

Young, Stone and Willard Young followed in rapid succession.

Elder J. Midgley gave us a very lengthy account of his experience and travels during his six months' sojourn here. He was always kindly treated wherever he had been, and felt and asked the Lord to bless all those who had aided and assisted him as well as all the missionaries.

AFTERNOON MEETING, 2 o'clock.  
Meeting opened by singing and prayer.

President H. G. Bywater then presented the authorities of the Church, as elected at the Conference held at St. George, April 6, 1877. Carried unanimously to uphold and sustain the same.

He thereupon moved that Elder J. Druce be sustained as President of the New York Mission. Carried.

He then read statistical reports of the following branches in their respective order—Williamsburg, Cohoes, Christian and Hope, and the financial report of the Williamsburg Branch, all of which showed a very sound basis, and were unanimously upheld.

The Sacrament was administered by Elders A. Garrick and Thomas Miller.

President Bywater enlarged upon the testimonies that were borne in the morning by the speakers, and trusted they would prove profitable to the hearers. He exhorted all to obtain testimony for themselves, and not depend upon the hearsay evidence of others. He spoke at great length on the spirit of revelation, and wanted all to strive for that blessing.

Elder Heber P. Kimball said he had been a Mormon forty-two years, and it would be folly to say that he believed the principles to be true, for he knew they were.

Elder Thos. Miller invoked all to treasure up the Holy Spirit, and to live their religion to the very letter, as all the world was watching them and their example was criticized closely.

Elder E. R. Young brought forward the building of temples and desired all the Saints to contribute their mite, no matter how small, and keep at least one person working all this year.

Elder W. C. Staines exhorted the Saints to have confidence in their religion, to be upright, honest and steadfast. We required a living faith. Those who had addressed us had shown this faith. He spoke very feelingly of the migration of the Saints from Nauvoo to Salt Lake City, of their subsequent trials and difficulties, and of their successes, and referred to the establishing of Zion.

Elder Wm. Seaman spoke of his perseverance in arguing and confronting the world and allaying the great prejudice existing.

EVENING MEETING, 7 o'clock.  
Meeting opened by singing and prayer.

Elders F. F. Pullan, P. A. French, and Rudger Clawson each respectively addressed the congregation.

Elder Druce spoke of the missionaries, of the faith shown by them, of the example taught us and the living faith evinced; he brought forth the subject of the Lamanites, their miraculous conversion, and the result of it; spoke of the priesthood, its origin, power, authority, and benefits; and drew his remarks to a close by a touching appeal to the Saints to live their religion and gain a celestial salvation.

The various meetings closed by singing and prayer.

I do not remember ever having seen a better spirit manifested, or more unity of feeling and action displayed than that shown at this Conference. There were a great many strangers present and a large number of Saints who have not presented themselves before, and every one seemed imbued with a good spirit.

P. A. FRENCH, Secy.

Ignatieff is thought to be the coming man in Russia.

Judge Hoar thinks that women's rights are very apt to take care of themselves.

"A professor of the black art" suggests that ventriloquism is the secret of Professor Heller and lady's "second sight" tricks, that the Professor describes the various articles ventriloquially, throwing his voice upon the stage while he is among the audience, the lady on the stage merely acting as a dummy.

## Disproportion of Sexes in the Church.

BY THE REV. IRVING L. BEMAN.

"The annual statistics of the American Congregational Ministers and Churches" for the year 1876, occupying nearly one hundred pages of the "Congregational Quarterly" for January, 1877, present, as usual, several interesting and suggestive subjects. Among others is the great disproportion in numbers between the male and female members. The chronic lack of men in the churches continues.

The following carefully condensed tables show some of the facts:

Total number of female members 227,419.  
male 118,246.

Deficiency of male members 111,173.

Marking the male membership in each State as the unit figure, and the territorial distribution of the above difference in numbers will appear in the following fractional comparison—

	Males.	Females.		Males.	Females.
Alabama	1.3	California	1.1	1.9	
Colorado	1.3	Connecticut	1.1	1.9	
Dakota	1.4	Dist. of Col.	1.1	1.9	
Geo. Ia.	1.2	Illinois	1.1	1.9	
Indiana	1.2	Iowa	1.1	1.9	
Kansas	1.2	Kentucky	1.1	1.9	
Louisiana	1.2	Maine	1.1	1.9	
Maryland	1.1	Massachusetts	1.1	1.9	
Michigan	1.1	Minnesota	1.1	1.9	
Mississippi	1.1	Missouri	1.1	1.9	
Nebraska	1.1	Nevada	1.1	1.9	
N Hampshire	1.2	New Jersey	1.1	1.9	
New York	1.1	N Carolina	1.1	1.9	
Ohio	1.1	Oregon	1.1	1.9	
Pennsylvania	1.1	Rhode Island	1.1	1.9	
S Carolina	1.2	Tennessee	1.1	1.9	
Texas	1.1	Utah	1.1	1.9	
Vermont	1.1	Virginia	1.1	1.9	
W Virginia	1.1	Washington	1.1	1.9	
Wisconsin	1.1		1.1	1.9	

It appears from this comparison that in eight States the female church members are twice, or more, as numerous as the males; that in seven other States they are 1.9 as numerous; that in ten other States they are 1.5, or more, as numerous. Virginia, having only three small Congregational churches, is the only State exhibiting an excess of men; while Nevada shows eight times as many women as men.

The comparison for the whole country is as 1 of males to 1.956 of females, or almost two women to one man. With one exception—1873—this is the best showing for men for fifteen years. Five years of the fifteen the proportion has been something more than two women to one man.

If anybody's curiosity prompts a search among figures for the cause of such a disproportion nothing satisfactory will be discovered. It does not seem to be the especial result of intelligence or ignorance, as the figures are the same for the freedmen in South Carolina, Louisiana and Georgia as for the more cultivated populations of Rhode Island, New Hampshire and Massachusetts. The explanation is not found by reference to the old and new sections of the Union, as between the extremes (presented by Maine and Massachusetts we find nearly all the new States; and, to offset some of the new in which the proportion is low, in others it is excessive, as Utah and Nevada. If the excess of female members is attributed to avocations, as fishing, mining, manufacturing, the reports do not sustain the theory. Neither does it appear to be confined to city or country distinctively.

Yale College Church presents a total membership of 530—males 491, females 39; while 428 of the total are absentees. Probably the young colored men of Hampton College, Virginia, afford the solution for the excellent report from that State.

The following table will show that the disproportion is not confined to a minority of the churches having very large membership, but is distributed universally wherever Congregationalists are found:

The largest Congregational Church in America, with a membership of 2,526, Rev. H. W. Beecher, pastor, has a ratio of males to females of.....	1:1.74
The next largest, Chicago First, with 1,010 members, E. P. Goodwin, D. D., pastor, shows a proportion of.....	1:1.5
Eleven churches, with over 600 members each, exhibit a ratio of.....	1:1.8
Twenty-three churches, with over 500 members each, show a proportion of.....	1:1.6

Thus it appears that the thirty-six largest churches in the country, aggregating a membership of 22,872, exhibit a better record in the mat-

ter under consideration than the denomination as a whole.

But the subject may be further tabulated, emphasizing the widespread prevalence of this fault of underbalanced membership:

Number of churches having more males than females.....	95
Number of churches having more females than males.....	3,086
Number of churches having just equal numbers of each.....	58
Number of churches not reporting these facts.....	290
Number of churches with female members slightly preponderating.....	169
Number of churches with large majorities of female members.....	943
Number of churches with nearly twice as many females as males.....	578
Number of churches with more than twice as many females as males.....	1,269
Number of churches with four times as many females as males.....	95
Number of churches with seven times as many females as males.....	9
Number of churches reporting no male members.....	8

No more statistics are necessary to express and emphasize the magnitude of the disproportion existing; no explanation or extenuation can effect any essential modification of the reported facts. Here is a great brotherhood of churches the membership of which is but one-third masculine.

The disproportion is not, however, an especial approach to Congregationalists. It exists among all the sects, to such a degree at least as to admit of no invidious comparisons. And it ought to be regarded as a very grave and lamentable evil; not that there are too many women in the churches, but too few men.—*New York Christian Union*, May 23.

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