Nebraska Advertiser.

ESTABLISHED 1856. BROWNVILLE, NEBRASKA, THURSDAY, JUNE 17, 1869. VOL. 13. NO. 36.

Nebraska Advertiser.

CHURCH, COLHAPP & CO.,
Publishers and Proprietors.
Office—No. 70 McPherson's Block, up Stairs.

ADVERTISING RATES.

One square, (8 line or less) first insertion	$1 00
Each subsequent insertion	50
Business Cards of five lines or less	5 00
Each additional line	1 00
Stray notices, each head	3 00
Eighth column, one year	20 00
Eighth column, six months, $15; three months	10 00
Fourth column, one year	30 00
Fourth column, six months, $21; three months	15 00
Half column, one year	50 00
Half column, six months, $30; three months	21 00
One column, one year	80 00
One column, six months, $50; three months	30 00

General Business Cards.

ATTORNEYS.

SIDNEY FRENCH. W. T. ROGERS.
FRENCH & ROGERS,
ATTORNEYS & COUNSELORS AT LAW,
Office in Court House Building.
Will give diligent attention to any legal business entrusted to their care. [35-3m]

JOB A. DILLON,
Attorney and Counselor at Law, and General Land Agent,
Tecumseh, Johnson County, Nebraska.

J. N. REYNOLDS,
Attorney and Counselor at Law,
OFFICE—No. 90, Reynolds Hotel.

THOMAS & BROADY,
Att'ys at Law & Solicitors in Chancery,
Office in District Court Room.

WM. H. McLENNAN,
Attorney and Counselor at Law,
Nebraska City, Nebraska.

PORTER & BROWN,
Attorneys at Law and Land Agents,
Office: No. 49, Main Street, Up Stairs.

TIFFIN & HEWETT,
Attorneys and Counselors at Law,
Office—No. 70 McPherson's Block, up stairs.

S. M. RICH,
Attorney at Law and Land Agent,
Office in Court House, first door, west side.

B. F. PERKINS,
Attorney and Counselor at Law,
Tecumseh, Johnson Co., Neb.

NYE & HUMPHREY,
ATTORNEYS AT LAW,
Pawnee City, Pawnee Co., Neb.

N. K. GRIGGS,
Attorney at Law & Real Estate Agent,
Beatrice, Gage County, Nebraska.

LAND AGENTS.

R. V. HUGHES,
Real Estate Agent and Justice of Peace,
Office in Court-House, first door, west side.

BARRET & LETT,
Land Agents & Land Warrant Brokers.
No. 21 Main Street.
Will attend to paying Taxes for Non-residents. Personal attention given to seeking Locations, Lands, improved and unimproved, for sale on reasonable terms.

WM. H. HOOVER,
Real Estate and Tax Paying Agent.
Office in District Court Room.
Will give prompt attention to the sale of Real Estate and Payment of Taxes throughout the Nemaha Land District.

JONAS HACKER,
LAND AND TAX PAYING AGENT.
Will attend to the Payment of Taxes for Non-Resident Land Owners in Nemaha County. Correspondence Solicited.

MOSES H. SYDENHAM,
NOTARY PUBLIC & LAND AGENT,
Fort Kearney, Nebraska.
Will locate lands for intending settlers, and give any information required concerning the lands of South-Western Nebraska. 12-tf

PHYSICIANS.

S. COWLES, M. D.,
Homeopathic Physician and Surgeon.
Will be in Brownville on or about the 5th of May.

W. H. KINDERLEN, M. D.
PHYSICIAN AND SURGEON TO NEB.
EYE AND EAR INFIRMARY.
OFFICE—No. 1, "Reynolds House."
OFFICE HOURS—7 A.M. to 6 P.M.

H. C. THURMAN,
PHYSICIAN AND SURGEON,
Office—No. 81 Main Street, one door west of Newton's Tin Shop. Office hours from 7 to 11 a. m. and 2 to 4 p. m. 19-11-y

H. L. MATTHEWS,
PHYSICIAN AND SURGEON.
Office—No. 21 Main Street.

A. S. HOLLADAY, M. D.,
Physician, Surgeon and Obstetrician,
Office—Holladay & Co's Drug Store.
Graduated in 1851; Located in Brownville in 1856. Has on hand complete sets of Amputating, Trepanning and Obstetrical Instruments.
P. S.—Special attention given to Obstetrics and the diseases of Women and Children.

C. F. STEWART, M. D.,
PHYSICIAN AND SURGEON,
Office—No. 21 Main Street.
Office Hours—7 to 9 A. M., and 1 to 2 and 6½ to 7½ P. M.

MERCHANDISE.

WM. T. DEN,
Wholesale and Retail Dealer in
General Merchandise, and Commission and Forwarding Merchant,
No. 26 Main Street.
Cow Plasters, Plows, Stoves, Furniture, &c., always on hand. Highest market price paid for Hides, Pelts, Furs and Country Produce.

F. E. JOHNSON & CO.,
Dealers in General Merchandise,
No. 72 McPherson's Block, Main St.

HOTELS.

REYNOLDS HOUSE.
GEORGE DOUGHERTY, PROPRIETOR.
88 & 90 Main Street, Brownville, Neb.
Has been thoroughly fitted and furnished, and now offers first-class accommodations to the traveling public. Board by the day or week.

AMERICAN HOUSE.
L. B. ROBISON, Proprietor.
Front St., between Main and Water.
A good Feed and Livery Stable in connection with the House.

DRUG STORES.

HOLLADAY & CO.,
Wholesale and Retail Dealers in
Drugs, Medicines, Paints, Oils, etc.,
No. 41 Main Street.

McCREERY & NICKELL,
Wholesale and Retail Dealers in
Drugs, Books, Wallpaper & Stationery
No. 32 Main Street.

BOOTS AND SHOES.

HELMER & SNOKE,
BOOT AND SHOE MAKER,
No. 15 Main Street.
Has on hand a superior stock of Boots and Shoes. Custom Work done with neatness and dispatch.

A. ROBINSON,
BOOT AND SHOE MAKER,
No. 38 Main Street.
Has on hand a good assortment of Gent's, Ladie's, Misses' and Children's Boots and Shoes. Custom Work done with neatness and dispatch. Repairing done on short notice.

HARDWARE.

SHELLENBERGER BROS.,
Manufacturers & Dealers in Tinware.
No. 74 Main St., McPherson's Block.
Stoves, Hardware, Carpenter's Tools, Blacksmith's Furnishings, &c., constantly on hand.

JOHN C. DEUSER,
Dealer in Stoves, Tinware, Pumps, &c.,
No. 79 Main Street.

SADDLERY.

JOHN W. MIDDLETON,
HARNESS, BRIDLES, COLLARS, Etc.
No. 64 Main Street.
Whips and Lashes of every description, and Mustering Hair, kept on hand. Cash paid for Hides.

J. H. BAUER,
Manufacturer and Dealer in
HARNESS, BRIDLES, COLLARS, Etc.
No. 9, Main Street.
Mending done to order. Satisfaction guaranteed.

SALOONS.

CHARLES BRIEGEL,
BEER HALL AND LUNCH ROOM,
No. 25 Main Street.

JOSEPH BUDDARD & CO.,
SALOON,
No. 47 Main Street.
The best Wines and Liquors kept on hand.

R. C. BERGER,
ALHAMBRA BILLIARD SALOON,
The best Wines and Liquors constantly on hand.
No. 85 Water St. Block.

BARBERS.

J. L. ROY,
BARBER AND HAIR DRESSER.
No. 55 Main Street.
Has a splendid suit of Bath Rooms. Also a choice stock of Gentlemen's Notions.

WM. McNEAL,
BARBER AND HAIR DRESSER,
No. 56 Main Street.
Is prepared to do all kinds of Hair Dressing for Gents and Ladies. Old clothes renovated; boots blacked at all hours; washing and ironing done on short notice.

BLACKSMITHS.

J. W. & J. C. GIBSON,
BLACKSMITHS,
Shop on First, between Main and Atlantic.
All work done to order, and satisfaction guaranteed.

JUSTICES.

A. W. MORGAN,
Probate Judge and Justice of the Peace
Office in Court House Building.

AUCTIONEERS.

BISS & HUGHES,
GENERAL AUCTIONEERS.
Will attend to the sale of Real and Personal Property in the Nemaha Land District. Terms reasonable.

General Business Cards.

CONFECTIONERIES.

CITY BAKERY AND CONFECTIONERY.
ALLEN & NAUE, PROPRIETORS.
No. 31 Main street, opposite City Drug Store.
Pies, Cakes, Fresh Bread, Confectionery, Light and Fancy Groceries, constantly on hand.

GEORGE YAUNEY,
Bakery and Confectionery,
No. 37 Main Street.
Offers to the public at reduced rates a choice stock of Groceries, Provisions, Confectioneries, etc., etc.

WILLIAM ROSSELL,
Bakery, Confectionery and Toy Store.
No. 40 Main Street.
Fresh Bread, Cakes, Oysters, Fruit, etc., on hand

J. P. DEUSER,
Dealer in Confectioneries, Toys, etc.
No. 44 Main Street.

NOTARIES.

JAS. C. McNAUGHTON,
Notary Public and Conveyancer.
OFFICE in Carson's Bank, Brownville, Neb.

E. E. EBRIGHT,
Notary Public and Conveyancer,
And agent for the Equitable and American Tontine Life Insurance Companies. 5-tf

FAIRBROTHER & HACKER,
Notary Public and Conveyancer,
Office in County Clerk's Office.
G. W. FAIRBROTHER, Notary Public. JAMES M. HACKER, County Clerk.

GRAIN DEALERS.

GEO. G. START & BRO.,
DEALERS IN GRAIN, PRODUCE, &c.
Aspinwall, Nebraska.
The highest market price paid for anything the Farmer can raise. We will buy and sell everything known to the market.

WORTHING & WILCOX,
Storage, Forwarding and Commission Merchants,
And Dealers in all kinds of Grain, for which they pay the Highest Market Price in Cash.

TAILORING.

HAUBOLDT & ZECH,
MERCHANT TAILORS,
No. 63 *Main Street,*
Have on hand a splendid stock of Goods, and will make them up in the latest styles, on short notice and reasonable terms.

BOUNTY CLAIM AGENTS.

ED. D. SMITH,
U. S. WAR CLAIM AGENT,
Washington City, D. C.
Will attend to the prosecution of claims before the Department in person, for Additional Bounty, Back Pay and Pensions, and all claims accruing against the Government during the late war. 46-tf

SMITH P. TUTTLE,
U. S. ASSISTANT ASSESSOR
Office in District Court Room.
Notary Public and United States War Claim Agent. Will attend to the prosecution of claims before the Department, for Additional Bounty, Back Pay and Pensions. Also the collection of Semi-Annual Dues on Pensions.

STATIONERY.

A. D. MARSH,
PIONEER BOOK AND NEWS DEALER.
City Book Store,
No. 50 Main Street.

ARTISTIC.

A. STAFFORD,
PHOTOGRAPHIC ARTIST,
No. 47 Main Street, up stairs.
Persons wishing Pictures executed in the latest style of the Art, will call at my Art Gallery.

MUSIC.

MRS. J. M. GRAHAM,
TEACHER OF MUSIC.
Rooms, Main, bet 4th & 5th Sts.
Lessons given on the Piano, Organ, Melodeon, Guitar and Vocalization. Having had eight years experience as teacher of Music in New York is confident of giving satisfaction.

BRIDGE BUILDING.

C. W. WHEELER,
BRIDGE BUILDER,
Sole agent for R. W. Smith's Patent Truss Bridge. The strongest and best wooden bridge now in use.

JEWELRY.

J. V. D. PATCH,
Manufacturer and Dealer in
Clocks, Watches, Jewelry, etc., etc.
No. 32 Main Street.
Silver and Silver-Plated Ware, and all varieties of Spectacles constantly on hand. Repairing done in the neatest style, at short notice. Charges moderate. Work warranted.

EXPRESS.

J. K. BEAR,
Agent for the U. S. Express Co., and W. U. Telegraph Co.
No. 54 Main Street.

DR. J. BLAKE,
DENTIST,
Would respectfully announce that he has located in Brownville and is now prepared to perform in the best manner, ALL operations pertaining to the science of Dentistry.
OFFICE—Over City Drug Store, front room. 16t

JACOB MAROHN,
MERCHANT TAILOR,

Has received a large assortment of No. 1 READY MADE CLOTHING, which he can and will sell Lower than any House in the City. AND WARRANTS THEM TO BE GOOD.

FRANZ HELMER,
WAGON & BLACKSMITH SHOP
ONE DOOR WEST OF COURT HOUSE.
WAGON MAKING, Repairing, Plows, and all work done in the best manner and on short notice. Satisfaction guaranteed. Give him a call. [36-1y.

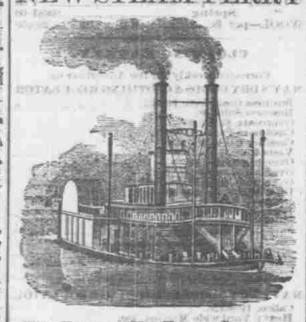
"ALL ABOARD!"

The Brownville Transfer Line,
Under the management of
JACOB ROGERS,
Is now Running Regular Omnibusses from
Brownville to the Railroad Terminus
of the Council Bluffs and St. Joseph Railroad,
At North Star, Mo.,
Two Miles from Brownville and North Star Ferry Landings.
Good Omnibusses. Close Connections
Charges Moderate 30-tf

A CARD.
BROWNVILLE, NEMAHA COUNTY, NEB.
IS GROWING FASTER, AND HAS MORE ENTERPRISE THAN ANY CITY IN THE U.S. TIME COUNTY HAS TIMBER AND WATER.
SHIPPING FACILITIES: RAILRO A AND MO. RIVER.
Commands a trade of one hundred miles. Daily Stages leave Brownville for Tecumseh, Vesta, and Beatrice; Falls City, Nemaha City, Aspinwall, St. Deroin, Syracuse, Belle, Falls City and White Cloud. Tri-Weekly Stages to Nebraska City, via. Tecumseh.
STAGE OFFICES { Stevenson & Cross, PROPRIETORS. STAR HOTEL. 29-tf

HAUK & ARMITAGE,
Wholesale & Retail
GROCERS.
24 Main street, J. Berry's old stand.
Keep constantly on hand, in large quantities, the choicest staple and fancy
Groceries and Provisions
and are determined to
BLESS THIS COMMUNITY
by selling lower than has been known since the
Balmy Days of 1856
GIVE THEM A CALL.
COUNTRY PRODUCE
ALWAYS WANTED.
CHOICE N. O. SUGAR.
GLASSWARE. QUEENSWARE. 1y

NEW STEAM FERRY



The Brownville Ferry Company
have now running between
BROWNVILLE, NEB.,
AND
North Star and Phelps City, Mo.,
the new and commodious Steam Ferry
MARY J. ARNOLD!
THIS BOAT is entirely new, with power and capacity to cross everything that may come, in any weather.
For reaching Cattle into or out of this Land District, this is the best point. This boat is specially fitted up to ensure safety in crossing stock, and large cattle pens are already erected at the Steamboat Depot at Phelps City. We can insure the traveling public that all in our power shall be done to make this the most reliable crossing on the Missouri river.
BROWNVILLE FERRY CO.
13-2-tf

CHARLES G. DORSEY. GEORGE W. DORSEY
Att'ys at Law.
C. G. & G. W. DORSEY.
REAL ESTATE AGENTS
AND
Dealers in Land Warrants.
Buy and Sell Real Estate and Land Warrants.
Select & Locate Government Lands.
ATTEND TO CONTESTED CASES IN THE U. S. LAND OFFICE, AND
PAY TAXES
A large quantity of First Class lands for sale in Nemaha, Richardson, Pawnee, Johnson and Gage Counties, Nebraska, to which the attention of purchasers is specially invited.
Office—BROWNVILLE, NEB.
Branch Office—BEATRICE, NEB.
13-1-tf

JOHN L. CARSON,
BANKER,
BROWNVILLE, ... NEBRASKA
Exchange Bought and Sold on all the principal cities. Also dealer in Gold and Silver Coin, Gold Dust and
GOVERNMENT BONDS.
Deposits received, payable at sight. Interest paid on time deposits by special agreement. Taxes paid for non-residents.
All kinds of U. S. Bonds wanted.

GILLESPIE'S
GREAT WESTERN

Livery, Feed, Sale and Exchange
STABLES.
Corner Main and Levee St.....BROWNVILLE.
HAVING purchased this Stable of A. P. Cogswell, I am prepared to furnish the best TEAMS, BUGGIES and CARRIAGES in Southern Nebraska, at LOWEST CASH RATES. Room for Fifty Horses. Corr. for Stock. Particular attention paid to Feeding or Boarding Horses.
[34-1y] H. M. GILLESPIE.

"ELEPHANT"

Livery, Feed and Sale Stable!
BEN. ROGERS, PROPRIETOR.
Nos. 82 and 84 Main Street
BROWNNILLE, NEBRASKA.
Dealer in all kinds of stock. Horses bought, sold and exchanged. Stock boarded by the day or week.
The Proprietor has recently erected an entire new, large and commodious Stable, near the old Brownville House. His stock is all fresh and vehicles new. The public can be accommodated at all hours,
DAY OR NIGHT.
A stock corral, with an abundant supply of pure water, attached to the stable. 4-1y

LOUIS WALDTEER.
[THE PIONEER.]
Is fully prepared to do all kinds of
HOUSE, SIGN, CARRIAGE,
Ornamental Painting,
Guilding, Glazing, Paperhanging, &c.
JOB WORK, Neatly and Plainly Executed, at the Advertiser Job Rooms.

From the Pittsburgh Commercial.

Address of Bishop Simpson on Lay Delegates.

Lay Representation as proposed by the General Conference, has no connection with the Annual Conferences, and consequently has no influence upon the appointment of the various ministers to their fields of labor or with the examination of their character. Again it does not in any way modify the constitution of the General Conference, so far as the number of ministers or the mode of their election is concerned. If Lay Delegation is adopted the General Conference will consist of precisely the same number of ministers from the different Annual Conferences, as though there were no lay delegates, and they will be elected in precisely the same way in which they now are. But to their number will be added two lay delegates from the membership in the large Conferences, and one from the smaller. These delegates will meet with the ministers, and will take part in the various deliberations, but on all occasions of interest, when a distinct vote is called for, they will vote separately from the ministers. No new law can be passed, no alternation of the discipline can be made, except by the vote first, of the majority of ministers; and, secondly, by the vote of the majority of lay delegates, thus giving expression to the voice of the whole Church, both clerical and lay. The choice of these delegates is to be by an Electoral Conference, meeting at the time and place of the Annual Conference previous to the General Conference. It is to be composed of laymen, one of whom shall be chosen by each Quarterly Conference. This is the plan submitted by the General Conference.

From this brief statement it will be seen that all arguments in reference to the Annual Conferences or to the influence of laymen therein, or as to the appointments are wholly irrelevant to the question. The only change proposed is in the law-making power; and that, simply by way of addition. No layman is to take the place of any minister, or is in any way to interfere with either his privileges or his prerogatives.

A plan so simple, which aims merely to call into exercise another portion of the Church and thus add to its strength would seem, in itself, little likely to call forth opposition.

Yet we cannot close our eyes to the fact that good and wise men honestly, seriously and earnestly object to the introduction of this lay element into the law-making department of our Church. Nor am I surprised that this is the case, when I consider that it is right we should object to any change unless a good reason for that change can be shown; and I am free to admit that upon the supporters of lay delegation rests the burden of showing why this measure should be introduced. Until that is shown we have no right to claim the favor or the votes of the Church. A conservative feeling is right and proper in its place; but it may err in declining to examine the evidence brought in favor of any plan, and of blindly rejecting all propositions for change, when these changes may be an improvement.

The grand proposition which we present is that it is proper that the whole Church should participate in making rules and regulations for its own government. We express only the common judgment of mankind when we say that every association or community has a right to form its own rules and to manage its own affairs, and that no one class in the association has a right to rule the others without the consent of the body. This is involved in the ideas of individuality and of equal rights, and this lies at the foundation of all free governments.

The Church is an association of christain people, and as such why have not its members the same privileges as other associations? Possibly it is said that the Church differs from other institutions, in that it is divinely established. But so far as regards the fact of their being, are not civil governments also of God? "The powers that be are ordained of God," and yet the people have a right to a voice as to form and persons. But it is said there is a little legislation in the Church; that Christ, the great head of the Church, has taught us the doctrines, and has established the ordinances. This we fully admit. The great outlines are so clearly revealed that neither member nor minister can change or modify. All we allege is that what Christ has not clearly established, but has left the Church free to regulate pertains equally to the whole Church, and not to any peculiar class. But it is said, "The ministry is called of God to its sacred office and hence has a right to govern the Church." I assert and most strenuously maintain the doctrine of a divine call to the ministry; but I deny that the call to the ministry includes the right to enact the laws. Christ commissioned his Apostels to preach to teach. But the disciplines of the Church he committed to the Church itself. This is where a brother has differed, (Mathew XVIII: 17v,) "If he shall neglect to hear them tell it unto the Church, and if he neglect to hear the Church let him be unto thee as a heathen man and a publican." Assuredly if the Church is to hear, to decide and to condemn, it must have the right to arrange the mode of its procedure, and, in other words, to make its own regulations.

The Apostle alludes to the various offices in the Church of this distinction, when he says, "God hath set some in the Church, first apostles; secondly prophepts; thirdly teachers; after that miracles, then girts of healings, helps, governments, diversities of tongues." Christ is the head, the Church is His body. Of the members of the Church it is said, "Ye are the body of Christ, and members in particular." One may be humble as the foot, another versatile as the hand, another clear as the eye. Yet "the eye cannot say to the hand I have no need of thee; nor again, the head to the feet, I have no need of you." The result of this union of all the members, is beautifully portrayed by the Apostle, when he says "the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Before proceeding to show more specific reasons for the change, I may notice some objections which its opponents offer to its introduction.

First, by some the measure is said to be "revolutionary." I scarcely know what is meant by those who employ this phrase. A revolutionary measure is one which seeks to overthrow an establish order of things in an unlawful way, whether it be by force or fraud. An alternation of the law, or an alteration of the Constitution in a legal manner, is never styled revolutionary.

Conference, which has pointed out the way in which the change can be made legally, and has invited a consideration of a plan to effect it. So far then, from its being revolutionary, it is strictly legal, and is to be brought about in harmony with the constitution of the Church.

Secondly, by others it is termed "radical." The present system does not effect the appointment of the leaders, or of the stewards, or of the trustees; nor does it in any way change a single official act in any way connected with any local church. It simply adds to the Quarterly Conference the right of election once in four years, a representative to the Electoral Conference. And is this radical? Has not the Quarterly Conference received additions to its numbers in the way of trustees and Sabbath school superintendents? Have not other duties been from time to time imposed upon them? And have such changes been termed radical? Nor does this measure propose to make any change in the Annual Conferences, in the presiding eldership, in the appointment of preachers, or in the mode of conducting Church business in any respect, so far as the Annual Conference is concerned.

Nor does it interfere in any way with the Episcopacy as to their duties or responsibilities. Nor is even the composition of the General Conference altered, save by adding to its numbers. A change then, which consists merely in the addition of a few members to a single council in the church, without interfeding with the organization or duties of either the local churches or the annual conference or of the ministers can by no stretch of language be with propriety termed "radical."

Thirdly, it is objected to by some as adding to the numbers of the General Conference so as to make that body inconveniently if not uncontrollably large. But if we compare the numbers of the General Conference with the numbers of the General Assembly of the Presbyterian Church, it will be found that after the addition of the lay delegates, as proposed, our General Conference would be no more numerous than the General Assembly of the Old School Presbyterian Church; and yet that body meets once every year, whereas our General Conference meets only once in four years. Again, with this addition it would have only a few more members than the Ohio, New York and Philadelphia Conferences had prior to their division, and probably not any more than the old Baltimore Conference once contained. The Wesleyan Conference in England, which meets annually, is usually composed of about six hundred, or nearly twice as many as our General Conference would have.

Again it has been objected to by some that it will add to the expenses of the church—that these additional delegates will be a burden to the people. If a measure be of spiritual benefit and would add to the influence and strength of the Church of the Lord Jesus Christ, it seems to me the question of money should be subordinated to moral and spiritual interests. Yet it may not be amiss to inquire how far it would add to the expenses. Let us suppose, for instance, that the Pittsburg Conference has two delegates. The most distant points at which the General Conference has heretofore set have been Chicago and Boston. The railroad fare to Chicago is, I think, fourteen dollars; to Boston, about twenty.

Owing to the courtesy of railroad companies this fare is often reduced. But let us give a liberal margin, and suppose that the fare going to and returning from Conference should be fifty dollars for each delegation. We should then have one hundred dollars as the traveling expenses. But suppose the additional number of delegates would embarrass the provision for the General Conference, and that these delegates must be placed at boarding houses. Let us suppose the General Conference to last for about four weeks, the boarding being, say twelve dollars per week, we should then have for the two delegates an additional hundred dollars, making two hundred in all for the laymen of the Conference. As I turn to the minutes I find that the Pittsburgh Conference numbers nearly forty thousand members. One cent a piece would make four hundred dollars, or one half cent each would furnish two hundred, the amount necessary. In other words, the great expense of this system would consist in one half cent apiece once in four years. How much weight should be attached to this half cent argument I leave for you to determine.

That it has an influence is proved by the fact that it is used by your Doctors of Divinity in New York and elsewhere, and they doubtless feel its force.

Again it is said our system has worked well hitherto, and is it not best to "let well enough alone." I answer, our system, if by that be meant the precise mode in which the Church commenced, has never yet been let alone. We have been adding, from time to time, almost every quadrennial period since the Church commenced its career. We began without a college, without academies, without a missionary society, without a Preacher's Aid Society, without Sunday schools, without tracts, without a Book Concern, without a Church Extension Society, without Theological Seminaries, but, from time to time as the Church expanded, each one of these has been added to our Church machinery; so that from the commencement of the Church onward, we have been adding elements of power to those previously possessed. If the present measure be adopted it will be simply following in the line of precedent, adding another element of power; not destroying or impairing those we have, but enlarging for more extensive usefulness the operations of the Church.

But if we take the statement strictly—"let well enough alone," had this been our policy, the Church never would have grown. We should have none of these appliances now found of such vast benefit. We were increasing rapidly, when it was proposed to establish colleges. Many said "Let well enough alone," colleges might spoil us. So others objected to the Missionary Society, and others to Theological Schools. Many of you remember when it was esteemed rank hearsy to allow a musical instrument in the church. Thirty-five years ago the laying down of a carpet in Liberty Street Church, in this city—the first in any of our churches in this region—came very near driving away from my care some half a dozen families, who said "Let well enough alone," "was not the Church prospering without a carpet?" Few of us are aware of how constantly changes are occurring in our economy. Not for twenty years, if I am rightly informed, after the organization of the Church, were the Presiding Elders ever called together in council by the Bishops. The present mode of examination of character in Annual Conferences is entirely different from what it was twenty years ago. We would think of going back to the day when a minister's salary, as in 1778, was fixed at eight pounds Virginia currency, or even to the days many of us well remember, when the salary was $100 for the minister and $100 for his wife. Doubtless, when a little more liberty was shown, many said "Let well enough alone," and were terribly afraid the preachers would become proud. Is not progress a law of society? The road through the forest, where the trees were cut down and the stumps but partially removed, was a great improvement over the winding road that passed around the roots of the trees; the cleared and graded road a great improvement upon that; the macadamized road, furnishing its smooth and solid bed, was held as almost perfection, and our strong teamsters might have said, "let well enough along;" but canals were projected, and freights were removed at a tithe of the expenses—nor did we then let well enough alone. Steamboats and railroads followed suit, and then came the telegraphic wires, spanning mountains and oceans, conveying messages across the globe. Constantly we seek to improve every art we practice, every science we cultivate. Inventions and discoveries are the glory of the American people, but they are all in opposition to the maxim, "Let well enough alone." It is never well enough when it is possible to be better.

But it is said by some that they would have no objection to adding the lay element to the Council of the Church were it not that they fear that factious, ambitious, rich and ungodly men would find their way to these centers of influence. And some say these offices would be filled by the rich only, who would seek to tyrannize over both ministers and members. Let us examine this subject for a few moments, as may, doubtless, have been affected by its plausible statement, and first, as to ungodly men. Such may make their way into the Church. There was one such among the twelve disciples. There may be such found even among the most exalted ministry. But these are sad and mournful exceptions. So with the laity of the Church. There may be unholy men who acquire standing among the laity, but we hope these are comparatively few and far between. If such be the general character of the laity, alas! for the work which ministers have been doing in the last century. Or how little have we to be proud if such is the character of the membership which we have gathered together. But to suppose that the ungodly, the factious or the ambitious would be voluntarily chosen by the Church to represent them is to suppose either great ignorance on the part of the Church, or gross carelessness or utter recklessness as to its interest. But are these the characteristics of our membership? If a duty devolves upon them to selectone who shall be their standard bearer and support their honor, will they select one in whose religious character they have no confidence, or one who would dishonor the cause of God?

It is sometimes said the churches which have adopted this principle have not succeeded. Be it so. It remains to be proved that their want of of success arises from this fact, and not from other causes. The Methodist Protestant Church and the Wesleyan Methodist Church, not only had lay delegatations, but they abolished the presiding eldership and the Episcopacy. May not their comparative want of success have arisen from these causes. But these lay delegate bodies of Methodism are by no means unimportant to-day. Adding together the Church South, the Methodist Protestants, the Wesleyan Methodists, the African Zoin, and the African Methodist Episcopal Church, we have a net amount of about one million members, approaching very closely to the amount of membership now in what may be termed the Mother Church. And then we are to consider that, within it, as shown by the last vote upon lay delegation, a little over one-third of all the votes cast were in favor of lay delegation. Without claiming any increase since that period, we may simply say that at least one-third of the old church is in favor of lay delegation, and all the other branches have adopted it, so that the friends of lay delegation in the Methodist bodies, taken as a whole are vastly in the majority. And yet this growth of sentiment has been in opposition to all preconceived opinions. How shall this be accounted for if there be not something in this change which commands, almost irresistably, the consent of the public mind? And is it wise to resist this tendency when we may, by so slight an addition to our system, bring ourselves in full harmony with it without materially changing or modifying our system?

Thirdly, this addition would make the membership of the Church feel an increased interest in the movements of the Church, because additional responsibility would be laid upon them. There is a great influence in the simple words, "We did it." If the action be glorious we love to think we were part and parcel of the actors. If it be disasterous, it tends to prevent murmurings and discontent. If where measures are adopted, they are adopted by general consent and agreement, are they not more vigorously carried forward than if they are adopted simply by a particular part of the church? And who has not noticed in different sections of our church, an exhibition of the feeling that the church belongs, in a great measure, to the ministers, and they are held responsible for all the difficulties, for all the legislation, and, if any mistakes be made, for all the mistakes. In some sections, we have seen members leaving the church, as if to spite the minister, as though the ministers were the church, and not the laity as well.

Lastly the submission of this question to the vote of the laity seems to me will necessiate the adoption of some system or lay representation. Why has this question been submitted, but because the voice of the laymen should be heard? And why in this question more than in other changes? Is it said because this is of greatest importance? Then if the laymen are competent to decide the gravest questions why not listen to them all? Is it because they are interested in this question? In what measure that effects the Church are they not interested? And if it is wise and proper to consult them once, why not again? But if it is right for them to speak, some mode ought to be provided whereby they can be heard without the embarrassments of a general election. This submission has challenged the attention of the world, and the eyes of the community will hereafter be upon us. The question will occur again and again, what voice has your laity in making your laws? Already many of you have felt embarrassed in answering the question, and quite probably many have been kept from our communions because they could not comprehend our economy. An additional interest has been excited by asking the vote of the women, also. We seem to be realizing the apostolic declaration, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Whatever may have been the design, this voice is opening a new era. It may have been supposed that as women had never been called upon to exercise, they would naturally oppose a change. So doubtless, the opponents reasoned. But they forgot that in woman's bosom there glows an instinct for liberty, and in every struggle for freedom she has been the friend of the lonely and the suffering. Will she not read in this the the dawning of a brighter day for herself? The more civil freedom has prevailed the higher woman has risen—she occupies in America the loftiest position, because we have the greatest liberty for the masses. And in the Church is it not so? Will not every extension of freedom elevate her? Be this as it may, she will be read and studied. Appealed to once, why shall she not be spoken to again? She will learn that the ballot in her hand is as potent as in the hands of a giant. If called upon to decide great questions of church economy, why may she not in others? You are training her for the ballot. A new day is coming. Gracefully and noislessly as she stepped in the aisles of your hospitals when ministering as an angel of mercy to our dying soldiers, she may approach the ballot box and drop from her fair fingers the slip of paper which shall fall silently as the snowflake upon the loom of the earth. But open that box, and that noiseless slip shall sound as loundly through the world as though it had been cast by the strong hand of the noisy politician, or by the hero of a hundred battles. It is moral power against brute power, and the day may come when amidst the fierce storm of passion and the tempest of voice, woman's sweet voice may be heard in whispers, but in power, peace be still.

I hope on this first ballot she may speak wisely and well for the enlargement of our Zion, and for the elevation of humanity.

Nor is this measure opposed in any way to the ministry. Many of our ablest ministers have gone nobly forward.

Three times has that ministry assembled in General Conference, uttering a declaration approving this measure if the people desire it. In 1860 they said, "We are in favor of lay representation whenever the Church shall desire it." In 1864 they repeated the same declaration. In 1868 they repeated the same sentiment, and, taking a step in advance, prepared a plan by which that representation may be obtained, and to which they ask your Godly consideration. What more can the ministry do than this? After full consideration, three times in twelve years, they have declared their willingness to accept of you? What more, I repeat, can they do than simply to open the way? And it is now for you to say whether you will accept the proffered responsibility, and whether you will become co-workers with them in the future exaltation of our beloved Methodism. And what time can be more propitious than the commencement of the second century of Methodism. Its first centennial services have been held, and song and praise have resounded throughout the land. The first General Conference succeeding that centennary in which the people showed their love of and devotion to the Church, have prepared this plan and sent it down to you. It is yours now, with glad hearts and strong arms to join with the ministry in building up all the interests of our beloved Methodism.

So far from being factious, this movement has been intensely loyal. Its discussion has been generally calm and dignified. Its friends have stood shoulder to shoulder around the enterprise of the church. Without claiming for them any superiority, it may be said they have been as true as any to their ministers, as liberal in their support, as faithful in their friendship. Their voices had been heard in the class room and at the alter of prayer; and they have labored and toiled for the prosperity of Zoin.

If, then, it be neither revolutionary nor radical, if it impaired no rights of the ministry and weakens no department of the Church, but if, on the contrary, it gives increased interest to the laity, will bring out, to a greater extent the resources of the Church, if it shall guard against legislation and lead to render changes in our economy more difficult, thereby perpetuating our system to the latest generations, why should it not meet the hearty concurrence of all the laity of the Church?

When I resided, some years since, near Chicago, I was surprised to notice their plan of raising up or elevating the houses upon the principle streets. Built too low at first, it was necessary to raise them; and, by the application of a number of screws, placed at proper intervals under the walls of the building, they succeeded in raising the edifice so slowly, so equably, that the walls were not jarred and even the business of the inmates was not disturbed. Whole blocks were lifted up thus, while, by arranging for proper entrance, business was transacted regularly in the stores, and families lived in the dwellings until a story was placed beneath the former edifice, and it rejoiced in enlarged room and more elegant appearance. Just so we desire it to be with the Church—not to tear down, not to injure or deface, but to elevate the whole structure. I fancy I see it rising. Beneath the present imposing structure, where stands the ministry with all its glorious associations, and all the institutions of the church in their harmonious grouping, as it rises higher and still higher we see gathering the strong arms and stout hearts of the entire laity. Beneath is the rock of ages. The million of members stand built upon the strong foundations as living stones. High, graceful and commanding rises the enlarged structure, with free grace inscribed upon its portals and holiness upon its halls. Its dome sparkles in the light of heaven, and angels crowd around its turrets; converts gather from every land attracted by its glory, whilst the lisping of babes and the songs of old age resound in its apartments, and from its flashing summit the spirits of the redeemed ascend to the throne of God.

A woman has been represented to the grand jury of Owens County as a witch.

From our Special Correspondent.

Madison, Monday, June 14, 1869.

The usually pleasant month of May left some unpleasant remembrances behind her, impressing us very forcibly with her ability to produce sudden changes. June, the queen of the twelve, is better favored and more accetable. The portion already passed has exhibited signs that promise us a new lease of life.

Our gossips have been discussing a breach of promise suit that is being tried in a village a few miles from the city. The daily papers have full reports of it, and one of the parties is well known in the city. A blushing damsel of thirty summers sues a love-sick swain of fifty for a breach of promise, laying the damages at $100,000. The letters produced in court are models for love letters, but he disregards all rules of orthography. How a young lady could desire to wed such an old, illiterate specimen was not understood, until he was announced to be worth half a million dollars.

The number of emmigrants coming in the city is exceeding the rush of any previous year. There is a much larger proportion of Scandivavians than we have been accustomed to see, and from the reports received thousands more are following them.

A great many of the grocery houses of this and some other contiguous cities, were searched last week for sugar that had been smuggled at New Orleans; a large consignment was received there and shipped north; the men who purchased wrote for information and received a reply that a bond had been given for the duties. This was false and the goods were seized.

A collision is imminent between the two sections of the Episcopalian Church, in this city. The Bishop of the State ordered one of his clergymen not to omit the word "regener