

he preaching at camp and protracted meetings, till called to answer at the bar of his Church for setting forth doctrines contrary to its standard. The hearing of his case was postponed from month to month, till, weary of delay, he sent word to his Church that, if he was thought worthy of it, he wished a certificate of honorable dismissal, "for he had made up his mind to join a Church whose doctrines he believed." He was dismissed, but without the certificate. The reason for his exclusion was in no sense moral, for all denominations had full confidence in his Christian integrity. He at once united with the Methodist Church, took upon him its vows and was in due form accredited as a local preacher. In the summer of 1833 he married Miss Emily Francis Sitton, a member of one of the best families in Habersham county. She was a deeply pious member of the Methodist Church. The fires on the family altar, erected on the day of the marriage—even after the death of the wife—were never permitted to go out till disease and the infirmities of age confined the venerable husband to his dying bed. Admitted into the Georgia Conference on trial on December 5, 1856, he served charges as follows: Blairsville, 1857; Dalton Circuit, 1858; Lafayette, 1859; Lincoln and Colored Mission, 1860-61; Cumming, 1862-64; Carnesville, 1865-66; Dahlonega and Auraria, 1867-68. Here, because of failing health, his active itinerant career ceased. He was supernumerary in 1869. For the thirteen following years he was on the superannuated list; then he was again made supernumerary, which relation he held till life closed. He was elected and ordained to both the deacon's and elder's office while in the local ranks. Possessing a competency, he was never a beneficiary of the Conference funds. After his retirement from the active ministry, he was by no means idle. It was not in his nature nor consistent with his views of religious obligation to be unemployed. The injunction of Scripture, "Whatsoever thy hand findeth to do, do it with thy might," seems to have been his life's maxim, in secular as well as spiritual fields; and, as one has said of him, "he always found something to do." "Diligent in business, fervent in spirit, serving the Lord," God blessed his secular labors with an ample competency and crowned the fields of his gospel seed-sowing with a harvest of golden sheaves. Uneducated, save as he gained knowledge from books and men and things along life's busy pathway, he was the friend and patron of learning. Without fortune, save as he carved it out by honest, laborious toil, yet his heart and purse were open to the cry of the needy and the claims of the Church he served so long and faithfully. In his will, after bequeathing equal shares of his moderate fortune to relatives of himself and wife, he

left a handsome sum, the interest of which was to be applied, in perpetuity, toward the Conference claims on the Methodist Church at Dahlonega. Thus the good man does not die. His works abide, and he lives in them. His alms bestowed and duties done, he falls asleep while the memory of his life and godly example lingers, like the fragrance of costly perfumes poured forth, to bless the generations after him. June 23, 1899, Goodman Hughes, full of years and ripe for heaven, passed away to his eternal reward. Gentle hands laid his body to rest at the base of the grand mountains which, over threescore and ten years before, echoed back his shouts of joy on the day of his conversion. A vast concourse of those who had known and loved him through the years, who had shared the fruits of his labors and enjoyed the benediction of his smile, gathered at his obsequies to bedew with tears and deck with flowers his honored grave. The flowers wither, the body crumbles into dust, but the ransomed, glorified spirit lives on—lives forever.

CLAYTON QUILLIAN was born in Dahlonega, Ga., September 25, 1858, and died in Atlanta, Ga., October 20, 1899. He was one of the younger brethren, having been received on trial in December, 1891. His first appointment was on the Clayton Mission as junior preacher, in 1892. In 1893-94 he was pastor at Tunnel Hill; 1895, at Ringgold; 1896-97, Calhoun; 1898-99, St. Luke, Atlanta, where he finished his work. In December, 1893, he was admitted into full connection, and ordained deacon by Bishop Haygood. Two years later, he was ordained elder by Bishop Keener. He was reared in a religious home, and grew up in the service of God. Prepared for college in the schools of his county, he entered Emory and pursued the course of study there for two or more years, devoting his energies to the attainment of such mental training as would best qualify him for the office and work of the ministry. "Called of God, as was Aaron," he determined "to draw all his cares and studies this way." He brought to the Conference a profound conviction of duty, and a warm, consecrated heart. Self-distrusting and unassuming, he trusted his all to God, and with devout confidence looked up and said, "Here am I, send me." Few young men have ever given themselves to the Methodist ministry with a deeper devotion or a more hearty acquiescence in the itinerant system. This high qualification adjusted him at once to his "loved employ," and was the assurance of his successful career. His happy marriage with Miss Daisy Liddell, of Dalton, brought to his life such congenial and helpful companionship that he could not doubt the leading of the "hand divine." She and two precious little ones

mourn his going from them, but are rich in the legacy of his spotless name. His preaching was of a high spiritual type. Anointed by the Spirit, and knowing himself set apart by the Spirit, he only had one gospel to proclaim, the gospel of conviction for sin, of conversion from sin, of conscious acceptance with God, and of sanctification unto God; and these experiences are all of the Spirit. He believed and spoke boldly as the Spirit gave him utterance. Of course there was fruit to his ministry. Many were born of God under his persuasive power, some of whom no doubt have greeted him on the golden shore. A preacher of unction, a Christian who knew God, a toiler in Zion who felt no weariness, an humble servant of the Most High, faithful to every trust committed to him, a true and loving friend, an affectionate husband, a tender father, he has laid his armor down, and where is he? In the radiant light of his brief but beautiful life we can see him as he climbs the holy hill of glory, and himself "sees as he is seen."

LEVI P. NEESE was born in Franklin county, Georgia, July 25, 1838, and died at his home in Fairburn, Ga., November 14, 1899. He was brought up under religious influences, and early in life was converted to God. Shortly afterwards he was called to preach, and while yet in his teens he began his ministry. He improved his limited educational advantages, and in 1858 he was admitted on trial into the Georgia Conference. The following is the record of his appointments: Admitted on trial in December, 1858, he was appointed for 1859 to Carnesville as junior preacher; in 1860 to Greensville as junior preacher. In 1861 he served the Blairsville and Morganton Mission; in 1862-63, Dahlonega Circuit; in 1864, Lafayette Mission; 1865-67, Swainsboro; 1868, Hartwell; 1869, Cave Spring; 1870-71, Jonesboro; 1872, Clarksville; 1873, Lincolnton; 1874, Fulton; 1875, Cumming; 1876, Lexington; 1877-79, Fairburn; 1880-81, East Point; 1882, Lawrenceville; 1883, Fairburn; 1884, Richmond; 1885, Zebulon; 1886, Clinton; 1887-88, Hampton; 1889, Warrenton. At this time his health became somewhat impaired, and he was accorded the supernumerary relation for 1890-93. Again becoming effective, he was appointed in 1894 to Locust Grove; 1895-96, Morrow's Station; 1897, Stockbridge; 1898, Asbury, Atlanta; 1899, Clem Mission. Early in the year, when the Rev. Marcus H. Edwards was stricken with paralysis, brother Neese was sent to Mountville. While serving this charge he had the misfortune to fracture one of his arms, and this proved to be the beginning of the end. Returning to his home in Fairburn, where his family has resided during many years, he took his bed, and after months of intense suffering he went to his reward. He-

was ordained deacon by Bishop Pierce and elder by Bishop Early. His marriage with Miss Missouri McCloud, of Emanuel county, was a strength as well as a comfort to his life. A helpmeet indeed, she entered heartily into his work and encouraged him in every field. Five children came to bless their union, two sons and three daughters, all of whom survive their father, and inherit from him the priceless legacy of a good name, which is rather to be chosen than great riches. Brother Neese was endowed with many excellencies of character. He was modest and unselfish, "in honor preferring another." He was sensitive and refined, always considerate of others, and avoiding harsh judgment. He was gentle and tender, preferring to suffer injustice to himself rather than to contend for what was his right. His sense of Christian and ministerial propriety was so high that he was never betrayed into doubtful demeanor or frivolous speech; and yet a more cheerful nature could scarcely be found. He had a fund of pure and bright humor, which often surprised and always delighted his friends. Sometimes he carried burdens hard to bear, but he bore up under them with trust in God and comfort of the Spirit. As a preacher he was a "called apostle." With deep convictions of his duty as a minister, he never entered the pulpit without a sacred sense of the responsibility of the hour. His manner ever accorded with the holy place, and he spoke with a solemn dignity which was at once impressive and commanding. His sermons were well prepared, and always contained his best thought. His language was chaste, and often elegant; but his chief reliance was "power from on high," and God filled his mouth with messages fresh from the eternal mind. His ministry was often attended with the Spirit's demonstration, and scores and hundreds of souls were brought to Christ during the forty-one years of his Conference history. His pastoral relations with his people were always delightful. He visited and prayed much in their homes, giving attention to the children and leading many of them to the cross. Agreeable and courteous at the fireside, he gave pleasure to the family he visited, and was always a welcome guest. He possessed a rare facility in increasing the contributions of the country churches for the collections ordered by the Annual Conference. He did most of this arduous duty in individual canvassing, going among the members and urging each to pay something. His churches grew in the grace of liberality. Though he enjoyed the comfort of having his own home for many years, he never neglected his pastoral work to hurry away, really often needing the rest that he would not take. This is more worthy of remark, because he was intensely domestic

in his tastes and aptitudes, and wife and children gave him love and honor in rare measure. He was a devoted, confiding husband, and a fond father and friend. A citizen of Fairburn, he was held in the highest veneration and esteem by all the people. They knew him as twice their pastor and many years their fellow-townsmen, and they trusted him as man and brother. At the funeral the whole community crowded in and around the church. Business was suspended and the schools dismissed, and all the people with the children came to do homage at his grave. As a consecrated Christian, an earnest, effective preacher, a beloved brother, an upright, trusted citizen, a faithful friend, he deeply impressed the generation in which he lived, and "his works do follow him."

Ques. 20. Are all the preachers blameless in their life and official administration? Their names were called over, one by one, and their characters examined and passed; except A. B. Weaver, who was found guilty of maladministration and gross imprudence, and he was reprimanded by the bishop.

Ques. 21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference?

Athens District.

	Members.	Loc'l Pr's.
Athens: First Church.....	677	2
Oconee Street.....	522	4
Whitehall and Mission.....	273	1
Athens Circuit.....	428	.....
Center Mission.....	444	.....
Watkinsville.....	489	3
Farmington.....	281	.....
Winterville.....	538	2
Lexington.....	275	.....
Greensboro.....	331	.....
Greene Circuit.....	404	.....
White Plains and Siloam.....	304	2
Norwood.....	506	4
Crawfordville.....	265	1
Washington.....	265	1
Broad River.....	465	3
Little River.....	419	3
Oglethorpe Mission.....	200	1
	7,014	24

North Atlanta District.

Atlanta: First Church.....	1,426	6
Payne Memorial.....	601	1
Grace.....	607	1
Merritt's Avenue.....	248	1
St. James.....	411	1
St. Luke.....	467	.....
North Atlanta Mission.....	117	1
Edgewood (Inman Park).....	127	.....
Epworth.....	125	1
Atlanta Heights.....	539	.....
Marietta.....	560	1
Acworth.....	554	.....
Cobb Circuit.....	499	3
Woodstock.....	461	.....
Battle Hill Circuit and Mission.....	270	1
Canton.....	135	2
Bolton.....	354	1
Holly Spring Circuit.....	307	3
Walesca.....	162	1
	8,190	24