

VIRGINIA CONFERENCE.

22. GEORGE W. BLAIN was born in Albemarle county, Va., in the year 1815. When in his seventeenth year he was awakened and converted at a camp meeting which was held near Salem, in Roanoke county. He entered Randolph Macon College in 1833, and during his residence for four years in that institution, his close application to study and his superior talents, procured for him a high reputation for scholarship, and his unwavering piety and uncompromising integrity secured the respect and confidence of the faculty and students. In the summer of 1837 he was admitted to the degree of *Bachelor of the Liberal Arts*; and at the ensuing session of the Virginia conference, in February, 1838, he was received on trial, and appointed to the Amelia circuit. In 1839 he was stationed in Farmville. In 1840 he was ordained deacon, and reappointed to Farmville, where he remained until the fall of the year, when he was elected to the professorship of mathematics in the Collegiate Institute of Buckingham county. The degree of *Master of the Liberal Arts* was conferred on him by the trustees of Randolph Macon College at their annual meeting in 1841. His physical constitution, in which there was a hereditary tendency to pulmonary disease, and which had been weakened by his collegiate studies, sunk under the mental labour which he endured in the discharge of his duties as a professor. He was placed in a superannuated relation in 1842, and retired from the active duties of the ministry with the hope that his health would be restored. This hope, however, proved delusive. His disease increased in violence until the 7th of March, 1843, when he died in peace and triumph in Bottetourt county. The closing scene in the life of this excellent and talented young minister was very impressive. A few moments before he breathed his last his wife approached him, and inquired if he still enjoyed the presence of the Saviour. His answer was, "Yes; that is all that sustains me:—as Mr. Wesley said, 'the best of all is, God is with us.'" These were his last words. The doctrines which he had preached with ability and zeal, and which he had made the subjects of experience, were his comfort in the hour of death; and that sufficient, all-conquering grace, which had given him the ascendancy over the world, the flesh, and the devil, gave him liberty from "the bondage of fear," when he encountered his "last enemy."

Brother Blain was thoroughly educated, morally and mentally. His talents were of a superior order, and they were freely consecrated to Christ, and zealously exercised in the work of the ministry. His piety was genuine, deep, and productive of all the fruits of the Spirit. His stay with us was of short duration; he was stricken down in the spring-time of life, and he was caught away from earth before he was fully known and sufficiently appreciated.

23. GEORGE W. KELSO, the subject of this brief memoir, was born in Louisa county, Va., in 1815, but in subsequent life moved to the state of Tennessee, and received his education at Nashville University. In early life he was often seriously impressed on the subject of experimental godliness; but to these kind impressions of his pious education, and of the Spirit of grace, he did not yield until the maturity of his life, when it pleased the Father of our spirits to create him anew in the image of his mind; which change he improved by uniform piety and a steady obedience. Being impressed by the Holy Ghost that it was his duty to preach the gospel, brother Kelso joined the Tennessee annual conference, in which body he was graduated to the office of a deacon at the expiration of two years, and at the close of two more he was ordained an elder, and at his own instance was transferred to the Virginia conference, where he appeared and took his seat at its session in the town of Petersburg in November, 1842; from which he was appointed to Hampton circuit, where he died on the 10th of August following.

Brother Kelso, though an educated man, did not evince very superior talents as a minister of Christ; but such as he had, by grace divine, he made them practical in his holy vocation. On the duties of his circuit, after his arrival, he entered with zeal and promptness, and grace crowned his labours with signal success. The rich and the poor, the healthy and the sickly, the master and the slave, came alike under his care, efforts, sympathies, and prayers. He seemed to have learned the lesson, that "the servant of God must not strive." He was "gentle unto all men, apt to teach, patient, in meekness instructing those that opposed themselves, if God peradventure would give them repentance to the acknowledging of the truth." He was a decided Methodist, but affectionate and courteous to Christians of other sects. In the language of a worthy

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He was thoroughly educated, morally and mentally. His talents were of a high order, and were freely consecrated to Christ, and zealously exercised in the service of his country. His piety was genuine, deep, and productive of all the fruits of the Spirit. His stay with us was of short duration; he was stricken down by disease, and he was caught away from earth before he was fully known.

Brother Moore, the subject of this brief memoir, was born in Louisa county, Va., in the year 1810. His early life moved to the state of Tennessee, and received his education at the University of Nashville. In early life he was often seriously impressed with a sense of his sinfulness and godliness; but to these kind impressions of his pious education, he did not yield until the maturity of his life, when the Holy Spirit came to create him anew in the image of his mind; which was a uniform piety and a steady obedience. Being impressed by the Holy Spirit, he felt it his duty to preach the gospel, brother Kelso joined the conference, in which body he was graduated to the office of a deacon. He remained two years, and at the close of two more he was ordained a minister. His assistance was transferred to the Virginia conference, where he remained until its session in the town of Petersburg in November, 1842, when he was appointed to Hampton circuit, where he died on the 10th of August, 1843.

Brother Moore, an educated man, did not evince very superior talents as a preacher, such as he had, by grace divine, he made them practical in the discharge of his duties of his circuit, after his arrival, he entered with zeal and energy, and crowned his labours with signal success. The rich and the poor, the sickly, the master and the slave, came alike under his care, and his prayers. He seemed to have learned the lesson, that "the Lord is with us." He was "gentle unto all men, apt to teach, patient, meek, and lowly in spirit, as God peradventure would give knowledge of the truth." He was a decided Methodist, and was beloved by Christians of other sects. In the language of a worthy

brother living in Hampton, "he was truly a good man, and never at any time during his stay among us, did I, or any of the brethren, hear an unkind expression drop from his lips; but contrariwise, his effort was to cover the faults of others with the mantle of charity." Such were the character and spirit of this servant of Christ.

The disease which terminated his life was violent inflammation of the brain. It was short, but painful; and, as is usual in such cases, for the most of the time he was delirious and incapable of rational conversation. At short intervals, however, he was permitted to have lucid moments; when his waiting and anxious friends would question him concerning the state of his mind, and his prospect of a better inheritance; to which his answers were of the most satisfactory kind, manifesting all the while the most patient and submissive disposition, until he sunk into the sleep of death. Thus rapidly, though calmly and peacefully, did he pass through "death's iron gate, nor feel his terrors as he passed."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

24. CHARLES P. MOORMAN was born January 22d, 1798, in Bedford county, Va. His father was a minister and his mother a member of the Baptist Church. He was instructed in his childhood in the duties of religion, but he was not awakened to a sense of his sinfulness and danger until the year 1822. In August of that year he attended a camp meeting in Campbell county, and under the preaching of the word he resolved to seek the forgiveness of his sins. This great blessing was bestowed on him at a prayer meeting on the 12th of November, 1822. Believing that he was called of God to the work of the ministry, he offered himself to the Virginia conference, and was received on trial in February, 1827. From that time he gave himself wholly to the work as long as he had health to sustain him. In the circuits in which he travelled he will be long remembered on account of his untiring labours and distinguished success. At the North Carolina conference, (to which he was assigned when the Virginia conference was divided,) in February, 1838, he located, in order that he might rest and travel for the restoration of his health. He was readmitted into the Virginia conference in 1841, and during the two succeeding years he laboured in the Powhatan circuit. In 1843 he travelled in the King and Queen circuit, and while there in the discharge of his duties he was stricken down by disease, and died suddenly on the 5th of October.

Brother Moorman was a man of strong mind, of a zealous spirit, of untiring energy, and of ardent and deep piety. His preaching was efficient, and his pastoral labours abundant. His death was so sudden, that his deathbed affords no testimony for the comfort of his brethren and friends. Our hope of his salvation is founded on our knowledge of his religious experience, and his uniform religious practice. With this knowledge we "sorrow not as they who have no hope."

25. BENJAMIN B. MILES was born of respectable parents, in Amherst county, Va., on the 1st of November, 1810. In childhood and youth he was very sprightly, and was much esteemed by his associates as an amiable and affectionate companion. His life, previous to the profession of faith in Christ, was orderly and moral. During the summer of 1826, under the ministry of the Rev. William A. Smith, he was awakened to a sense of his sinfulness, and sought earnestly to find "redemption in Christ, even the remission of sins." In the early part of the following winter he made an open profession of religion, and soon after joined the M. E. Church. It was not long after his admission into the church that he felt concerned on the subject of the ministry; and after delaying a year or more, he commenced a course of study preparatory to the work which he felt it his duty to perform. This he continued several years, and finally united with the Virginia conference, at its session in Raleigh, N. C., in February, 1834. Having entered into the work of the Lord, he gave faithful diligence to make his calling and election sure.

On the several circuits and stations to which he was appointed to minister in holy things, he was laborious and faithful; and was useful and well-beloved in every field of his labour. His piety was uniform, and he was zealous, abounding in the work of the Lord.

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22. GEORGE W. BRAIN was born in Albemarle county, Va., in the year 1815. When in his seventeenth year he was awakened and converted at a camp meeting which was held near Salem, in Ranocke county. He entered Randolph Mason College in 1832 and during his residence for four years in that institution, his close application to study and his superior talents, procured for him a high reputation for scholarship, and his unwavering piety and uncompromising integrity secured the respect and confidence of the faculty and students. In the summer of 1837 he was admitted to the degree of *Bachelor of the Liberal Arts*; and at the ensuing session of the Virginia conference, in February, 1838, he was received on trial, and appointed to the Amelia circuit. In 1839 he was stationed in Farmville. In 1840 he was ordained deacon, and reappointed to Farmville, where he remained until the fall of the year, when he was elected to the professorship of mathematics in the Collegiate Institute of Buckingham county. The degree of *Master of the Liberal Arts* was conferred on him by the trustees of Randolph Mason College at their annual meeting in 1841. His physical constitution, in which there was a hereditary tendency to pulmonary disease, and which had been weakened by his collegiate studies, sunk under the mental labour which he endured in the discharge of his duties as a professor. He was placed in a superannuated relation in 1842, and retired from the active duties of the ministry with the hope that his health would be restored. This hope, however, proved delusive. His disease increased in violence until the 7th of March, 1843, when he died in peace and triumph in Botetourt county. The closing scene in the life of this excellent and talented young minister was very impressive. A few moments before he breathed his last his wife approached him, and inquired if he still enjoyed the presence of the Saviour. His answer was, "Yes, this is all that sustains me"—as Mr. Wesley said, *"the best of all is, God is with us."* These were his last words. The doctrines which he had preached with ability and zeal, and which he had made the subjects of experience, were his comfort in the hour of death; and that sufficient, all-conquering grace, which had given him the ascendancy over the world, the flesh, and the devil, gave him liberty from "the bondage of fear" when he encountered his "last enemy."

Brother Brain was thoroughly educated, morally and mentally. His talents were of a superior order, and they were freely consecrated to Christ, and zealously exercised in the work of the ministry. His piety was genuine, deep, and productive of all the fruits of the Spirit. His stay with us was of short duration; he was stricken down in the spring-time of life, and he was caught away from earth before he was fully known and sufficiently appreciated.

23. GEORGE W. KERISO, the subject of this brief memoir, was born in Louisa county, Va., in 1815, but in subsequent life moved to the state of Tennessee, and received his education at Nashville University. In early life he was often seriously impressed on the subject of experimental godliness; but to these kind impressions of his pious education, and of the Spirit of grace, he did not yield until the maturity of his life, when pleased the Father of our spirits to create him anew in the image of his mind; which change he improved by uniform piety and a steady obedience. Being impressed by the Holy Ghost that it was his duty to preach the gospel, brother Kelso joined the Tennessee annual conference, in which body he was graduated to the office of a deacon at the expiration of two years, and at the close of two more he was ordained an elder, and at his own instance was transferred to the Virginia conference, where he appeared and took his seat at its session in the town of Petersburg in November, 1839, from which he was appointed to Hampton circuit, where he died on the 10th of August following.

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25. BERVAMIN B. MITRAS was born of respectable parents, in Amherst county, Va., on the 1st of November, 1810. In childhood and youth he was very sprightly, and was much esteemed by his associates as an amiable and affectionate companion. His life, previous to the profession of faith in Christ, was orderly and moral. During the summer of 1826, under the ministry of the Rev. William A. Smith, he was awakened to a sense of his sinfulness, and sought earnestly to find "redemption in Christ, even the remission of sins." In the early part of the following winter he made an open profession of religion, and soon after joined the M. E. Church. It was not long after his admission into the church that he felt concerned on the subject of the ministry; and after delaying a year or more, he commenced a course of study preparatory to the work which he felt it his duty to perform. This he continued several years, and finally united with the Virginia conference, at its session in Raleigh, N. C., in February, 1834. Having entered into the work of the Lord, he gave faithful diligence to make his calling and election sure.

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