MINUTES
OF THE
MEMPHIS CONFERENCE
OF THE
Methodist Episcopal Church, South,
TWENTY-NINTH SESSION,
HELD IN
PARIS, TENNESSEE,
NOV. 25—DEC. 1, 1868.

PUBLISHED BY ORDER OF THE CONFERENCE.

Nashville, Tenn.: PRINTED AT THE SOUTHERN METHODIST PUBLISHING HOUSE.
1869.
COURSE OF STUDY.

For Candidates for Admission on Trial.—The Bible; Wesley's Sermons on Justification by Faith and on the Witness of the Spirit; Rules concerning the Duty of a Preacher, as laid down in the Discipline; Written Essay or Sermon.

First Year.—The Bible: Historical and Biographical parts, with reference to Watson's Biblical and Theological Dictionary, enlarged, with New Biblical Atlas, and Preachers' Text-book; Wesley's Sermons, Volume I.; Discipline; Hymn-book; Clarke's Preachers' Manual; Watson's Institutes, Part III.; Theological Compend; English Grammar; Composition.

Second Year.—The Bible: as to the Institutions of Christianity, with reference to Watson's Dictionary, as above; Wesley's Sermons, Volume II.; Discipline, with reference to Henkle's Analysis; Hymn-book; Smith's Elements of Divinity; Watson's Life of Wesley, and Observations on Southey; Essay or Sermon, with reference to Quackenbos's Advanced Course of Composition and Rhetoric.

Third Year.—The Bible: as to Doctrines, with reference to Watson's Dictionary, as above; Wesley's Sermons, Volume III.; Discipline; Hymn-book; Watson's Institutes, Part II.; Whatley's Rhetoric; Essay or Sermon, with reference to Vinet's Pastoral Theology.

Fourth Year.—The Bible, generally, with reference to Watson's Dictionary, as above; Wesley's Sermons, Volume IV.; Discipline; Hymn-book; Rivers's Elements of Moral Philosophy; Watson's Institutes, Part I.; Powell on Succession; Ruthe's Church History; Whatley's Logic; Essay or Sermon.

EXAMINING COMMITTEES,
APPOINTED IN 1806 FOR FOUR YEARS.

Candidates for Admission on Trial.—A. H. Thomas, John Darcroft, Isham L. Burrow.

First Year.—Guilford Jones, W. W. Pearson, A. C. Allen.

Second Year.—A. J. See, Amos Kendall, M. H. Ford.

Third Year.—E. C. Slater, B. H. Bishop, W. T. Harris.

Fourth Year.—M. H. Cullum, J. H. Evans, P. J. Eckles.
MINUTES
OF THE
MEMPHIS CONFERENCE,
TWENTY-NINTH SESSION.
1868.

The Twenty-ninth Session of the Memphis Conference of the Methodist Episcopal Church, South, was held in the Court-house, at Paris, Tenn., beginning Wednesday morning, Nov. 25, 1868, and ending the next Tuesday evening, Dec. 1, 1868.

Bishop McTyeire presided, and led in the opening devotional exercises, which consisted of a lesson out of the Holy Scriptures, singing, and prayer.

The Secretary of the last session called the roll of clerical members, and the following were present—that is, at some time during the session, a number arriving after the first day:


The following lay members were present—several of them after the first day, viz.:


Somervile District.—J. M. Mask, and G. A. W. Cage, local preacher.


Trenton District.—H. J. Turner, David Whitaker, Alfred T. Fielder, and N. W. Overall, local preacher.

Dresden District.—E. Crutchfield, J. N. Page, and T. J. Hutcherson, local preacher.

Paducah District.—A. R. Boone, W. W. Roberson, and W. D. Senter, local preacher.

Paris District.—J. M. Ray, G. S. Gardner, T. F. Lilly, and Benjamin Peeples, local preacher.

Holly Springs District.—H. O. Allen, T. F. Wilson, M. C. Pegues, and H. A. Reeves, local preacher.

Iuka District.—G. P. Hammerly, and J. M. Wells, local preacher.

Aberdeen District.—Samuel Dixon, E. G. Thomas, and E. L. Hankins, local preacher.

Grenada District.—L. C. Garland, and B. H. Bounds, local preacher.

Sunflower District.—None.

B. B. Brown, alternate, substituted G. S. Gardner, absent, during part of the session.

Besides the members, there were present a number of visiting brethren, and among them Rev. Drs. Summers and Redford, of the Publishing House; Rev. Dr. McPerrin, Secretary of the Board of Domestic Missions; Prof. A. B. Stark, editor of the Home Monthly; Rev. Dr. Rivers, of the Louisville Conference; Rev. Dr. Green, and Revs. J. B. West, A. Mizell, and R. P. Ransom, of the Tennessee Conference.

W. C. Johnson was elected Secretary; John Barcroft, Assistant Secretary; J. W. Boswell, Statistical Secretary.

The following Committees were appointed:


Spiritual Interests of the Church.—L. D. Mullins, M. H. Cullom, F. A.
Minutes of the Memphis Conference.


Bible Cause.—Thomas Joyner, Isaac Ebbert, J. M. Wells.

The lay members, as a body, in accordance with the plan adopted last year, composed the Committee on Parsonages, Church-extension, and Ministerial Support.

The Joint Board of Finance, appointed by the Bishop at the close of the session held last year, and to serve till the close of the present session, according to the Book of Discipline, is composed of the following persons, viz.:


The Conference Board of Domestic Missions, elected for four years, according to the Book of Discipline, is composed of the following persons, viz.:

Philip Tuggle, President; A. W. Jones, Vice-president; J. H. Evans, Secretary; Samuel Watson, Treasurer; Thomas Joyner, S. W. Moore, E. C. Slater, Amos Kendall, L. D. Mullins, B. W. Williamson, R. C. Clark, A. S. Campbell, Thomas F. Lilly, Managers.

This Board, it was announced, would consider also the subject of Foreign Missions.

Conference, having been fully organized, proceeded with the business of the session, of which it is designed to give minutes only, omitting minor matters of detail, and following the order laid down in the Book of Discipline.

Question 1.—Who are admitted on trial?


Question 2.—Who remain on trial?

David R. S. Rosebrough, George B. Baskerville, Edgar Orgain, Thomas P. Ramsey, Thomas Taylor, W. B. Seward, Samuel A. Mason, James G. Pirtle, William R. Gardner. B. F. Larrabee and B. B. Barker were discontinued at their own request.

Question 3.—Who are admitted into full connection?

Minutes of the Memphis Conference.

Question 4.—Who are re-admitted?
Arthur Davis, William T. Harris, Kinchen Adams, John F. Truslow.

Question 5.—Who are received by transfer from other Conferences?
Samuel B. Suratt, (elder,) from the Louisiana Conference; William Shepherd, (elder,) from the Arkansas Conference; Robert L. Harper, (probationer,) from the South Carolina Conference.

Question 6.—Who are the deacons of one year?

Question 7.—What traveling preachers are elected and ordained deacons?

Question 8.—What local preachers are elected and ordained deacons?
Amphius West, James M. Bell, John W. Jones, Benjamin F. Ellsberry, John R. Peeples, Roberson Thogmorton, William G. Randle, Robert M. Dickenson, John Williams.

Question 9.—What traveling preachers are elected and ordained elders?
Warner Moore, James W. Honnoll, Armistead L. Pritchett, I. L. Burrow.

Question 10.—What local preachers are elected and ordained elders?

Question 11.—Who have located this year?

Question 12.—Who are supernumerary?

Question 13.—Who are superannuated?

Question 14.—What preachers have died during the past year?

(See Memoirs)

Question 15.—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.

Question 16.—What is the number of preachers and members in the several circuits, stations, and missions of the Conference?
Minutes of the Memphis Conference.

There are 36,851 white members, 335 colored members, and 395 local preachers. (For details, see report of Statistical Secretary.)

Question 17.—How many infants and adults have been baptized during the year?

Infants ................................................................. 827
Adults ................................................................. 2,263
Reports quite imperfect.

Question 18.—What is the number of Sunday-schools, teachers, and scholars?

Schools........................................................................ 304
Teachers...................................................................... 2,073
Scholars ....................................................................... 12,771
(See report on Sunday-schools.)

Question 19.—What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers?

(See report of the Joint Board of Finance.)

Question 20.—What has been collected on the foregoing accounts, and how has it been applied?

(See report of the Joint Board of Finance.)

Question 21.—What has been contributed for Missions?

(See report of Conference Board of Domestic Missions.)

Question 22.—Where and when shall the next session of the Conference be held?

Holly Springs, Miss.; time to be fixed at the annual meeting of the Bishops, next May.

Question 23.—Where are the preachers stationed this year?

MENPHIS DISTRICT.

John Moss, Presiding Elder.

Memphis:
Second Street Church, A. T. Mann.
Central Church, W. M. Patterson.
Hernando Street Church, F. S. Petway.
Saffron St. and Greenwood, A. H. Thomas,
E. J. Williams, Sup.
Springdale and Bethel Station, D. R. S. Roseway.
Oliver Branch, L. D. Mullins, J. M. Beard, T. P. Holman, Sup.
Hernando Station, Amos Kendall.
Hernando Circuit, E. B. Hotchkiss.
Byhalia, M. H. Ford.
Raleigh, J. P. Davidson.
Marshall, Thomas Joyner.
Memphis and Arkansas Christian Advocate, W. C. Johnson, Editor.
Book and Tract Society, Sam'l Watson, Agent.
State Female College, Miss. Collins, President.
Byhalia Female Institute, P. J. Eddles, Treasurer.

SOMERVILLE DISTRICT.

T. L. Boswell, Presiding Elder.

Somerville Station, W. D. F. Haas, W. N. Morgan, Sup.
Bolivar Station, S. B. Stratt.
La Grange Station, J. G. Acton.
Newcastle, A. R. Wilson.
Danceville, J. W. Boswell, H. V. Taylor, Sup.
Macon, James Perry, B. F. Blackmon, J. W. Walkup, Sup.

Wesley, Arthur Davis, J. T. Backerville, Sup.
Tabernacle, M. H. Callum, R. A. Umstead, Sup.
Covington Station, Warner Moore.
Mount Zion, W. T. Melugin, J. D. Slaughter, Sup.
Embury, A. C. Smith.
Somerville Female Institute, W. T. Plummer, President.

JACKSON DISTRICT.

W. H. Leigh, Presiding Elder.

Jackson Station, J. H. Evans.
East Jackson Station, B. A. Hayes, Lorenzo Lee, Sup.
Jackson Circuit, W. B. Seward.
Brownsville Station, G. Jones, B. Medlin, Sup.
Denmark, W. M. McFerrin, W. T. Bowing.
Humblie and Milan Station, J. H. Garrett, J. W. Mathis, Sup.
Rock Spring, G. W. Bachman.
Purdy, to be supplied.
Memphis Conference Female Institute, A. W. Jones, President.
Sunday-school Agent, J. T. C. Collins.
Superintendent of the Work among the Colored People, Thomas Taylor.

TRENTON DISTRICT.

G. W. D. Harris, Presiding Elder.

Trenton Station, S. W. Moore, N. P. Ramsey, Sup.
Trenton Circuit, B. S. Harris, N. Sullivan, Sup.
Cageville, J. B. McCutchen, P. J. Kelsey, Sup.
Friendship, G. B. Allen.
Ripley and Mount Pleasant Station, J. M. Scott.
Dyersburg and Union Station, H. B. Avery.
\{Dyersburg Circuit, J. Randle, T. F. Brewer, W. J. Malcom, Sup.
\{Kentucky, J. R. Peoples.
Andrew College, W. W. Moore, President; I. L. Burrow, Agent.

DRESDEN DISTRICT.

Findlay Byrum, Presiding Elder.

Dresden Station, J. P. McCall.
Dresden Circuit, S. W. Pearson.
Hickman Station, John Barcroft.
Hickman Circuit, W. H. Frost, T. B. Attebury, Sup.
Richland, J. M. Platt, G. H. Bransford, Sup.
Troy, J. E. Beck, M. D. Robinson, Sup.
Madrill Bend, J. G. H. Wilson.
Murray, J. V. Fly.
Boydsville, D. C. McCutchen.

PADUCAH DISTRICT.

E. C. Slater, Presiding Elder.

Paducah Station, W. T. Harris.
South Paducah, W. S. Harrison.
Handville Mission, to be supplied.
Columbus Station, S. R. Brewer.
Climont, F. A. Willerson.
Palestine, J. G. Firth.
\{Birmingham, T. R. Luter.
\{Bolingsburg, R. B. Nelson.
Mayfield Station, R. H. Mahon, A. L. Humaker, Sup.
\{Cleon, B. B. Risenhoover.
\{Wadesboro, J. L. Futter.

PARIS DISTRICT.

J. B. Witt, Presiding Elder.

Paris Station, A. L. Pritchett.
Conyersville, B. F. Peoples.
Camden, W. T. C. Young.
Huntingdon Station, Kinchen Adams, Henry Bell, Sup.
Huntingdon Circuit, J. C. Crews.
Tressevant, M. M. Taylor, W. B. Quinn, Sup.
Morgan's Creek, to be supplied.
Deenertown, R. S. Swift.
New Salem, C. G. Ellis.
Lexington, J. R. Sykes.

HOLLY SPRINGS DISTRICT.

J. H. Brooks, Presiding Elder.

Holly Springs Station, E. E. Hamilton.
Holly Springs Circuit, Elias Jackson.
Chuahoma, G. B. Baskerville.
Sardis, A. J. See.
Harmony, T. P. Ramsey.
Sennabota, A. P. Sargo.
Cookrum, R. A. Neblett.
Early Grove, J. K. Morris.
Salem, W. A. Cook, S. B. Carson, Sup.

Hickory Flat, T. G. Freeman.
\{Union, H. B. McGowan.

IUKA DISTRICT.

Philip Tuggle, Presiding Elder.

Iuka Station, R. L. Harper.
Iuka Circuit, Joseph Johnson.
Corinth Station, L. H. Davis.
Corinth Circuit, to be supplied, H. H. Thacker, Sup.
\{Bloue and Boonville Station, to be supplied, J. W. E. Ellis, Sup.
\{Kossuth, J. W. Honnoll, M. L. Martin, Sup.
Mariana, Daniel W. Cogdell.
Ripley, J. W. Luter.
Grand Junction, E. Orgain, D. C. Wells, Sup.
Jonesboro, J. A. Fife, N. A. D. Bryant, Sup.
Iuka Female Institute, J. E. Douglas, Pres't.

ABERDEEN DISTRICT.

A. C. Allen, Presiding Elder.

Aberdeen Station, Isaac Elbert.
West Point Circuit, J. W. Peavy.
West Point and Okolona Station, J. P. Dancer.
Verena Station, W. W. Pearson.
Okolona Circuit, M. M. Dunn.
Richmond, Rufus Yancey.
Fulton, Isaac N. Rives.
Baldwyn, B. W. Studds.
Lee, W. L. Kistler.
Ponotoc, J. T. Lowry.
Huntsville, R. G. Porter.
\{Chickasaw, W. C. Green.

GRENADA DISTRICT.

A. B. Fly, Presiding Elder.

Grenada Station, W. P. Minter.
Coffeeville, to be supplied, F. C. Pearson, Sup.
Panola, Wm. Shepherd, J. F. Markham, Sup.
Water Valley Station, M. D. Fly.
Water Valley Circuit, J. W. Poston.
Oxford Station, J. J. Wheat.
Calhoun, S. A. Mison, J. M. Hampton, Sup.
University of Mississippi, J. J. Wheat, Professor.

SUNFLOWER DISTRICT.

J. W. Knox, Presiding Elder.

Friar's Point, to be supplied.
Tunica, to be supplied.
Concordia and Reblau, J. F. Truslow.
Clarksville and Lawler, J. C. Lowe.
Sunflower Colored District, F. A. Owen, P. E. Dresden Colored District, F. Bynum, P. E.
Grenada Colored District, A. B. Fly, P. E.
Holly Springs Colored District, J. H. Brooks, P. E.

Tilmon Page, transferred to the Pacific Conference.
A. K. Miller, transferred to the Texas Conference.
E. M. Baker, E. B. Plummer, transferred to the Arkansas Conference.
T. J. Good, transferred to the Missouri Conference.
F. M. English, J. B. Harris, transferred to the Illinois Conference.
Minutes of the Memphis Conference.

MEMOIRS.

Tuesday Evening, December 1.

The Committee on Memoirs presented the following report, which was read and adopted, viz.: 

Rev. John Hunter was born Jan. 7, 1783; joined the Methodist Church and professed religion in 1803; was licensed to exhort in 1813, and to preach in 1815; joined the South Carolina Conference in 1824; was ordained a deacon at Milledgeville, Ga., by Bishop Soule, in 1829, filling important appointments in that Conference to the close of 1837, when he was transferred to the Alabama Conference, where he labored with his usual success until the close of 1847, when he received a supernumerary relation. That year he removed to Mississippi, and was transferred to the Memphis Conference in 1848—filled two effective appointments in this Conference, and was again made a supernumerary in 1851, which relation was continued until 1857, when he was superannuated, in which relation he was continued until his death, which occurred at his home in Calhoun county, Miss., Oct. 23, 1858. He bore his last illness with Christian fortitude, and in his dying moments gave cheerful assurances to his family and friends that he was well prepared for the change. Father Hunter was a true, and man and true, and devoted always to the cause of God. He was a useful and acceptable preacher. Thus, after a long and laborious life in the ministry, this servant of God passed away in peace from earth to his rest and reward in heaven.

Rev. Reuben Ellis died at his home, near Rienzi, Miss., Feb. 5, 1868, in the seventy-seventh year of his age. He was born in North Carolina, April 16, 1790; was born of God in 1810; was licensed to preach, and joined the Virginia Conference at Baltimore, Md., in 1814. In this Conference he preached for a number of years; then he was local for awhile, and moved to Tennessee, where he joined the Tennessee Conference, and traveled for a number of years; thence he transferred to the Memphis Conference, where he labored most faithfully and acceptably until his death—having preached the gospel fifty-four years. Father Ellis had early learned that "Methodism is Christianity in earnest," and he ever lived after the strictest sort, a Methodist. He seemed always to be in a holy atmosphere—his conversation was truly in heaven. He trained his family in the ways of holiness and truth; nor was this training lost upon them. Three of his sons became preachers of the gospel. He was a man of great industry and untiring energy—universally esteemed, where he lived and labored most. In his last illness he constantly affirmed that "all was well." Thus, as a conqueror over the power and fear of death, he passed away, after a long and useful life, to the bosom of God.

Rev. James Gaines—This father in our Israel died near Kossoth, Miss., Sept. 16, 1868. He was born May 9, 1799, in Abbeville, S. C.; embraced religion in 1818, and joined the Methodist Church. He was appointed class-leader in 1819; was licensed to exhort in 1820, and to preach in 1821. He was ordained a deacon in 1833, and joined the Tennessee Conference in 1837, in which he traveled eleven years. In 1848, he was transferred to the Memphis Conference, where he traveled the Morgan's Creek Mission, Decaturville Circuit, Rienzi Circuit, and the Ripley District. After this his health failed, and he was made a supernumerary preacher. He, however, always labored in the work of the ministry what he could—notwithstanding he had to do so under much bodily affliction. He was ever instant in season and out of season. He was a minister of universal influence, loved by all denominations of Christians; and though he had but little education, he was a great preacher—possessing naturally more than ordinary oratorical powers. The thousands to whom he ministered were charmed by his eloquence, and often supposed him to be a fine scholar. He was afflicted with paralysis for nearly three years before his death, and it is said of him that he attended Church as long as he could sit in his chair. One of your Committee—Brother Honnoll—testifies that he was with this man of God often during his last illness, and saw him standing upon the last battle-field, a victorious soldier, giving out notes of triumph, which were heard distinctly, even above the storm on the waters of death. He had the blessing of a clear and active mind during his dying hours. He repeated much of God's word, and much sacred poetry, to those around his dying bed. He said that he had brighter manifestations of God's presence with him than he ever had before, declaring that he stood on Pigah's top, without an intervening cloud to dim the beauty of his heavenly home. He said to those around him, "Tell my brethren of the Conference, all is well with me." His last testimony was given by repeating those beautiful lines:

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.
REV. DAVID J. ALLEN was born in Charleston, S. C., Aug. 24, 1808; was converted to God in his nineteenth year, joined the South Carolina Conference in 1829, and was appointed to Yellow River Circuit, in Georgia. His after appointments in this Conference were Hollow Creek Circuit, Georgetown Station, Pedee Circuit, Cheraw Station, Charlotte Station, and again at Georgetown Station. He located, on account of ill health, in the spring of 1856, and immigrated to the Western District of Tennessee, where he remained local until the fall of 1840, when he joined the Memphis Conference at its first session, and remained a member, with the exception of a short period in Arkansas, until his work was done. He filled many important appointments among us, and filled them acceptably, and was twice a delegate to the General Conference. When his health became too feeble for the itinerant work, he engaged in the work of teaching. He was a good scholar; his knowledge of general literature was extensive and always accurate. His well-trained mind and habits of thought made him valuable in the business of our Conference-sessions. He was in Memphis in the performance of pastoral work during the war, and was unfailing in the discharge of duty through all the time of that trying ordeal. After the war, his health gave way continually, yet he preached frequently and very effectively. Especially was there a pathos and fervency in his prayers, which was felt by all in his congregations. His last illness was protracted through many weary weeks of suffering, yet his visitors could testify that the 'chamber where the good man meets his fate is favored above the common walks of life, quite on the verge of heaven.' Dr. Jones, of our Conference, says that Brother Allen was for several weeks standing upon the banks of the last river, and seemed to catch the gleam of the shores beyond, and that, full of faith and holy joy, he waited for his angel escort; and when the hour came, it was a scene of holy triumph. As members of the Conference, and fellow-labourers with him in the ministry, we will cherish his memory in our hearts' best affections. Brother Allen's last words to his brother, George Allen, in whose arms he died, were, "All is clear ahead, brother." Of him we may justly and truthfully record, in the words of inspiration, "Blessed are the dead who die in the Lord.'

REV. J. W. MOVER was born Sept. 19, 1835; professed religion in 1858; joined the Methodist Protestant Church, in 1861, and filled the Chulahoma and Good Springs Circuits. Then he joined the Confederate army, in which he sustained the character of soldier and preacher faithfully until the close of the war. In 1865 and 1866, he was appointed to the Richland and Cassida Circuits. In the fall of 1867, he was appointed to the Iuka Circuit where he did the full work of an itinerant. He suffered nothing to separate him from his duty. The work of the ministry was his delight. He perilled every thing, even life itself, to give the gospel to his people. Through exposure to the bitter cold of the last winter, he brought upon himself the sickness which ended his life. He died suddenly, of congestion, while on his way to an appointment, in the house of a stranger, Jan. 17, 1868. Our Brother Mover was a very promising young preacher, much beloved by all the people where he preached, and it is with feelings of deepest sadness that we record his early death. Though he left no words of cheer and comfort to us in his dying hours, yet the even tenor of his piens and useful life supplies to our hearts every ground of hope. Let us as his brethren be admonished, by his sudden death, to bo, as he was, ready, for in such an hour as we think not we may be called hence. Respectfully submitted.

E. E. HAMILTON, Ch'n.

NORTH MISSISSIPPI ANNUAL CONFERENCE OF THE
METHODIST PROTESTANT CHURCH—ITS UNION WITH
THE MEMPHIS CONFERENCE.

SATURDAY MORNING, NOVEMBER 28.

The Rev. A. A. Houston, Fraternal Messenger, and Commissioner of the North Mississippi Annual Conference of the Methodist Protestant Church, was introduced by the Bishop, and made an address on the objects of his visit, which was heard with much interest. The Rev. A. C. Allen, the Fraternal Messenger appointed by this body, last year, to visit the North Mississippi Annual Conference of the Methodist Protestant Church, made a report of his visit, which had been most favorable in its character and results.
Minutes of the Memphis Conference.

The following documents, presented by the Rev. A. A. Houston, were read, viz.:

Resolutions adopted by the North Mississippi Annual Conference of the Methodist Protestant Church, on the reception of Brother A. C. Allen, and the appointment of Brother A. A. Houston, Fraternal Messenger.

The Rev. A. C. Allen, Fraternal Messenger, bearing Christian salutations and fraternal greetings from the Memphis Annual Conference of the Methodist Episcopal Church, South, to our Annual Conference, being introduced, proceeded to address the Conference upon the subject-matter of his mission, at the hour of 10 o'clock, A.M., on the third day of our session.

After a brief response by the President of the Conference, the following resolutions were passed:

Resolved, 1. That it is with feelings of pleasure that we acknowledge the attendance of Brother A. C. Allen, Fraternal Messenger from the Memphis Annual Conference of the Methodist Episcopal Church, South, and hope that like Christian and brotherly intercourse may be continued.

2. That although the proposed union of the two Churches has not been effected, as we sincerely hoped, yet we still cherish the hope that so reasonable a result may yet be satisfactorily accomplished.

3. That our brothers, A. A. Houston and R. A. Roach, ministers of our body, be appointed Fraternal Messengers to the Memphis Annual Conference of the Methodist Episcopal Church, South, to be held at Paris, Tenn., commencing on the 26th of this month, who will be pleased to aid in the continuance of the interchange of Christian salutations between the two Conferences.

4. That our Publishing Committee furnish a transcript hereof to the editor of the Memphis and Arkansas Christian Advocate for publication. [A true copy.]

John M. McDANIEL, Secretary North Mississippi Annual Conference M. P. Church.

Resolution adopted Nov. 7, 1868:

Resolved, That the Fraternal Messenger to the Memphis Annual Conference be authorized to propose a union of the North Mississippi District of the Methodist Protestant Church with the Memphis Conference of the Methodist Episcopal Church, South, if in his judgment he deem it prudent.

Extract from the Minutes.

J. M. McDANIEL, Secretary.

Thereupon the following resolutions were adopted, viz.:

Resolved, 1. That we welcome the presence of the Rev. A. A. Houston, Fraternal Messenger and Commissioner of the North Mississippi Annual Conference of the Methodist Protestant Church, and would be much pleased to continue fraternal relations with that body.

2. That a Committee of five be appointed, to whom shall be referred the subjects presented by Brother Houston, including the documents received from the North Mississippi Annual Conference, and that he be invited to confer with said Committee.

3. That the Committee, if terms can be agreed upon with Brother Houston for uniting the North Mississippi Annual Conference with the Memphis Conference, be instructed to report a plan for such union, in the interests of our common Christianity.

A. C. ALLEN, W. C. JOHNSON.

The Chair appointed the following members, clerical and lay, as the Committee, viz.: A. C. Allen, L. C. Garland, J. H. Brooks, Thos. E. Wilson, and A. B. Fly.

Monday Afternoon, November 30.

The Committee on Union, etc., made the following report, viz.:

The Committee who were appointed to confer with Rev. A. A. Houston, Fraternal Messenger and Commissioner of the Annual Conference of the Methodist Protestant Church of the North Mississippi District, beg leave to report:

That whereas, the last General Conference of the M. E. Church, South, appointed Commissioners to confer with a Convention of the M. P. Church, held at Montgomery, Ala., May, 1867, for the purpose of forming a union between the two Churches; and whereas, said Commissioners presented the following plan of union, viz.:

"The Commissioners of the M. E. Church, South, submit the following proposition:

We propose a formal and corporate union of the M. E. Church, South, and the M. P.
Church. The separation originally took place because lay representation was denied. This principle being now conceded, and incorporated into the economy of the M. E. Church, South, we thought there was no, inseparable bar to such union of the two bodies. . . . "We propose a union with your ministers, itinerant and local, and your members, each in their several relations, and entitled to all the rights and privileges common to our own ministers and members, under the Discipline of the M. E. Church, South.

[Signed,]

"G. F. Pierce,
"H. N. McTyeire,
"Leroy M. Lee,""

And whereas, said plan of union, though not accepted by a majority of said Convention, has been accepted by the Annual Conference of the M. P. Church of the North Mississippi District; and whereas, said Conference has sent Brother A. A. Houston to this Conference, with full powers to effect a union between that Conference and this; and whereas, said Commissioner purposes a union of the said Conference—embracing twenty-two ministers, one thousand three hundred members, and forty-three churches—with this Conference upon the plan of union of the Commissioners of our General Conference. Therefore,

Resolved, 1. That the said proposition be accepted, and the members and ministers of the M. P. Church within the limits of said Conference be recognized as members and ministers of the M. E. Church, South.

2. That the Presiding Elders, who may be assigned to that portion of our territory embraced by said Conference, be directed to carry out the details of this union in their several Districts.

A. C. Allen,
L. C. Garland,
J. H. Brooks,
Thos. F. Wilson,
A. B. Fly.

The report having been read, Brother Houston, upon invitation of the Bishop, addressed the Conference; and then, after candid and careful inquiry, and a thorough weighing of legal questions—the Bishop and all agreeing thereupon—the report was adopted unanimously, and with a rising vote. Thereupon the members, clerical and lay, indulging the happy emotions of brotherly love and Christian communion, extended one by one the hand of fellowship to Brother Houston, personally, and as the representative of the clergy and laity now made one with us.

[It may be noticed that brethren thus united with us received appointments from the Bishop, as will others, when ready for the work, before or at the next Annual Session. Then, too, exact reports of "Members in the Church," etc., are expected for incorporation in the printed Minutes. This year, reports of this kind, of course, are not at hand.]
Minutes of the Memphis Conference.

STATISTICAL REPORT.

Tuesday Afternoon, December 1.

The Statistical Secretary, J. W. Boswell, made the following report of numbers in the Church—members and preachers in the several circuits, stations, and missions of the Conference:

Memphis District.

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Somerville District.

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Dresden District.

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Paducah District.

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Paris District.

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Holly Springs District.

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Iuka District.

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(TUESDAY, December 1.)
Minutes of the Memphis Conference.

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Aberdeen District.

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Grenada District.

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Sunflower District.

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<td>Tunica and Concordia (no report)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cassida (no report)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sunflower Mission</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Estimated</td>
<td>250</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Recapitulation.

<table>
<thead>
<tr>
<th></th>
<th>White Mem's.</th>
<th>Col'd Mem's.</th>
<th>Loc'l Prs'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memphis District</td>
<td>1440</td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>Somerville</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jackson</td>
<td>2066</td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>Trenton</td>
<td>3798</td>
<td></td>
<td>50</td>
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<tr>
<td>Dresden</td>
<td>4530</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>Paducah</td>
<td>3408</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Paris</td>
<td>4771</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td>Holly Springs</td>
<td>506</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Iuka</td>
<td>3304</td>
<td></td>
<td>117</td>
</tr>
<tr>
<td>Aberdeen</td>
<td>2308</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>Sunflower</td>
<td>250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grenada</td>
<td>2308</td>
<td></td>
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</tr>
<tr>
<td>Total this year</td>
<td>30,861</td>
<td></td>
<td>275</td>
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<tr>
<td>Total last year</td>
<td>29,106</td>
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<td>Increase</td>
<td>748</td>
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<tr>
<td>Decrease</td>
<td>2025</td>
<td></td>
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</tr>
</tbody>
</table>

*The decrease of colored members is only apparent, they having been reported to the Memphis Colored Conference, which has ten thousand and more members.

SUNDAY - SCHOOLS.

MONDAY AFTERNOON, November 30.

The report of the Committee on Sunday-schoo  having been presented, was read and adopted, as follows:

Your Committee on Sunday-schoo  have had under consideration the various matters submitted to them, and respectfully submit the following report:

We regret that the statistics which have come up from the several stations and circuits are not in all instances complete. The most serious deficiencies occur in the Grenada and Sunflower Districts—from the former of which but few reports have come up, and from the latter none at all. We find the results of an analysis of all the reports placed in the hands of the Committee to be as follows:

<table>
<thead>
<tr>
<th>School</th>
<th>Officers and Teachers</th>
<th>Scholars</th>
<th>Volumes in Libraries</th>
<th>Money Collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memphis District</td>
<td>18</td>
<td>181</td>
<td>949</td>
<td>5,070</td>
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<tr>
<td>Somerville</td>
<td>23</td>
<td>203</td>
<td>1,016</td>
<td>2,995</td>
</tr>
<tr>
<td>Jackson</td>
<td>37</td>
<td>377</td>
<td>2,099</td>
<td>6,155</td>
</tr>
<tr>
<td>Trenton</td>
<td>27</td>
<td>156</td>
<td>1,113</td>
<td>1,419</td>
</tr>
<tr>
<td>Dresden</td>
<td>24</td>
<td>210</td>
<td>1,220</td>
<td>1,537</td>
</tr>
<tr>
<td>Paducah</td>
<td>12</td>
<td>99</td>
<td>505</td>
<td>1,075</td>
</tr>
<tr>
<td>Paris</td>
<td>65</td>
<td>548</td>
<td>2,010</td>
<td>2,022</td>
</tr>
<tr>
<td>Holly Springs</td>
<td>50</td>
<td>172</td>
<td>1,355</td>
<td>2,169</td>
</tr>
<tr>
<td>Iuka</td>
<td>30</td>
<td>137</td>
<td>1,228</td>
<td>1,909</td>
</tr>
<tr>
<td>Aberdeen</td>
<td>28</td>
<td>152</td>
<td>1,228</td>
<td>1,909</td>
</tr>
<tr>
<td>Grenada</td>
<td>6</td>
<td>88</td>
<td>198</td>
<td>750</td>
</tr>
<tr>
<td>Total</td>
<td>304</td>
<td>2,072</td>
<td>12,771</td>
<td>27,156</td>
</tr>
</tbody>
</table>
The religious training of children has been held, in all ages of the Church, to be a work of primary importance. Under the patriarchal dispensation, when God was about to put upon Abraham the unusual honor of taking him into his counsels, and of revealing unto him his purposes, this was not to be done without a reason; and what reason can suffice with the Almighty for imposing such honor upon a mortal man? "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." What a reason is that! As if in the capacity to govern a household properly, and to train it to observe the way of the Lord, and to do justice and judgment, were concentrated all the intellectual and moral excellences of human nature.

And under the Mosaic dispensation—after the promulgation of the law—by what provisions were its precepts and prohibitions prevented from becoming extinct in the national mind, and the people preserved from relapsing into gross idolatry? "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes; and thou shalt write them upon the posts of thy house, and on thy gates. And on the coming of Christ, children were distinctly incorporated into his kingdom. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." And we know that catechumenical instruction, not only of adults, but of children, obviates at a very early age of the Church. It is certain that at the time of Origen, the children of the Church were formed into classes, and instructed by its pastors. Origen was himself a teacher of such a class. The same necessity then, as well as now, of instituting this policy, grew out of the difficulty of propagating the gospel, without directing the operations of the Church to the young. You cannot effect any great moral reformation by operating only upon the adult part of a population. How is it to-day in heathen lands? The school-house must precede the church. You have to prepare a soil in which the seed of divine truth may germinate and fructify. And if this necessity is not so marked in Christian countries, it is not the less exists. In this boasted land of light and knowledge, how many grown-up persons are there, otherwise intelligent, who are so ignorant of the truths of Christianity as not to be able to give a clear definition of any of the terms used in theology, and who, from lack of such knowledge, comprehend very imperfectly the word which is preached unto them! Much of ministerial labor is lost among the, from the want of that early religious culture which is necessary to prepare the mind for the reception of the truth. And if, at the formative period of youth, while the mind is yet plastic, and sensible to the slightest impressions made upon it, you do not preoccupy it with truth, it will soon become filled with error, which you may not afterward eradicate but with the utmost difficulty. After habits of thought have been formed, and prejudices have taken possession of the human mind, it is next to an impossibility to change the one, or eradicate the other. You had as well attempt to beautify and adorn a forest, by hewing, and trimming, and shaping its sturdy monarchs, which have become incased and hardened in the convolutions of a thousand years. You had as well attempt to turn from his course our great Father of Rivers, after he has received his numerous tributaries, and is hastening majestically to pour his ample waters into the Mexic Gulf. It is by adjusting the early shoots, and bending the pliant twigs of a springing undergrowth, that you may accomplish the one of these objects; and by turning aside along new water-sheds the tiny rills where they burst from the earth, that you may accomplish the other. And so it is, by adjusting the early shoots, and bending the pliant twigs of infancy—by turning into new channels the first currents of infant thought and feeling, that you may effect the moral and religious reformation of the world. And without this it cannot be done. You may dot the world over with churches, and may appoint to serve them even as holy as Paul, and as eloquent as Apollos; and yet, if their operations are confined to the adult population exclusively, the work of reformation can never end. A generation of godless children will ever be coming on to fill the places of the sainted dead, upon which you have to expend the same labor that was expended upon its godly predecessor. The salvation of the world, which is the great mission of the Church, depends upon the religious training of the young. Our children are taken into the Church in their infancy by baptism. They are as truly members of the Church as adult believers. Our Saviour has declared of them, "Of such is the kingdom of heaven." Why should they ever go out of it? Was such the purpose of Christ concerning them? Must they run into every excess of folly and sin? Must they spend one-half their lives in the service of the devil, at the imminent hazard of spending the other half in like manner, in order that, under the extraordinary operations of the Spirit, they may experience an overwhelming conviction and a powerful conversion? Why should our children not grow up as plants in the house of the Lord, with their hearts ever glowing with the love of Jesus, and always under the regenerating and sanctifying influences of
the Holy Ghost? Glorious will that day be for the Church when her children shall be so instructed that they shall never depart from the ways of the Lord, and their names shall never be stricken from the roll of the Church militant below, except to be transcribed upon that of the Church triumphant above. This is the work to which the Church must address itself—this the end to which it must direct its energies.

Primarily and chiefly, the duty of training children in the nurture and admonition of the Lord, devolves upon parents, by the most express commands, as well as by the nature and reason of the case—and woe to the parent who neglects it! Yet, that it is neglected to a fearful extent, is too patent to be denied—too sadly characteristic of the tone of family religion among us. Many parents excuse themselves from this duty on the plea of incompetency; many others discharge it so imperfectly as to reap no substantial benefit from their efforts; but the most seem to be indifferent to the subject, and allow their children to grow up without any serious and systematic effort at their religious instruction.

And just here it is the Church steps in with her system of Sabbath-school instruction—not, indeed, to release the parent from responsibility—for that it cannot do—but to aid in the accomplishment of this important work! And what an instrumentality for good has this institution proved itself to be! Now clearly has the seal of the Holy Ghost been impressed thereupon, by his converting and bringing into Church-fellowship a large majority of those who have been trained in Sunday-schools. They are almost the only classes which our ministers are now gathering in the harvest of the Lord. They are those who, among our converts, stand firm and immovable, and abounding in the work of the Lord. They stand firm, because they stand in the knowledge of the truth, as well as in the power of the Holy Ghost.

But great as the good already accomplished is, it is but as nothing compared with that which would be accomplished, if this work interested all hearts and filled all hands. The Sabbath-school may be made an instrumentality in the conversion of the world, second only to a living ministry.

So estimating the value of this institution, we rejoice to learn, through the reports sent up from the several districts—a summary of which has heretofore been given—that there is a newly-awakened and continually-increasing interest upon this subject throughout the entire bounds of the Conference. In the districts where our brother, the Sunday-school Agent, has traveled, much of this interest is to be attributed to his valuable labors. He has instructed the people upon the importance of Sunday-schools. He has established them in some localities where they did not before exist. The badly-organized schools he has reorganized—thus bringing order out of disorder. He has held conventions of teachers, at which important topics relating to Sabbath-school instruction have been discussed, to the profit and edification of all engaged in the work.

In view of so many advantages already derived from this agency, and further to be expected from it, we recommend its continuance—and also an adequate provision for the support of the Agent, who has labored the past year almost entirely at his own expense. It is the opinion of your Committee, that this provision may be made by the creation of a Sunday-school fund, based upon contributions by the Sunday-schools, and also upon public collections taken up by the Agent himself. Such a general fund is much needed to supply the wants of destitute schools, in sections of country where these wants cannot be met by local resources. Such a fund will do vast good in circulating the literature of the Church where it is most wanted. Our Sunday-school libraries contain a body of sound theology, and of pure literature, worth any one’s time to read, and which must exert a powerful influence upon the intelligence and virtue of any people among whom they may be disseminated. There is no better purpose to which the richer schools can contribute the superfluity of their means, than to the purchase of libraries for the poorer. The superintendents may be charged with obtaining contributions from their respective schools, and paying them over to the preachers in charge, to be reported and accounted for at the Annual Conference. We do not enter into details relative to this matter, as this may be done, provided the Conference approve of the principle.

Farther to increase the efficiency of our Sunday-schools, your Committee would recommend:

1. The adoption of a general plan of organization, as far as may be practicable. We are aware that organization is often carried to a hurtful extent, and that in its excess it is the resort of feeble minds; but successful instruction does, in a measure, depend upon a judicious classification of pupils. Those of the same age and attainments should be in the same class, and should study the same things. The classes of the younger children should be small, because their interest and advancement are found to be exactly in proportion to the time they are in actual contact with the teacher. Bible-classes may be larger.

2. The literature of the Methodist Church should be strictly used in all its schools. Such books only should be introduced as have obtained the sanction of the Church. The Book Agency at Nashville is prepared to furnish books of instruction suitable to children of all ages and attainments. The following are recommended for general use, in the graduation from the infant to the Bible student: Infant Manual; Scripture Cate-
 Minutes of the Memphis Conference.  17

chism, No. 1; Scripture Catechism, No. 2; Wesleyan Catechism, No. 1; Wesleyan Catechism, No. 2; Notes and Questions on Matthew, by T. O. Summers, D.D., (now in press); Longking's Questions and Notes on the Gospels; Summers's Questions on Genesis; Binney's Theological Compend. Great advantages would result from putting the children through this course in regular order, not passing out of any book into the next of the series until the former had been thoroughly learned.

3. Organization, however, is of little consequence without the intellect and skill to give it efficiency—and with these, but little organization is requisite. Our schools ought to command the best talent and the largest experience of the Church. The most insignificant and worthless part of teaching is the mere hearing of recitations. Truth has to be developed and made plain and captivating to the mind. How difficult a task is this! What profound knowledge, both of the subject and of the human heart, does it require! And after all that may be done, how dependent is the teacher upon the aid of the Holy Ghost! Then, if possible, let our teachers be men and women of age, and experience, and knowledge—and, most of all, of piety. No member of the Church, however high his station, however extensive his learning, however multifarious his engagements, has any right to withhold his services from the Sunday-school, if they are required. Perhaps the most flourishing school in the Conference is that at Jackson, Tenn. Admirable as is its organization, it is not from that it derives its excellence—it is because the heart of the Church is in it. Almost every man and woman in a society remarkable for its intelligence and piety, is engaged in the school. This is just as it should be—and it is to a like devotion to the Sunday-school we would stir up all the Churches.

Lastly: This work must fill the preacher's heart and hand. "Feed my lambs," is the express command of the great Shepherd of the flock: it is the requirement of the Discipline of the Church. The preacher can nowhere else find so convenient and fit an opportunity for discharging that most important and interesting part of his duty. He should, if possible, be present every Sunday morning in the school, to catechise the children, to encourage the teachers, to show by his presence the importance attached by the Church to the institution of the Sabbath-school, and to warm up his own heart in preparation for the solemn services of the day.

All of which is respectfully submitted.

L. C. GARLAND, Ch'n.

The Committee on Sunday-schools present the following report as a supplement, viz.:

Resolved, 1. That the salary necessary to support the Sunday-school Agent shall be determined by the Board of Stewards of the Quarterly Conference to which he may belong.

2. The Presiding Elders shall be an advisory board of the Agent in the disbursement of funds raised for supplying the wants of the destitute portions of the several Districts.

3. The moneys collected for the Sunday-school Fund shall pass into the hands of the General Agent, and he shall be required to keep an accurate account of the same, and to report to this Conference the sources whence the money has been derived, and how disbursed.

All of which is respectfully submitted.

L. C. GARLAND, Ch'n.

The following resolution was adopted, viz.:

Resolved, That the Report on Sunday-schools, presented by Dr. Garland, be forwarded, after it shall have been published in the Memphis and Arkansas Christian Advocate, to the Book Agent at Nashville, for publication as a Sunday-school book.

Rev. Dr. Redford, the Book Agent, heartily approved this action, and gave assurance that the Report should be added to the Catalogue of Sunday-school Books issued by the Publishing House.

JOINT BOARD OF FINANCE.

WEDNESDAY MORNING, NOVEMBER 25.

Thomas L. Boswell offered a series of resolutions, instructing the Joint Board of Finance to report a financial plan for the collection of money for the support of the ministry, including the Bishops' Fund, to be observed by the
Minutes of the Memphis Conference.

Stewards of the Church: also providing for the publication of the Minutes of the Conference in pamphlet form, in which said plan should be printed, with other reports, etc.

R. J. Morgan offered an amendment to the effect that the Bishops be requested to fix the time of holding the Conference from the 10th to the 15th of December, as a means of improving the collections, money being, immediately before that time, most plentiful in the country.

After some discussion, the resolutions, with the amendment, were referred to the Joint Board of Finance for consideration.

Tuesday Afternoon, December 1.

The report of the Joint Board of Finance was presented, and having been read and amended, was adopted, as follows:

The Joint Board of Finance beg leave to submit the following report:

On the subject referred to us by the Conference, looking to a more efficient plan for raising the money that is needed for our various Church interests, we would suggest that the beginning point in this important enterprise is, that our people should be more generally and thoroughly educated to Church benevolence. Our people should be taught that the Church is dependent for its support upon the contributions of its members, and while extraneous aids, in the way of public lectures, Church-fairs, and festivals, may not be reproved in themselves, yet they tend to foster in the minds of the people a disposition to rely upon these adjuncts, to the injury of Church benevolence. We recognize the impoverished condition of our people, and, as wise men, should address our efforts to the altered condition of the country. When the Church-members abounded in wealth, it was less difficult to raise the money required for our various enterprises—a few liberal spirits would supply many of the deficiencies; but now the membership is generally poor, and yet the wants of the Church are equally pressing. If we meet these wants, some other plan, plain and simple, must be adopted, and regularly carried out. We must call upon our entire membership for assistance. Small, as well as large amounts, must be gathered up, and aggregating them, we may realize a sum sufficient to meet our wants. To this end, we would suggest, as far as may be, consistently with the rights of the Church-meetings, as follows:

1. That the Board of Stewards in the different charges be at once filled to the maximum number allowed by the Discipline, giving at least one steward for every appointment on the circuits.

2. As early as practicable, in each Conference-year, the stewards shall be called together for the purpose of ascertaining the amount of money needed for Church expenses, which expenses shall embrace the preseiding elders' and preachers' salary, and the ordinary local incidental expenses of the Church. When the amount is ascertained, the stewards shall form a list of the entire membership, and make an assessment for each member, according to his ability; which assessment, when aggregated, shall be the amount required. This list should be divided among the different stewards according to their locality.

3. When the assessment is completed and divided as above indicated, each steward to whom a list is furnished, shall at once call upon the members given him, and learn from them their willingness to abide the assessment, and report the same to the next meeting of the Board of Stewards—to be called as early as possible, so that the assessment may be rearranged, if necessary.

4. It shall be the duty of the stewards to call upon the members upon their lists at least once in every quarter—and monthly, if so determined—for their contributions, and urge them the necessity of prompt payment.

5. The Bishops' Fund shall be collected by the preseiding elders, and the Missionary and Conference Collections by the preacher in charge, by public subscription, or may be embraced in the above assessment, as the preacher and Board of Stewards may determine. But the plan of collecting these funds shall be fixed upon at the first meeting of the Board of Stewards.

6. It shall hereafter be the duty of each preacher to furnish this Board the amount of salary allowed him, and his receipts, the aggregate to be published in the Minutes of the Conference, the publication of which is hereafter to be provided for.

7. The editor of the Memphis and Arkansas Christian Advocate, and the preachers stationed in the city of Memphis, are hereby appointed a Committee to prepare and publish the Minutes of the Conference, containing plan of fining the resolutions, statistics, claims and receipts of preachers, and the appointments, together with such reports as
Minutes of the Memphis Conference.

they may judge proper to be published, when a sufficient number shall be subscribed for to pay for the publication thereof.

8. Every member of this Conference, both clerical and lay, hereby agrees to subscribe and pay for six copies of the Minutes of the Conference.

Upon the subject of requesting the Bishops to change the time of holding the session of the Conference to a later period in the year, we report adversely.

At the last session of our Conference, we estimated the amount necessary for the support of the widows and orphans, and the superannuated preachers, at $4,000; which we assessed to the several Districts; and we have received from those Districts as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Received</th>
<th>Assessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memphis District</td>
<td>$244 88</td>
<td>$475</td>
</tr>
<tr>
<td>Somerville District</td>
<td>327 50</td>
<td>650</td>
</tr>
<tr>
<td>Jackson District</td>
<td>326 00</td>
<td>450</td>
</tr>
<tr>
<td>Trenton District</td>
<td>77 00</td>
<td>375</td>
</tr>
<tr>
<td>Dresden District</td>
<td>158 86</td>
<td>275</td>
</tr>
<tr>
<td>Paris District</td>
<td>70 20</td>
<td>250</td>
</tr>
<tr>
<td>Paducah District</td>
<td>37 70</td>
<td>250</td>
</tr>
<tr>
<td>Holly Springs District</td>
<td>21 20</td>
<td>450</td>
</tr>
<tr>
<td>Inuka District</td>
<td>21 20</td>
<td>75</td>
</tr>
<tr>
<td>Aberdeen District</td>
<td>154 20</td>
<td>400</td>
</tr>
<tr>
<td>Grenada District</td>
<td>144 35</td>
<td>250</td>
</tr>
<tr>
<td>Sunflower District</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>Unknown</td>
<td>2 50</td>
<td></td>
</tr>
<tr>
<td>Female Conference Institute</td>
<td>48 00</td>
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</tr>
<tr>
<td>Marshall Institute</td>
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<td></td>
</tr>
<tr>
<td>Excess in counting out</td>
<td>2 70</td>
<td></td>
</tr>
<tr>
<td>Rev. M. Brook</td>
<td>5 00</td>
<td></td>
</tr>
</tbody>
</table>

Making in all: $2,282 35

Which we have applied as follows:

Sister B. T. Crouch ........................................................................................................ $225 00
Sister D. J. Allen .......................................................................................................... 100 00
Sister William C. Robb ................................................................................................. 100 00
Sister Campbell ........................................................................................................... 150 00
Sister Hubbard ............................................................................................................. 50 00
Sister Merrweather ...................................................................................................... 100 00
Sister McFarland ......................................................................................................... 75 00
Sister Henderson ......................................................................................................... 125 00
Sister Morris .............................................................................................................. 150 00
Rev. R. H. Burns ........................................................................................................ 100 00
Rev. C. C. Glover ....................................................................................................... 100 00
Sister Warren ............................................................................................................. 60 00
Sister Cole .................................................................................................................. 75 00
Sister Gillespie ........................................................................................................... 25 00
Rev. C. B. Harris ........................................................................................................ 50 00
Rev. H. D. Howell ...................................................................................................... 150 00
Sister R. Ellis ............................................................................................................. 25 00
A. Hamilton's children ............................................................................................... 100 00
Sister Hunter .............................................................................................................. 75 00
Sister Melvin ................................................................................................................ 40 00
Rev. Ella Tidwell ........................................................................................................ 75 00
Sister McVey ............................................................................................................... 75 00
Sister Vincent ............................................................................................................. 50 00
William B. Ramsay's children .................................................................................... 62 35
Rev. John Young, paid him by Brother Lowry at home ........................................... 10 00

Making: $2,282 35

Our Conference was assessed $1,400 for the support of the Bishops. We have received on that account:

<table>
<thead>
<tr>
<th>District</th>
<th>Received</th>
<th>Assessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memphis District</td>
<td>$166 40</td>
<td>$150 00</td>
</tr>
<tr>
<td>Somerville District</td>
<td>190 40</td>
<td>190 00</td>
</tr>
<tr>
<td>Jackson District</td>
<td>137 68</td>
<td>157 50</td>
</tr>
<tr>
<td>Trenton District</td>
<td>129 18</td>
<td>131 25</td>
</tr>
<tr>
<td>Dresden District</td>
<td>47 00</td>
<td>96 25</td>
</tr>
<tr>
<td>Paducah District</td>
<td>58 00</td>
<td>96 25</td>
</tr>
<tr>
<td>Paris District</td>
<td>79 70</td>
<td>87 50</td>
</tr>
<tr>
<td>Holly Springs District</td>
<td>157 50</td>
<td>157 50</td>
</tr>
<tr>
<td>Inuka District</td>
<td>54 00</td>
<td>54 75</td>
</tr>
<tr>
<td>Aberdeen District</td>
<td>76 17</td>
<td>140 70</td>
</tr>
<tr>
<td>Grenada District</td>
<td>46 00</td>
<td>87 50</td>
</tr>
<tr>
<td>Sunflower District</td>
<td></td>
<td>75 00</td>
</tr>
</tbody>
</table>

Making: $1,183 00

Which we have paid to Bishop McTyeire, showing a deficit of $318.
Minutes of the Memphis Conference.

The Board would respectfully report that, in their judgment, $3,000 will be sufficient to meet the necessities of the widows and orphans, and the superannuated preachers, for the ensuing year; and this amount we have apportioned to the Districts as follows:

Memphis District.................................................. $356 25
Somerville District ........................................ 487 50
Jackson District ................................................... 337 20
Trenton District ................................................... 281 25
Dresden District .................................................. 205 75
Paducah District ................................................... 205 75
Paris District ....................................................... 187 50
Holly Springs District ............................................ 357 50
Jacks District ....................................................... 66 25
Aberdeen District ................................................ 300 00
Grenada District .................................................. 187 50
Sunflower District ................................................ 66 25

Making ............................................................................ $3,000 00

The amount assessed this Conference for the support of the Bishops, is the same as last year—$1,400; and we would allow the assessment of the Districts to remain the same.

So far as the imperfect condition of the reports enable us to ascertain, the salaries of the preachers amount, in the aggregate, to $49,600, of which amount $33,172 have been received, being about sixty-seven per cent. on the amount agreed upon by the stewards from the circuits and stations.

It was ordered by the Board, on motion of Dr. A. Jackson, that the Treasurer of the Preachers' Relief Society, R. C. Clark, be instructed to use his discretion in collecting, compounding, or settling, a note due said Society, from Rev. Wm. L. Bonner, he being unable to make payment.

The Presiding Elders of the Districts which are behind in their collections for the support of the Bishops, are hereby requested to take steps, immediately on reaching their Districts, to make up said deficit, and to send the same to the Book Agent at Nashville.

All of which is respectfully submitted.

J. H. EVANS,
Secretary Joint Board of Finance.

TUESDAY EVENING, December 1.

The Chair appointed the following Joint Board of Finance, to serve till the close of next session, viz.:  


MISSIONS.

FRIDAY MORNING, November 27.

A communication addressed to Bishop McTyeire by the Rev. Dr. W. G. E. Cunnyngham, Acting Secretary of the Board of Foreign Missions, was presented, and having been read, was referred to the Conference Board of Domestic Missions, having in charge, also, the subject of Foreign Missions.

SATURDAY MORNING, November 28.

A communication from the Rev. Dr. McFerrin, Secretary of the Board of Domestic Missions, was presented, and having been read, was, after some remarks by Dr. McFerrin, referred to the Conference Board of Domestic Missions.
Minutes of the Memphis Conference.

TUESDAY MORNING, December 1.

The report of the Conference Board of Domestic Missions was presented, and having been read, was adopted, as follows:

While the prostrated financial condition of the country forbids the hope of achieving so much in this department of the operations of the Church as in the former days of our prosperity, we nevertheless feel that much ought to be done—and much can be done. The spirit of Christianity is a spirit of progress—of aggression; and whenever a Church ceases to extend her borders—ceases to give the bread of life to the perishing multitudes around her, she ceases to be a living Church, and forfeits her claim to divine protection and favor. "Stagnation is death. Indifference to the welfare of the multitudes without God and without hope, soon leads to indifference toward God, and a loss of that clearly defined and well-attested Christian experience which it should ever be our aim, as it is our privilege, to enjoy. With these views, we cannot relax our efforts in this important enterprise; but would, by all means within our power, stimulate our people to renewed exertions, and if need be, to greater self-denial, for the success of this cause; that the gospel be not blamed, and that we may make fuller proof of our claim to divine protection and guidance. We would urge every preacher to bring this subject prominently before all his people, and fail not.

At the last session of our Conference, appropriations were made, and drafts drawn, to the amount of $925, in favor of the following Circuits and Missions:

Memphis City Mission, Blandsville Mission; Morgan’s Creek, Marietta, Juka, Corinth, Richmond, Baldwyn, Fulton, Oxford, Sunflower, Salem, and Purdy Circuits. Of these, the Circuits have been regularly supplied by the appointment of the Bishop, and their statistics, as furnished your Statistical Secretary, we think will show a state of prosperity for which we should be devoutly thankful.

The Memphis City Mission has been faithfully served by our brother, the Rev. A. H. Thomas, who reports it in a prosperous condition, with forty-one members, two local preachers, one house of worship, five adults baptized, two Sunday-schools, five officers, fifteen teachers, eighty scholars, five hundred volumes in library, $40 collected for Sunday-school purposes, $15 collected for the widows and orphans and supernumerary preachers of the Conference, $95 for his own support, and $3,000, the value of the house of worship.

From the Blandsville Mission, we have no report.

It was found last year that we had overdrawn upon our Treasurer, to the amount of $1,382 44. This, added to the $925 appropriated then, makes our present liabilities $2,307 44; with interest on the $1,382 44, making $2,445 44. We have received on this account:

From the Circuits and Stations.......................................................... $1,143 50
From Rev. M. Brock........................................................................ 10 00
From Lang & Brother................................................................. 18 00
From Anniversary Collection....................................................... 583 48
From Rev. S. Watson’s subscription.............................................. 395 00

Making................................................................................. $2,150 18

This, after paying the ten per cent. to the Parent Board, leaves our present indebtedness to the Treasurer $305 54.

We have resolved to make an effort to raise, during the ensuing year, $3,500, and do hereby request the Presiding Elders to apportion this amount to the several Districts according to their ability.

We have farther authorized the Bishop and Presiding Elders to make appropriations to the amount of $1,500, which we will pay out of the moneys collected; but will draw no drafts until the money is in hand; provided that, should we not have the above amount after paying the ten per cent. to the Parent Board, and our present liabilities, the apportionments for whose benefit appropriations shall be made shall share pro rata, in the disbursement of whatever amount we may have on hand.

On the subject of Foreign Missions, the Board would respectfully suggest that, while our first duty is to the destitute among us, we should go farther, and let our charities extend even to the regions beyond. Our China and Indian Missions should not be neglected, and while Providence seems to be opening the way for extending our operations, we should be awake to its importance, and lend ourselves with all of our energies to an effort to possess that which God would give us. We have received for this object:

From the Circuits and Stations....................................................... $674 00
From Rev. M. Brock....................................................................... 20 00
From Anniversary Collection....................................................... 101 00

Making...................................................................................... $895 00

Of which amount $486 05 has been sent to the Treasurer at Baltimore, and paid to
Bishop Marvin, leaving $358.95 in the hands of our Treasurer, which he is ordered to pay to the Treasurer at Baltimore.

On this subject, the Board would ask the adoption of the following resolution:

Resolved, That in the opinion of this Conference, it is highly important that the office of Secretary of the Board of Foreign Missions should be filled as soon as the Board can secure a suitable person to fill it.

All of which is respectfully submitted.

J. H. EVANS,
Secretary of Board of Domestic Missions.

MISSIONARY APPORTIONMENT FOR THIS YEAR.

According to action of the Board of Domestic Missions, the amount to be raised this year is $3,500—apportioned as follows, among the several Districts by the Presiding Elders, and hereafter to be apportioned among the several Circuits and Stations: Memphis District, $500; Somerville District, $550; Jackson District, $350; Trenton District, $300; Dresden District, $225; Paducah District, $225; Paris District, $250; Iuka District, $100; Holly Springs District, $350; Aberdeen District, $325; Grenada District, $250; Sunflower District, $75. Total, $3,500.

SPIRITUAL INTERESTS OF THE CHURCH.

TUESDAY MORNING, December 1.

The Committee on the Spiritual Interests of the Church presented their report, which was read and adopted, as follows:

Your Committee on the Spiritual Interests of the Church have had this important subject under careful consideration, and submit the following as their report:

We are happy to state that, within the bounds of our Conference, the people have had the gospel of Christ preached to them, and the sacraments of the Church duly administered during the past year; and that a good degree of success has crowned our efforts.

According to the best information that we have been able to obtain, there have been about 4,000 conversions, 2,362 adults baptized, and about 750 infants—making a large aggregate addition to our Church.

Together with this, we mention the pleasing fact that our Sunday-schools have largely increased in numbers and usefulness during the past year. These facts and figures present strong reasons for the most profound gratitude to the great Head of the Church. But when we compare ourselves, as a Church, with our fathers, whose places we now occupy; when we remember that, under their ministrations, and in answer to their prayers, God poured out his Spirit in almost pentecostal power, and that, at different times, our beloved Methodism increased at a rate more rapid than the inhabitants of our nation; when we think of these things, we can but feel that in some respects, at least, we have lost ground; and it becomes us to search out the cause or causes that may have hindered our success. One of these may be the fact that we do not insist upon the great distinctive doctrines of our Church—justification by faith, regeneration, the direct witness of the Spirit, and entire consecration to God—as did our fathers. But the main hindrance is a want of personal, earnest devotion to God, and that strong faith, and that sweet, conscious, daily communion with him that characterized the Methodism of our fathers. We should look to this point as one of paramount importance—"keeping ourselves in the love of God," and watching over souls as those that must give account.

The great aim of our Church is to spread scriptural holiness over these lands. She is essentially missionary and aggressive in her spirit; and in order to carry out her great commission, she must keep up the motive-power, she must have the flame of love burning constantly upon the great heart of the Church. In order to do this, let us employ all the means of grace—especially prayer and class-meetings, love-feasts, etc. These are under the indorsement of Heaven. They have been tried and proven. While we would not underrate any of the agencies and appliances of the Church, we would
earnestly recommend those in the use of which we had such abundant success. We must keep intact our beloved Methodism.

There is an increasing demand for Sabbath-preaching, and in order to meet this demand, we would respectfully recommend to all concerned that we unite our smaller congregations, building larger churches, and thus making fewer appointments. This will enable us to give the people Sabbath-preaching, and also increase, as we think, the influence of the Church for good.

We suggest, farther, that camp-meetings be revived. They are a power for good in our Church when properly conducted. They save much time and labor—accomplishing, perhaps, as much in one week as would be done by other means in six weeks.

We are glad to see a more general interest on the subject of ministerial education. It augurs well for the Church. Pastoral visitation is an important duty, and a great element of strength among us, but owing to the meager support received by our preachers, and other causes, it has, in some places, been much neglected.

Taking a general view of the Church in the bounds of the Memphis Conference, we are happy to believe that there is still much spiritual vitality and practical godliness among our people. May the Lord sanctify and preserve the Church in our land!

Respectfully submitted.

L. D. MULLINS, Ch'n.

EDUCATION.

THURSDAY MORNING, November 26.

The Annual Reports of the Trustees of Andrew College, Memphis Conference Female Institute, State Female College, and Marshall Female Institute, were presented, and having been read, were referred to the Committee on Education.

P. J. Eckles, President of Byhalia Female Institute, made a verbal report in reference to the condition and prospects of that school.

TUESDAY AFTERNOON, December 1.

Report No. 1 of the Committee on Education was presented, and having been read and amended, was adopted as follows:

Your Committee on Education, in making out their report, have thought best to call attention only to those points that come under the immediate supervision and action of the Conference. We take it for granted that all admit, not only the vital importance of the educational training of our young people, but that the Church should take the lead, and hold a controlling influence over this important interest.

We would call attention to the following female institutions, under the control and patronage of the Conference:

1. We are gratified to learn, from the report of the Trustees, that our own and long-established Conference Female Institute, at Jackson, Tenn., under the presidency of Rev. Amos W. Jones, is in a prosperous condition. The school is still felt as a power for good to the rising generation and to the Church. We recommend to the special attention of our preachers the generous proposal of President Jones, in regard to the education of their daughters.

2. The State Female College, at Memphis, is reported in prosperous condition, under the presidency of Rev. Dr. Charles Collins. This institution has large facilities and able instructors.

3. The Marshall Female Institute, under the superintendence of the Misses Johnson, is reported by Thomas Joyner, Chairman of the Board of Trustees, as doing well. There is a debt upon the Institute-building, which threatens to be a serious embarrassment. The property is deeded to our Church, and has all the time served as a house of worship; and we hope the Church and Parsonage Committee of that District will be able to take some action for relieving that embarrassment.

4. The Byhalia Female Institute, under the presidency of Rev. P. J. Eckles, assisted by his wife and daughters, is reported as doing well, considering the state of the country surrounding it.

5. The Iuka Female Institute, under charge of Rev. J. E. Douglass and wife, is rising to vigorous life again, from under the pressure of the times, and bids fair to do well.

We recommend that A. W. Jones, Charles Collins, P. J. Eckles, and J. E. Douglass, be appointed to the institutions under their respective charges.
With regard to Andrew College, we present the following items:

1. We congratulate the Church that this cherished school has made, during the past year, substantial progress toward permanency, in being relieved entirely from debt. We believe that this fact will most favorably affect its future history.

2. We approve the plan of the Board of Trustees, made known to us by their Commissioners, to lessen the expenses of students by providing for them facilities to board on what is called the "Messing System," and we will heartily cooperate with the agent of the Board, in any feasible plan they may adopt, to raise, as soon as possible, the money necessary for said improvement.

3. We recommend that the Bishop be requested to appoint Brother I. L. Burrow, Agent for Andrew College, and that the Agent be referred to the Board of Trustees for a plan of effort to raise funds for the College.

4. We recommend that the Board of Trustees, whose term expires at this session of our Conference, be reappointed to office for the next two years, as follows: R. B. McGee, George B. Hicks, A. W. Baines, John W. Elder, H. L. Elder, J. I. Wells, Lewis Levy, W. A. Cooper, A. S. Currey, Z. Biggs, J., G. B. Black, L. M. Jones, R. H. Mahon.

5. That S. W. Moore be reappointed to the presidency of Andrew College.

6. That a committee of four lay, and three clerical, members of the Conference, be appointed to attend the next Commencement of Andrew College, (in June, 1869,) and, in counsel with the Board of Trustees, to decide upon the best course to pursue in order to promote the permanent interests of the College; and that the Bishop be requested to attend said meeting, and take part in its deliberations.

7. Resolved, That we will make earnest efforts to promote the interests of Andrew College, and to secure patronage for the same in the bounds of our several churches.

Respectfully submitted.

GUILFORD JONES, Chmn.

Conference requested the Bishop to appoint W. T. Plummer to the Somerville Female Institute.

The Bishop appointed the following members as the Committee to confer with the trustees of Andrew College in reference to the interests of that institution, viz.: Samuel Watson, W. C. Johnson, Thomas L. Boswell, Milton Brown, A. G. Boone, H. J. Turner, and R. C. Clark.

TUESDAY EVENING, December 1.

The Chair announced Visiting Committees to Conference Schools, viz.:


State Female College.—A. T. Mann, F. S. Petway, R. J. Morgan.

Memphis Conference Female Institute.—J. H. Evans, W. C. Johnson, W. M. McFerrin.


MINISTERIAL EDUCATION.

FRIDAY MORNING, November 27.

The following resolutions, offered by Samuel Watson and J. M. Mask, were adopted, viz.:

Resolved, 1. That it is expedient to hold, in the Court-house to-night, a meeting of the Conference and friends, on the subject of Christian Education.

2. That the Committee on Education be requested to secure speakers for the occasion.

FRIDAY EVENING, November 27.

Conference met to consider the subject of Christian Education—Bishop Mclyre in the Chair—and was opened with prayer, led by Rev. Dr. Redford.

The Bishop briefly explained to the very large audience the design of the meeting, and then introduced the Rev. Dr. Moore, President of Andrew College. Dr. Moore made an earnest and able address on the subject of Christian Education, and particularly on the condition, needs, and claims of Andrew College.
The Bishop then introduced Dr. Garland, Professor in the University of Mississippi. Dr. Garland made a forcible and convincing argument in favor of a higher grade of Ministerial Education.

The following resolution was adopted, viz.:

Resolved, That the Committee on Education be instructed to report a plan by which the Church in our bounds may aid in the education of young men who are called to preach the gospel, but are not sufficiently educated to be admitted on trial in the traveling connection, and have not the means to defray their own expenses at school.

Brief addresses were made by the Rev. Dr. Green and Col. Morgan, followed by a few words of encouragement from the Rev. Dr. Rivers and Bishop McTyeire.

Throughout the protracted exercises, the very large congregation of friends, as well as the members of Conference, showed a profound interest in the occasion.

Conference adjourned with the benediction by the Bishop.

SATURDAY MORNING, NOVEMBER 28.

A copy of the Constitution of the Tennessee Conference Ministerial Education Aid Society having been presented, was referred without reading to the Committee on Education.

TUESDAY AFTERNOON, DECEMBER 1.

Report No. 2 of the Committee on Education, having been presented, was read and adopted, as follows:

MEMPHIS CONFERENCE MINISTERIAL EDUCATION AID SOCIETY.

In obedience to direction from your body "to report a plan by which the Church in our bounds may aid in furnishing the benefits of education to young men called to preach the gospel, and who are not sufficiently educated to be admitted on trial in the traveling connection, and have not the means to defray their own expenses at school," we beg leave to report the following:

1. This Society shall be called the Memphis Conference Ministerial Educational Aid Society.

2. The object of this Society is to afford pecuniary aid to young men in order to their obtaining an education preparatory to the work of the Itinerant ministry in the Methodist Episcopal Church, South. All applicants for aid to be recommended by the Presiding Elder and the Quarterly Conference of the Circuit or Station of which they are members.

3. All members of the Memphis Annual Conference shall be, ex officio, members of this Society—other persons shall become members by the payment of ten dollars annually. Life-members shall be constituted by giving their notes for one hundred dollars each, payable in ten yearly installments. Whenever any Presiding Elder's District shall have within its bounds thirty members constituted as above stated, they may be formed into an Auxiliary Society, having exclusive control of all funds contributed by the members thereof; provided, that if said funds should not be required during the current year in the bounds of the District, then to be disposed of as herein provided.

4. The officers of the Conference Society shall be a President, who shall be elected by the Conference at each annual session; also a Secretary and Treasurer to be elected in the same way and for the same time. The District Societies shall each have as President, the Presiding Elder of the District; a Secretary and Treasurer, elected annually at a meeting of the District Society, held during the session of the District Conference.

5. The President of both Conference and District Societies shall preside at all meetings, draw all drafts, and are hereby constituted agents for the collection of funds for the Society.

6. Wherever Districts shall fail to form District Societies, then all funds collected within their bounds to be paid to the Treasurer of the Conference Society. When funds collected in a District where a Society has been formed are not required within the year...
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for the purposes for which they have been collected within the bounds of said District, such surplus funds also to be turned over to the Conference Treasurer.

7. The Conference and District Societies shall alike have the right to designate such schools as they may deem proper for the applicant for aid to attend.

8. Each applicant for aid shall be required to give the Treasurer from whom he may receive funds, his note for all money so received, which notes shall be placed in the hands of the Conference Treasurer, and a credit of one hundred dollars entered thereon for every year said recipient shall travel as an itinerant preacher in the Methodist Episcopal Church, South, either under the direction of the Presiding Elder or Bishop; provided, in all cases where the recipient dies in the itinerant work, such note shall be canceled—otherwise to stand good for value received.

9. No part of the funds collected by this Society, or any of the District Societies, shall at any time be invested in school property, or for the endowment of any professorship, or in any otherwise appropriated, save to defray the actual educational expenses of such beneficiaries as are herein before provided for.

Respectfully submitted.

GUILFORD JONES, Ch'n.

TUESDAY EVENING, December 1.

On motion, Conference resolved itself into the Ministerial Education Aid Society, with Dr. Moore in the Chair.

The Society elected the following officers, viz.: Rev. A. W. Jones, President; Rev. J. H. Evans, Secretary; Dr. Alexander Jackson, Treasurer.

The following resolution was adopted, viz.:

Resolved, That the officers of this Society be instructed to publish an address to the Church on the object of the Society.

[This address has been published, and calls upon the Church to promote this important interest. A District Society should be organized in the bounds of each District. Meanwhile contributions should be forwarded to the President, Rev. A. W. Jones, Jackson, Tenn.]

BOOKS AND PERIODICALS.

FRIDAY MORNING, November 27.

The annual report of Samuel Watson, Agent of the Memphis Conference Book and Tract Society, having been presented, was read and referred to the Committee on Books and Periodicals.

The annual report of the Rev. Dr. Redford, Book Agent, with the Annual Exhibit of the Southern Methodist Publishing House, having been presented, was read and referred to the Committee on Books and Periodicals.

A communication from the Rev. Dr. Summers, Book Editor, and the Rev. Dr. Redford, Book Agent, relating to the publication of the General Minutes, and to the periodicals issued by the Publishing House, having been presented, was read and referred to the Committee on Books and Periodicals.

The annual report of W. C. Johnson, Editor of the Memphis and Arkansas Christian Advocate, having been presented, was read and referred to the Committee on Books and Periodicals.

MONDAY AFTERNOON, November 30.

The report of the Committee on Books and Periodicals—heretofore presented and discussed—was again considered, and after further discussion, paragraphs relating to the Memphis Conference Book and Tract Depository, and the contemplated establishment of a Methodist book-store in the city of
Minutes of the Memphis Conference.

Memphis, were laid on the table, and the remainder of the report was adopted, as follows:

The Committee to whom this important interest of the Church was referred, would respectfully report:

That we think much of the success and progress of the Church is dependent upon the literature that is furnished the people; and that it should be a matter of great care with the Church how this interest is to be sustained and perpetuated. What is called the standard literature of the day, is full of injury to the mind, and often abounds in fatal error and deadly poison. The fashionable periodicals, as they are called, are generally flimsy pretexts, and are filled with extravagant sentimentalities. We should be compelled, by high considerations, for the mental and moral status of our people, to supply them with a more elevated literature.

This end can be accomplished by a general patronage of our own publications. Our Church has sufficient intellect and taste to furnish our people with what they need. We have large store-houses of knowledge in the minds of our ministers and writers, both past and present, that can furnish abundant food of rich and sustaining material, for our youths and more matured people. Let this be gathered up and distributed, and we will have a more elevated standard of religious principle and sentiment among our membership.

This, we are pleased to report, is being done by our own Publishing House. It needs the support and patronage of all Methodists belonging to our Connection. All that is asked is that these publications shall be purchased. No donations are demanded in the way of contributions. No charities are required—for our purchases a full and ample consideration is returned. Let us circulate more fully and extensively our publications. The benefit is twofold. We receive a pure, elevated literature, and, in turn, support and strengthen the interests of our own Publishing House.

The report of the Agent of our Publishing House has been referred to us. We are gratified to see that that interest of the Church is in a prosperous condition. Much credit is due to the energetic and able Agent, Dr. Redford. We trust that his efforts to relieve the institution from all liabilities, will be seconded by the members of the various Conferences; and that, shortly, he will be unembarrassed for the want of sufficient means to carry out this enterprise.

The Christian Advocate, published at Nashville, we are informed, is now upon a basis of certain future prosperity. This is an able paper, and should be sustained by the Church. We have the same information relative to the Sunday-school Visitor. We would urge our people to sustain and circulate widely this paper among our children. It will do them good. All our schools should be well supplied with an ample number of this useful little paper, so that it may circulate in all of our households.

The Home Monthly is generally known throughout our Conference. Under the energy and ability of the editor, Prof. A. B. Stark, it has reached an elevated and useful point. We should circulate it freely and extensively. We are pleased to learn from the editor of this periodical, that its success is no longer problematical, and that in the future he will continue to furnish us a first-class monthly.

The Committee, with great pleasure, has received the communication of the editor of the Memphis and Arkansas Christian Advocate, and are gratified to know that our own official organ is upon a firm footing. By the untiring and intelligent efforts of the Rev. W. C. Johnson, this paper has reached an excellence rarely attained by newspapers. It must be fully sustained by the Church. We all must continue and renew our efforts to increase its subscription list. Every family in the Memphis Conference should have a copy of this paper. Other persons connected with our congregations, and in sympathy with us, should also be furnished. If our preachers and laity will do their full duty, this can be accomplished.

This Committee would offer the following resolutions:

Resolved, 1. That as true Methodists, it is our duty to sustain our own publications, both in our general literature and our periodicals; and that as a Conference we will renew our efforts upon this important interest.

2. That as the Memphis and Arkansas Christian Advocate is the official organ of this Conference, we will do our utmost to extend its circulation, and sustain the editor, the Rev. W. C. Johnson, in his Christian efforts to maintain and enlarge our Church paper.

R. J. Morgan, Ch'n.

Tuesday Evening, December 1.

The following resolution was adopted, viz.:

Resolved, That the Memphis Conference request the Bishop to reappoint the Rev. Samuel Watson Agent of the Book and Tract Society, and that his duties as such should be subject to the action of that Society.
BIBLE CAUSE.

TUESDAY MORNING, December 1.

The Report of the Committee on the Bible Cause was presented, and having been read, was amended and adopted as follows:

We believe, as ever, that the Bible is God's best gift to man, that it teaches every thing necessary to be known, and enjoins every thing proper to be done, and also promises every thing necessary for this and the future life. Therefore it is the duty of the Church to do all in her power to circulate this sacred treasure in the world.

We are happy to report that the agents of the American Bible Society within our bounds are actively engaged, and are making good progress in canvassing the ground and supplying the destitute. We learn from these agents—Brother Whitten, of the Tennessee Conference, and Brother Crenshaw, of the Louisville Conference—that our preachers and people seem to be taking an unusual interest in the work, and are liberal in their contributions; all of which is at once gratifying and creditable to our Church. Your Committee would offer the following resolutions, as covering the whole case:

Resolved, That we reaffirm all the confidence that we ever expressed in that noble and truly catholic institution, the American Bible Society.

Resolved, That our preachers and people are requested to cooperate zealously with its agents, when they are within our limits.

Respectfully submitted.

THOS. JOYNER, Ch'n.

PARSONAGES, CHURCH-EXTENSION, AND MINISTERIAL SUPPORT.

TUESDAY EVENING, December 1.

The report of the Lay Delegates' Committee on Parsonages, Church-extension, and Ministerial Support, was presented and read, and after an address by Dr. Garland, Chairman of the Committee, was adopted as follows:

This Committee have had under consideration the various topics submitted to it, and beg leave to present the following report:

At the last session of the Conference, a plan for the erection of parsonages was adopted, substantially as follows:

1. The appointment, by each preacher in charge, of a Committee to proceed to collect funds for the purchase of ground and the erection of a parsonage.

2. The appointment of a similar Committee by each Presiding Elder, to attend to the business of erecting and furnishing a parsonage for the Presiding Elder.

The Committee were required to make report of progress to the Presiding Elder, and in turn to the Conference Committee on Parsonages. Upon collecting all of these reports which have reached the Committee, we find the following to be the result:

Total number of churches, 533; value, $319,210; total number of parsonages, 14; value, $27,000. The parsonages are distributed as follows:

- Memphius District—One, value $13,000; and one in course of erection.
- Somerville District—Two, value $1,700; and several Committees appointed to carry out the plan adopted by the Conference.
- Jackson District—Five, value $2,600. No Committees appointed.
- Trenton District—One, value $700; and one in process of erection.
- Paducah District—None; but two begun, by procurement of lots; also, several Committees appointed.
- Dresden District—None; but several Committees appointed, and some progress made.
- Holly Springs District—Two, value $2,200; and a fund of $500 on hand.
- Iuka District—One, value $500; no Committees appointed.
- Aberdeen District—One, value $500; built during the past year.
- Grenada District—One, value $4,000; several Committees appointed, with good prospect of building several houses next Conference-year.
- Paris District—None; several Committees appointed, and well organized for efficient work next year.
- Sunflower District—None; but a lot procured on which to erect one.

Several of our important stations have no church-edifices, and a considerable number of our churches are so old and dilapidated as to be almost useless.

Under the plan adopted at the last Conference, a number of Committees on Parsonages have been formed, and of these, several have taken efficient measures for the prosecution of their work.
Minutes of the Memphis Conference.

Your Committee recommend the continuance of the plan of operation adopted at the last Conference, which is as follows:

1. That it is the sense of this Conference that the importance of erecting parsonages on the Circuits, Stations, and Districts throughout our entire bounds cannot be overestimated, and we earnestly request and urge the whole Methodist community to cooperate with us, your clerical and lay representatives, in carrying the following plan into effective operation:

2. That we hereby request the preacher in charge of each Station and Circuit throughout our entire bounds to appoint, at the earliest practicable opportunity, a Committee for their several Stations and Circuits, the latter composed of a member from every Church in the Circuit, to be called the Parsonage Committee; vacancies in said Committee to be filled by the preacher in charge.

3. That it shall be the duty of the Presiding Elder to appoint a similar Committee to attend to the business of erecting a parsonage for the Presiding Elder.

4. It shall be the duty of the Parsonage Committee, as soon after their appointment as convenient, to meet and organize, by the election of a Chairman, Secretary, and Treasurer, and to proceed with energy and promptness to solicit funds from their respective Churches and from the public, which funds shall be paid over to the Treasurer of the Parsonage Committee as soon and as often as is convenient.

5. If the requisite amount shall be raised at any time, the Committee shall proceed to erect a parsonage without delay; but if funds enough are not raised the first year, the amount raised shall be prudently held by the Committee, and their efforts continued from year to year until they are able to build.

6. It shall further be the duty of these Committees to report to the preacher in charge, who shall report to the Presiding Elder, and he in turn to the Conference Committee on Parsonages, Church-extension, and Ministerial Support, the amount of funds collected in every case, whether sufficient to build a parsonage or not, and these statistics shall be in possession of the Conference.

And to give greater efficiency to the system, the Presiding Elders and preachers in charge are requested to be judicious in selecting men to serve on these Committees. Let them be men of intelligence, activity, and zeal—men who will dutifully discharge the business committed to them. Do not wait until the end of the year to know what these Committees are doing. Urge them to their work, and see that they are properly engaged in it.

By a resolution, all the lay delegates present at this Conference have pledged themselves to agitate the subject of parsonages and Church-extension in their respective Districts, and awaken by every means in their power the interest of the people upon this and kindred subjects.

And still farther, to aid in exciting this interest, the delegation have requested their Chairman to prepare for publication in the Memphis and Arkansas Christian Advocate, an address to the laity of the Church upon the importance of all the objects for which this Committee was raised.

All of which is respectfully submitted.

L. C. Garland, Ch'n.

(In accordance with the request of the lay delegation, Dr. Garland is now publishing, through the Christian Advocate, an address to the laity of the Church, in a series of able and stirring articles. We regret that the limits of this pamphlet allow no room for their insertion.)

BOUNDARIES.

WEDNESDAY MORNING, NOVEMBER 25.

A communication from the Kentucky Conference, asking the Memphis Conference to unite with it and with the Louisville and the Western Virginia Conferences in a memorial to the General Conference in favor of forming the territory embraced in the State of Kentucky into three Conferences, all of them to be confined to that territory, was presented, and having been read, was, after some discussion, referred to a Special Committee.

THURSDAY MORNING, NOVEMBER 26.

The Chair appointed J. G. Acton, Isaac Ebbert, and W. W. Roberson, as the Special Committee on the communication of the Kentucky Conference, in reference to Boundaries.
The Rev. Dr. Green, of the Tennessee Conference, made a statement in reference to Boundaries, and suggested the appointment of a Committee by the Memphis Conference, to consult with the Committee already appointed by the Tennessee Conference, for consultation on the subject of Boundaries.

E. C. Slater offered a resolution for the appointment of a Committee to consult with the Committee of the Tennessee Conference, and to inquire as to the necessity of a division of the Memphis Conference.

E. E. Hamilton and Philip Tuggle proposed a substitute to the effect that it is the sense of the Conference that it should be divided, and that a Committee of five be appointed to confer with the adjoining Conferences on the subject of Boundaries, and to report next year to this body.

After some discussion, E. C. Slater moved the previous question, which was sustained; and thereupon, first the substitute, and then the original resolution, were rejected.

The report of the Committee on the Communication of the Kentucky Conference in reference to Boundaries, was presented, and having been read, was adopted as follows:

The Committee to whom was referred the communication of the Kentucky Conference, asking this body to unite with it in memorializing the next General Conference to make such changes in boundaries as shall embrace the entire State of Kentucky in three Annual Conferences, submit the following report:

It has already been published that the Louisville and Western Virginia Conferences, to which a similar report had been presented, have declined to join in the proposed memorial, thereby defeating, as far as their action is concerned, the object in view.

Considerations, separate and apart from this state of the case, satisfy us that the contemplated change of boundaries, to the extent that it would affect the territory of the Memphis Conference, is not to be desired by either our preachers or our members. With a territory well proportioned and compact in form, every part of which is accessible by rail or river, and with a people harmonious in sentiment, the Memphis Conference, we think, does not need or wish, at this time, any change of its boundaries.

The following resolution is submitted, viz.:

Resolved. That we respectfully decline the request of the Kentucky Conference.

All of which is respectfully submitted.

J. G. Acton, Ch'n.

The following resolutions, offered by Guilford Jones and E. E. Hamilton, were adopted, viz.:

1. That a Committee of five be appointed to take into consideration the propriety or necessity of dividing our Conference.

2. That this Committee be instructed to confer with brethren of adjoining Conferences, and ascertain, as far as they can, how far the best interests of the general Church can be served by a concert of action from different Conferences in this matter, and report at the next session of our Conference.

The Chair appointed the following Committee on Boundaries, viz.:


FATHER McMAHON.

The following resolutions were adopted, viz.:

WHEREAS, The Rev. William McMahon, a venerable and respected father of this
Conferenc, while under severe and complicated affections, received most affectionate sympathy and cordial and kindly attentions from the Methodists of Louisville, Ky.; therefore,

Resolved, That the Memphis Conference do most heartily appreciate this great and deserved kindness to our venerable father, as exhibited by both the brethren and sisters of our Church in Louisville.

Resolved, That we hereby return the thanks of this Conference to the pastors of the Churches, as well as to the members, for this exhibition of deserved sympathy toward our beloved father in the gospel.

Whereas, By the casualties of war, and by other circumstances, our venerable father, William McMahon, has been reduced to poverty; and whereas, he has recently added to his many infirmities the almost entire loss of ability even to walk; therefore,

Resolved, That it is the duty of this Conference to see that this noble servant of God, and most faithful and distinguished servant of the Church, have every comfort, and that he want for nothing.

Resolved, That we appoint a Committee, consisting of Samuel Watson, Philip Tuggle, and J. W. Knott, to see to the wants of our venerable father, and to have them supplied, and to report to this Conference at its next session.

DENOMINATIONAL COURTESIES.

Tuesday Afternoon, December 1.

The following resolutions, offered by T. L. Boswell and F. Bynum, were adopted, viz.:

Resolved, That in view of a proper degree of respect for ourselves as a legitimate branch of the Church of Christ, we will hereafter discourage the practice of opening our churches to be used by such ministers and Churches as refuse to reciprocate similar Christian courtesies toward us.

Resolved, That the foregoing resolution be published in the Minutes of the Memphis Conference.

THANKS.

Tuesday Evening, December 1.

Conference unanimously, and with a rising vote, adopted the following resolutions, viz.:

Resolved, That this body hereby express its high appreciation of and thankfulness for the kind and abundant hospitality of the good people of Paris and vicinity, bestowed freely upon members and visitors during this session; and we pray that God's richest blessings be bestowed upon our hosts and their families.

Resolved, That we acknowledge with gratitude the action of the officers and members of the Cumberland Presbyterian, Baptist, and Reformed Churches, in giving us the use of their houses of worship; also that of the civil officers for the use of the Court-house; and of the various railroad officers, in transporting us at half fare.

Resolved further, That the thanks of this Conference are hereby most cordially tendered to the Hon. Judge Summers, for his kindness in adjourning his Court, and giving the court-room for the use of the Conference.

CONFERENCE BOARD OF DOMESTIC MISSIONS.

Constitution adopted at Jackson, Tenn., in 1866.

Article I. This Board shall be denominated and known as the Board of Domestic Missions of the Memphis Annual Conference of the M. E. Church, South.

Art. II. The object of this Board is to cooperate with the Parent Board of Domestic Missions of the M. E. Church, South, in support of Missions, especially within the territory occupied by this Conference.

Art. III. The officers of this Board shall consist of a President, Vice-president, Treasurer, Secretary, and nine Managers, who shall be chosen quadrennially by the Memphis Conference.

The Managers shall consist of five members of the Conference and four laymen. In
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case of vacancy by death or resignation, or otherwise, the Board shall fill such vacancy, subject to confirmation by Conference.

Art. iv. The President, and in his absence, the Vice-president, shall preside at all meetings of the Board.

Art. v. The Treasurer shall take charge of all funds and property of the Board, subject to the order of the Board, and shall make an accurate and full report annually, of all the receipts and disbursements of the Board, to the Memphis Annual Conference.

Art. vi. The Secretary shall keep a full and complete record of the proceedings of the Board.

Art. vii. It shall be the duty of each preacher in charge in the beginning of the Conference-year, to enroll, in a book provided for that special purpose, the names of all the members of his charge, and enter in said book the amount of money each one is willing to contribute to the Missionary cause, and to collect the same as early as possible, giving due credits, and remit the same so collected, quarterly, to the Treasurer of the Board.

Art. viii. Each preacher in charge shall take up a collection annually, in support of Foreign Missions, and transmit the amount so collected to the Parent Board of Domestic or Foreign Missions, and report the same to this Board.

Art. ix. One-tenth of all the collections made for Domestic Missions, and whatever balance may be in the treasury after defraying the expenses of its own missions, shall be transmitted to the Treasurer of the Parent Board, to be appropriated as the Discipline directs.

Art. x. There shall be a public annual meeting of the Board, at the time and place of the sessions of the Annual Conference, in aid of missions.

MODE OF ELECTING LAY REPRESENTATIVES.

The following action of the Memphis Conference during the session in 1867, is inserted here on account of its practical importance. It is the report of a Committee, adopted as follows:

Your Committee, appointed to report a plan for the future election of lay representatives, beg leave to submit the following:

1. It shall be the duty of each Presiding Elder to call together a District-meeting in each District, at which the following persons shall be recognized as members, and entitled to vote, viz.: All preachers, traveling and local, all the exhorters, stewards, class-leaders, and superintendents of Sunday-schools who are members of our Church, connected with the District, together with one representative from each Church, chosen at a regular Church-meeting.

2. At this meeting the lay delegates to the Annual Conference shall be elected by ballot; but in this case the local preachers, stewards, exhorters, Sabbath-school superintendents, and the representatives chosen by the Churches at regular Church-meetings, shall alone be entitled to vote.

3. Any one of our Bishops who may be present, shall be President of the District-meeting; and, in the absence of a Bishop, the Presiding Elder of the District shall preside; provided, that should neither Bishop nor Presiding Elder be present, the meeting shall elect its own President. This meeting shall elect its own Secretary, whose duty it shall be to record, regularly, in a suitable book, all the proceedings of the meeting.

J. H. EVANS, Ch'n.

CONVERSIONS.

The following resolution was adopted during the session of 1867, viz.:

Resolved, That hereafter it shall be the duty of every preacher in charge to report to Conference the number of conversions in his charge during the year.
Appendix.

After the Minutes went to press, we concluded to print the admirable Address of the Lay Delegates to the Laity, alluded to on page 29, in an Appendix. It is from the pen of their Chairman, L. C. Garland, LL.D., Professor in the University of Mississippi.

Number I.

Dear Brethren:—It was made my duty by the Lay Delegates' Committee on Pamphlets, Church-Extension, and Ministerial Support, to address you, in their name, upon the several topics for which the Committee was raised. And first, of ministerial support:

The Apostle Paul had occasion once to address the Corinthian Church upon this subject. The occasion was this: For reasons growing out of the peculiar circumstances under which the apostle preached the gospel at Corinth, and other cities of Greece and Asia Minor, he relinquished all claim upon the infant Churches for a support; and lest he might be suspected of preaching for filthy lucre's sake, he preferred to provide for his wants by the labor of his own hands. Thus we find him, while at Corinth, abiding under the roof of Aquila, that he might work at his former trade of tent-making, when he was not engaged in reasoning in the synagogues, and in convinced both Jews and Greeks that Jesus of Nazareth was the very Christ. In consequence of this voluntary relinquishment of claim by the apostle, the claim itself seems to have been brought into doubt, and to vindicate it, he penned a part of the ninth chapter of 1st Corinthians.

And not very different is the occasion which has given rise to this address. Methodist ministers, to their credit be it said, have always been remarkable for their spirit of self-sacrifice, and for their unflinching fidelity to their Master's cause. For the most part, they have been animated with a zeal which would have induced them to beg their bread from door to door, if only thereby they might obtain an opportunity of preaching the gospel. They have, therefore, gone forward in their work, whether receiving the patience allowed them for their support or not—thus virtually, if not voluntarily, abandoning their claim upon the Church, until the people have become, in some degree, to hold that the gospel is free—that it is a gratuity to them—and that the claim of the ministry to an adequate support is founded in charity, and not in right, and therefore to be respected only as they may find it convenient. There are those still living who regard "quarterage" and "a quarter of a dollar" as synonymous, and who have never contributed a larger amount, although they are able to contribute as many dollars as they have done cents.

And now, brethren, let us reason this matter together—and, in order to this, I need only set forth the argument of the apostle, which, when analyzed, places the claim of the ministry to an adequate support upon the following grounds, to wit:

1. Upon the principles of justice and right.
2. Upon the practice of men.
3. Upon the Divine law.
4. Upon the example of the Jewish Church.
5. Upon the appointment of Christ.

Of these in their order:

1. Upon the principles of justice and right.—No right is better established than this—the right of a person to enjoy a reasonable share of the products of his own labor. Labor expended creates at once a claim to remuneration, and no man can justly deprive the laborer of his wages. Upon this ground—service rendered, labor expended—your lawyer, or your physician, has a right to his fee, and to withhold it would be an act of injustice. Now, the minister is, perhaps, more laborious in his calling than any man is; a
Appendix.

his profession. He is required to consecrate himself, soul and body, wholly to the work of a minister, and not to engage in any thing which can interfere with the proper discharge of the functions of his office. This labor, this exclusive devotion to the work intrusted to him, lays the claim of a minister to a suitable support upon the immutable foundations of justice and right—so the apostle argues, when he declares at 1 Tim. v. 18, "The laborer is worthy of his hire."

2. Upon the practice of men—"Who goeth a warfare any time at his own charges? Who planteth a vineyard and casteth in the stock thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? 1 Cor. ix. 7, 8. The last clause may be paraphrased thus: I argue the justness of the ministerial claim to support, by reference to the practice of men and the sanction of human law and custom: for, in any department of life, industry is organized upon the acknowledged right of those who enjoy the fruit of their own labor. But this is not all—the apostle appeals, in the third place, and with greater force, to...

3. The sanction of the Divine law.—"Saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. It is not unworthy Him, without whose notice not even a sparrow falleth to the ground, to take care for oxen, and to punish sin, cruelty inflicted upon the inferior animals. But we have the authority of the apostle for taking this as an example of a great moral lesson, to teach the obligation of respecting the rights of others, and of giving to every one his due, and particularly due for services rendered. "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope, and that he that thresheth (should thresh) in hope, (that he) should be partaker of (the object) of his hope." 1 Cor. ix. 10.

Could the principle of rendering an equivalent for service be more emphatically taught? And that the equivalent for ministerial labor should be largely and freely bestowed, he proceeds to contrast the value of the service rendered by the minister with the meanness of his earthly reward: "If we have sown unto your spiritual things, is it a great thing (implying that it is a very little thing) if we shall reap your carnal things?" 1 Cor. ix. 11. The value of the ministry cannot be measured in dollars and cents. Its benefits and blessings to men far transcend the wealth of earth—"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." 4.

4. Upon the example of the Jewish Church—The apostle now proceeds to another argument, drawn from the temple service. "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. ix. 12. Reference is here made to the provision instituted by Jehovah for the maintenance of the Levites, who had no inheritance of land— which consisted in a tenth part of all the grain and fruit, and cattle, and flocks, produced by the other tribes. The Lord considered the tenth part of every man's income as not too great a contribution toward the support of his worship. But where is the Christian who gives annually this amount for the support of the gospel? What an oppression would most consider it to be, if a tax to that amount was laid upon each member of the Church? And yet, upon what just ground can any one refuse to contribute in this proportion to the support of the gospel? Is Christianity less humanizing and liberalizing than Judaism? Are the blessings to be derived from the upholding of the cross less precious than those of a service which merely predicated it? Are gospel ministers less worthy than priests and Levites? Are they less dependent for comfort upon food, and raiment, and shelter? Let not Judaism, I might say, let not heathenism, put Christianity to the blush—for all the nations of antiquity made ample provision for the support of those who were publicly appointed to minister at its altars.

5. Upon the appointment of Christ.—The apostle proceeds, lastly, to base the ministerial claim upon the appointment of Christ. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14.

The reference here is to the instructions given by the Saviour, on one occasion, to the twelve apostles; and, on another, to the seventy disciples, when he sent them out to proclaim the advent of his kingdom. The former are found in Matthew x., and the latter in Luke x. In neither case did he suffer them to provide gold, or silver, or brass, in their purses, or superfluous raiment. But how grossly has this injunction, in its intention, been perverted! It is an argument used by some to justify themselves in making no provision for the support of the ministry. How absurd is such a conclusion from the passage! Christ enjoined upon his ministers to give themselves no concern about temporalities—to spend none of their precious time in providing for their possible wants—but to devote it to the "Great work of the kingdom of heaven is at hand." "Thine own labor is worthy of his meat." Matthew x. 10. "For the laborer is worthy of his hire." Luke x. 7. It is as if he had said: It is the business of the Church to take care of you, to provide for you, to relieve your minds of all anxiety in regard to worldly comforts. Go quickly, go earnestly, daily not, ("salute no man by the way")—be men of one work—be faithful men, and let the duty of the Church to support you.

So, brethren, Christ has pledged you, the laymen, to make such provision for his
they ministers, as to relieve them from all anxiety and care concerning temporalities, that they may be wholly consecrated to his work. And if, through your neglect, they are driven by necessity to provide gold and silver for their purses, and food and clothing for their wives and children—driven to forsake the proper work of the ministry, and to engage in the ordinary pursuits of life, for a livelihood, He, who hath said, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," will judge his ministers with leniency, but you with severity.

Thus, it appears, that the claim of the gospel ministry to an adequate support, rests upon the surest foundation imaginable—upon the immutable principles of justice and right, and upon the express appointment of Christ. Nothing can add to its validity, and so nothing can palliate the injustice of withholding from the minister that which is his due.

It is true that the Church has been pleased to make the discharge of the debt voluntary. This, so far from palliating, aggravates the injustice of withholding it.

Do you esteem that man honest who discharges his debts only under the compulsion of law? or him, rather, who pays a debt which the law cannot collect, but pays it because it is justly due? I am bold to declare, that the man who is able to support the gospel, and does not do so, because he cannot be sued in a court of justice, and made to pay his due proportion, is a dishonest man, and is destitute of the first principles of Christianity. That man's profession is vain.

And the nature of the obligation in this case is so binding, that a man must provide for the comfort of his minister as he does for the comfort of his own family. It will not do for a man to exhaust his means in luxurious living, in unnecessary indulgences to his own household, and then excuse himself from pro rata contribution for the support of the gospel, upon the plea that he has not the means. He has squandered his Lord's goods—his inability is of his own choosing—and the Lord of the household will not hold him guiltless of fraud and dishonesty. It will not do for a man to run into debt for the enlargement of his property, and then plead the debt as an excuse for not contributing his full share to the support of the gospel, upon the ground that he must be just before he can be liberal. Such a one may not have squandered his Lord's goods, but he has done worse, he has defrauded him out of them, and his Lord will not hold him guiltless. No wonder many professing Christians complain of "leanness of soul," while they live in this dishonest withholding of just dues from the ministers of Christ. The cup of cold water to the humblest of his disciples, brings with it a blessing only as it is the measure of nivalibility, and comes from a willing heart. This made the widow's mite the example of his means.

And in your mind the sum which you expect him blessing in this life to rest upon the labor of your hands—fix in your own mind the sum which you owe to the support of his cause, and which, with his blessing, and your economy, you may be able to pay—and provide to pay it promptly and cheerfully. For the Lord loveth a cheerful giver. And let every interest of the Church feel your fostering care. Let not the "Macedonian cry" from heathen lands, and from the fields of domestic missions—let not the complaint of laborers whose wages have been unjustly withheld—let not the wails of destitute widows, and of orphans, go up to heaven against you, at the next meeting of Conference.

Let us, as laymen, do our duty—and we shall thereby infuse a like dutiful spirit into the ministry. They will serve you more devotedly, more cheerfully, more successfully; and God will be with us to enlarge us, and bless us above any measure we have hitherto hoped to witness.

As a part of the plan of ministerial support, I was instructed to address you specially upon the subject of Parsonages. This I propose to do in a subsequent communication.

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**NUMBER II.**

DEAR BRETHREN:—In a former part of this address we endeavored to prove that the claim of the ministry to a support is founded upon the principles of justice and upon the word of God. It does not enter into our purpose to discuss the question, "In what consists an adequate support?" Indeed, general principles only can be laid down in relation to this matter. Details will vary with time, place, and the condition of society. An allowance for one minister will not do for another. An allowance for the same minister will not do at all times and in all places. There are spheres in life in which men move, differing in their
exactions as to food, dress, and the general style of living. What would be economical in one, might be extravagant in another. Hence the wisdom of our economy in leaving the amount and kind of support to the local boards of stewards. But what we wish to say here is, that always and everywhere, such a provision for food, clothing, servants' hire, schooling of children, and general style of living, should be made, as will be in keeping with the dignity and character of the ministerial office, and not in repugnance to the most refined taste of the people whom the minister serves. No calling is more honorable, and dignified, and important than that of a minister; and we must not in his person degrade his office. He and his family must not be so shabbily and poorly clad, so cordially and uncomfortably housed, as to show that we esteem them lightly. They must be put upon a level with the most refined of ourselves in all these respects. There is something in religion so exalting and purifying that we always look in its votaries, and especially in its ministers, for neatness of person and refinement in manners. We naturally demand from such, an outward exhibition of the good, the true, and the beautiful. Where we find them not, our sensibilities are shocked, and our respect for the minister greatly lessened. We have known men to curtall their usefulness by their slovenly habits, and by the carelessness, and the disorder, and the discomfort that reigned in their households. Gentility does not, indeed, consist in the price of a man's coat, but it is this of all family government and neatness of person, and politeness of manners, and in his proper regard for the rational conventionalities of life. There is a moral influence connected with general appearance and manners, which ought to be ignored least of all by those who, with the apostle, are called to be all things to all men, if it were possible. And we hold that no people have a right to degrade socially the office and work of a minister by making for him an allowance inadequate to maintain his family in a style equal to their own.

With these general remarks we now proceed to the consideration of the modes in which that part of ministerial support which consists in family expenses may be met, in order, if possible, to ascertain the mode in which the greatest comfort can be secured at the least expense. These modes are threefold:

1. Boarding.
2. Renting and furnishing a house.
3. Building and furnishing a parsonage.

Of these in order:

1. **Boarding.**—On every account this is the most objectionable.

In the first place, it is the most expensive, because neither the minister, nor any member of his family, contributes in the least degree to their own support, which they might do by gardening and stock and fowling, if they were housekeepers. Their entire consumption must be paid for in money. Nor is this all; for the host will expect to be paid for the additional care and trouble consequent upon the entertainment of boarders in his house. No man will board others at a loss; and what he gains is just so much below actual consumption, for the payment of which the Church must provide.

But in the second place, the actual consumption is greater than under either of the other modes, because there is no motive to economy in the minister's family, and the pride of keeping a luxurious table to the full satisfaction of his boarders, will prevent it in the family of the host.

In the third place, if this mode were not the most expensive—if it were indeed the cheapest, it should not be entertained, because it is an invasion of the minister's domestic rights and privileges. You have no right to deprive a minister of a home, in which he may establish and maintain such a system of domestic government as will be likely to train up his household in the nurture and admonition of the Lord. It is impossible to bring up a family properly in the midst of another's family. The principles upon which the two are governed will not always be the same, and when they are, the details will differ. Their interests will often collide, and the fraternal relations of the two be often ruptured.

This mode will do very well for single ministers, but for ministers with families it is not to be thought of.

Still worse is that modification of this mode, which is sometimes resorted to, to save expense, namely, **boarding the preacher around gratuitously from house to house.** So wholly unwise is this of all family government and of the proper instruction of children, that we are indisposed to respect the head of a family who would suffer those for whom he is responsible to God and society, to be subjected to such a condition of life.

2. **Renting and furnishing a house.**—This mode is on every account to be preferred to the former. And it is practicable to obtain a house sufficiently commodious, and neat, and well-furnished, just at the time it is wanted, and in a suitable locality, we should have no objection to it, excepting on the score of economy.

But in fact, excepting in cities, where capitalists build houses to rent, they are not readily obtained. We question whether in one circuit out of ten, the stewards can rent such a house as their minister ought to occupy. In cities, such houses rent notoriously for more than the legal interest on their cost. If not, why should capital take that direction? And in the country, if a house rents below the interest on its cost, it must
be in consequence of a state of dilapidation that would unfit it for the occupation of the minister. But we have no idea that, in the general, a suitable house can be had at all.

Nor is this all. When a house is rented, how is it to be furnished? By the Church, of course. Then when the year closes, what disposition is to be made of the furniture? Is it to remain where it is, for the use of the next minister? That depends upon the possibility of renting for another year. The probability is that you will have to wagon it to another and a distant place, greatly to its injury. It would take but two or three years of such transportation to reduce it to a wreck. And if the policy shall be to sell it at the close of the year, there is a likelihood of your getting but one-fourth of its cost. Look at it then as you please, and you will find this mode a very expensive one, the expense coming back upon you annually; and after all, a very unsatisfactory one, for it will, in the general, result in putting your minister into a house in which you yourselves would not live.

3. Building and furnishing a parsonage.—The objections against the two former modes seem to be less applicable to the third.

In the first place, you have it in your power to construct just such a house as you desire to have—just such a one as you may deem becoming to the minister and to yourselves as the projectors of it.

In the second place, the furniture put in it is permanent, and not to be injured by frequent removals.

In the third place, by having a good garden and orchards, and a few acres of productive land, you promote the comfort of the minister and greatly diminish the cost of living.

In the fourth place, you lose none of the time of the minister. He knows there is a place ready for him, and he removes to it, and goes to his work immediately.

Lastly, this mode, though involving in its inception a considerable outlay of money, is the cheapest in the end. The interest on its cost is less than its annual rent. It creates but a small demand annually for money, compared with either of the other modes. Put a minister in possession of such a parsonage as we are now advocating, and give him his meal, and flour, and bacon, and groceries, and a good hand to cultivate his garden and field, and you have made him comfortable. Almost any circuit or station can support a minister's family with the advantages a parsonage affords.

It would argue a perjury in this mode not claimed for it, if objections could not be started against it. The only question is, are the objections so serious as to induce its rejection, and to falling back upon either of the others? Let us look at some of these. And, first, "There are many circuits and stations that are not able to build such a parsonage as we advocate." This is granted. Indeed, we may believe that not a half dozen within the Conference can erect a parsonage in a single year. But there is not one which cannot begin to raise a fund for this purpose—and if it takes five, ten, fifteen, twenty, or more years, to complete it, let the work be now begun, and carried on to final consummation, that its singular advantages may be reaped in the end. Create this year a parsonage fund—what you collect invest judiciously. Increase it every year by new subscriptions and investments, and, by and by, it will be adequate to your wants.

Secondly. "These parsonages will be abused, and soon go to ruin." To suppose that they will go into decay more rapidly than other rented property, is to suppose those who occupy them to be more careless, to be less sensible of the rights of others, and less conscientious than the majority of tenants. That this is the character of our ministers, we have yet to learn. But, in fact, this being the property of the Church, and the minister being the servant of the Church, and his own comfort being involved in the condition of the property, we have no doubt, that as a general result the parsonage, with all its appointments, will be properly cared for. Besides, it is the business of the stewards to see that this is done; and if any minister should suffer the property to receive serious and voidable injury while in his possession, let complaint be made to the Conference.

Thirdly. "A circuit may be divided, then whose shall the parsonage be?" Unquestionably, that portion within the bounds of which it falls. Then, what is the other portion to do? Build another; for the probability is, that such division will result from the increase of the country in population and wealth, and either half of the circuit will be more able to build a parsonage than the whole originally was. But we are not in favor of leaving the desultile half without some recourse against that which retains the parsonage. The right of property in the original parsonage may be reserved, and may be held as a lien for the payment of the original subscriptions to the divested half. But in point of fact, we believe that the system of parsonages, if it were universally adopted, would check the tendency of drawing in week-day appointments, and of confining the ministrations of the Sabbath to the Sabbath. The weekdays are now needed by the ministers themselves, in very many cases, to make provision for a support outside of the gospel. But relieve the minister from all care as to the comfort of his family, and he is prepared to work from week out to week in, and to preach to the poor as well as to the rich. But not to prolong this discussion: these and all other objections are met by the necessity which is
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laid upon every circuit and station to provide an adequate and becoming support for a minister with a family, if we would preserve intact the peculiar organization of the Methodist Church. Brethren, we solemnly warn you, that unless we support our ministers better than we do, the itinerancy will go down—and down with it goes our great instrumentality of usefulness.

We do not believe in the celibacy of the clergy. They expect to marry. We expect them to marry. We prefer they should marry, for thereby they secure a more ready and intimate acquaintance with the families of their charge. They have freer access to the hearts of the people, being one with them in domestic cares and sympathies; and if they marry judiciously, they bring, such in his wife, a powerful auxiliary to the pastoral work.

Then, we must provide for families—and provide for them as we have never done before. Through our covetousness, (for it is not our inability,) we are breaking down the ministry. How universal is the complaint, that our most highly educated and most promising young men are not entering the ministry. The responsibilities and privations of the ministerial office are great enough, without adding to them poverty and want, to deter young men from their assumption. Many, doubtless, are called of God to preach the gospel, who resist, in view of the hardships which they must encounter under our existing home system. Let the matter stand with such, as between God and themselves, we undertake not to say; but the Church has no right to blame them. It is useless to talk about cross-bearing, and self-denial, and the burden of souls, and all that, for none of these mean starvation and rags. We are very forward to pray the Lord to send lab to into his harvest, and no doubt he has called hundreds whom we have kept out of his employments. Thus, our prayer, is a mockery, so long as we are unwilling to support those whom he calls. And if, in this matter, we would pray less and pay more, we would the better advance His kingdom. But, Oh, says one, you will soon have a mercenary ministry. Well, better that than none. But who can conceive of mercenary motives to enter upon a work which, at the best, only stipulates to pay a support? Is a man to be called mercenary who asks as a reward for his labor, food and clothes, and a shelter over his head? Or, failing to receive these, is he mercenary if he declines the service? God never calls any man to do his work for nothing. "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." 2 Cor. ix. 14.

If, then, the laity fail in their part of the contract, they have no right to complain of the ministry for desertion of the work.

But we not only deter from the ministry those who would enter it—we drive out those already in it. Our unmarried ministers presently locate in order to marry. Our married preachers locate in order to engage in other business that will support their families. And if not so, it is because they happen to have a farm or some other resource from which they may draw support. And in cases of this sort, it would be unreasonable to expect a man to withdraw his attention wholly from his farm, or his merchandise, and devote it to the Church. The consequence is, that he is not in the Bishop's hand, to be appointed wherever the interests of the Church may require, but where his own secular interests demand. The embarrassments to the appointing power, from this source, are grave and numerous, and they are all antagonistic to the spirit of the itinerancy. They all spring from our neglect to provide for the ministry as it is our duty to do. Let us amend our own ways—let us discharge faithfully our duty in this behalf, and then we may expect the blessing of God to rest upon us as a Church.

We were also instructed to address you on the subject of "Church-extension." But this we must lay over to another occasion.

NUMBER III.

DEAR BRETHREN:—In the first number of this address we discussed the claim of the ministry to an adequate support; in the second, the advantages to be derived from the establishment of a parsonage in each station and circuit—and now, we come to consider the importance of erecting and maintaining better houses of worship.

We do not wish to isolate this subject, and to discuss it apart from others of a kindred nature. We prefer to view it from a more general standpoint, to reach which, we propose to inquire, first, "Whether Methodism is as influential as it formerly was?" and secondly, "If not so, what are the causes of this declension?"

And, first, "Is Methodism as influential as formerly?"

There is a kind of influence which may be called the influence of numbers, which is to be measured by the sum total of persons in the fellowship and communion of the Church. Of this influence we may confidently assert that there has been no diminution; for though we have not the documents at hand to consult, we cannot be mistaken in the fact of the steady progress of the Church in this respect. It is true, that more increase
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of numbers is no evidence of progression. For increase may go on with a diminishing ratio, until finally the increase shall not be sufficient to make up for the losses sustained by death, withdrawal, and expulsion. From this point only would the sum total show diminution. But we are much mistaken if the statistics do not show that our progression in numbers is with an increasing ratio.

But this is not the kind of influence, precious as it is, about which we wish to inquire: but that which arises from the intelligence, and the social position, and the general character of the membership—from the quality rather than the quantity of the material composing the Church. Some persons will, no doubt, indignantly ask: "Is not the soul of one man as precious as that of another?" "Was not Jesus the friend and companion of publicans and sinners? and did not the poor make up the major part of his followers?" "And was not preaching to the poor given by him as one of the indubitable signs of his kingdom?" To all these questions we give the affirmative answer. We glory in the apostolic character of our Church in assuming to itself a special mission to the poor. We glory in its organization, whereby the gospel is carried to the humblest hut, as well as to the proudest palace. We would rejoice if the poor were brought into the Church in numbers a thousand-fold beyond what we have ever witnessed. We should deprecate, in the privileges of the Church, the observance of any distinctions whatsoever between the rich and the poor. Nevertheless, the wealthy, the educated, the refined portion of society are, equally with the poor, persons for whom Christ died. They may become, with them, the subjects of saving grace; they may have their hearts as thoroughly renewed by the indwelling of the Holy Ghost. Now we will not say of such a one, that his soul is more precious than that of another, nor that he is a better Christian; but if the object of such a one are considerable, and the influence of the glory of God, and to the promotion of his cause in the earth, we must hold him to be a more useful member than another, who, in the providence of God, is destitute of the same enlarged means of usefulness. And just because one man, having the means, may be more useful than another, we are, on every principle of common sense, at liberty to measure, in part at least, the influence of the Church by the number of persons in its membership, who, from the possession of wealth, or learning, or influence, are capable of promoting more extensively the object for which the Church was instituted. Does wealth bring no enlargement of the means of usefulness? Why do our missions perish on our hands? Why have we a starving ministry? Why are our schools and colleges struggling for existence? Why is the literature of our Church so meager, and so little diffused throughout our population? Why are we worshiping in churches generally so uncomfortable and so uncomely? Because we cannot command the pecuniary means of sustaining all these interests. In view of these wants of the Church, we should greatly rejoice if God would convert and bring into its fold a vast number of those intrusted with the "munition of unrighteousness."

But this is not all. In one point of view no man, however elevated his rank, can add any respectability to the Church. But in another he can. We are creatures of sympathy. We are, in our modes of thought and action, greatly under the influence of others; so that the potency of one's example in drawing others into the Church, is precisely proportional to the influence he exerted upon society previously to his entering the Church.

On these accounts it is perfectly legitimate, in estimating the influence of a Church, to take into the account the intelligence, the wealth, the refinement, and the social position of its membership. And now, in this respect, has Methodism lost or gained? As a general result, it has no doubt largely gained; but at several, if not at most of the centers of wealth, refinement, and taste, it must be confessed that it has lost. The time was, when throughout this Western country generally, the Methodist was the leading denomination. The genius of Methodism fitted it admirably for the propagation of the gospel along the frontier settlements of America. It seemed to be its peculiar work to follow up the hardy and adventurous settlers of our Western wilds, and to organize them into religious societies. The Rifle and the Axe were, as much as the Saddle-bags, essential parts of the outfit of a Methodist preacher. By this means the Methodist Church had the preoccupation of the entire ground. It had, in advance of other denominations, the ear and heart of the people, and did attain to an influence which exceeded that of all the others put together. If this position has not been maintained—if, as population has flowed in, and as wealth and refinement have increased, the Indian or the Church has declined, (and that it has in many localities cannot be denied,) there must be defects in policy to which this declension may be attributed. To discover these, and to remove them, is the solemn duty of the Church. We do not feel ourselves competent to this task, even if we had been charged with it. Nevertheless, consideration of some of the most obvious causes of this declension is the second branch of the discussion proposed in this number of our address, and it will lead to the matters which the Lay Delegates' Committee desired to have pressed especially upon your attention.

2. CAUSES OF THIS DECLENSION.—In the first place, we have based the success of the Church too exclusively upon the mere preaching of the gospel, to the neglect of the means necessary to preserve the fruits of our own labor.
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Beyond question the greatest instrumentalities in the propagation of the gospel, is the
preaching of the word. This was so ordained by the great Head of the Church—"Go!
preach the gospel to every creature." It is through the truth that the Spirit operates
upon the minds of men. Through the truth He sanctifies—"Sanctify them through the
truth: thy word is truth." And wherever the word has been preached in its purity and
simplicity, it has been accompanied by the fulfillment of the promises part of the com-
misson—"Lo, I am with you always, even unto the end of the world." But all public
delivery of truth is not the preaching of the gospel. Much of the pulpit declamation cur-
rent throughout England about the middle of the last century was not the preaching of
the gospel; for the most part, the sermons of that day were moral essays, setting forth
in general terms, some duty or grace of Christian character; but without directions for
its attainment, and without insisting upon the necessity of experiencing the grace in the
heart and of exhibiting the duty in the life. The motives, from which only an accepta-
ble service can be rendered to God, were unavowed and uncultivated. Morality was not
quickened and enforced by the constraining love of Christ, and did not spring from a
radical change of heart.

From the deplorable consequences of such a presentation of truth, Methodism was
a rebound; and it was natural that, rebounding from a style of preaching so frigid and
formal, it should have leaped to the other extreme; for, if extremes do not always meet,
they do almost always follow. Methodist preachers may, in the general, be said to be
popular expositions of the Holy Scriptures, accompanied by an immediate and stirring
appeal to the hearts and consciences of the hearers. Its ministers preach for immediate
effect. They are not satisfied unless they can see all around them the main of the Lord
upon whom they lift up the sword of the Spirit. It was natural that, rebounding from a
wonder the results astonished the world. No wonder pentecostal seasons revisited the
Church. No wonder converts were reckoned by the thousands, and that within a brief
period, they who were not a people, became one of the most vigorous branches of the
Protestant Church. And no wonder that this success induced us to rely excessively
upon emotional preaching, upon first impressions, and to neglect to follow up with a
proper religious culture of the persons converted under our ministry. Emotion we do not
condemn, but presently it will subside, and then if there is not a solid substratum of
religious principle to sustain one in the path of duty, he will be almost certain to fall
away. Our work has been more aggressive than conservative in its character. We have
neglected to establish in the faith—which is quite as important as to bring into
the faith. Without growth in knowledge, there can be no such thing as growth in grace.

Listen to the supplications of the Psalmist: "Teach me, O Lord, the way of thy stat-
utes, and I shall keep it to the end." "Give me understanding, and I shall keep thy law.
"Let my cry come near before thee, O Lord: give me understanding according to thy
word." "I will run the way of thy commandments, when thou shalt enlarge my heart." et
passim. Again, listen to the prayer of the apostle, which he ceases not to offer in
behalf of his recent converts: "That the God of our Lord Jesus Christ, the Father of
glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;
the eyes of your understanding being enlightened: that ye may know what is the hope
of his calling, and what the riches of the glory of his inheritance in the saints." Epp.
1 17. 18. Look, also, to the terms of the great commission: "Go ye, therefore, and
teach all nations, baptizing them in the name of the Father, and of the Son, and of the
Holy Ghost: teaching them to observe all things whatsoever I have commanded you;
and lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20—and
you will find teaching twice enjoined, and in two different connections: "Go, teach all
nations;" that is, to bring them to the faith in Christ, that they may be baptized and num-
bered among his disciples. And again, "Teach them"—that is, those baptized and
brought into the Church—"Teach them to observe all things whatsoever I have com-
manded you." Now, the preliminary teaching—that having for its object the conver-
sion of sinners—we have well and successfully accomplished. But we seriously ques-
tion whether to that teaching which tends to confirm and establish believers in the faith,
and to make our membership firm and steadfast in their Church-connections, we have paid
the necessary attention. We have been too much contented with making converts and
bringing them into the Church. We have neglected to instruct them thoroughly in the
discines and duties of Christianity. We have not, through enlarged Christian know-
ledge, fortified them against the assaults of their spiritual enemies. And by not thor-
oughly grounding them in a knowledge of the faith and practice of the Methodist Church,
as being most nearly after the pattern and spirit of the primitive Church, we have not
protected them against the seductions of proselytism. Rejoicing in the victories of the
cross, we have too hitherto neglected the plain duties of it before the public gate, our ministers have
gone on to new conquests, without rightly providing for the preservation of the fruits
of the old. They have seemed to covet the office of evangelists, rather than that of
pastors and teachers, and have been disposed to measure the success of their work by the
number of their converts, and not by the number of those that "shall be saved." This
is surely a sad mistake; this is not the way in which the apostles operated. They did,
indeed, go forth from place to place, preaching Jesus and him crucified, and looking for
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the immediate fruit of their labor. But so soon as a sufficient number had professed faith, they were organized into societies, and *pastors* and *teachers* were appointed over them, to watch for their souls, and to build them up in the knowledge of truth and the practice of holiness. It is worthy of remark that the apostles left no written address to unbelievers. All their Epistles are to Christians, and for the purpose of correcting their errors, and of instructing them more fully in Christian doctrine and duty. To confirm their converts seems to have been the chief burden of their work—that portion of it to which they gave most anxious thought and most assiduous attention. Our ministers should be imitators of them in this particular.

No doubt the institution of class-meeting was intended to do no small part of this work of confirmation. But what work is more difficult and delicate than this?—to prove the heart of another so as to know its real spiritual condition—which condition that other does not himself know—"for the heart is deceitful above all things;" to become accurately acquainted with the spiritual wants of another, so as judiciously to meet and supply them, demands an amount of the knowledge of human nature, an amount of the knowledge of the word of God, an amount of Christian experience, and of love, and of gentleness, and of patience, and of perseverance, which rarely falls to the possession of one man. This is, indeed, the sum and substance of the pastoral work; and yet, this is the class-leader's work, these are his requisite qualifications; and if it is the whole of a minister's business to expound the Scriptures in the pulpit, far easier, far less responsible is his task than that of the humblest class-leader. A wiser institution could not have been devised in connection with the itinerancy. I know not how the Church could have prospered without it. A minister who preaches to-day here, and to-morrow a half score of miles away, cannot be abundant in pastoral labors. It was expected, however, that the class-leader would supply his place; but because competent leaders could not generally be found, class-meetings have not accomplished all that was expected from them. A vast amount of good they have no doubt done; but, organized as they have been, they have not supplied the pastoral work, and have not served to bring up the *conservation* of the Church to a level with its aggressiveness. So that our *lack of conservation* must be held, as an existing defect in the Church; not inherent, not irreparable, but actually existing, and in consequence of which, one portion of the fruits of our labor goes to the devil, and another to the several Christian denominations, leaving to the Methodist Church itself not more, perhaps, than one-half its converts, as steadfast and consistent members.

The remedies for this defect are obvious, but we have not the space to develop them and set them out in complete detail. They are chiefly and briefly these: Our ministers must preach more instructive, and experimental, and heart-searching sermons to believers; they must attach more importance to the pastoral work, and do more of it. Our children must, at home and in the Sabbath-school, receive thorough religious instruction. Bible-classes, for persons of all ages, must be formed in every society. Class-meetings must be revived, under the leadership of the piety and the cultivated talent of the Church, and the leaders must be brought up to the standard of their duty.

To another communication we defer the notice of some other defects in our policy, which will bring us, in the connection we desire, to the remaining topic we are expected to discuss, namely, "Church-extension."

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**NUMBER IV.**

**DEAR BRETHREN:**—In our first number we discussed the claims of the ministry to a support; in our second, the necessity of providing parsonages, and the advantages to be derived therefrom; in our third, the causes which, in certain localities—particularly those of refinement and taste—have resulted in a declension of Church-influence. Among these causes, we proceeded, in the first place, to notice the *lack of conservation*, originating in the rebound of Methodism from the cold and formal preaching of the eighteenth century; and now, in the second place, we propose to notice another cause, arising, like the former, out of a rebound of the Church, and illustrating the tendency in human affairs to run from one extreme to another. Rebounding from the style of preaching current at the period referred to, it was natural that the Church should also rebound from the standard of intellectual training and of literary attainments set up in behalf of the ministry.

The ministry was regarded as a *profession*, like that of law or medicine, which a man might select for his sphere, from motives of worldly or social advantage, and upon which he might enter, only after the completion of a proper course of classical and biblical study.

The Wesleyans held that it was a *calling* rather than a profession: that no man had a right to assume the functions of this office, unless he was fully persuaded that he was more immediately by the Holy Ghost; that in this office piety without learning was better than learning without piety; that a man who had been soundly converted, and whose
heart was full of the love of Jesus and of sympathy for the perishing souls of men, could tell the simple yet wondrous story of the cross more touchingly, and instructively, and effectively, though in the accents of unpolished English, than the scholar and theologian whose lips have been touched with a coal from off the altar.

And in this they judged rightly. But here was an occasion for a rebound to the other extreme, in making a substitution of piety for learning, and in admitting to the office men who were not competent to instruct and edify the people, and to build up and confirm the Church. Now, if the question be narrowed down to a choice between piety and learning, we would not hesitate for a moment to declare in favor of the former. But why choose between them? Why divorce them, as if the two were in antagonism? Why should not learning be sanctified and made the handmaid of religion, so that the two might go forth, hand in hand, shedding their benediction and hallowing influence through out the masses of society? What part of a minister's work may not be more effectually done through the assistance of a mind highly cultivated and largely stored with useful and varied knowledge? If he has to interpret the word of God, will it hurt him to be familiar with the languages in which that word was originally written? The truth is, the Bible cannot be expounded by ignorant men, however respectable their natural talents, or however deeply their piety. One cannot understand the modes of speech, the allusions, the similes, the parables, the symbols, that abound everywhere in the Bible, without a knowledge of the climate, productions, manners, customs, arts, and institutions of the early Eastern nations. Who can discuss the meaning of an author in an unknown tongue? Who can trace the fulfillment of prophecy without historical research? Who can come up to these requisitions without having studied the very field of his research, unless he is familiar with the researches themselves from which these assaults are supposed to derive their force? Who can settle the disputed questions relative to many points in Christian doctrine, unless he has made himself, by study, a profound theologian? Who that is not well-read in ecclesiastical history can resolve the disputations concerning the polity of the Church? To institute an original research into all these matters which a minister is supposed to know, demands a vast amount of learning; and to take them, even upon trust, at second hand, requires still much reading and much laborious thought, which he only can profitably engage in who has to a goodly degree a cultivated mind. And if the (the people) must seek the law at his mouth, for he is the messenger of the Lord of hosts, how shall the crude and ignorant mind dispense to every soul its meat in due season?

Then, while it was wise and proper for Methodists to insist upon the motion of the Holy Ghost in every candidate for the ministry, upon a personal knowledge of pardoned sin, upon the consciousness of the love of God abiding in the soul, and upon the evidences of inward grace, in an outward holy life, yet it was not proper to dispense with mental culture and literary attainments to the extent they did. Many were received into the ministry under the false notion of employing them in unenlightened portions of the country, who were notoriously incompetent to discharge the functions of so sacred and important an office; as if the greater light were not necessary to illumine the grimmer darkness. It was, we are gratified to state, never the spirit of Methodism to decry learning, and it was never its policy to proscribe it, as a useless or a hurtful thing. The Church, indeed, has always set a high value upon it, but it has erred in not requiring more of it, and of the right sort. But, it will be asked, Were not many of these ignorant men useful? and were not their labors crowned with the conversion of souls? And were not the apostles themselves unlearned fishermen? As to the first of these questions, we may answer it in the affirmative, and yet insist that these men would have been an hundred-fold more useful had they been properly qualified for their work. And as to the apostles being unlearned, let it be granted that they were originally so, yet they hung for three years upon the lips of Jesus, and even after that, they were not allowed to go forth preaching the gospel until they had received, by the miraculous outpouring of the Holy Ghost, the very qualifications we here insist upon, namely, a knowledge of the things to be taught, and also of the bethitting words and manner in which to teach them; qualifications which, since the closing of the canon of Scripture, have been bestowed only by systematic and laborious study. But it may be further asked, Has not the Church provided for a learned ministry when it requires "gifts as well as graces"? when it requires "a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith," and when it insists upon an ability to "speak justly, readily, clearly"? We think it has, for no man can be employed without having, to a good degree, cultivated his intellectual powers, and turned them successfully to the study of gospel themes. Nor is this all: The Church provides a view to secure the requisite amount of knowledge, has prescribed a course of theological study, to an approved examination upon which it holds every one, for his own or deacon's or elder's orders. Upon the statute-book, therefore, the Church stands fully committed to the doctrine of an educated ministry. But it is one thing to enact statutes, and it is quite another to enforce them. We do not believe that the provisions which have been made on this subject have been successfully
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carried out. In the first place, it is impossible that they should be, by a crude and uncultivated mind. A young, inexperienced, uneducated youth is thrust out into the active duties of the ministry; is appointed to some widely-extended circuit, around which he has to circulate and to preach some fifteen or twenty times a month; and, in addition, has to prepare for examination on the first year’s studies. The work is barely possible, under such disadvantages, to a highly cultivated mind, that is, a mind that can acquire knowledge rapidly, accurately, digest it thoroughly, and retain it permanently; but to the uncultivated mind, which has none of these acquired powers, the thing is simply impossible.

But in the second place, we go farther, and assert that if such an inexperienced and untrained mind were assigned to these studies, and to nothing else, the task would still be unaccomplished, until, after many abortive efforts, diligence and perseverance had acquired for his mind the qualities necessary to success. Take, for instance, one of the books embraced in the course—Watson’s Institutes. Such a mind as we are now supposing, could not comprehend this work; and how can we acquire what we cannot comprehend? And if we take a higher type of cultivated intellect, to master that work cannot be done in the time allowed, and in the midst of full ministerial duty. Of course the book might be read; but to read a book is one thing, to study it, to fully understand it, to make it matter as a part of the furniture of the mind, is quite another. And unless we study a subject mindfully, he is moulded in the fibre of our own mind, until it is the mind that procures it to be our pleasure; until its principles have been so steadily and clearly contemplated as to have become attractive of other thoughts, and to serve as nuclei around which those of a kindred nature will gather and crystalize, and the whole form of a character. We study it for its own sake; we are devoted to this work; we are anxious to demonstrate the work; and if we cannot reproduce it at our pleasure; until its principles have been so steadily and clearly contemplated as to have become attractive of other thoughts, in the whole Church. We study it to the extent that we are able to produce it in the way that we wish to produce it; and it is the only kind of acquisition worthy our consideration.

And now, in the third place, are the examinations of candidates for ministerial orders so conducted as to impel to this mode of study? We never were present at one; but we doubt if they are. Rejection would be the rule, and approbation the exception, if they were; for, studied under the circumstances they are, those subjects cannot be thus acquired. To test this matter: Here is a young minister before a committee for examination, say on Watson’s Institutes. A chapter is assigned him for analysis. Now, can he rise to his feet; and in his own language, but yet grammatically and tastefully, give a compact, yet complete, lucid, methodical exposition of the whole subject? If so, he has studied to purpose; he has, while acquiring knowledge, trained his mind, and will, under a continuation of such a habit of study, become one of the strong men in the Church. Now, if any result short of this is reached, we do not say that no good is done, that no improvement is made, but we do say that we are falling short of the standard of attainment which we ought to erect. We do not believe that we shall ever reach this degree of excellence in the theological attainments of our ministers until we educate them to a greater extent before they enter upon their theological studies. With these views, we rejoice to see springing up in most, if not all, of our Conferences, societies for aiding in the acquisition of an education, indigent young men who are called to preach the gospel. Let us, dear brethren, cherish these aid societies, and sustain them liberally by pecuniary contributions.

We are of those who believe that something more than a preliminary education is necessary to full success, and that something is the prosecution of theological studies by our young men, under the eye, and by the direction, and with the assistance, of the Gamaliels of the Church. We must have our schools of the prophets. We will not here debate this subject. We are willing to leave it to the growing experience of the Church. The establishment of theological chairs in our colleges, though a poor substitute for the schools we need, is a step in the right direction, and peculiarly interesting as an evidence of the giving way of prejudices on this subject which have hitherto retarded the progress of the Church.

But the demand for educated ministers is daily increasing, and is being more imperative. The Church suffers greatly from an inability to meet it. It was stated by Bishop McTyeire, on the floor of the Conference, recently held at Paris, Tenn., “That he had received from congregations several requests concerning appointments, to the effect, ‘Send us, if you can, a single man for our minister; but, whatever else he may be, send us an educated man.’ This is the cry coming up from all Churches. Though we have advanced in ministerial education, yet we have not done so in proportion to the growing intelligence and cultivation of the people; and therefore it is, that in the highest ranks and grades of society, we are hardly maintaining our own position.

Another number will conclude the Address, already, we fear, protracted to too great a length.
Dear Brother,—But in the third place, Methodism was a rebound from a formal religion—a religion of much outward elegance and adornment—a religion which tolerated in its vortices many worldly indulgences which were inconsistent with the profession of Christianity. There can be no doubt that a reformation was greatly needed in these particulars. There was need that religion should be brought back to its spiritual supremacy; that its kingdom should be erected in the heart; that it should be made an inward principle of life; regulating the affections, controlling the conduct, and bringing the entire man into harmony with the law of Christ. This was, under God, effected to a great extent by the pungent preaching of the cardinal doctrines of the gospel—justification by faith—regeneration and sanctification by the Holy Ghost—the witness of the Spirit—fellowship with Christ—the development in the life of all the fruits of the Spirit dwelling in the heart.

But there was danger in this rebound, of running into asceticism—of attaching too much importance to the mortification, not of the sinful lusts of the flesh, but of its innocent but too many early Methodist but, whereas public opinion was gotten up and prevailed among them, more exacting than either the word of God, or the statutory law of the Church. We well remember the times in which a minister, wearing a coat made in the style commonly worn by gentlemen, would have been unacceptable to his people; when a ticket of communion would have been withheld from a lady vested of a vest of vanity of gold as a fastening to her collar. We have now in our mind, a lady of great influence and devoutness in the Protestant Episcopal Church, who was born and bred a Methodist, but who was driven from the Church of her childhood, because she refused to put away a plain gold ring which, in the ceremony of marriage, had been put upon her finger by one of the most saintly of the followers of Wesley. We well remember a rebuke which a minister gave to an elderly lady, whose faith was more after the pattern of Abraham's than any it has been our fortune to observe—a lady over whose spiritual horizon no cloud had settled for the last forty years of her life—which was uttered in the work of the Lord in such measure and with such graces and gifts, that she had been the instrument, in God's hand, of awakening, and converting, and confirming many souls—because she wore a silk dress. We have known many persons who could afford to dress genteelly, affect a coarseness and a singularity in apparel which brought more notoriety upon them than a style of dress decently conforming to the customs of society.

Now, in all these things there is not a bit of religion. I should look for pride in haircloth rather than in purple and fine linen. These things are all of a piece with penances, and pilgrimages, and self-scruggings, and other modes of torture to the flesh. A lady, whom we once knew, who put away the use of a rocking-chair because it was too self-indulgent, was as much a fanatic as he who lacerates his flesh with thorns.

Whatever is extravagant—whatever nurtures pride and vanity—whatever is displayed for mere ostentation, is sinful, and should be put away. To be running into the extremes of fashion, to be vain of either the person or of its adornments, shows a worldly-mindedness totally inconsistent with vital piety; as indeed it is, with good sense and correct taste. But a decent and proper conformity to the usages of polite society is required by both. A rational enjoyment of the comforts and pleasures of life, a proper gratification of its refined tastes, cannot be displeasing to a heavenly Father, who delights in the happiness of his children, and who has endowed them with appetites and desires, and furnished to their hand the means for a proper indulgence of them. The true standard of taste in dress is to avoid notoriety, and this can only be done by a proper conformity to the conventionalities of society. We have no idea that by their dress the apostles could have been identified in a crowd of their surrounding countrymen. The famous sand-bellied coat, which came down from Mr. Wesley to the generation of Methodist preachers just preceding our own, was the coat worn by the gentlemen of his day. Hogarth's top is dressed in the same coat.

We are not disinterested with the rule of the Church upon this subject. It levels a blow at extravagant apparel. But costly is a relative term, and cannot be taken only in a concrete sense. To some a caique dress would be costly, because beyond their means of purchase—to wear it would be ostentatious, and a piece of vanity in such, because it would be beyond the style and custom of their fellows in rank and condition of life. To another, a silk dress would be relatively cheaper, and the wearing of it less ostentatious and less vanity. If we are to take the prohibition contained in the word costly, as some would have us do, to mean the very cheapest, then we must all alike go back to croons and sackcloth, and every man must put on brogan shoes and copperas breeches. Then what will you do with Mr. Wesley's gold-headed cane, and his gentlemanly style of dress? A simple stick, without head or ferrule, and the rough habiliments of a cobler, would have been as useful and far less expensive. These absurdities show that Mr. Wesley's rule was never intended to do violence to common sense, and to the proprieties of refined and polite society. The only reasonable rule is, a modest and respectful regard for the proprieties of life in the stations which persons
respective offices: and anything beyond this will be productive of mischief. There
is no doubt that the Methodist Church has been repellant to many families of wealth
and refinement in virtue of an injudicious enforcement of the letter of the rule.
While on this subject of dress, we wish to say that it is peculiarly becoming in a min-
ister to be particular in regard to his person. He ought to be a pattern, not of fashion,
but of cleanliness and neatness. He ought to be dressed, neither on the one hand in the
garb of a pop, nor on the other, in that of a clown, but in a manner becoming a gentle-
man, and a minister of the gospel. It is shocking to see a minister in the pulpit in a
garb that would mortify us in the parlor. Linen soiled—collar open—neck without a tie—
vest not reaching to the waistband, exposing the under-clothes—shoes unpolished—
coat unbrushed, and underclerical in cut and color. It will not do to say that these are
little things. Slovenliness and carelessness are sins. Religion cleanses the body in puri-
fying the soul. White garments, clean linen, are in Scripture terms emblematic of purity
of character. We are somewhat disposed to question any man's religion which does not
embrace soap and water. How exacting in this particular was the law of the Levitical
priesthood? "The Levites shall be in the priestly line in the priestly office. We cherish no
such superstitious notions as would lead to the adoption of clerical robes; but we do
maintain that there is a style of dress becoming the pulpit—a plain suit of black, cut and
made in the style that prevails among well-bred gentlemen, when they are dressed for
office, for the counting-house, or the workshop. For it, that the jacket and the blouse, and the bob-tailed sack, have no place in the pulpit.
But furthermore, a culpable disregard of comfort, cleanliness, and taste is exhibited
in most of our houses of worship. In the settlement of the country, when the log hut
was the only shelter of the inhabitants, the log meeting-house was good enough, for it
was as good as the best of the houses of the worshippers. No sense of propriety was
shocked, no taste was offended. But as the country advanced in population, and wealth,
and refinement, we did not advance with it in the comfort and neatness of our houses of
worship. In many populous neighborhoods you will find the log-hut, or, if the
weather-boarded, yet the unplastered and unwarmed meeting-house; from which of
necessity the preaching of the word and the Sunday-school are excluded during the
inclement months of winter. Thus the whole machinery of the Church stands for about
a fourth part of the year, as silent as a frozen waterfall; and by the time it is thawed
out for renewed operation, much of the season favorable to labor has passed away.
This is a source of immense loss to the Church upon every circuit in the Conference.
It ought to be remedied; it can and must be remedied; and we call upon you, brethren,
to set about this remedial work at once. Warm and make your old churches as com-
fortable as may be done, until you can build new ones.
In our cities and towns our loss from this neglect is of a different kind. There, our
schools and Sabbath services are perhaps kept up; but our children are going away
from us. Whilst their aged fathers and mothers are found in their places in the old, and
rude, and uncomfortable church, they, their children, are found in the more stately, and
elegant, and comfortable churches of other denominations. Let us not be told that
there is no religion in long-drawn aisles, and fretted vaults, and fluted columns. This
may be so; but certain it is, that a total disregard for these things is a source of great
loss to the Church. Neither let us be told that this loss is the consequence of the
improper training of children. The Church has encouraged the cultivation of its chil-
dren. It has built colleges and seminaries for the youth of both sexes. It has made
the cultivation of the aesthetic faculties a part of its system of education. It insists upon
elegance in the fine arts—in music, and drawing, and painting, and upon the cultivation
of a taste for all that is beautiful in nature, and for all in art that embellishes life. As a
necessary consequence, the homes of wealthy Methodists begin to be the abodes not
only of comfort, but of elegance and taste. Their floors are covered with costly carpets,
and their walls with the richest tapestry. Their galleries are hung with the chef-d'œuvres
of a Raphael or a Titian, and their halls resound with the sublime symphonies of a Mozart
or a Beethoven. These are the every-day surroundings of the cultivated children of the
Church, who, on the Sabbath, are expected to worship in a house offensive to all their
tastes, and in painful contrast with the comforts and elegances of their homes. Its seats
are upright boxes, notched, it may be, with the knife and disfigured with the pencil—
the floors uncarpeted and unswept, or swept only to elevate the dust to the seats, and
often polluted with the juice of tobacco, so that no persons can kneel upon them without
bazing the defilement of their garments. The singing is discordant, and without a
single quality to enforce the sentiment of the poetry and to bring the soul into harmony
with the devotions of the hour. What but disgust must fill the cultivated mind under
circumstances like these? Republic is the necessary sequel of all this. Now, if it is not wrong to cultivate and refine the taste of our children at home, it cannot be
right to offend it at church. We insist upon it, that this culture must be put away from
our firesides, if it is not to be carried into our churches. Away with your skill and taste
in music, if they are not to find their highest rendering in the praises of God. Away
with your refinements in life, if you cannot have them sanctified and made tributary to
the glory of God. We want no silly extravagance and show in our churches, any more
than we want them about our persons, for true taste in this, as in every thing else, while it is elegant, is plain. But we do want neat, and comfortable, and tasteful houses of worship, with carpeted floors, and cushioned seats, and the whole kept in scrupulous cleanliness. We do wish to see every pleasing association cluster about the altar of God. We do wish to see all the devotional exercises of the sanctuary made attractive to our children. We do wish them to feel "glad when we say unto them, 'Let us go up to the house of the Lord.'"

It is vain to hope that a sound conversion of the soul will reverse these sentiments of disgust in any cultivated child of the Church, under circumstances like these. The deepest piety is not incompatible with the largest culture of all the faculties with which we are endowed: and we Methodists, in our excessive catholicism, have taught our children to believe that they can be as good Christians in other Churches as in our own. If our souls can be saved only in discomfort and filth, then we will submit to them; but if they may be saved as well where the services of the sanctuary are in harmony with the refinements and cultivated tastes of society, then we will go there. This is their reasoning—and with our own teaching, we cannot gainsay it.

Now in Christianity there is a flexibility, which, while it never compromises principle, does always adapt its outward culture and modes of worship to the state of society. It is as well adapted to the halls of princes as to the huts of serfs. Lest it should be fettered in its freedom, it lays down no rules of life, but principles of conduct, out of which, without violating principle, the Church may frame its rules to suit its time and circumstances. The true policy, in our judgment, is, to advance with society, and to take especial care that all be done to the edification of the people, and to the glory of God.

And now, dear brethren, we bring this address to a close. It has taken a wide range, and embraced some topics that should have been addressed to the clergy rather than to the laity. We hope that our brethren of the ministry will not censure us for meddling with what does not concern us, since we, in common with them, have a concern in every thing which can effect the interests of the Church. Having had no opportunity to consult the Committee about the manner in which the several topics introduced at their request, have been discussed, the Chairman is alone responsible for the sentiments herein contained. No one can be more conscious than himself of defects in this address: no one has been more wearied with its length.

L. C. GARLAND, Chairman.
MINISTERIAL EDUCATION SOCIETY.

Appendix.

To the members and friends of the Methodist Episcopal Church, South, in the bounds of the
Memphis Conference:

As officers of the "Memphis Conference Ministerial Education Society," the Constitution
of which you have doubtless seen, it becomes our duty, as it is our pleasure, to address you upon the nature and object of the Society, and its claim upon your enlightened benevolence. As at present organized, the Society consists of all the members of the Memphis Annual Conference, who are members ex-officio. Other persons are to become members by the payment of ten dollars annually; or life-members, by giving their notes for one hundred dollars, payable in ten annual installments: the funds thus raised to go into the treasury of the Conference Society, and to be subject to its drafts, for the purposes hereafter named. Hence members of the Conference Society, and each auxiliary society, as provided for by the Constitution, and shall then have exclusive control of all funds contributed by their members: provided, further, that should the funds thus collected not be needed during the current year, in the District, for the purposes for which they were collected, then, in that case, they shall be paid over to the
Treasurer of the Conference Society.

The object of this Society is to afford the means of procuring an education to young men who are called to preach the gospel, and have not the means of defraying their own expenses at school, and are not sufficiently educated to be received into the preaching connection among us, or to fill our pulpits with profit to the people. The design is not merely to pay tuition bills; but, if necessary, to board, lodge, clothes, and furnish textbooks: in a word, to aid the applicant in obtaining an education, as far as aid may be necessary. In doing this, we do not aim to build up any particular institution, but simply to educate those who are called to preach; hence the Constitution provides that the Conference Society, and each auxiliary society, shall have the right to designate such schools as they deem it proper for the applicant for aid to attend. To avoid any misapplication of the funds of the Society, the Constitution farther provides, that no one shall receive assistance unless recommended by the Presiding Elder and the Quarterly Conference of the circuit or station where he holds his Church-membership; and then, in every case, the applicant must execute his note to the Treasurer of the Society from which he receives assistance, for the amount received, which note shall be deposited with the Treasurer of the Conference Society, and shall be liquidated as follows: for every year that the recipient shall travel as an itinerant preacher in the Methodist Episcopal Church, South, either by the direction of a Bishop, or under a Presiding Elder, a credit of one hundred dollars shall be entered upon it, until thus canceled. But should such recipient not travel at all as an itinerant preacher, or a sufficient length of time to pay off his note as above provided for, then, in that case, it is to stand good for value received: provided, that in all cases where the recipient dies in the itinerant work, such note shall be canceled.

Thus briefly, and we hope satisfactorily, have we set forth the nature and the object of the Society. We come now to the more practical and important part—its claims in the sight of God upon your attention and liberality. The fact cannot be ignored by you that the demand of the age in which we live is for a higher standard of ministerial education. When the great mass of the people of our land were themselves in a rude and uncultivated state, and universities, colleges, and seminaries, were known only to a few, an uneducated ministry could, and did, effect vast amount of good; but no one will deny that, even then, the educated man had greatly the advantage of his unlettered brother. But these latter days have witnessed a great improvement. Institutions of learning now dot our land in every direction. Every county, town, and village has its college or high school; and the people generally are educated in a style of this cultivated age. So, that no matter where the herald of the cross may go, he is sure of meeting an intelligent, cultivated, and, in most cases, a highly polished congregation, to whose taste ungrammatical sentences, rhetorical blunders, and manifest ignorance, are all highly offensive that the "word of life" flowing through such a channel, is, to their minds, deprived not only of its beauty, but of its power and divinity. So, that if he would reach the hearts and consciences of his hearers, and promote the object for which he is laboring, it becomes a necessity that the minister of to-day should himself be an educated man. Ignorance in the ministry, we are sure, must always retard the progress of the pure principles of Christianity. The corruption rooted upon the Church of Rome in the dark ages, which ate like a canker until her piety was well-nigh destroyed, and nothing was left but the glare and glitter of an imposing ritualism, appealing to the sensuous and superstitious, was the result, the legitimate effect, of ignorance in the priesthood. It came in at a time when scarcely a priest or a bishop could
write his name. It is the "unlearned and the unstable who wrest the Scriptures to their own destruction." And when this want of learning is found in the ministry, the destruction falls not alone upon themselves, but upon those who hear them. Whatever opposition may have existed among us to an educated ministry, originated, we believe, in a misapprehension of the true and legitimate tendency of education; and was unwarranted by the course of the illustrious founders of Methodism, and of its providential designs. Methodism had its birth in a college. Its founders were men of varied and extensive learning. She has given to the world many of the most learned divines, and some of the ablest critics and commentators with which it has ever been blessed. And it was through the labors of these, her educated men, that the unlettered among us were enabled to achieve such signal success. But Methodism has ever been a child of Providence; hence, when it met with opposition on the part of the learned and wealthy of earth, and it was found "that not many mighty, not many great, not many noble," embraced her grand and saving tenets, but that the humble poor everywhere received them as a relief to the soul, and a joy to the heart—then the necessity for an educated ministry to supply the wants of the people did not so strongly appear; consequently uneducated men were ordained and sent out to preach among us, being equal to the demands of the times, and of the people whom they were called to serve. But now, if we would still follow the guiding hand of Providence, our practice must change. Our preachers must now be educated men. The age in which we live demands it, the ministry feel its necessity, and the finger of Providence points with unerring certainty to it, as the only true and successful course. Nor can it be denied that many of the ablest men that have blessed the world, both in Church and State, have come up from the humblest walks of life, needing help in the beginning of their useful career. God seems to have selected most of the instruments for carrying out his great purposes from this class—perhaps because they are better qualified for the work, being trained in the school of self-denial, and inured to hardship, pain, and toil, from early life. There are many such diamonds in the rough quarry of poverty, which, if taken up and polished, would shine as "living stones" in the great temple of moral and intellectual perfection, which God in his providence is carrying up to completion; many poor young men who would become master-builders upon its walls, assisting in its erection, if they only had the helping hand of the Church to raise them to the position. God has already laid his hand upon many such, and the seeds of the gospel are now burning within them, but they feel that they need an armor before they can go out to battle. They are standing and saying to the Church, in the language of the prophet, "Here am I, send me." "The fields are white to the harvest." "The earth is ready to be reaped." Brethren, will you send forth the laborers? and send them forth with blades well polished and well sharpened? It is to this glorious work we now urge you—the noblest to which you have ever been invited; and we hope to hear a generous response from all directions. Aid in the good cause, and God will bless and prosper you.

Send up without delay to the Rev. A. W. Jones, Jackson, Tenn., President of the Society, your names, with the amount required to constitute you members of the Society, and let us begin the work of educating our young men called to preach the gospel at once.

The Presiding Elders are entrusted to bring the subject prominently before the people throughout their Districts, that a sufficient number of members may be speedily obtained in each, to authorize the organization of auxiliary societies in all, that we may at once make our cherished enterprise a grand success.

We commend you, brethren and friends; and the good cause, in the interests of which we write, to the mercy and favor of Almighty God.

A. W. JONES, President.

A. JACKSON, Treasurer.
J. H. EVANS, Secretary.

Jackson, Tenn., December 13, 1868.