

THE STANDARD.
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MATTER THAN ANY OTHER
PAPER IN THIS SECTION.

THE STANDARD.

VOL. III.—NO. 47.

CONCORD, N. C. THURSDAY, DECEMBER 4, 1890.

WHOLE NO. 160.

THE STANDARD.
WE DO ALL KINDS OF
JOB WORK
—IN THE
NEATEST MANNER
—AND AT
THE LOWEST RATES.

The Works of Conference.

THE COMPLETE REPORT OF THE PROCEEDINGS.

We continue our report of the proceedings of the W. N. C. Conference, where we left off last week: WEDNESDAY MORNING.

Then followed the nomination of members.

CONCORD DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

MT. AIRY DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

STATESVILLE DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

SHREVEPORT DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

WATKINSVILLE DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

TRINITY DISTRICT.
Clerical: J. E. Gay, Missions; S. H. Peeler, Education; H. F. Wiley, Church Extension; J. H. Rusey, Sunday-schools; J. M. Downum, Colportage; L. V. E. O. Austin, Colportage; W. C. Staples, Missions; R. H. R. R. R. Education; N. W. Sapp, Church Extension; C. H. Arnold, Sunday-schools; J. A. Odell, Colportage.

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consideration and report to this conference as to the best methods of providing for the claimants of this conference.

Amendment proposed and passed that the committee report tomorrow morning.

J. H. Wheeler—Belongs to the other conference.

Charles M. Anderson—Reports that he would like to be in the field again if his work is of such a nature as his health will permit of his doing—Moved that his name be referred to the committee.

S. D. Peeler—Reports that he thinks he is able to take work. Referred to committee.

J. W. Wheeler, C. W. King—Referred to committee.

J. C. Crisp, Thos. C. Mos—Belongs to other conference.

W. H. Bobbitt, Jos. Wheeler—Dead. Thos. H. Edwards—Reports that he is not a candidate for superannuation.

Seventeenth Question—
WHO ARE SUPERNUMERARIES?
Jas. D. Carpenter—Claims to belong to this conference and asks to come before the committee for superannuation.

Isaac W. Avert—Belongs to other conference.

Sol H. Helsbeck—Case referred to committee.

E. J. Endally—Referred to committee.

Jas. Wilson—Referred to committee.

Wm. H. Call, R. O. Burdon—Belongs to other conference.

J. R. Long—Reports that he is able to do light work. Referred to committee.

Added to this conference from the Holston works: J. S. Burnett, E. G. Smith, J. P. Reynolds, J. E. Bruce.

Tenth Question—
WHAT LOCAL PREACHERS BE ELECTED DEACONS?

Salisbury District offers Amos L. Coorn—Elected.

Charlotte District offers Geo. A. Page—Elected.

Asheville District offers D. F. Carver. (To be considered later.) F. A. Vines—Elected.

Franklin District offers Chas. M. Carpenter—Elected.

Fourteenth Question—
WHAT LOCAL PREACHERS SHALL BE ELECTED ELDERS?

None coming forward the report of the Board of Trustees of Davenport Female College was read by the secretary. Report referred to the Committee on Education.

Dr. Payne, Presbyterian minister of this city, was introduced to the conference.

Rev. F. L. Reed, D. D., editor of the Christian Advocate, was introduced and announced that he had placed the accounts of the ministers in the hands of D. P. Tate, who would also have a number of minutes to sell to the conference. Mr. Cunningham will be here every forenoon and afternoon to attend to any matters of business.

Dr. Yates was introduced and replied that he was much obliged for an introduction to his family.

G. G. Smith introduced also the brethren, Law (Bible Agent), North, Cunningham and Gattis. The latter announced that he would take subscriptions for the Christian Advocate.

Mr. Page: In the name of the congregation I welcome the Bishop, delegates and friends to the first session of the W. N. C. Conference. I think it is fortunate that the Bishop has come amongst us just at this time, when we are launching our ship. We need a strong arm and a steady hand to guide us over the breakers until we get out where the surface is smooth and the waters deep. He knows the good points of the North Carolina preachers, and he knows the weak ones, and I pray that the Lord will be with him and sustain him as He has done in the past, and give him that peculiar wisdom and unusual grace that will enable him, after presiding over the session of the conference, to give every preacher here a first-class appointment, and every appointment a first-class preacher. (Laughter.)

Another thing I want to say on behalf of the ladies. I have traveled in a good many parts of the State of North Carolina, and I want to say that the good ladies of Concord are the most pronounced anti-tobaccoists that I have ever seen anywhere. (Applause.) They have very little tolerance for tobacco and almost as little for those that use it. (Laughter.) And I tell you, my brethren, from the reports that have come to them of conferences in other places, they have almost quaked and trembled for the purity of the church and the places where you stay. If you knew exactly what they thought of it and said of it before you came here, there is not a man of you that would have the hardihood to use tobacco, either chewing or smoking, within 100 yards of this church or any other church in this town. (Applause.)

Bishop Keener: North Carolina ought to be condemned to the use of tobacco, for it is manufacturing so much of it that just merely the statement that the ladies are opposed to it, would, it seems to me, be very inadequate compensation. I never smelt more tobacco than when I was in Durham, that is in the same length of time, and it was Methodist tobacco. (Laughter.)

As to this matter of launching the ship, if you will look into the launching of the Ark, you will find a very admirable thing about it; in events were all put down as if they kept a log book on board the Ark; I have very little doubt they did, for every small incident is noticed with

wonderful particularity, the time when everything occurred from the very moment when the Ark went off into the water. It is one thing to build a ship and another thing for the ship to sit squarely and properly on the water, and it is a matter of great solicitude to know how the ship comports itself after it is launched.

Now a word about being launched; the thing is as to our behavior, when we are all square and right; that is what I will try to see in the cabin. As to these poor circuits, I find out every day that every circuit is the culminating point of some preacher. It takes him a good while to get up, and then by slow and easy stages he comes back to the water level.

I am glad to be here. I have no doubt the wisdom and religion which has actuated you so far will carry you clear through. I suppose in the course of ten years you will be nearly as strong as when you divided. We are happy to be in this delightful town; I hope we shall rejoice together and long remember this delightful occasion.

Singing and the benediction closed the first day's proceedings.

Services at 7 p. m.: A sermon on missions by Dr. Potter. He selected his text from the 30th chapter and 5th verse of St. John.

THURSDAY, NOVEMBER 27.
The church was decorated on this bright Thanksgiving morning most appropriately with fruits and flowers, with an immense basket of cotton in the foreground. Rev. P. J. Caraway opened the session with the reading of Hebrews 13, singing hymn 220 and an earnest prayer.

To the roll call the response showed that many members of the conference had come in since the last session.

After the reading of the minutes of yesterday's proceedings, which were accepted, the report of the committee to adjust the Conference Claimant fund was read, recommending among other things that the joint Board of Finance hold the funds belonging to the claimants until the meeting of the North Carolina Conference when the funds should be consolidated, and such pro-rata distribution should be made within the bounds of these Conferences as should be equitable. A discussion followed, giving different interpretations of this report and the relations of this conference to the Holston Conference, the Bishop giving it as his opinion that if all the money that has been raised in the Asheville district up to this time were returned to the Holston Conference, that conference will provide for the claimants in their region. It was finally moved that the reports be recommitted for the purpose of conferring with James Atkins, D. D.

Rev. Mr. Law, agent of Bible Society, who was yesterday introduced, spoke for some minutes, of which address the following is a brief synopsis:

Mr. Law: I wish to bring before you a few facts in connection with what your agency, the American Bible Society, is doing and what it proposes to do. This society is engaged, as it has been for the past seventy-five years, in the work of distributing the Bible. Last year it distributed in our own country about 1,005,000 copies of the Word of God. In the foreign mission fields, in China, Brazil, Mexico, and all the mission fields where you have your missionaries, we distributed during the year nearly 500,000 volumes of God's Word. We are thus endeavoring to meet all the demands of the church both at home and abroad, the Bible in the hands of all the people, without any profit to the society.

Just at this time we are entering upon a broader work, not simply to put a Bible in every home, but a Bible in the hands of every child that can read. In order to do this, we are depending upon the co-operation of the churches; we ask your assistance to put the Bible in every Sabbath school and to use it there as the great revelation which God has made to us. In order to do this, we need your financial support; I know your discipline provides for a collection for the Bible cause, but in some way it seems very generally neglected. I think during the last fiscal year not a single church in this conference is reported to have sent a contribution directly to the parent society, although their contributions may have gone to some of the local societies. Last year we expended in the State of North Carolina something like \$4,000, and we received from all sources as general donations less than \$250. I suppose one reason for this is that you imagine that it is a wealthy society, but it has nothing but the contributions that are made year by year. As you are interested in the spread of the Gospel, I beseech you, give us your support, personally and financially in this work of distributing God's blessed word both at home and in your foreign mission field.

Dr. Potter next addressed the meeting; we are sorry that space forbids giving more than a very brief outline of his address.

Dr. Potter: Two or three things I wish to state in which the ministers and representative laymen of the church must lead, for in all great movements there must be leaders, and the leaders in the church of God are the ministers of the church and the official members.

First of all it is very important that the collections for foreign missions be taken early in the year; in the aggregate, early collections save to the Board of Missions from \$3000 to \$5000. I am not urging that

every preacher take up the collection immediately after conference adjourns, irrespective of circumstances; what an urging is that everybody propose to do this. But again, in order to any great advance, men of large means must be induced to give largely, and all the membership must be induced to give something.

It is of the first importance that the entire church be furnished with such intelligence concerning the movements of the gospel all over the world as shall stir their hearts and move them to prayer and to work for the salvation of the world. This information can be furnished through periodicals, through the papers, through the leaflets which can be had by the thousand; there will seem to be waste, but the abundant use of them will accomplish the end.

There must be leadership in another matter. In conviction on the subject; this matter must be brought to the conscience of the people of every church, the conviction of duty to give the gospel to the world. We must love men or we never can lead the church to the effort to save mankind. I do not say, "Love the cause"; there may be a glamour about that word "cause."

A man that don't love the poor, the down-trodden, and, in many respects, the offensive at home, he cannot love the heathen abroad.

Once more: there must be leadership in the demonstration of that love in large giving; I mean large in proportion to our means. And right here I want to say, for the benefit of these ministers, some of whom give until they see not how they can give another cent, I want to say that I do not know a rich preacher in the Methodist church, that is not at the same time a very liberal giver, who has any visible fruit of his ministry. (Applause.)

I wish now to make a simple statement and close. The missionaries sent out are charged with the duty of raising enough money to pay the salaries and traveling expenses of 16 missionaries who have been accepted; then there are nine others called for, and the board has consented to send them provided enough money to pay their expenses can be raised. The assessments are coming short and the secretaries must raise from \$40,000 to \$60,000 in order to avoid increasing the debt upon the board; in order to meet this, we have been presenting the cause, and the conferences in one way or another have been giving enough to support one or two more missionaries, as the case may be.

At the close of the address the cause of Mr. Moseley, the missionary to Japan, was presented to the conference, and within a few moments the sum of \$800 was subscribed. The Rev. L. W. Crawford was appointed to collect any amounts due, before the first of April, next.

Jno. W. Puett transferred to the W. N. C. Conference. Case referred to the Committee on Conference Relations for supernumerary relations.

Thanksgiving Services.
Services were held this morning in the Lutheran church, the Methodist church and the Forest-Hill Methodist church. The pulpits were all filled by members of the W. N. C. Conference. Rev. Dr. H. W. Bays preached at Forest Hill, and his discourse has been complimented by all whose good fortune it was to hear him. Rev. Dr. Dixon filled the Lutheran pulpit, and his sermon was beautiful with his usual elegant expressions, and made powerful impressions upon the minds of the hearers. The Rev. J. C. Keener preached in the Methodist church, and the highest expectations of a delighted audience were fully realized. He was in a good humor, and spoke with great ease, often branching off on a line of brilliant thoughts expressed with most powerful eloquence. At this church, a collection was taken up for the benefit of Oxford Orphan Asylum; it amounted to \$72.70.

[For Proceedings of Third Day see Daily Standard, which is sent as a supplement.]

FRIDAY NIGHT.
The anniversary meeting of the Church Extension Board, last night, was one long to be remembered. Even the opening services seemed to be unusually impressive, as led by Dr. Thomas.

Rev. T. H. Pegram announced that there was still more than \$3000 needed towards completing the churches in the W. N. C. Conference, and spoke of the help that the women's societies had given. He introduced Mrs. E. E. Wiley, President of the Women's Parsonage and Home Missions Society.

Mrs. Wiley: I represent the women's department of the Church Extension Society. Our department follows along by the side of the Church Extension department, building homes, where that society builds the church. We were authorized to go forward in this work at General Conference in Richmond, and how Bishop Keener could say what he did today, I do not understand, because he was one who authorized us to go forward. I am sorry he is concerned; we are not going to swallow him nor the church; I want you to tell him that he need not be afraid of us. I have had in my traveling among the churches the co-operation and hearty sympathy of all the bishops. When I was at Abingdon, the bishop there called for me to read my report in conference, and he stopped the business of the conference and said, "brethren, there is no more important department

before you than this home building for the preachers." He gave me his blessing, and so have the other bishops with whom I have attended conferences, and I feel so thankful to God that I have the light of their countenance in this work.

I am going out at the instance of the General Conference and because I, too, feel that it is a very important work and I would not neglect it and I do not believe in my heart that Bishop Keener is opposed to it. I think I understand him in his remarks to-day, and if he really did mean anything by it, I am going home and tell Dr. Wiley on him. (Laughter.)

We have been organized four years in active work. We have helped to build 204 parsonages; we have raised \$33,000; just a month ago I sent to the Western field nearly \$500 to answer the pleas of preachers there who are without homes for their families. This work is two-fold; we aim to make a comfortable home or help to place a comfortable home on every charge in home conference. At the same time we are helping to make the preachers who are out on the frontier work comfortable.

Many of them are homeless; many of them write letters that fairly make me cry, and I cannot help them at all, because the treasury is empty; the treasury is empty because so few of our women are interested; they are not interested in this work because they do not know anything about it; they do not know anything about it because our ministers have not looked into it as I think they ought; perhaps there is some excuse for them because they have a great deal to attend to of their own work.

Now I come to place this cause before you for your consideration, and I want to tell you how I ask you to help me—by not placing any more burdens on your shoulders—I would not do that for the world, but I want you to instruct the ladies of your charges. Brethren, when you go to your circuits, stations, districts, do this by sending to the district secretary of the district, and I am sorry the residing elders are not here tonight; tell them, will you, brethren, that I want each presiding elder to find the most effective workers in his district and get those ladies interested in this work by talking with them and distributing the literature that they get from the corresponding secretary. You, brethren, find the most effective worker in your charge, and send the name to the district secretary; we have nominated a lady for every district. I don't know whether she will serve or not. I have prayed God to direct the hearts of our women and make them willing to help us in this work. Get the ladies to write to the district secretary and let her communicate with them, sending the literature necessary, and you, pastor, have these women some Sabbath, after your sermon, organize under the constitution, and tell them that any number of women may join the society by paying annually to the regular fund. Now if you have ten women in your charge who are willing to give in this work, say 10 cents per month per member, and you have five that cannot pay that much, and perhaps some that cannot pay anything, but I hardly think so. If they cannot pay any money they can give me prayers and sympathy and that helps so much, and it will help them to have the money by and by to put in to the treasury, for God always helps the willing heart. If ten women, for instance, give \$10 per year, \$5 of that stays in the conference treasury, and is disposed of as is needed by the parsonages of that conference; then 50 per cent goes to the general treasury at Louisville, and from there it is sent to the western fields. If a member pays in 15 cents per month and says 10 cents of this now is to be retained at home, it can stay just where the giver says it shall.

You are helping three ways: you are helping your local parsonages, and in your conference, and you help the woman who lives in a parsonage out west that ought to be called a hut or a dug-out or a tent, because it has not anything more of comfort.

Now our watchword is this: "A comfortable home in every charge for the preacher." Is not that what you want? Are all these preachers comfortable? When you go home, will you find a comfortable parsonage, will you find it furnished with good heavy furniture? Will there be anybody there to make you comfortable with a good dinner and warm room, or will you come to a house shut up, nothing there to give you a welcome, no loving hearts to meet you? Why, I heard a preacher's daughter not long ago say, "I can lie on my bed at night and count the stars through the roof;" the home is not finished yet. Another preacher's wife told me that when it rained the water swept two inches deep in her dining room floor. Why are not our women alive to the duty that lies before them in this work? Sister, how would you like to come to a place like that? Brother, you who have a comfortable home, living from year to year, and not taken up at the option of the bishop, how would you like to go to such a place as that, when you had perhaps given up an employment or business that would have yielded you a comfortable income, going out at the call of God Almighty, among a people that care nothing for you? Why is this state of things? Do not our women love the Lord Jesus? Are they not willing to make him comfortable in the person of the preacher and his wife? I know they will. Brethren, you must talk to these women; help me to organize them, help me to do this

work, so that you can have your homes now, and your hearts free and happy and filled with love to God and man, and go forward in this work of saving the world.

That is what you ought to do. How can I stand alone and do this work. I cannot go to every circuit; I cannot begin to go to the homes in any one conference. I have only to come and make my plea to the preachers, that you may help the women to make you comfortable and others more comfortable. I tell you it does seem to me that if there is any class of heroes on the face of this green earth it is the Methodist preacher who goes at the call of God, no matter where that call leads, and stays there if he starves to death; that is the sort of spirit that characterizes the Methodist preachers, and not only here but out West, where men are going by the call of God and doing the best they can, and they are dying at it; there is iron in their blood and the Holy Ghost in their hearts; they are going to the death, and what I want to do is to make those men comfortable, so that their blood will not be on our skirts. I tell you it is just as much our duty to take care of the preacher, as for the preacher to preach to the people. God will take them to the Home of Many Mansions; many of them have gone, and some of them are crippled with rheumatism now from living in such poor homes.

One man out in the West had no place for himself and his wife—now this is true—he could not rent a house; there was no parsonage, and his salary was not sufficient to justify the renting of a house if he could have gotten one, and he actually dug a hole in the side of a hill and took his wife in there and lived so for a solid year; he is now a cripple and laid up for life with rheumatism. Do you say he ought not to have stayed? Dr. Green once said, when some one had left his work because the people did not support him, "Brother, you ought to have stayed there if you had starved to death."

That was hard, was it not? Well, I reckon there was some truth in what Bishop Keener said yesterday that if you did your duty God would take care of you, and I believe that too, and God has sent this woman's department to take care of the preachers.

Now you help us to take hold of this, won't you? I heard some one of the N. C. Conference say that this woman's department of church extension was a fifth wheel! How could that be? Brother, if you have comfortable homes in the N. C. conference in every station, we have not in the Holston conference. I could paint you many pictures that would make you feel like crying, whether you did or not, and we love our preachers there, too. I would have been working there long enough ago if I had been told, and now that my eyes are opened, I just go with all my heart, and I do the very best I can, but I cannot do what I want to, unless the preachers give me their sympathy. Talk to your women when you go back to your homes; tell that that it is just as much the duty of the woman who lives on the out-most boundary of the circuit as it is of the woman who lives under the shadow of the parsonage. Organize every woman in the circuit, let every woman help with your parsonage; it is her duty to do so, and I will tell you if you will do that you will be successful in your year's work; you will come in with your assessments all paid, and you will have a year of grand, spiritual success; it is bound to be done, because if a woman's heart is once opened to its duty, it will grow larger and larger. God made a woman's heart just that way to take in the whole world. Thank the Lord that he has given me the privilege of doing something for my Master, not only in the home field, but over the ocean wave where the poor heathen live waiting for day. I want to do something for Him wherever there is a need for it, and I believe every woman who loves the Lord Jesus will come right up side by side with me and march with me to the close of the world, in our department. I don't want any representation in the general conference. (Laughter.) I would not have it if you would offer it to me; that is not my place.

I read something amusing in the New York "Christian Advocate," where Aunt Jennima was expressing her opinion about this female representation in the Northern General Conference. Said she, "in the first place it's agin Scripture, for the Bible says that the bishop shall be the husband of one wife, but it no where says that the bishop shall be the wife of one husband." (Laughter.) So I don't care about that part of it; God has given woman her sphere and she is walking in it. Just look at the Woman's Missionary Society; some of the brethren frowned upon it; and yet the second woman that ever I heard get up before an audience of people was Mrs. Keener, Bishop Keener's wife, and part of my inspiration came from God through that woman, and now this Woman's Missionary Society is filling the whole earth. Don't you thank God for that? Are we not helping you, brethren? Have we stepped out of our place? Never.

What I want is for woman to know her sphere and not go beyond that; is her sphere. How else can you save the women of heathen lands but through the women of this land? Now, dear sister, don't let what Bishop Keener said affect you; he

did not mean that at all, but I am going to "sass" him before I get through with it. (Laughter.) I don't think he had any business to say it.

This was all I wanted to say that this Woman's Department of Church Extension is now called the Woman's Parsonage and Home Missions Society. At the meeting of the Board in April they made me the President of the Central Committee; they made it my duty to visit the conferences and lay this work before the preachers, especially the circuit ministers. Now, brethren, help me; Brooks, sending her the names of so many who will work, so that where there is a parsonage in your conference that is not in good repair or it needs a little money here and there to make it comfortable, these women can be put in a good working way, they can save their money and appropriate it for the purpose. Then let this 50 per cent that goes outside go to the far West to meet the demands that I cannot answer, because I have not the money. There is a brother now in New Mexico who has not any home except as he rents it and pays it out of his meagre salary. He has consumption; he is a good preacher; goes to his charge and comes from the pulpit; has a hemorrhage of the lungs; his wife nurses him but she has not the money to make him comfortable; she patches him up by good nursing for the next Sunday, when he comes back with another hemorrhage. He is asking me for help and I cannot answer it because I have not got it.

I just want to mention one more instance that occurred in the Columbia Conference. A brother went to the conference and said, "I want to get enough money out of the Church Extension Board to take care of my salary, for I had to take part of my salary to pay house rent; if I don't get that I don't know what I am to do." He sent another brother to ask Dr. Morris for a small part of the amount in the treasury. Dr. Morris shook his head, because he could not give him for his salary the Church Extension funds. The preacher was sitting where he could see the minister. When he saw Dr. Morris shake his head, his own fell on his breast and he grieved like a child, for it meant starvation. Dr. Morris saw the man's distress and said, "I cannot give you that money, but God helping me, you shall have some money." That night when he had called conference together, he made a plea for the brother, secured about \$80 and handed it to him; he touched the hearts of the good women in Lynchburg, too, and they sent him a barrel of clothing and enough money to make the money and barrel together worth \$185, and that man is now tolerably comfortable.

Today there are calls for ten thousand dollars to help the preacher's wives who have no home at all, except as they rent a house and have to pay for it out of the preacher's salary; one man is living in a house with the boards lapping over each other, another one in a stable, and another in a tent, another in a dug-out, and I tell you when you read these letters coming from these western preachers, and know the fiery trials through which they are passing, I just feel like I wanted to give everything that I could get to supply these wants. It is Jesus, suffering for me; his blood has built the beautiful mansions; how can I enter into the rest that remains for the people of God when the Son of God is homeless and poor.

That is why I want to talk to you and get you to help me, to make your own parsonages comfortable, and to help the preacher who is not so comfortable; and may God help us and save all.

Dr. W. H. Bays was introduced, and it is with the most sincere regret that we cannot give his address in full. In the most fitting and very pleasant words he endorsed the address of Mrs. Wiley, and stated that his talk would consist mainly in taking up a collection. When he closed there was scarcely an unmoved countenance in the house, and the people proved their interest and sympathy by giving, in addition to the regular collection for church extension, \$100 special collection for Mrs. Wiley's work.

SATURDAY MORNING.
There were not so many visitors present as usual at the opening of conference this morning, at which Rev. J. R. Scroggs presided, but in a short while the building was comfortably filled, and before the end of the first hour, crowded.