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On May 5, 1859, Brother Lyda was granted license to preach, and in the fall of the same year was admitted on trial into the Holston Conference. Two years after this the ominous war cloud burst in terrific fury, but during the war, and through the dark days of reconstruction, Brother Lyda continued to preach with heroic courage.

In 1863 he was happily married to Miss Martha Mackey, of McDowell County, N. C., but in little more than one year this union was severed by the death of his beloved wife. Several years later he was married to Miss Sarah Burgin, of the same county, who, through the years, has been a devoted helper and who, though sad, still lives in hope.

There were eight children, one by his first wife, and seven by the second marriage. Six are living, two of the daughters having preceded him to "that city which hath foundations."

For fifty-four years he was an ideal Methodist preacher. He loved to sing, preach, pray and work for the great cause that lay so near his heart. With great acceptability he served the following charges: Fifteen in the Holston Conference, one in the Indian Mission Conference, one in the Alabama Conference, and six in the Western North Carolina.

While Brother Lyda's early educational advantages were limited, he was, in no sense, an uneducated man. He acquired, through rigid discipline, the habit of study, and from every source within his reach gathered to himself useful information. His books were well selected and exhaustively studied, covering a wide range of subjects. He was a preacher of more than ordinary ability, and his sermons were delivered in demonstration of the Spirit, and with power.

To all the churches which he served he could have appropriately written, "Our gospel came to you not in word only but in power, and in the Holy Ghost, and in much assurance." His ministry was blessed with gracious seasons of revival power. He won many stars for his crown, and greatly enriched his ministry by personally leading men to Christ, in the sick room, by the fireside and on the public highway. His religious experience was clear and steadfast, his character pure and strong, his influence wholesome, and his reputation, through more than a half century in the ministry, unblemished.

It was the privilege of the writer of these lines to be with him often during his last illness, and from those hours of loving fellowship he brings to you the assurance that to this faithful servant of our Lord there came the abundant fulfillment of that precious promise, "In the evening time it shall be light." His end came suddenly and peacefully in the midst of loving friends. His body sleeps in the beautiful little cemetery at Weaverville awaiting the resurrection call that shall at last bring all of us who are faithful to the complete and final inheritance of the saints in light.

JAMES W. WHEELER

BY T. F. MARR

Rev. James W. Wheeler was born at Chesterfield, S. C., September 26, 1835, and died at his home in Charlotte, N. C., Jan. 2, 1913. He was the son of Rev. J. H. and Ann Warren Wheeler. He was converted and joined the M. E. Church, South, under his father's ministry at Newbern, N. C., in his 18th year. He was educated at Cokesbury College and licensed to preach June 18, 1855. He was ordained deacon in 1857 by Bishop Pierce, an elder in 1885 by Bishop Early. On November 27, 1861, he was married to Miss Lucy M. Plunkett, of Wadesboro, N. C., who was to him a helpmate in the highest and best sense, until the end of his earthly pilgrimage. He is survived by her and one son, W. M. Wheeler. He was first cousin to Arthur T. Pierson, editor of *The Missionary Review of the World*, and author of "The Crisis of Missions."

At Wilmington in 1855, the North Carolina Conference admitted him on trial. With splendid fidelity, courage and zeal he served the following charges: Tar River, 1856; Kinston, 1857; Winston, 1858; Pittsboro, 1859-60; Wilmington, Fifth Street, 1861; Montgomery, 1863; Wilson, 1864-65; Winston, 1866-68; Iredell, 1869-70. (He received a nominal appointment to Salisbury during the year 1871 that he might take the rest made necessary by overwork.) Statesville, 1872-75; Wadesboro, 1876; Halifax, 1877; Morganton, 1880; Happy Home, 1881; Charlotte, 1882-83; Lincolnton, 1884; Mountain Island, 1885; King's Mountain, 1886.

In 1886, after serving faithfully for 31 years, he asked for the superannuate relation.

He was a great admirer of Mr. Wesley and modeled his own life largely after his. His style of preaching was evangelistic as was evidenced by the result of his labors, hundreds being converted and brought into the church under his ministry, many of whom are now living and filling positions of honor and trust both in the Church and State. His arduous work on large circuits for several years in succession proved too great a strain on his constitution, never at any time robust, so that after serving two years on the Iredell circuit, at the close of the second, he was sent to Salisbury station, but his health continued to decline and at the advice of his physician asked to be relieved of the work and rested during the year, which proved beneficial, and at the next Conference he was stationed at Statesville, where he remained four years, and was very successful, the membership doubling during that time. A comfortable parsonage was built the first year, and at the end of his fourth year the roof was on a handsome brick church. He looked after his collections with great interest and it was his custom to take from his own meager amount received and apply it to them rather than report a deficit. He was scrupulously conscientious in regard to his finances, never leaving an appointment owing a dollar, which meant sacrifice and self denial all the way through.

It was not his fortune to live in but two parsonages, and with three exceptions, when his congregation paid his rent, he had to pay his house rent out of the small amount he received from his charge. He never had any choice in his appointments, not knowing except in one or two instances until it was read out, where he was going. He went wherever he was sent without a murmur or complaint. In his last sickness, which was of about two years' duration, his patience, gentleness and meek submission were beautiful to behold. During all that time he was deprived of his speech, yet never showed the least impatience, but always wore a smile and enjoyed his friends and church privileges as much as he ever did. Consecration was the key note of Brother Wheeler's character. His faith was sublime, his trust perfect, his service never failing, his zeal, his love, his earnest striving for the salvation of souls, constant; his purity of heart and life beautiful, and his daily life a sermon. His life was one of perfect submission, of exaltation, so sweet, so gentle, he need not open his lips. As he walked among men all who saw him recognized the passing of a man of God.

He was stricken with paralysis February 10, 1911, and never regained his accustomed health.

November 27, 1911, he and Sister Wheeler celebrated their golden wedding, and on December 15, he attended his last church service.

Religion with Brother Wheeler was not a matter of intellectual belief merely, but a vital part of his nature. All his life interests centered in preaching the gospel and furthering the influence of the Church for good. He believed that in Christianity and in it alone, are the principles of eternal life and that hence it deserves first and last consideration. As a preacher he was forceful, plain spoken and earnest, hewing to the line, never compromising the truth, omitting no doctrine merely because to some it seemed a hard saying; and yet delighting to proclaim the encouraging promises of reward for the righteous and succor for the weak.

It was in perfect trust and faith in these same messages of hope that Brother Wheeler met the end, confident that though his earthly career was ended, the best was yet to be, that the rewards of his decades of service lay just ahead.

He had fought a good fight, he had kept the faith, he had finished his course. Well done, good and faithful servant.

FRANK H. WOOD, D. D.

BY J. R. SCROGGS

Rev. Frank Harris Wood, D. D., was born in Randolph County, August 19th, 1836, and died at Trinity, October 2, 1913.

He was the son of Penuel and Callista Wood, who, in their day were prominent both in Church and State, in social and religious circles. They were industrious, intelligent and

godly, noted for their physical, mental and moral strength, and for their religious integrity.

Thus it is seen that Dr. Wood was born in a Christian home, reared in an atmosphere of piety and soon took into his life definite and correct principles of creed and conduct.

He was brought up on the farm and in the church, studied agriculture and the Bible, God and nature, and cultivated industry and religion, and developed a sound body, a strong mind and sturdy character.

While yet young he consecrated himself to God and joined the Methodist Episcopal Church, South, and through the culture of the home, Sunday school and the services of the sanctuary ripened into a beautiful Christian manhood, which he faithfully maintained to the day of his death.

He attended the high schools of his county, and being an ambitious and ardent student, made good in his studies; and, while he did not attend college, he laid a broad and solid foundation for a life long advancement in knowledge, and attained a highly practical working scholarship that made him eminently useful, efficient and successful as a preacher of the gospel.

He was happily married October 23rd, 1858, to Miss Elizabeth Pierce, who faithfully walked with him in all his toils and labors for more than half a century, and who still survives him.

He was admitted on trial into the North Carolina Conference at Beaufort, December 14, 1859. He was admitted into full connection and ordained deacon at Louisburg, December 8, 1861, by Bishop Andrew, and ordained elder at Greensboro, December 6, 1863, by Bishop Pierce. He continued his itinerant ministry without a break, till 1901, when at Gastonia, on account of broken health, he obtained the relation of superannuation; thus it is seen that his career as an itinerant preacher covered a period of more than fifty years—a ministry that was distinguished as one of more than ordinary diligence, faithfulness and success.

During this long ministry he served the following charges:—1860, Cape Hatteras; 1861-2, East Rowan; 1863, South Iredell; 1864, Chaplain Confederate Army—Twenty-Second Regiment N. C. Troops; 1865-6, Montgomery Circuit; 1867-8, Deep River Circuit; 1869, Magnolia Circuit; 1870-1, Fifth Street, Wilmington; 1872-3-4, Wilson Station; 1875-6, Wayne Circuit; -877-8-9-80, Durham, Trinity Church; 1881, Newbern Station; 1882-3, Front Street, Wilmington; 1884-5, Fayetteville, Hay Street; 1886-7-8-9, Randolph Circuit; 1890-1-2, Mooresville Circuit; 1893-4, Presiding Elder Morganton District; 1895-6-7-8, Presiding Elder Winston District; 1899-1900, Presiding Elder Greensboro District; 1901, Wadesboro Station.

As a man Dr. Wood was one of nature's noblemen; nature endowed him with a fine physique, a striking personality, a commanding presence, and a strong mind.