

John C. Wilson, Thomas P. Clark, Thomas J. Featherston. 4.

Ques. 14. What local preachers are elected elders? John S. Hawkins. 1.

Ques. 15. What local preachers are ordained elders? John S. Hawkins, Francis M. Bone. 2.

Ques. 16. Who are located this year? N. W. Utley, at his own request. 1.

Ques. 17. Who are supernumerary? R. V. Taylor, Jere Moss, B. B. Risenhoover, A. L. Pritchett, John H. Garrett, W. B. Matthews. 6.

Ques. 18. Who are superannuated? T. L. Boswell, J. M. Flatt, John Randle, J. A. Fife, A. N. Sears, James Perry, Wade H. Frost, B. A. Hayes, E. E. Hamilton, W. C. Seilars, J. T. C. Collins, J. H. Cole, J. E. Treadwell. 13.

Ques. 19. What preachers have died during the past year? S. B. Adams, J. H. Warmoth. 2.

STERLING BROWN ADAMS, son of Joseph and Elizabeth S. Adams, was born in Williamson county, Tennessee, December 24, 1822. The Christian name given him suggests his Methodist parentage. Sterling Brown was in those days "a burning and a shining light" in the firmament of Methodism, one of the highly gifted and powerful preachers contemporary with Robert Paine, who afterwards was so long a general superintendent of Southern Methodism. Reared by religious parents, Methodists of the old type, and strongly inclined in childhood and youth to begin and pursue the Christian life, our brother, however, did not publicly confess Christ till after he had entered upon manhood's stage. The delay was ever afterwards regretted, especially his failure to accept the offer of salvation distinctly recognized in his ninth year. His conversion occurred in 1845, at a meeting held by the Rev. Robert Gregory, in Graves county, Kentucky. Immediately he became connected with the Methodist Episcopal Church, South; and not long after he was made, first, class leader and then exhorter. Advancing step by step, after the manner of the fathers, he was in 1847 licensed to preach the gospel at a quarterly meeting held by the Rev. Robert Gregory in Milburn, Kentucky. After serving as a supply in 1850 and 1851, he was in the autumn of 1851 admitted on trial into the Memphis Conference, and at the same time ordained deacon by Bishop Soule. After serving four years as a traveling preacher, he was so deeply afflicted with disease of the throat and lungs that it was believed he never would be able to preach again. Therefore he asked and was granted a location, after which he gave much time to the work of teaching. Later, his health having improved, he was readmitted into the Memphis Conference, and for a number of years he did effective service

in our circuit and station work. Without an attempt to recall and mention the various charges served by him, it is enough to say that from the Ohio River down into the State of Mississippi he faithfully preached the gospel, and not only so, but with acceptability and with usefulness, the extent of which will not be known in this world nor till his works and the results shall appear in the great day. For a decade of years and longer, preceding his death, his name has appeared on the list of the superannuated preachers. It is well worthy of notice here that when our brother was obliged, by failing health and strength, to retire from his loved employ in the itinerancy his son, the Rev. W. W. Adams, one of us, and now as ever faithful and useful, entered upon the life of a traveling preacher. At the Conference session of 1886 the father was superannuated and the son was admitted into full connection, in which relation and on the effective list he has continued in the itinerancy to this hour, and is ready still to give his life to the work of the ministry. Gradually the health of our dear brother declined, failing so much that for a year before his death he was confined to his room, and often to his bed, frequently a great sufferer, till summoned on high December 26, 1895. Brother Adams was one of those faithful Methodist preachers who uncomplainingly toiled and laid the foundation of our present prosperity. By the blessing of the Most High we owe them a debt the magnitude of which we cannot know till we see it under the light of the throne of God. One not a member of the Church said of him: "I knew brother Adams well; he often stayed at my house. I never knew him to speak a word to injure anyone or calculated to do harm in any way." His masonic brethren, in a tribute to his memory as chaplain for a long time, referred in highest eulogy to his prudence of speech, pronouncing him a model in chaste and becoming language, using not a word harmful to his fellow-man, and never indulging in foolish jesting. His life was spent for others. It was one long act of usefulness. For some time he was superintendent of public instruction in Fayette county, in which office he did superior work. He was a good teacher, a good writer, and he was a good preacher also. In this age the people want quick, spasmodic efforts, but he was methodical and exhaustive in his treatment of a subject. The more thoughtful hearers yet speak of him and the impressive sermons preached by him years ago. He was held in great love and esteem by his neighbors of Macon, Tennessee, where he lived during his last years. His first wife did not live long, and dying she left him two sons—our well-beloved brother and associate, and Judge B. F. Adams, now practicing

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law in New Mexico, a man of rare promise if true to the teaching of a noble father and responsive to the seraphic faith of a dying mother, whose passing from earth to heaven seemed more like translation than death. His second wife lived but a few years, leaving a son, who died in early manhood. He married his last wife December 24, 1875, and she survives with an only son. During the long and mortal illness of her husband she was his untiring and faithful nurse. Neighbors insisted on relieving her, but for six months of suffering from lung disease her place was by his side day and night to the end of his life on earth. As a summary of our glorified brother's life and character, it may be said truly, "He was faithful." If he had been a sentinel on guard when by the great historic eruption of Vesuvius Pompeii was destroyed, he, like the Roman sentinel would have been found imbedded in the lava just at the post of duty. Let everyone of us say, "Oh, may I triumph so!"

JOHN HENRY WARMOTH died September 4, 1896. His sudden taking off was one of the saddest events in the history of the Memphis Conference. He was conducting a revival at Palestine Church in McCracken county, Kentucky. There had been a delightful and profitable service, somewhat hurried to a close by signs of an approaching storm. Leaving the church, he went to spend the night in the hospitable home of Dr. Holland, in the village of Grahamville. The storm came. Brother Warmoth and the doctor were sitting near each other in the room he was to occupy. In the room was a vibrating telephone, connecting the doctor's residence with a store in the village. Both had risen and walked to the window to look out upon the storm. Turning away from the window, our brother seated himself in a chair, with his head and back just in front of and very near the telephone. In a very few minutes lightning struck the wire outside of the house, and the current passed through the instrument into the body of brother Warmoth. So sudden and disconcerting was the flash and the roar that Dr. Holland's first impression was that some one had fired a gun. Brother Warmoth fell forward to the floor. The doctor lifted him in his arms and asked if he was hurt. He was sure there was a reply, "I think so," or "I am afraid I am," or some such expression; but by the time he had fully recovered from the shock and could look at the case with professional eyes. Life was extinct. It was a time of consternation. Friends and neighbors were hurriedly summoned. A discreet messenger, one who loved his pastor and was beloved by him, was dispatched to break the dreadful news to the invalid wife, who, in the

parsonage at Woodville, was expecting a promised brief visit on that very morning. Who but a wife and mother can imagine the blow to this loving heart when she learned that she was a widow and her children orphans? Messengers had also hurried to Paducah to send by wire the facts to distant relatives. The scene was heartrending. Many had gathered from the various churches in the charge and stood about in groups discussing in low tones the calamity which had overtaken them. Strong men were in tears. Women and children wept at the death of one who had been to them for nearly three years a messenger of life and light. In the house, surrounded by warm and sympathetic friends, sat the beloved wife, her orphaned children nestling against her knees, weeping because mother wept, demanding the cause of her tears, while she could find no words to fitly tell her anguish. No one who was in Grahamville that day will ever forget the picture, or ever think of it without a heartache. All that could be done was done. The body was taken to Gadsden, Tennessee, the home of brother Warmoth's parents, where the Christian mother waited, firm in faith and hope, to take a last look at the form that was "bone of her bone and flesh of her flesh." We laid our brother's body down among his kindred dust, "looking for the general resurrection in the last day and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself." John Henry Warmoth, son of C. and Mary J. Warmoth, was born in Madison county, Tennessee, October 4, 1859. At the age of fourteen he was soundly converted under the ministry of brothers Warren B. Seward and Ben F. Blackmon. He at once joined the Methodist Episcopal Church, South, at Gadsden, Tennessee, making a useful and consistent church member. In the year 1882 he was granted license to preach the gospel by the Quarterly Conference of Jackson Circuit. On the 18th of September, 1884, he was happily married to Miss Anna R. Brooks, daughter of A. W. and Jane E. Brooks, of Bells, Tennessee, and granddaughter of the Rev. J. W. McFarland, deceased, of this Conference. In 1884 the Memphis Conference met in Memphis, and among the names of that noble band of young men received on trial there is the name of John Henry Warmoth. He was admitted into full connection at Jackson, Tennessee, in 1886, and ordained a deacon at the same session by Bishop Duncan; was or-