him with another speaker, regarded as quite an orator, and said: "When you hear ——— speak, you feel that his was a great speech, and you go away thinking of ———'s great speaking power. But when you hear Bob Willingham you go away thinking Foreign Missions is the greatest thing in the world."

Whether in the office at Richmond, or going through the length and breadth of the South, or on the platform as a speaker for the cause he loved so well, he was a tireless worker. With pen and voice and purse and thought he labored for the success of missions. No one could come near him and not feel the earnestness and zeal of the man. Everything seemed secondary with him to the great purpose of his life. He brought things to pass. With him business sense and deep consecration and love to God were wedded in a blessed union. At all times resourceful, when the crisis of a debt threatened he redoubled efforts and devised new plans for victory. The figures give inadequately the story of what was done for missions in the twenty years of his leadership. The report of the Foreign Board to the Convention, after Dr. Willingham's death, contrasting the beginning and close of his service with the Board, said: "Then there were only a few day schools; now there are schools ranging from the kindergarten to the college and the theological seminary. Then there were no hospitals or printing plants; now there are eight hospital buildings, where eleven medical missionaries treated 74,839 patients last year, and a number of printing plants, which send out millions of pages of literature. One of the greatest achievements of Dr. Willingham's administration was the remarkable increase of interest and growth in contributions from the churches. . . . In 1893 there was hardly a church in the whole Convention that had any adequate conception of its duty to Foreign Missions, if we are to judge the interest of the church by its contributions. Then Virginia led all the States with a total contribution of $22,803; in 1914, Virginia again led with $80,655. It would be a remarkable story if we could tell it; how the great Secretary went from church to church, and with burning appeals aroused the people to

do far greater things. Often with a single supreme effort he increased the contributions of a church many-fold for world-wide missions."

Upon moving to Richmond, Dr. Willingham purchased, as his predecessor, Dr. Tupper, had done upon coming to Richmond, a spacious home. The residence Dr. Willingham bought was on the northeast corner of Fifth and Cary Streets, and was built by Mr. Wm. Barrett. Here Dr. Willingham maintained his home, with his many children, in generous and comfortable, but not lavish or extravagant, style, and received in gracious hospitality hundreds not to say thousands of his brethren, and scores of missionaries. Towards the end of his life, when some of his children had gone to homes of their own, he sold this large house and moved to a smaller one. Dr. Willingham was a faithful church member, not allowing his official duties to keep him from interest and loyalty to his pastor and church. He was in the habit of going to prayer-meeting, and often preached in the Richmond churches of his own and other denominations. After his death one of the secular papers in an editorial said: "He found time in the midst of nerve-consuming labors to perform that personal Christian service dear to his heart. Sometimes he staggered under the burden of his work, and sometimes he seemed ready to fall in his tracks, but he was scarcely less frequent in visitation than was the pastor of the church to which he belonged, and scarcely less constant in his devotion to the suffering. Many an humble mission, many a struggling colored congregation, many a heart-wrung man, torn with temptation, was blessed by his endeavors. He never forgot, and often after months of separation, he would take up, precisely where he left it, some argument he had used in persuading a friend to nobler service."

Dr. Willingham was devoted to his family, and strove to make them happy. Since he came from a large household he knew how to adapt himself to children. "From their babyhood he romped and played with them, tossing them up in the air and riding them on his feet. As they grew older he would sing to them and with them, entertaining them with his college songs as well as with Sunday-school hymns. When the children had company he put himself out to help entertain them; was very fond of young people; enjoyed teasing them. He played chess, checkers, and backgammon with his children during their vacation, and in the late afternoons he and his older boys had games of quoits. As his children grew older he enjoyed walking with them, strolling, chatting, and getting acquainted. He would take them fishing and often went swimming in the river with the boys. He looked forward to the little family picnics in the late afternoons; with a basket of good things all would take the car for Forest Hill or Westhampton Park for a pleasant time. . . . He seemed to feel it a privilege to show attention to the sons and daughters of his Baptist brethren at school in Richmond. So, many students from Richmond College and the Woman's College came under his roof. The last week of his life he thoroughly enjoyed having several College boys to tea. He was especially fond of music, and always delighted to have a crowd of young people gathered around the piano singing the old songs, and often he joined in."

After having been urged for years by his brethren to take a trip to the far-away mission stations, on September 2, 1907, he set out on such a trip with his wife, her expenses being provided privately by the generosity of one or two churches, friends, and relatives. They crossed the continent and visited the mission stations of the Southern Baptist Convention in Japan, China, and

Italy, and also those of the Northern Baptists in Burmah, and of the English Baptists in India. On April 8, 1908, he returned to his native land. What shall be said of his zeal for missions now, since it burned as a flame before he had seen with his own eyes the needs of the harvest fields? He would not pause to rest after his long journey, but began immediately, by speeches at the Seminary and before the Convention, to lay afresh on the hearts of his brethren the great work.

In the fall of 1913 his health began to fail. Upon his return that year from the Maryland Convention, where he had delivered an address on the life of Dr. R. H. Graves, of Canton, he was taken sick. When he came to realize how ill he was he said one day to the doctor: "Doctor, my *work* is almost over." After nine weeks in his room he went South seeking renewed strength. He was anxious to be back at his work, and returned the middle of March. Every morning he would go down to the Foreign Board office. An unknown gentleman in Richmond was much impressed by this earnestness of Dr. Willingham, and told Dr. Willingham's son, whom he met on the way to the High School, that what his father was doing day by day in going thus to the office was one of the bravest sights he ever saw. Sunday morning, December 20, 1914, on his way to Sunday school, Dr. Willingham felt badly, and stopped at the Jefferson Hotel, that was just one square from his church. All was done that friends and physicians could do, but he had come to the end of his journey, and in two hours he breathed his last.

The funeral, which took place at the Second Baptist Church, was conducted by the pastor, Rev. Dr. T. Clagett Skinner, who was assisted in the services by Rev. Dr. J. B. Hutson, President of the Foreign Mission Board; Rev. Dr. B. D. Gray, Corresponding Secretary of the

Home Mission Board; Rev. Dr. C. S. Gardner, Professor in the Southern Baptist Theological Seminary; Rev. Dr. R. H. Pitt, Editor of the *Religious Herald;* Rev. Dr. Emory W. Hunt, of the Foreign Mission Society of the Northern Baptist Convention; Rev. Dr. W. H. Smith, Rev. Dr. T. B. Ray, and Rev. Dr. J. F. Love, Secretaries of the Foreign Mission Board; and Rev. Dr. W. W. Landrum, Pastor of the Broadway Baptist Church, Louisville, Ky. The body was laid to rest in Hollywood Cemetery, near the graves of Curry, Hawthorne, Hatcher, and Whitsitt.

Dr. Willingham was survived by his wife and these children: Robert J., Jr.; Corneille (Mrs. James W. Downer), Calder Trueheart, Benjamin Joseph, Belle (Mrs. Ralph H. Ferrell), Elizabeth Walton Willingham, Carrie Irvin (Mrs. T. Justin Moore), Harris E., Edward Bacon.

HENRY W. DODGE

1815——

On March 28, 1859, Dr. William F. Broaddus wrote from Fredericksburg to his friend, Wm. H. Cabaniss, of Lynchburg, suggesting that the church in Lynchburg call Rev. H. W. Dodge, then pastor in Berryville. In the letter Dr. Broaddus said of Dr. Dodge: "He is a very excellent preacher, of fine education, and of lovely character. He has an amiable wife and three children. I think (I am not *sure*), he could be moved. He has been years in his present field, universally loved and honored. Should you think of him, correspond with him speedily. He will be much in demand." (The Berryville Church Minutes show that he became pastor in September, 1853, and that he resigned August 20, 1859.) The Lynchburg church called Dr. Dodge, he accepted the call, and in July, 1859, began his work in Lynchburg. The very day that his family passed Harper's Ferry, on their way to Lynchburg, John Brown was hiding in the neighboring mountains. Dr. Dodge continued as pastor in Lynchburg until 1867. During this pastorate many, who are now members of the First Church, were brought into the kingdom of God. One of the oldest members of the church tells of a glorious revival in the church, during the War, that went on for three or four months, Dr. Dodge conducting the meeting, the singing being led by Mr. Cabaniss.

At the annual session of the General Association, in 1854, at which session J. G. Oncken, of Germany, was present and spoke, Dr. Dodge was appointed to preach the next year the introductory sermon. The next session

was held in Charlottesville, commencing on Thursday, May 31st. The minutes record that "On motion the Association adjourned to hear the introductory sermon, which was preached by Brother H. W. Dodge, from Jeremiah 23:6, 'The Lord our righteousness'." This year the Berryville church, which was then in the Salem Union Association, reported 78 baptisms. The following year the minutes show that Dr. Dodge had baptized into the fellowship of his church Rev. John T. Tabler, a Lutheran minister, who became a missionary of the State Mission Board in Highland County. In 1860 Dr. Dodge was appointed on several important committees of the General Association, and as a delegate to the Western Association that was to meet that year in Fincastle. He was chairman of a committee to report the following year "on the best system of religious instruction for our colored people." The following year the committee having no report it was continued, and it was several years before any report on this subject was made, and then there seems to have been a different committee.

From Lynchburg Dr. Dodge moved to the Potomac Association, some time in 1865 or 1866, and took charge of these churches: Pleasant Vale, Upperville, and Ebenezer. About 1870 he resigned Pleasant Vale to accept a call to Ketockton. He resigned the pastorate of these churches in January, 1872, and then went to Texas, where the rest of his life was spent. He was married twice; his first wife was Miss Abbie Brown, of Washington, D. C., the daughter of Rev. Dr. O. B. Brown. The only child of this marriage (Mrs. William Kerfoot) is still living. His second wife was Mrs. Ida Latham; with her Dr. Dodge conducted a school in Lynchburg after the War. The two children of this marriage were William R. and Clarence.

Dr. Dodge was a man of scholarship and literary tastes. He was fond of books, and in his old age, when he did not have large means for the purchase of books, he wrote to a friend that he must needs content himself with reading the titles. He was of the opinion that every one should read with ease some other language than his own; his choice would have been, "Greek—modern Greek," for he agreed with a French author in regarding the Greek as the most beautiful language in the world. One who knew Dr. Dodge well calls him "one of our greatest preachers, poetical, scholarly, profound, magnetic." He was born November 16, 1815, in Rappahannock County.

VINCENT THOMAS SETTLE

1823–1892

Rather the larger part of the ministry of Rev. Vincent Thomas Settle was spent in Missouri. He was, however, a native of Virginia, and some seventeen years he labored in the Old Dominion. He was born May 28, 1823, at "Mountain View" farm, Warren County (then Frederick County), Virginia, his parents being Vincent and Catherine Shull Settle. He was one of thirteen children, seven boys and six girls, and, of this number, nine lived to mature age. "Mountain View," his birthplace, was originally granted to Lord Fairfax by the Crown. After having studied at the Lisbon and Front Royal Academies, Professors Latham and J. Worthington Smith being among his teachers, he himself was an assistant in the latter institution for several years. Upon his conversion he was baptized, by Rev. John Ogilvie, into the fellowship of the Goose Creek (now Pleasant Vale) Baptist Church, Fauquier County, Virginia. In October, 1853, at Front Royal, he was licensed to preach, and, in August of the following year, he and his brother, Josiah J. Settle, were ordained at St. Stephen's Church, Nelson County. His first pastorate, in 1856 and 1857, was at Lexington, Va., and his next at Mount Crawford, Rockingham County, Virginia. At this latter place he remained from 1858 to 1861, and here he was married, April 30, 1859, to Miss Caroline L. Turley, youngest daughter of Cyrus and Elizabeth Turley. Of the five sons and three daughters born of this union, one son and one daughter died in infancy. About 1863, under the employ of the Old (Goshen) Board, he preached for the Mount Moriah Church, Amherst County. Before leaving Virginia to

live in the West, he had ministered, at one time or another, to these churches: Rose Union and Jonesboro, Nelson County; Adiel, Albemarle County; and Ebenezer, Amherst County. The Minutes of the General Association for 1856 show that that year he attended the meeting of the body in Lynchburg, as a delegate from Ebenezer Church. His last pastorate in Virginia was at Mount Moriah.

In 1872 he moved to Missouri, where for fifteen years he labored under the State and Home Boards. He organized the Baptist Church, at Fredericktown, Mo., and during his pastorate there the first meeting-house was built and paid for. His other pastorates in Missouri were Ironton, Potosi, Greenville, Desarc, Oran, Kelso, and Pleasant Hill. The last year of his life he was missionary of the St. Francis Association, and in this capacity visited all the churches in the Association. In this year he raised enough money to pay his own salary and all the indebtedness of the Association, and reported 111 conversions and 103 baptisms. His last sermon was at the Wayne County Association, September, 1892, when his text was: "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass." James 1:23. He passed away at Fredericktown, Mo., October 30, 1892. His wife, who survived him, died in the spring of 1915, and one of his sisters, Mrs. Sarah Settle Brown, still resides in Columbus, Ohio. Professor Joseph R. Long, of Washington and Lee University, through Mr. F. V. Settle, of Amherst, Va., secured from Mrs. Brown practically all of the facts contained in this sketch.

GEORGE B. BEALER

1824–1870

At the close of the Civil War, Rev. George B. Bealer became pastor of the Freemason Street Church, Norfolk, Va., but since his lungs were weak he did not remain long in Norfolk. From Norfolk he went to the pastorate of the church at Madison, Ga. After eighteen months at this place, his health continuing to decline, he gave up work and was carried to Atlanta for treatment. There he died June 2, 1870. He was born in Graham-ville, S. C., in 1824, and just before his death he begged to be carried back to South Carolina, saying: "Bury me in the lowlands. My heart is not here. It is among the people I know and love." The body was taken back to Darlington, and buried near the church where he had had a successful ministry of thirteen years. While he was pastor in Norfolk the Episcopal minister asked to be allowed to use the pool of the Freemason Street Church to baptize a candidate. His request was granted. Just before the baptism was to take place the rector asked Mr. Bealer if he would not immerse the candidate; his answer was: "I would suffer my right arm to be removed before I would do such a thing."

Mr. Bealer was twice married. His first wife was Miss Bascot. She left one son. His second wife was Miss Emily J. Winkler, a sister of Rev. Dr. E. T. Winkler. Of this union there were four children. The two who are living are Rev. Alexander W. Bealer and Pierre Bealer.

BALLARD PRESTON PENNINGTON

1858–1914

The Red Sulphur district of Monroe County, West Virginia, was the birthplace of Ballard Preston Pennington. He was the son of William and Nancy Shrewsbury Pennington, and was born August 13, 1858. After having taught school for several years he studied law and was admitted to the bar. Soon after this, while attending a protracted meeting, he was converted, and the whole plan and purpose of his life changed. He united with the Baptists ("missionary"), and, answering a call that he heard, decided to be a preacher. He was ordained, and from that time to the end "his life became a fountain of grace which has flowed in an ever-broadening stream, touching and blessing literally thousands of his fellow-beings. He had the gift of oratory, a rare command of language, and the love of God and man in his heart. A physical infirmity which made him a cripple would have brought to inactivity a less earnest nature, but he was endued with dauntless energy, and was always ready to go whithersoever he was needed, and where he could speak a good word for Jesus." He served as pastor to many churches in Monroe County, and probably preached to more churches in this county than any other preacher now living. Among the churches in Monroe of which he was pastor were Oak Grove, at Gates; the Valley Church, near Zenith; Sweet Springs, Sinks Grove, and Broad Run. At these last two churches he was pastor at two different periods, and at the time of his death. Twice, for two years in 1908-09, and again, not long before his death, he was pastor of the Princeton

Church, which church is a member of the Valley Association and so of the General Association of Virginia. From time to time he engaged in evangelistic work, in which work he was very successful, in West Virginia and other States. In 1912 he was elected Mayor of Princeton.

After an illness of six weeks he passed away Tuesday morning, October 20, 1914. His wife, who was before her marriage Miss Mary Elizabeth White, and these children survive him: Mr. S. R. Pennington, Grace, Beecher, Mary, Virgil, and Jewel. The funeral, that took place at the Methodist Church, Princeton, was conducted by the pastors of the various churches of Princeton, the burial being in the Princeton Cemetery. This sketch is based on information furnished by Dr. Zed E. Bee and an article in Monroe (W. Va.) *Watchman.*

ISAAC V. LUKE

1787(?)–1879

At the time of his death, which took place September 17, 1879, Rev. Isaac V. Luke was the oldest Baptist minister in the State. He had reached the great age of ninety-two. He was born in Nansemond County. He was a Baptist minister for over fifty years. He served through the War of 1812, and two days before his death received his last pension. He was called "Uncle Luke," and was a great favorite with all who knew him. "He bore but few marks of the decrepitude of age, and preserved wonderful freshness in appearance, while his mental faculties were unimpaired. His was a long and useful life. His ministerial career was blessed to the good of thousands of souls." He was ordained from the Western Branch Church, Portsmouth Association, the Association in whose bounds his life seems to have been spent. For many years he lived at Suffolk. One of the churches that he served was Bethesda. His son, Rev. J. M. C. Luke, as his father, was ordained from the Western Branch Church, and was for a time pastor of the Lake Drummond and Deep Creek Churches, and later of the Elizabeth City (N. C.) Church. On September 19, 1879, a large crowd gathered for the funeral; the service was conducted by Rev. Dr. O. F. Flippo, who spoke from the text: "I have waited for thy salvation, O Lord." Genesis 49:18. Almost all of this sketch is taken from a letter of Dr. Flippo, in the *Religious Herald* for December 4, 1879.

THOMAS TREADWELL EATON

1845–1907

The *Western Recorder* for August 12, 1915, contained an editorial with this heading: "T. T. Eaton." This article said: "We are now getting far enough away from the grave of this giant of grace and truth to form an impartial estimate of his life and character. That he was a very remarkable man, all admit, and that he filled a place all his own, none will deny. . . . In our time we have known many great men and ministers, yet, all in all, we are disposed to regard T. T. Eaton as the most versatile genius it has ever been our good fortune to know. . . . He seemed to know much about many things, and something about everything. . . . With him thought was an instant conclusion rather than a tedious process." This same number of the *Recorder* contained an article of his reprinted, by urgent request, from an issue of 1909, entitled: "Call to Moral Men." The *Recorder* carries on its front page, from week to week, the motto selected by Dr. Eaton, with the Greek for the first two words: "Contend earnestly for the faith which was once for all delivered to the saints."

Thomas Treadwell Eaton was born at Murfreesboro, Tenn., November 16, 1845, his parents being Dr. Joseph H. Eaton and Esther M. Treadwell. At this time Dr. Eaton was professor in the College in Murfreesboro, the institution that in 1847 became Union University, with him as its president. This Dr. Eaton, when a child, during a severe illness, was pronounced by the physicians to be dead. The mother, however, despite all appearances and the verdict of the doctor, maintained that the

child was not dead, because he was the child of too many prayers to die so young. Young Eaton, after attending Union University, went to Madison University, Hamilton, N. Y., where his uncle, George W. Eaton, was president. When the Civil War broke out he returned home to enter the Confederate Army. His service as a Confederate soldier was "the thing in his life of which he was most proud." He was one of Forrest's men, and, though only a youth, was made a "headquarter scout" by Gen. Stonewall Jackson. After the War he entered Washington College, now Washington and Lee University, being there under General Lee. Before his graduation he was tutor, and had been offered the place of assistant professor; at his graduation Commencement he took the orator's medal, and made two of the four speeches delivered by students. During his college life he accepted Christ, and was baptized by Rev. John William Jones.

From 1867 to 1872 he was professor in Union University, and his first pastorate was at Lebanon, Tenn. From this place he went to take charge of the First Baptist Church, Chattanooga. At Petersburg, his next field, he remained some five years. Next came his last and his longest pastorate, namely, at Walnut Street Baptist Church, Louisville, Ky. Here he remained some twenty-seven years. During these years the meeting-house on the corner of Walnut and Fourth Streets was sold and the present meeting-house on Third and St. Catherine Streets built. Before this period Dr. Eaton had been editor of the *Christian Herald,* of Tennessee, and a contributor to the *Religious Herald* and other religious papers. For a large part of his life he was editor of the *Western Recorder.* Before the end of his life he had written a number of books, namely, "Talks to Children," "Talks on Getting Married," "Angels,"

and the "Cruise of the Kaiserin." He had many popular lectures, two of these lectures having these titles: "Poor Kin," "Woman."

Dr. Eaton was a man of tireless energy both of mind and of body. It seemed as if his hunger for knowledge and his love of work would make it impossible and unnecessary for him to sleep. He used to say that he had learned to be in two places at one time and that he had hopes of learning to be in three at the same time. His capacity and versatility were often imposed on. He told how in one of his pastorates a member sent for him posthaste all the way across the city on a midsummer day. When he arrived at the house, very hot and out of breath, the good woman said she wanted him to help her get a cook. While he was pastor in Louisville a countryman once shipped to him a carload of mules, asking him to sell them and remit the money. Yet another countryman asked him to look into the character of a certain clerk who was asking for the hand of the farmer's daughter.

He was a leader among Kentucky and Southern Baptists, and a debater of great ability. In appearance he was tall, with a head and face in which the marks of intellectual strength were very clear. His face as it appears in the excellent steel engraving, in the Minutes of the Southern Baptist Convention of 1908, shows to great advantage and with great accuracy his high brow, his clear-cut nose and mouth, his strong, bright eyes. It is the face of the thinker, of the man of action.

Suddenly on his way to a Chautauqua, at Blue Mountain, Miss., June 27, 1907, where he was to lecture, he was stricken with apoplexy, at Grand Junction, Tenn., and was soon dead. A great crowd attended the funeral at the Walnut Street Church, Louisville. There were some one hundred and fifty ministers present. Addresses

were made by Drs. T. T. Martin, W. P. Harvey, P. T. Hale, Lansing Burrows, and C. M. Thompson. The sermon was preached by Dr. J. M. Weaver. His wife, who before her marriage was Miss Alice Roberts, died some two years after her husband. Their two children, Joseph H. and Maria (Mrs. E. C. Farmer), are still living. Dr. Eaton was one of three children who lived to man's estate.

TRAVIS BUTHY THAMES

1854–1914

While Dr. Thames was pastor of the First Baptist Church, of Danville, a Virginia Baptist preacher was helping in a protracted meeting at one of the other Baptist churches of the city. He was the guest of Dr. Thames one Saturday night and for breakfast the next morning. At this meal mushrooms were served, with delicious beefsteak. The visitor expressed some surprise that so rare and choice a thing as mushrooms could be found in the Danville market. Dr. Thames answered that he and his wife got them often on their bicycle rides, for they were plentiful in the fields. While Dr. Thames was in Danville he was one of the founders of the Book Club, and was often called on for addresses by the Wednesday Afternoon (Literary) Club, an organization among the women of the city, and by the Daughters of the American Revolution. One winter, probably when he was pastor in Elizabeth, he spoke every week for the public schools of New York City. When the Baptist General Association met in Petersburg, in 1895, Dr. Thames presented the minority report of a committee appointed a year before to consider and report on the consolidation of the State Mission and the Sunday-School Boards. The minority report favored the continuance of the two Boards. Feeling was tense. There was decided difference of opinion. Dr. Thames, through all the discussion, was cool, good-natured, patient, genial, calm. A difficult crisis was passed. A good judge who was present said that Dr. Thames had done much to save the situation. The following year, when the Association met with the Grace Street Church (in the temporary

tabernacle on West Grace), Dr. Thames was the preacher of the introductory sermon, his text being II Timothy 4:7: "I have kept the faith." He was a preacher of unusual charm and power. His sermons were carefully thought out, couched in choice language, and most impressively delivered. Dr. W. R. L. Smith speaks of his voice as "that soft, flute-like voice," and says that an elocution teacher once said to Dr. Thames: "Sir, your voice is worth a fortune." Dr. Smith calls him "a genuine orator." As a companion he was genial, sunny, and, upon occasion, full of fun and humor. To quote again from Dr. Smith: "Those were fine qualities that fitted him to win success and popularity in each of his fields, North and South. He blessed every community he touched. Nature and grace joined to fashion a rare gentleman. He was a social prince. The charm of him was an inheritance from a noble Alabama family. . . . He could be gracious without condescension, dignified without stiffness, and sympathetic without affectation. . . . Never dogmatic or intolerant he cultivated large hospitality to all truth. In Christian sympathy he was broad, and in all human interests he was generous. The center of his soul was poised on the changeless conviction that Christ is the Lord of life. He saw God in the Nazarene, whom he adored as the divine-human model of moral and spiritual perfection. . . . Here was the lodestar of his ministry, reconciliation to the Father, and resemblance to the Son."

Travis Buthy Thames was born at Claiborne, Ala., August 18, 1854, his parents being Mary McCollum and Cornelius Ellis Thames. After his college course he was at the Southern Baptist Theological Seminary, three sessions and parts of two others, in all from 1874 to 1879, becoming an "English Graduate." His several pastorates were: Shelbyville, Ky. (five years); La Salle

Avenue Church, Chicago (five years); First Church, Danville, Va. (thirteen years); First Church, Elizabeth, N. J. (eight years); and Newnan, Ga. (two years). He passed away Wednesday evening, February 25, 1914, at Newnan. During the funeral services held in Newnan, which were conducted by Dr. J. S. Hardaway (who was assisted by Pastor Edmondson of the Methodist Church, Pastor Hannah of the Presbyterian Church, and Drs. J. F. Purser and B. D. Gray), the business houses of the city were closed, and a great audience taxed the capacity of the church. Saturday morning, February 28th, services were held in the Danville Baptist Church, conducted by the pastor, Dr. J. E. Hicks, and Dr. W. R. L. Smith. The burial took place in Green Hill, Danville's city of the dead. Dr. Thames's wife, who was, before her marriage (which occurred December 23, 1880), Miss Sallie Long, survives him, and these children: Mamie Lyon (Mrs. R. R. Patterson), John Long Thames, Sarah Curd Thames; one daughter, Lydia Long Thames, is dead.

EDWARD KINGSFORD

1788(?)–1859

It is supposed that the American city of Boston received its name through compliment to Mr. Isaac Johnson, "one of the foremost in the enterprise" of the establishment of the town; he was from Boston, in Lincolnshire, England. This English town was the birthplace of Edward Kingsford. He first saw the light, probably in 1788. While an officer in Hindustan, in the employ of the East India Company, he was converted. He resigned his commission and gave himself at once to the work of the ministry. Once in his earlier ministry he was at a conference of the Baptist ministers of London. They met in a large room in a tavern. Down the center of the room there was a table and along the middle of the table a row of candles. "At each side of the table were seats for the ministers, and in front of each seat there was a glass of grog. Each preacher held a pipe in his hand, and alternately sipped his grog and puffed at his pipe." Years afterwards when Dr. Kingsford described the scene he said that "as he stood at the door and looked down this room, . . . it looked more like the mouth of hell than any place he had ever seen." This scene may have had something to do with the strong aversion that later in life he is known to have had towards the use of strong drink and tobacco. Once at the Rappahannock Association the report on temperance described liquor dealers as "doing the work of the devil." Rev. Thomas B. Evans objected to the language since it cast an aspersion on some respectable men who were engaged in the traffic. Dr. Kingsford arose and said that he "fully agreed with

Brother Evans that the language of the report was unjustifiable." Here he paused, and then added, "with a sardonic smile and great emphasis: 'It is a slander on the Devil! No respectable devil would be caught in a grog shop!' "

When pastor of Grace Street, Richmond, Dr. Kingsford succeeded, "in a large measure, in making his church a total abstinence body." Dr. Jeter was less extreme in his temperance views, and the result, in his pastorate at Grace Street, was that a number withdrew from the church and organized what was known as a "test church." "He and Dr. Kingsford had a sharp newspaper controversy on the ecclesiastical aspects of the temperance question."

From May 1, 1834, to February 1, 1836, Dr. Kingsford was pastor of the Second Baptist Church (now the Tabernacle Church), of Utica, N. Y. During this pastorate forty-four members were received by letter and twenty-three by baptism.

Dr. Kingsford began his pastorate in Harrisburg, in November, 1837, and offered his resignation December 31, 1839. This was a stormy pastorate and closed by Dr. Kingsford's dissolving the church, because he felt that the debt, the lack of male members, and the attitude of the members towards each other and towards him rendered it "impossible to maintain a scriptural visibility." These are the facts as they appear on the church record, though it may be that the account is a prejudiced one.

He became pastor of the Baptist church in Alexandria, June 1, 1841. At this time there were probably less than one hundred white Baptists in Alexandria, and "these were almost entirely of the plainest and poorest people. Worse than that they had quarreled on the subject of missions and separated into two parties." Both sides claimed the meeting-house.

While the matter was in the courts the anti-mission party used a ladder and got in through the galleries and held their meetings. The church was finally given to the other party, that during the law process had worshiped in the Lyceum, Dr. Kingsford conducting the services. The people of the town were greatly prejudiced against the Baptists, and Dr. Kingsford came in for his share of censure, but he held his ground. "Once he set the whole town in a state of excitement by preaching a sermon on the subject of baptism. . . . The large, old-fashioned pulpit was filled almost" with the works of Pedo-baptist authors from whom he quoted. Dr. Kingsford certainly had "a difficult task." Indeed, he once declared that if it had not been for the encouragement his blind "preachers" gave him he would have resigned long before he did. A certain Sunday afternoon a young lady was baptized in the Potomac River, and the following Saturday afternoon her pastor, Dr. Kingsford, came and asked her to visit with him his "preachers," from whom he said he drew inspiration for his work on Sunday. Imagine her surprise when she found these "preachers" to be blind colored women over one hundred years old. Their "testimony freely given, left no room for doubt, . . . and it was evident that God's Holy Spirit had dispelled nature's darkness from their minds." One of these "preachers" besides being blind was totally helpless. The Dorcas Society of the church, that "without officers or parliamentary rules" made "comforts, flannel undergarments, linsey-woolsey gowns, hoods, cloaks, and so on," for all the needy members, provided a colored woman to stay with this aged and helpless one. But once, when a great snowstorm prevented travel for several days, the watcher forsook her charge, and when Mrs. Daniel Cawood reached the house, she found poor Aunt Mary sitting in her chair, where she had spent the long and lonesome hours.

On September 21, 1845, Dr. Kingsford resigned the care of the Alexandria church. His next charge was the Fourth Church, Richmond. Here he succeeded Rev. A. B. Smith. In 1849 he became pastor of Grace Street Baptist Church, his predecessor being Dr. David Shaver. Upon his resignation, in the spring of 1852, Dr. J. B. Jeter became pastor of the church. Of Dr. Kingsford and his Grace Street pastorate Dr. Hatcher says: "He was an Englishman of generous culture and high Christian character. He was also an able preacher, . . . rigid and severe in his methods. He had the eye of a critic, and against that which seemed wrong in his sight he was never slow to utter his censure. With his exacting and imperious spirit it was not easy to maintain harmony with an institution so intensely democratic as an American Baptist Church. . . . It is creditable to Dr. Kingsford that when he ascertained that Dr. Jeter was to be his successor, he worked with great diligence to cleanse the church of certain disorders which then existed. In this unselfish undertaking he was eminently successful. . . . Dr. Kingsford was a man of peculiar mould, . . . but he was a man of lofty Christian principle and not really capable of an ignoble act." During his pastorate at Grace Street, Dr. Kingsford seems to have made a trip to Europe, and it is interesting to know that at this early period the Foreign Mission Board had thought of Southern Europe as a mission field. On October 6, 1850, the Board resolved to adopt France as a field of missionary labor, and Dr. Kingsford, who was about to visit that country, was "requested to make such inquiries . . . as would afford necessary information to the Board."

"One morning Richmond blossomed out with big theater posters, prepared by him, representing the drama

of the judgment day." Dr. Kingsford, although severe, had a generous nature and a warm, sympathetic heart. A lady in Richmond, deeply afflicted by the death of an almost idolized child, was greatly comforted by his tender sympathy, and "amazed at the unquestioning confidence with which he spoke of leading her child by the hand through the streets of the New Jerusalem, when he should himself enter the gates of the Golden City."

From Richmond Dr. Kingsford again made Alexandria his home, and he and his wife were received back to the fellowship of the Alexandria church, on a letter from Grace Street, September 2, 1852. On March 23, 1853, however, they were granted a letter to unite with the Back Lick. It seems that of this church, located in Fairfax County and belonging to the Columbia Association, Dr. Kingsford now became pastor, though he still resided in Alexandria. At the organization of the Potomac Association, in 1856, Dr. Kingsford preached the introductory sermon from the text Philippians 1:27, was on the committee to draft the Constitution and Rules of Decorum for the body, and was president of the "Acting Board." In 1857 and 1858, when his home was in Washington, he was moderator of this Association. During all his years among Virginia Baptists he was distinctly a leader. At the annual meetings of the "General Association" he was on important committees, and took active part in the deliberations. As early as 1846, when the Education Society report came up, he suggested that the debt reported "presented an obstacle to his speaking." A collection was taken amounting to $200, and then he went on with his address. In 1855 he was one of those who made a pledge when the Education Board needed $1,000 to sustain their beneficiaries. In 1856 he offered a resolution providing that the return certificates required by the railroads be printed under the direction

of the Secretary of the Association, and that there be for each a charge of six cents, and that any balance after paying for the printing be given to the Sunday-school library of the church (Lynchburg) entertaining the Association. Of Dr. Kingsford Dr. Andrew Broaddus says: "As a speaker both in the pulpit and on the platform, his manner was impressive. His gesture was becoming but not abundant, and his voice was strong and distinct, but without the slightest touch of pathos or tenderness. . . . He excelled especially as a reader of the Scriptures. I once heard him read a chapter so impressively that, amid the death-like stillness of the congregation, a woman burst out into a scream."

In appearance Dr. Kingsford was a typical Englishman, being "burly, red faced, clean shaven." Dr. Broaddus thus describes him: "In person Dr. Kingsford was large and portly, and in stature slightly above medium height. Dressed with faultless taste—a large white cravat, without a collar, about his neck, with a florid skin, a large mouth, a substantial nose, intelligent, but rather severe blue eyes, a well-shaped head surrounded by a brown wig, and a military bearing, . . . Dr. Kingford's personal presence was striking and imposing."

During his residence in Alexandria and also in Richmond Mrs. Kingsford conducted a school for young women that, because of its remarkable excellence, commanded the patronage of the very best people of these communities. Mrs. Kingsford was a woman of strong character, and of great intelligence and unusual culture. She controlled the school herself, allowing her husband no function in its workings save to lead the devotions, and "to criticize in a pleasant way the language of the young ladies." There were in the school (in Richmond) some forty boarders and some sixty day pupils. The

school occupied a large mansion that had been the home of one of the first families of the city. Before moving into this house Mrs. Kingsford "paid the sum of $80.00 to have it thoroughly scoured and cleansed from cellar to attic." Every morning at an early hour she was up and about, to see that the servants and teachers were all in their places. She went to market herself, taking with her several of the girls, that by actual experience they might learn how to lay in provisions for a large household.

In 1850 the Missionary Sewing Society of Grace Street Church, by a contribution of $176.15, made Mrs. Kingsford and two other ladies life members of the Virginia Baptist Foreign Mission Society.

It seems that Dr. Kingford's last years were spent in Washington City. Here, on Wednesday, July 27, 1859, he passed away in his seventy-first year. The next day, at the Tenth Street Church, Drs. Isaac Cole, S. P. Hill, and G. W. Samson, took part in the funeral services. The funeral procession was one of the largest ever seen up to that day in the city. Mrs. Kingsford survived her husband and lived to quite an advanced age.

J. C. CARPENTER

1834–1897

Rev. Emmett J. Mason, Jr., presented to the Augusta Association, in 1897, an obituary of Rev. J. C. Carpenter, whose funeral sermon he preached at the Natural Bridge Baptist Church, Virginia. All of the facts of this sketch are taken from this obituary. Brother Carpenter was born in Spottsylvania County, Virginia, October 12, 1834; he died August 10, 1897, from typhoid fever. He was converted at the age of eighteen and baptized into the fellowship of the County Line Church. He was educated at Greenville, Richmond College, and Washington and Lee University. During the War he served as chaplain to Federal prisoners in Castle Thunder and Libby Prison, Richmond. He was in the Bible and colportage work for thirty-five years. In 1875 he was ordained and served in Spottsylvania, Rockbridge, and Franklin Counties, Virginia, and in Greenbrier, Monroe, Summers, Fayette, and Mason Counties, West Virginia.

DAVID SHAVER

1820–1902

Abingdon, an attractive town in the fair Washington County, Virginia, was the birthplace of David Shaver. He first saw the light on November 22, 1820. His parents were Presbyterians, and at the early age of seven he made a profession of his faith in Christ. Since he was so young, he was not allowed to unite with the church. Not until he was sixteen did he take this step, and then he made the Methodist Protestant Church his choice. He decided to preach, and before he was twenty entered the itinerant ministry of the Virginia Conference. Under one of his sermons Miss L. C. Nowlin, of Lynchburg, was converted, and then, in 1843, became his wife. (Of this union ten children were born.) When convinced that he had entered the ministry without adequate equipment, he suspended his active labors and spent three years in "diligent preparation for pulpit service." As a child he had never heard a Baptist minister preach, but when, in his pastorate of the Methodist Protestant Church, in Lynchburg, he was called on to sprinkle a dying infant, he was led to study the whole matter of baptism. He found that his argument that the Baptists were wrong, because they were at one extreme (the Catholics being at the other), was false. He became a Baptist, being baptized in 1844. Upon the occasion of his baptism he preached, presenting his reasons for this step. This sermon led a young man of Episcopal tendencies to become a Baptist; this was C. C. Chaplin, afterwards well known as a Baptist minister. After his ordination Mr. Shaver became pastor of the Baptist Church right across the street from the flock (Methodist)

he gave up. After a brief season in Lynchburg he accepted, in October, 1846, the pastorate of the Grace Street Baptist Church, Richmond. In two years, by reason of trouble with his throat, he resigned at Grace Street to take up agency work for the Domestic Mission Board. In 1853 he came back into the active ministry, taking charge of the church at Hampton, Va. About the end of 1856 he gave up the work at Hampton and became editor of the *Religious Herald*. The front page of the *Herald* now bore this statement: "By Sands, Shaver & Co.," and the issue of March 17, 1859, this direction: "Office, corner of Main and 10th Sts., above Post-office." He continued with the *Herald* until its outfit was burned at the surrender of Richmond in 1865. After the paper was reëstablished by Jeter and Dickinson, he was Associate Editor until 1867, when he moved to Atlanta and became Editor of the *Christian Index*. After closing his work with the *Index,* in 1874, and after living for a season at Conyers, Ga., Dr. Shaver was in charge of the Third Church, in Augusta, and then, in 1878, became instructor in the Theological Seminary (of the Home Mission Society) for colored young men. This institution was located, first in Augusta, and then in Atlanta. When Dr. Shaver reached middle life his countenance wore "the pale cast of thought" and suggested the student. While all through life he seems to have had the handicap of frail health, nevertheless he lived to the good age of over four score years. His last days he spent in the home of his son in Augusta. Of this period of his life, Dr. Lansing Burrows, who was his pastor, says: "He was in his last days an invaluable adviser and friend of the brethren. . . . His weekly meeting with the pastors in Augusta was of untold blessing to them." He passed away at the home of his son January 13, 1902.

THOMAS CORBIN BRAXTON

Thomas Corbin Braxton was born at "Mantua," King William County, the home of his parents, Carter Braxton and his wife, Sarah Moore. He was a grandson of Carter Braxton, "The Signer" (of the Declaration of Independence). He was descended in the third generation from Robert Carter ("King Carter") and Elizabeth Landon, from whose loins have sprung probably more names eminent in Virginia history than from any other couple. In early life he removed to Richmond County, and, having been ordained to the Baptist ministry, assumed the care of Farnham Church, which he joined by letter on March 8, 1828. His labors in the vicinity of this church and Royal Oak, five miles distant, were greatly blessed, and at the latter place a church was established in 1832, and named Jerusalem. He became pastor of this body, upon its organization, and served them nearly ten years. For one year he was pastor of Rappahannock Church, near the close of his ministry. He was one of the presbytery who ordained Rev. John Pullen, May 7, 1843. He was one of the founders of Baptist churches in the Northern Neck. A picture of Mr. Braxton indicates that he had dark blue eyes, dark brown hair, rather a thin nose, and a large mouth, and that while he was very good looking, his expression was very stern. He married Miss Maria Davis and his children were Thomas, John, and Lucy. The son John became prominent in political circle at the close of the Civil War, and served efficiently in the Legislature from Richmond and Lancaster Counties.

On December 29, 1841 he was elected pastor of the Fredericksburg (Va.) Church, where he served until January 2, 1843, when he declined the call again extended to him (those were the days of "annual" calls), expressing a desire to be a traveling missionary.

JAMES LANCASTER GWALTNEY

1799–1864

James Lancaster Gwaltney was born in Isle of Wight County, Virginia, in the neighborhood of Mill Swamp Church, November 28, 1799. Dr. Beale, in his "Semple's History of Baptists of Virginia," says that he entered the ministry from the Black Creek Church, Southampton County. In 1832 and 1833 he was pastor of this church, and later of the Suffolk Church, and still later of the Cumberland Street Church, Norfolk. In 1835 we find him working as a missionary of the Portsmouth Association. He was an impressive preacher and many men of influence professed religion under his preaching. At Newville, Sussex County, the people cleared a piece of ground, prepared logs for seats, and he held a meeting, the result of which was the organization of a church with twelve members. He became its pastor, and later a meeting-house was built. Many years after, when he was a second time pastor of Newville, another meeting-house was built. For several brief seasons he was pastor of Antioch Church, which was originally known as "the Baptist Church on Raccoon Swamp, Sussex County." In 1852 he moved to Botetourt Springs, and became pastor of Big Lick Church. His purpose in this move to the west was mainly that his daughters might attend Hollins Institute (now Hollins College). His work in this neighborhood helped towards the organization of the Enon Church, which took place January 27, 1855. He was a skilled mechanic, as well as a preacher, and, aided by his son and by a little boy named George Elter (whom he paid nine pence a day to carry shingles and so on), he built the Enon Meeting-House that still stands, an evidence of his

ability and faithfulness. He was pastor of Enon from its organization until the summer of 1856, when he returned to his former charge, Newville, in Sussex. In 1863 he resigned at Newville, and on May 23, 1864, at Littleton, Sussex County, he passed away. He was buried at Spring Hill, near Homeville, Sussex County, but subsequently the body was moved to Elmwood Cemetery, Norfolk. He was married twice. His first wife was Miss Holleman, of Isle of Wight County. Of this marriage there were these children: John Ryland Gwaltney, Almarine Gwaltney, Wm. H. Gwaltney, Mrs. Almeda Wyatt, and Mrs. Ann Elizabeth Mildred Marable. His second wife was Martha Brundell. The children of the second marriage were Robert, Mary, Mattie, and Junius Kincaid. Through the kind help of Rev. J. R. Daniel many of the facts for this sketch have been secured.

NATHAN HEALY

1804–1845

Nathan Healy, the youngest son of Rev. James Healy and his wife, Ruth, was born in Middlesex County, November 22, 1804. On May 12, 1822, he was married to Miss Mary Ann Bristow, daughter of Leonard and Lucy Bristow, of Middlesex. At the call of Clark's Neck Church he was ordained the third Sunday in March, 1828, Elders Richard Claybrook and George Nathan forming the presbytery. In 1832 he began to preach in a destitute part of Northumberland County. In 1833 he removed to a home called "Mulberry Grove," Northumberland County, and while living there was instrumental in the formation of Gibeon Church, which he served as pastor until his death, August 3, 1845. About 1844 he removed to Westmoreland County and located in the vicinity of Nomini Church, of which he had already become pastor. He was among the founders of Baptist churches in the Northern Neck. One of his sons remained in Westmoreland County, the others moved to Baltimore. His children and grandchildren have reflected credit on his name. The facts for this sketch are furnished by Dr. G. W. Beale.

HENRY KEELING

1795–1870

Rev. Henry Keeling, Sr., was born in Princess Anne County, Virginia, in 1770. He was ordained in 1803, and served these churches: Back Bay, London Bridge, Black Water, and one church in North Carolina. He died at London Bridge in July, 1820. The subject of this sketch, also named Henry, the second of Mr. Keeling's fifteen children, was born in "Norfolk Borough," December 26, 1795. His early opportunities were limited, but he made the best use of such educational advantages as he had. At the age of twelve he was a clerk in a grocery store, and later in other mercantile establishments. He was converted in 1816, licensed to preach December 12, 1817, and ordained May 10, 1818. At his ordination the sermon was preached by Rev. Samuel Cornelius, and the charge delivered by Rev. Adoniram Judson, Sr. (father of the missionary). Upon advice of Luther Rice the young man went, in September, 1818, to Philadelphia to study in the Theological Institution just opened, the first school for such instruction among Baptists in this country. His certificate, dated Philadelphia, July 25, 1821, and signed by Wm. Staughton and Ira Chase, read thus: "This certifies that Henry Keeling has been a member of the Theological Institution of the Baptist General Convention for three years; has statedly attended to the public and private exercises prescribed in the Institution, and has sustained a Christian character. Having finished his regular course, he is now honorably dismissed." During these three years, having frequently preached for the

Roxborough Church, near Philadelphia, he now became pastor of this flock. After about a year, he went to Richmond, Va., where, at the First Baptist Church, he became nominally the assistant of Rev. John Courtney, "but really the sole pastor of the church." This relation continued three years. Rev. David Roper died February 28, 1827, and by his request an address was made at the funeral by Rev. Henry Keeling. When Rev. J. L. Shuck and Miss Henrietta Hall were married, on the eve of their departure for China, the ceremony was performed by Mr. Keeling. For some years Mr. Keeling had a school for girls in Richmond, and he was at one time the teacher of William Carey Crane, afterwards a distinguished preacher and educator. The first pastor of the Grace Street Baptist Church, Richmond, that was originally the Third Church, and that had its earliest house of worship on the corner of Marshall and Second Streets, was Mr. Keeling. It seems that he "never became very thoroughly identified with the church. He owned and occupied a handsome brick residence in the lower part of the city, and becoming convinced that his people were careless as to his support, because of the imposing domicile in which he dwelt, he addressed them a caustic letter, in which he reminded them that 'he could not live on bricks and mortar.' . . . Possibly the church felt willing, after that letter, for him to try the experiment of subsisting on those innutritious substances, for it was not long before their connection was dissolved."

The story of how Virginia Baptists came to have a denominational paper is an interesting one. On September 25, 1826, Mr. William Crane wrote to a friend from Richmond: "I send accompanying this three copies of the first number of the Richmond *Evangelical Enquirer,* by Brother Keeling. . . . I don't think the first

number a very interesting one, but hope Brother Keeling will make a good editor when he gets a little further into it." In December of the same year Mr. Crane arranged for Mr. William Sands to come to Richmond to begin the publication of a Baptist paper. Mr. Crane assumed the bill of $677 for press, type, and so on, bought from Fielding Lucas, and on January 11, 1828, the first number of the *Religious Herald* appeared, Mr. Keeling being the editor. After about two years Rev. Eli Ball succeeded him as the editor of the *Herald.* In 1842 Mr. Keeling established the *Baptist Preacher,* a monthly periodical that contained sermons by leading Baptist ministers. From time to time it was Mr. Keeling's habit to add at the end of the *Preacher* an editorial note. In 1856 he alluded to a sermon by Rev. J. H. Luther in the *Preacher,* on Divine Sympathy, as having been "balm to our distressed heart," having "found us and those whom we love most on earth in deep affliction." What this affliction was is not known. Mr. Keeling was useful along many lines. In 1835, when Richmond was having trouble from hot abolitionists, called "Incendiaries," a pile of the pamphlets that were being sent to the slaves, urging them to desperate deeds, were publicly burned in front of the post-office, and the Protestant clergymen of the city met and passed resolutions condemning this interference by the abolitionists; among those present at this meeting was Henry Keeling. He devoted much of his time to the instruction of the colored youth of the city. He was one of the organizers of the Virginia Baptist Education Society, and for some time its corresponding secretary. He was also one of the trustees of Richmond College in 1840, the year that it was incorporated. As to Mr. Keeling's preaching, Dr. J. L. Burrows said: "He was never a popular preacher, but his sermons were characterized by good taste, evident study, and purity of

doctrine. Many preachers are more effective whose sermons have less intrinsic merit." One who, as a little boy, knew Mr. Keeling says that "he wore an enormous white beard and reminded me of pictures of Moses in the old family Bible." The *Religious Herald* for Thursday, November 24, 1870, says: "Rev. Henry Keeling, of this city, died on Saturday last in the seventy-first year of his age."

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