

funeral services were conducted in Central Church, Staunton, Va., by his pastor, Rev. Ernest L. Woolf, assisted by Rev. G. W. Richardson, his presiding elder, Rev. L. B. Bobbitt, pastor of our Waynesboro Church, and Dr. A. M. Frazer, a very close friend, pastor of the First Presbyterian Church. His body rests in beautiful Thornerose Cemetery, awaiting the general resurrection at the last day and the life of the world to come through our Lord Jesus Christ.—Ernest L. Woolf.

JOHN HIRAM LIGHT, the son of Peter and Caroline Helvertine Light, was born in Frederick County, Va., July 29, 1858. His parents moved to Clark County, Va., during his early boyhood, and his home was either in the track or on the fringe of the almost continuous warfare in the Valley of Virginia. Owing to the conditions resulting from the war, the public schools which he attended had short terms and meager equipment, with little, if any, possibility of taking advanced courses of study. At the age of nineteen the event occurred which determined his future career. He was soundly converted, joined Crum's Church (now on the Brucetown Circuit), and, realizing the call to enter the Christian ministry, he applied for license to preach and determined to secure better preparation for his life work. He entered Randolph-Macon College in September, 1881, where the writer first met him, and where a friendship began which deepened for more than forty years, becoming more and more intimate, dependable, and restful. Owing to his previous lack of preparation, he was obliged, at the age of 23, to enter some purely preparatory classes, and a less earnest and less sincere man might have shown some embarrassment or sensitiveness among students several years younger than himself. But his determination to lay a solid foundation on which to build his life work was so great that he never hesitated to ask questions or to display his ignorance in order to obtain the desired knowledge. He was probably the most valuable member of the Washington Literary Society during his college days. The Society was a grindstone upon which he sharpened his ax, a practice school in which on nearly every Friday night he learned how to think upon his feet and to expound and press for acceptance of his views. He was doubtless the most highly regarded member of the Society and added more to the interest of its weekly meetings than any other man of his day. He left his impres-

sion upon the men who were at college with him, and all his fellow students said, "Well done," when Randolph-Macon, his *Alma Mater*, conferred upon him, in 1910, the degree of Doctor of Divinity, and also when in 1923 he was elected a member of the Phi Beta Kappa Society. He was admitted on trial into the Baltimore Conference at Baltimore in 1884, was ordained a deacon in 1886 by Bishop H. N. McTyeire, and an elder in 1888 by Bishop A. W. Wilson. He continued as a member of that Conference until November, 1912, and served the following appointments in the order named: Louden Circuit (junior preacher), Alderson, Wilkins Avenue (Baltimore), Reisterstown, Keyser, Leesburg, Lexington, Fredericksburg, Front Royal. In 1911 he was appointed editor of *Anti-Saloon Publications*; in 1912 he was transferred to the Virginia Conference and continued in *Anti-Saloon League* work for some years; then to Rivermont Avenue (Lynchburg), Central (Richmond), and Emporia. In 1918 he was transferred to the Baltimore Conference and stationed at Hinton, Marlinton, and in 1921 appointed presiding elder of the Moorefield District. He was finishing his fourth year on the district when, after an illness of only a few days, he died at Romney, W. Va., on December 29, 1924. The funeral services were held in the Methodist Church in Romney, conducted by the pastor, Rev. M. L. Fearnow. The interment services were at Berryville, Va., conducted by Dr. F. A. Tyler, with all the preachers of the Winchester District as honorary pallbearers. He was married in 1888 to Miss Edith Preston Neel, the daughter of Rev. A. A. P. Neel, an honored itinerant of the Baltimore Conference, with whom he lived happily for over thirty-six years. Six children were born to them, two of whom died in infancy. The others are Miss Edith, a teacher in the high school at Romney; Miss Margaret, a missionary in Korea; Miss Nancy, a student at Randolph-Macon Woman's College; and John H., Jr., a student at Randolph-Macon College. He was a member of the General Conference in 1922 and of the Special Session in 1924. He was appointed a member of the Commission on Temperance and Social Service by the General Conference in 1922 and was elected Secretary of that Commission, which position he held at the time of his death. John H. Light was admittedly an unusual man. He possessed a clear-cut, outstanding personality. He never demanded or even craved prominence. He

was always modest and unassuming; but whenever his relations to any individual or organization made him in any way responsible personally, or officially, for any condition that existed, or for any action to be taken, modestly, quietly, amazingly so sometimes, but positively, persistently, in brotherly fashion, he advocated what he believed to be right. And this deep abiding sense of responsibility for influence and personal activity, as well as his natural thirst for knowledge, spurred him ever to continue his study of men and of books to the day of death. He had accepted Jesus Christ as absolute Master and Lord, and he not only sat loyally at his Master's feet, but he as loyally faced the whole content of life about himself, with an invincible confidence that patient, persistent effort could and would bring "every thought into captivity to Christ." Some men might hesitate or draw back for fear of some possible, unexpected discovery resulting from scientific study and investigation. He had such absolute basal confidence "in Whom he had believed" that he was assured that no conclusions of any true philosophy or science could separate him from the Master, "without whom was not anything made that was made." Like a busy bee, he was always searching for that from which to distill the purest honey, and from that full hive he gave without stint to all with whom he came in contact. His supreme qualification for the pastorate was his genuine interest in and love for men, women, and children for their own sakes. His preaching was thoughtful, earnest, and stimulating. His sermons were minted in his own mind and heart and were delivered with prayer that they might be made effective by the Spirit. The people who sat under his ministry were given both milk and strong meat, and were nourished thereby. He was one of the best of our writers for the Church press. He did such work *con amore*, and whatever he wrote bore his distinctive brand upon it. Because of his literary individuality, even temper, fearless courage, positive convictions, and genuine ability, he was requested by the writer to become editor of the *Anti-Saloon Publications* in Virginia during the year when the conflict for State-wide prohibition was at its height. He moved to Richmond and gave himself without stint to that editorial work. No more effective literature has been gotten out on the prohibition question in any State than was issued in Virginia under his editorial supervision,

and he deserves the credit for a large share of the good results which have followed the branding of the liquor traffic as an outlaw. During Brother Light's work in the Virginia Conference he won the respect and esteem of the members of that body, but his heart was with his own people, and in 1918 he returned to the Baltimore Conference and was given evidence of an ever-increasing appreciation of his ability and worth. His election to the General Conference resulted in his appointment as a member of the General Conference Commission on Temperance and Social Service and in his election as its Secretary by that body. In that position he rendered great service. At the time of his death he had become the outstanding personality in the work of the Commission, not only in developing the program of the Summer Conferences at Lake Junaluska and Mount Sequoyah, but in voicing in addresses and in reports the applications of the teaching of Jesus Christ to the everyday relationships of life. His directive influence will be sorely missed at those gatherings and in all the work of the Commission.—James Cannon, Jr.

Ques. 15. Who are the deacons of one year? John Barnett Grimes, Glenn Jackson Cooper, John Wesley Seay, Elmer Allen Wilcher, Luther Stevens Shires, Arthur Wells Groscup, Newton Campbell Rice, John Knox. 8.

Ques. 16. Who else is in the class of the fourth year? German Horton Hunt Tyler. 1.

Ques. 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers, William Washington Stevens, Jr., Charles Leslie Reiter, Charles Asbury York, Julius Davis Russell, Delford Neal Calvert, Roswell Vernon Whitehurst, John Hale Pearson, Ernest Taylor Harrison. 8. Local preachers, Henry Baker Smith, Elias Galloway Helmintoller, David William Persinger, Edward Henry Davis. 4.

Ques. 18. What traveling preachers and what local preachers have been ordained deacons? Traveling preachers, William Washington Stevens, Jr., Charles Leslie Reiter, Charles Asbury York, Julius Davis Russell, Delford Neal Calvert, Roswell Vernon Whitehurst, John Hale Pearson, Ernest Taylor Harrison. 8. Local preachers, Henry Baker Smith, Elias Galloway Helmintoller, David William Persinger, Edward Henry Davis. 4.