

- Ques. 14. What local preachers are elected elders? None.
- Ques. 15. What local preachers are ordained elders? Isaac Baker. 1.
- Ques. 16. Who are located this year? William Edmonds, C. L. Stradley, W. L. Patton. 3.
- Ques. 17. Who are supernumerary? T. R. Handy, B. F. Nuckolls, C. R. Brown, J. C. Maness, G. W. Simpson, P. P. Kinzer. 6.
- Ques. 18. Who are superannuated? J. H. Brunner, J. R. Payne, William Roberson, L. C. Delashmit, J. N. Hobbs, Jacob Smith, W. H. Bates, L. K. Haynes, W. H. Kelly, J. A. Darr, C. K. Miller, W. P. Doane, J. D. Hickson, J. S. Kennedy, J. M. Romans, A. D. Stewart, J. R. Stradley, W. R. Barnett, James Mahoney, H. C. Neal, C. T. Carroll, J. W. Belt, W. D. Mitchell, M. L. Clendenen, H. S. Hamilton, R. N. Price, John Boring, M. P. Swaim, D. H. Carr, C. M. James, J. E. Bruce, J. M. Wolfe. 32.
- Ques. 19. What preachers have died during the past year? A. E. Woodward, J. W. Robertson, E. W. Moore, F. M. Grace. 4.

ENOCH W. MOORE, only son of Dr. William and Mary Moore, was born in Russell county, Virginia, August 20, 1833; and died in Independence, Virginia, August 6, 1904. September 22, 1861, he was married to Miss Laura Weaver, of Cocke county, Tenn., who, with five children, the fruit of their marriage, survives him. Brother Moore was converted when a young man, and early felt the call to the ministry. While teaching school in Kentucky he applied for license to preach, which was granted and signed by Zephaniah Meek, presiding elder. In 1860 he was admitted on trial into the Holston Conference, and appointed junior preacher on the Newport Circuit. He did forty-four years' faithful work in the pastorate, sixteen as presiding elder and the remainder on circuits, except one year in Bristol Station. Brother Moore was remarkable for the strength of his character. Physically, intellectually, and morally he was much above the ordinary. He was what the world calls a self-made man, having had quite limited opportunities for self-culture in his boyhood. He educated himself by teaching and attending school as a student alternately, which is probably the best way one was ever educated. Really all men are self-made who are made at all. All that home or school or Church or any other advantage can do for one is to help him help himself. The gods and men can only help those who help themselves. A young man who has the root of the matter in him will create opportuni-

ties and manufacture helps, and one who has not is a hopeless case in the midst of the greatest profusion of props and aids. In his mental make-up brother Moore was most distinguished for logical acumen and strength, though he was not without imagination and an exquisite sense of the beautiful. He excelled as a preacher. Every one who has heard his best efforts will endorse the estimate of Bishop Hoss when he calls him "a great preacher." He delighted in discussing great themes, and did it in a masterly manner. His physical form was rough and angular and his voice sharp and harsh; but in spite of this, by the force of his logic and the divine unction that was nearly always upon him in the pulpit, he held vast audiences spellbound for an hour. He was a moral hero. We have seen the strength of his moral fiber tested. It would endure any strain. No breath of suspicion ever blew upon him. As a preacher he maintained the dignity of his calling. He never compromised with sin nor yielded to the popular clamor for the sensational and the silly. He had the courage to do right. He never lowered his colors in the face of any foe. The bed rock of his character was an exquisite sense of obligation and a high sense of honor, but he was also warm-hearted and sympathetic. He was a most companionable man. Such a life cannot but have a good ending. He conquered the last foe in the strength of his faith in Jesus. He is not dead, but sleepeth. Sleep on, brother. The trump of God will one day wake that stalwart form to the vigor of a new life, and we shall renew our sweet fellowship in heaven.

ALEXANDER E. WOODWARD, son of Rev. Valentine and Mary E. Woodward, was born on Sugar Run, Lee county, Virginia, April 23, 1831. His parents being devout people, and his father a local Methodist preacher of excellent standing, he was reared under wholesome religious influences. He was converted and joined the Methodist Episcopal Church, South, in his early boyhood, and from the beginning to the end of his Christian life he was zealous and consistent. He was licensed to preach in 1852, admitted on trial into the Holston Conference at Jonesboro, Tenn., in 1855, and served the following appointments in order: 1855, Wytheville Circuit, preached under William Robeson; 1856, Taylorsville Circuit; 1857, Montgomery Mission; 1858, Maryville Circuit; 1859, Dandridge Circuit; 1860, Louisville Circuit; 1861, Little Red River Circuit; 1862, Jasper Circuit; 1863, Morristown Circuit, 1864, Jonesville Circuit; 1865 and 1866, Powell's Valley Circuit; 1867, Benton Circuit; 1868, Dandridge and New Market

Circuit; 1869, Decatur Circuit; 1870, Rutledge Circuit; 1871, Sevierville Circuit; 1872, Batesville Circuit; 1873, supernumerary; 1874, Tazewell Circuit, Tennessee. In 1875, owing to declining health, he was forced to locate, and his name does not appear in the minutes any more until 1884, when it appears as supernumerary; and in 1885 he was superannuated, and remained in that relation until his death. During all of his active relation to the Conference, except a few months, he was unmarried and made his home with the people whom he served. He was a man of clean lips and chaste life. Brother Woodward was a man of great energy, was never unemployed; for several years after he was superannuated he was engaged in selling religious books and preaching when his health would permit. He was always ready and willing to serve the Master, under all conditions of life. He was married to Miss Maggie Rucker, of Thorn Hill, Tenn., February 3, 1874, Rev. Jacob Smith officiating. To brother and sister Woodward were born ten children, six of whom preceded their father to the home of the good. The four who survive him are Mrs. Kate Cunningham, of Abingdon, Va.; Mrs. Maude Camper, of Jamestown, Tenn.; Mr. George W. Woodward, of Knoxville, Tenn.; and Edith, a bright fourteen-year-old girl, who is with her mother in the old home at Tate Spring, Tenn. Brother and sister Woodward were very careful and prayerful in the training up of their children, and as a result they are noble in principle, bright in intellect, and are all members of the Methodist Episcopal Church, South. Brother Woodward was a great sufferer for several years, but continued to preach and help the pastor in his work at Tate Spring, Mary's Chapel, and other points near his home, until he lost his mental bearing, which was about two years before his death. It is a remarkable fact that when he did not know his friends, or even his family, he did not fail to read his Bible and conduct family prayer. Truly, he was a man of God and was faithful to the end, which came January 22, 1904. The funeral service was conducted in the home by Dr. J. W. Pierce and the writer (C. E. Painter), after which we laid his body to rest in the family graveyard on the hill, to await the trumpet sound that shall bid his sleeping dust arise.

FRANCIS MITCHELL GRACE was born of well-to-do parents near Birmingham, Ala., in the year 1832. After going through the best schools of his section, he attended the university at Knoxville, Tenn., and graduated with honor in the class of

1849. While in the university a great revival of religion occurred under W. G. E. Cunyningham and D. R. McNally. The talented Grace was one of the converts. He laid his all upon the altar of God, and became an itinerant preacher. Preachers' salaries were then \$100, in all grades, while large salaries were paid to trained men in business pursuits. He joined the Alabama Conference. He served at Newbern, 1853; Eufaula, 1854; Demopolis, 1855-6; Talladega, 1857-8; Tuscaloosa, 1859-60; Newbern again during the war, 1861-5. He edited the Selma *Daily Messenger* in 1866, and served as professor in the university at Knoxville, Tenn., 1867-70. He served as president of Hiwassee College in 1871-2. Then he took his orphan children to Alabama and taught till recalled to old Hiwassee. Time would fail to enumerate his teaching services at Sweetwater, Fincastle, Tenn., at Marion, Va., and Franklin, N. C. For some years he was president of Mansfield Female College, Louisiana. Then he was pastor in New Orleans. His last service as teacher was as professor of Latin and Greek in North Alabama Conference College, at Birmingham. There he built a home for his family—the only one he ever owned. Bishop Paine once remarked that "F. M. Grace is one of the greatest men in the Southern Methodist Church." The *Holston Christian Advocate* has a notice of Dr. Grace's death, written by Dr. R. N. Price, in which it is stated that "Bishop McTyeire once thought of him for the editorship of the Nashville *Christian Advocate*." Sidney G. Gilbreath, superintendent of the city schools, Chattanooga, writes to the Madisonville *Democrat* that "Bishop Hoss once said of Grace, 'He is the best writer of pure English in the Southern Methodist Church.'" Bishop Hoss ought to know, for Dr. Grace wrote many of the papers that graced the Nashville *Advocate*, for which he was liberally paid. The *Methodist Recorder*, of London, and *Zion's Herald*, of Boston, delighted to publish the productions of his pen. We need not wonder why. His whole life was given to scholarly pursuits. A man of rare sensibilities and fine taste, he won success at great labor and expense. He bought and read almost constantly the best productions of the press. No wonder his writings, sermons, and conversation were chaste as the pure Easter lily. Three times he was married to elect women: first, to Miss Mary Borden, in 1854, who died in Knoxville; secondly, to Miss Kitty Green, in 1872, who died at Mansfield; thirdly, to Miss Ida Hoskins, in 1894, who, with four children, survives him. He died a superannuate member of the Holston Conference, but by rights he ought to

have had his membership transferred to the North Alabama Conference, as he was a teacher in the North Alabama Conference College for years after he left Holston. His end came suddenly. His last Sunday on earth found him preaching and administering the Lord's Supper in Trinity Church. Wednesday night he was at the prayer meeting, talking and praying as usual. But in the night he was taken ill. Remedies were applied. In the morning he insisted on getting up. In the afternoon and night he called on some disconsolate near-by neighbors. Returning home, he had family prayers as usual, and retired to rest. At 1 o'clock he was seized with pain; the doctor was called. Remedies failed. Cramps came on and intense suffering. He passed into a comatose state, and then breathed his life away as serenely as a child goes to sleep on its mother's breast. He died just twenty-four hours after his first attack. He fell on sleep August 13, 1904, and was buried in Elm Leaf Cemetery, within a mile of the place where he was born and reared to early manhood. A large concourse of bereaved friends were at his funeral. Many appreciative notices of his death have appeared in the papers. All have had something good to say of him. Thousands have tested his kindness of heart. High and low, rich and poor shared his sympathy in times of sickness or distress. A man with a kinder heart we never knew. As Dr. Price states the case: "He was a perfect embodiment of altruism. He had no selfishness, no envy, no jealousy, no revenge. His life was a life of much work and little pay, but he is getting his wages on the other side of the river."

JOHN W. ROBERTSON was born in Habersham county, Georgia, February 1, 1850. He was converted at the age of sixteen, and joined the Methodist Episcopal Church, South. He was licensed to preach in 1873 by Rev. W. W. Neal, presiding elder of the Sequachee District. He was admitted into the traveling connection of the Holston Conference the same year, at Marion, Va. Brother Robertson served the following charges: Kingston, Philadelphia and Loudon, Unita and Morganton, Riceville, Rheatown, Washington, Athens, Rogersville, Mossy Creek, Hendersonville (N. C.), Rockwood, Jasper, Sweetwater, and Ridge-dale. Believing a change of climate would be beneficial to his health, he went to the northwest and was stationed one year at Genesee, Idaho. He was married to Miss Laura A. Smith, in Roane county, Tennessee. She was his strong supporter in his work, and a tender nurse in his

sickness. To the dren, Carrie W. a eral years he ha not able to do t preacher, but as he labored dilige preached when o After a few days went to his rew day, May 4, 1904 ducted by the v the Methodist E assisted by the fo J. A. Darr, A. B. D. McCracken; M berland Presbyter of the Methodist George E. Dela *Methodist*. Lov friends laid his b Cemetery to awai our heavenly Fa the sorrowing v shall meet brothe of the good.

Ques. 20. Are less in their life tion? Their nam by one, and the and passed.

Ques. 21. What preachers and me cuits, stations, a ference?

Radf

Radford: Grove Ave
 Auburn.....
 Bolton.....
 New River.....
 Newbern.....
 Putaski.....
 Allisonia.....
 Staffordsville.....
 Pearisburg.....
 East River.....
 Athens.....
 Princeton.....
 Bluestone and Mato.....
 Bluefield: Bland St.....
 Grace Street.....
 Floyd.....

Taze

Tazewell.....
 Tazewell Circuit.....
 Cedar Bluff.....
 Honaker.....
 Grundy.....
 East Buchanan.....
 West Buchanan.....
 Burk's Garden.....
 Rocky Gap.....
 East Tazewell.....
 Graham.....
 Pocahontas.....
 Tug River.....
 Cooper and Coalfield.....
 Branwell and Good.....