

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Publishers, \$1.00

Vol. XLVIII.

Dallas, Texas, Thursday, May 29, 1902.

No. 40

PROCEEDINGS GENERAL CONFERENCE

FOURTH DAY.

Saturday, May 10th, 1902.

(Continued from last week.)

Pursuant to adjournment of yesterday the Conference met at 9 o'clock a. m., Bishop Hargrove in the Chair.

Religious exercises were conducted by Dr. S. M. Hosmer, of the Alabama Conference, who read the lesson for the day from the 11th chapter of John, and then announced hymn No. 548, "How Firm a Foundation, Ye Saints of the Lord."

The Conference was then led in prayer by Dr. Hosmer.

The minutes of the proceedings of the previous day were read, and after some slight alterations were approved.

The Bishop announced the Committee on Federation, as follows:

P. H. Whisner, John R. Nelson, J. P. McFerrin, J. R. Pepper, J. E. Godbey, J. Powell Garland, Isaac Hardeman.

And the Committee on American Bible Society, as follows:

Frank Richardson, J. H. Weaver, J. T. Sawyer, G. B. Winton, J. B. Clinkscapes, P. C. Thurmond, C. F. Reid.

At this point Bishop Duncan took the chair.

The quadrennial report of the Epworth League Board was presented and referred to the Committee on Epworth Leagues.

J. Cannon: The other day the report of the Book Committee was referred to the Committee on Publishing Interests. On yesterday the Committee on the Distribution of the Episcopal Address referred a part of that address to the Committee on Publishing Interests. In our meeting yesterday it was ruled by the Chairman that neither of those papers was officially before us, and therefore no business could be done, and we adjourned. I wish to know what further action is necessary in order for those papers to be officially before our committee.

The Bishop: Were they not sent to your committee by the Conference?

J. Cannon: I so understood it, and we had the printed report of the Book Committee.

The Bishop: I hope you and your Chairman will be able to settle that.

J. Cannon: The ruling was made that they were not officially before us, I think, therefore, that the General Conference must decide when a paper is officially before it.

The Bishop: Very good. Do you make any motion?

J. Cannon: I rise for information and ask the Chair.

The Bishop: The Chair cannot give you the information.

J. H. McLean: A motion was made to refer, as announced by the Secretary.

The Secretary: In the matter of the distribution of the Episcopal Address, I suppose the General Conference did not mean that the Secretary of the General Conference should take a pair of scissors and clip the address and paste it on pieces of paper and hand it to the committee. The report was read here yesterday morning. The journal containing

that was read this morning and the address is printed in the Daily Advocate, and I supposed that either the Chairman or Secretary would get the information from the Daily Advocate and bring it before the committee. If, however, it is the view of the General Conference that we ought to send the physical stuff to the committee I am willing to do it.

J. Cannon: I hold exactly that view, but it was overruled by the Chairman.

The Bishop: Could not your committee appeal from your Chairman?

J. E. Crawford: I rise to this point of order, that the committee has a right to control its own matters, and the question asked by the brother simply was a question that occurred in the Committee on Publishing Interests. I take it that these committees have a right to control their own deliberations and to decide when a paper is before them, or when any other question comes before them. That is all there was in the question, and I rise to a point of order that that committee has a right to control all those matters.

J. Cannon: I brought that matter here simply because that committee did not rule that that paper was before it. If necessary, I will make a motion that the General Conference here and now instruct that committee to the effect that those papers are officially before it.

Seconded.

J. E. Crawford: I raise the same point of order that the committee has a right to say when a thing is before them.

The Bishop: The Chair rules that question out of order. If a committee cannot decide when a paper is before it, it ought to surrender its credentials and let the General Conference appoint another. (Great laughter.) If you please, we will proceed under the first call.

At this point further announcements were made for preaching in the different Churches to-morrow.

The Bishop: Are there any reports from standing committees?

A call of the standing committees was made for reports.

J. Cannon: I move the suspension of the rules to put report No. 1 of the Committee on Episcopacy on its passage.

The motion to suspend the rules prevailed and the report was adopted.

J. E. Godbey: We have no seats here for the delegates. We have no seats to accommodate them.

G. C. Rankin: Allow me to say we can arrange these seats, but we cannot arrange the brethren who come and disarrange them.

A. J. Lamar: The trouble is that after we have selected our seats each day they are changed by somebody between the adjournment and meeting of the General Conference. Our seats have been changed repeatedly, and we always get in confusion. I hope the Committee on Arrangements will let the present arrangement stand and instruct the usher, or whoever is in charge, to leave the seats as they find them.

J. E. Godbey: The standing arrange-

ment don't suit us—we are standing on the floor.

Anson West: In arranging the seats the man who has charge of it simply moved up these seats. He left two rows in front of the Tennessee Conference and moved them forward. The same way with the North Alabama Conference, and so down throughout the list. He did not disarrange the seats at all, but moved everything forward for the accommodation of those back there, and we had tangled ourselves. Here, for instance, are three members of the North Alabama Conference in the seats of the Tennessee Conference, and so the thing has gotten out of order. The man who has charge of these things moved up these seats for the accommodation of the delegates. That is all there is of it.

The Bishop: The Chair would insist that we do not consume time in discussing matters of this sort, when with a private interview with your Committee of Arrangement, it would be adjusted at once.

R. F. Lipscomb: We also have been moved back one row further in the rear, so we have taken somebody else's seats and somebody has got our seats.

The Bishop: I think you can arrange your seats.

The call of the roll of standing committees was then resumed. And a report was received from the Committee on Missions.

The Bishop: That will go to your calendar.

F. D. Swindell: I move that that paper be referred to the Committee on Itinerancy.

Paul Whitehead: That is a part of the report and we will have to suspend the rules to consider any part of it. We can not consider any part without a suspension of the rules. It must go to the calendar, or else we must suspend the rules. Then you can take up any part of it.

The Bishop: Do you make a motion to that effect, that that part of your report be referred?

F. D. Swindell: No, I will not trouble the Conference.

W. C. Blasek: You seem to have passed over a report presented just now from the Committee on Itinerancy.

The Bishop: It has not been called to the attention of the Chair at all.

The Secretary: Here it is. Horace Bishop: That paper presented requested its return to the Committee on Itinerancy. Although labeled a report it is not a report. We considered it simply an error in sending it to the wrong committee. I think we might take immediate action without a suspension of the rules, and give the Committee on Itinerancy an opportunity soon to consider a memorial from the Japan Conference. I hope it will be referred.

Paul Whitehead: It is part of a report that comes from the committee.

Horace Bishop: I understood there were two reports, but that is not properly a report.

On motion the rules were suspended and the paper indicated was referred to the Committee on Itinerancy.

The call of the roll of committees was resumed and completed.

The Bishop: Reports of special committees.

R. H. Mahon: The Committee on

Credentials beg leave to submit its report.

The report was read and adopted, and is as follows:

REPORT OF COMMITTEE ON CREDENTIALS.

Your Committee on Credentials respectfully reports that they have carefully considered the cases of John W. Heidt, a clerical delegate, and of W. R. Power, a lay delegate, from the North Georgia Conference, whose seats in this body are disputed, and therefore the question of their rights to such seats referred to the committee. They have examined the journal of the North Georgia Conference, and the Conference roll kept and carried along with the journal, and have questioned the Secretary of the North Georgia Conference as to the facts appearing on said roll and journal, and they have to report that they do not think that said John W. Heidt and W. R. Power are entitled to seats in this General Conference.

It is true that the journal states that the Conference was entitled to a seventh delegate (both clerical and lay), after the result had been declared of the election first ordered for six clerical and six lay delegates. Without impeaching the dignity and value of the journal as evidence in the case, it is manifest from inspection of the roll as well as from the statement of the Secretary, that in order to give the number of 229 members of Conference, which is a fraction of two-thirds of 48 more than the number (258), by which the Conference was entitled to six delegates of each kind, it was necessary to include in the computation the names of three members who had died during the year. Without the names of those deceased members the number falls short of 229, no matter what other names are included. We were informed by the Secretary that it had been the custom of the Conference for thirty years to count deceased members in all such cases. But we cannot admit that this is a correct procedure, nor otherwise than so illegal and unsound as to vitiate the election based on such a computation.

We, therefore, recommend the adoption of the following resolution:

Resolved, That the North Georgia Conference was not entitled to elect more than six clerical and six lay delegates to the General Conference, and that the names of J. W. Heidt and W. R. Power be removed from the roll of this body.

(Signed) R. H. MAHON, Chairman.

PAUL WHITEHEAD, Secretary.

The Secretary: Allow me to state that the precedents of the General Conference fix it that the unseating of Brother Heidt does not in any wise render impossible his service as one of the Secretaries of the General Conference, and he will, therefore, continue in that capacity.

J. T. Gibbs: I move that the Secretary be instructed to send a message of greeting to the Southern Baptist Convention now in session at Asheville, N. C.

The Bishop: Brother Gibbs' motion is before you. Do you know what it is? Please state it.

J. T. Gibbs: That the Secretary be directed to wire the Christian greet-

ings of this General Conference to the Southern Baptist Convention now in session at Asheville, N. C.

R. H. Mahon: I suggest that the member put that in the form of a resolution and not a mere motion.

J. T. Gibbs: I thought a motion was sufficient, but if it is insisted on I will put it in writing.

The Bishop: He chooses that form, J. M. Mason: The point of order is that it is a resolution and not a motion, the call for it being in writing.

The Bishop: Do you make that point?

J. M. Mason: I do.

The Bishop: The Chair decides it is a motion (laughter). It is moved and seconded.

A Delegate: We want to settle this question for good. If Dr. Whitehead was right in what he said yesterday, that a motion applied to the passage of business through the house, and not to the subject matter presented, if we are prepared to vote on it we had better adhere to the rule, and if this is a resolution, we ought—

The Bishop: The Chair asks no complexity in this motion making it a resolution, or any phase of it indicating it to be a resolution. He has, therefore, decided that it is a motion, and unless appeal is made it will be put on its passage at once.

(Question.)

R. H. Mahon: I made no motion at all.

The Bishop: He is not speaking of you.

The motion of J. T. Gibbs prevailed. The Bishop: Any other special committee ready to report? If not, we will proceed in the call for appeals, memorials and petitions.

The call of Conference was called for appeals, memorials and petitions.

The Bishop: We will call the Conference for resolutions.

The Secretary proceeded to call the Conference.

L. P. Brown: I ask to have read the resolution now offered.

Paul Whitehead: It is unnecessary, I object to taking time.

L. P. Brown: If Dr. Whitehead will hear it read he will not object.

Paul Whitehead: If we have papers read to find out what is in them we will have all of them read.

A Delegate: I raise the point of order that we have already decided that resolutions should be referred to committees without reading.

E. E. Hoss: I rise to inquire if that resolution is in duplicate?

The resolution was ordered to be read and the Secretary read as follows:

To the General Conference, M. E. Church, South:

In the fear of God, for the best interests of our Methodist and true Christian harmony, we resolve—

1st. That our Committee on Publishing House bring in a quarterly report or reports on the War Claims. Resolved.

2d. That when such report or reports shall have been read to the General Conference, that each that hour, as a Conference, and as individuals, including our Bishops, we pledge ourselves, as far as practicable, to a 24 hours fasting, or abstaining and prayer for the guidance of the Holy Spirit.

3d. That during the interim we will

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not discuss or talk about the War Claim, or anything pertaining thereto, except as we do it in prayer to God seeking guidance. Resolved.

At that the expiration of that time, or when the report or reports are brought before the Conference, we will, without debate or question, vote for or against them. As a personal request, we ask that these resolutions may be put upon their merit, and be voted upon without debate.

(Signed) L. P. BROWN,
Layman, Mississippi Conference.
R. W. JONES,
Layman, N. Mississippi Conference.

Delegate: I move it be referred to the Committee on Publishing Interests.

J. T. Gibbs: I offer an amendment that it be referred to the Committee on Public Worship.

J. Cannon: I move its reference to the Committee on Rules.

G. C. Rankin: I move that we lay that paper on the table.

The Bishop: That takes precedence of all the others.

It is not a resolution, but several, and one resolution is in regard to fasting and prayer. Will you lay the paper on the table?

E. E. Hoss: Is that a debatable motion?

The Bishop: Not to lay on the table.

E. E. Hoss: I think one thing ought to be said if it is to be laid on the table.

B. F. Lipscomb: Dr. Hoss is out of order.

The Bishop: Yes, sir; I am looking and rapping at the Doctor, too.

The vote was put on the motion to lay upon the table.

The Bishop: The Chair is a little uncertain.

A division being called for, the vote was counted and announced by the Secretary as follows: "Ayes," 147; "Noes," 62.

E. E. Hoss: I rise to a question of privilege. I wish to explain my vote. I am in favor of fasting and prayer over this matter; but that paper contains several very impracticable provisions, and for that reason and because we could not separate those provisions, I voted in favor of laying the whole thing on the table.

R. H. Mahon: I voted against laying on the table, for the reason that I desire to take them up one at a time, and lay the objectionable ones on the table, and vote for the praying.

The Bishop: I hope you will, brethren, do a good deal of praying. I feel very keenly that I need it, and I like to have company. Please proceed with the call.

The call of the Conferences was resumed for the presentation of resolutions.

W. W. Smith: I beg immediate consideration of the resolution which I now hand to the Secretary, because it is not of a character that can be referred to a committee. I will ask to have it read to the body for immediate consideration.

D. C. Kelley: There was a ruling from the Chair sustained yesterday that during the call there could be no claim for immediate consideration. The resolution presented for immediate consideration must be made a part of the regular call. If the brother will withdraw it for the present, he will be in order. As the law is, it can not be considered while the call is going on.

The Bishop: The Chair understood, not as Dr. Kelley has stated. The Chair understood that you could not consider a resolution at all on yesterday, not either during or after the call. You considered a resolution a few moments ago to decline to fast and pray.

D. C. Kelley: I did not call your attention to it, but at the same time, the Advocate, I think, will sustain me in its report of yesterday. I do not want to appeal from your decision. I only call your attention to it simply.

The Bishop: Very good. If that is the record, of course the Chair will abide by it.

J. J. Tigert: No rule was made on

yesterday, and could not have been made. The order of the body is that no new rule shall be made without reference to the Committee on Rules, and no such reference was made, and the motion was ruled out on the point of order made by the Secretary that no general motion of that sort was in order, on account of the fact that I had just stated that it must be referred to the Committee on Rules.

The Bishop: The Chair decided that it was in the province of the Conference to settle a matter of that kind. You have heard the resolution read, and the request of Dr. Smith that you now consider it. Will you grant his request and consider this resolution now?

W. W. Smith: Upon that question I would like to say—it is a debatable question as to whether it shall have immediate consideration or not?

The Bishop: If you will debate that without the merits of the question, the Chair will hear you.

W. W. Smith: That is what I propose to debate. I will say this has no relation to the question of the War Claim; it has no connection with it at all. If it had been I would have framed it so that it would go to the committee with debate; but it is simply a matter of business; it is a matter of instruction to that committee in regard to a matter of business now before that committee to be decided; it is an instruction from this body that they shall make inquiry into a certain fact of business entirely distinct from the War Claim. It cannot be referred to any committee, because it is giving instructions to a committee. No other committee is competent to pass upon the matter, hence it must be considered by this body, and this is the proper time for consideration.

On motion the paper was read by the Secretary.

Whereas, The Committee on Publishing Interests has under consideration a plan for the construction of a new building for our Publishing House,

Resolved, That that committee be instructed to inquire into the expediency of discontinuing the manufacturing or book-selling business, or both, as now conducted by our Agents.

WM. W. SMITH,
HENRY P. HAMILL,
W. R. WEBB,
JAMES CANNON, JR.

W. W. Smith: We all know that the time has passed when publishing is necessarily connected with printing, book-binding, ruling or other manufacturing business, as now conducted by our Publishing House. The great publishers of New York, McMillan, Scribners and others, who do a much larger business than we do, have no printing plant at all, own no type, no presses, do no manufacturing business, no binding or ruling, take in no job work and are not engaged in commercial manufacturing business. It seems to me if that time has come to them, it may have come to us; and if it has come to us, that we need not go into this commercial line of things; it seems to me at least worth our while to inquire into the feasibility of discontinuing that business. It involves us in some trouble. I am informed by the Agent himself (Dr. Barbee) that the book-selling business is a difficult one, and not attended with profit. I am aware that the printing business is a complicated one and requires expert agents to manage it in order to do it satisfactorily and economically; and I know the difficulty of securing an agent who can both represent the great interests which we have of the publishing of the gospel through the printed page, and also conducting the details of the financial management of a commercial establishment that is buying and selling and trading in books, and at the same time conducting a manufacturing establishment that is printing and taking in job work and making contracts with others for work. I think if it is feasible, it is desirable; but I am not prepared to pass on the question whether it is feasible; therefore, I am not prepared to advo-

cate it until it is carefully examined into by the committee. We are in that matter also brought into relation with organized labor. I suppose every member of this Conference has received a communication from the Typographical Union complaining that our agents in the manufacturing interests have ignored the labor union. Now, I do not want to take sides on any such question as that. I do not want to appear as an opponent of organized labor, or as an opponent of organized capital. We want to preach the gospel to all, and we do not want to give the opportunity to be boycotted by the laboring classes, as those who are opposed to labor on the one hand, nor to be looked upon as demagogic by those who are in favor of organized capital. We wish to be out of those controversies as much as possible, and if it is feasible that we should discontinue the manufacturing business and have our printing done as these publishing houses do, I think it is desirable. Again, the book-selling business is a business of itself. It takes a merchant to buy and sell them profitably, and it is hardly to be expected that this body will be able to find agents who will satisfy all conditions of this complicated business. Now, as to the opportuneness of this motion. We have from the Book Committee a report telling of their having purchased a lot at a certain place and having secured plans for a new building. If we are going to build a new building, we must know what we are going to build it for. If it is to be a retail book store it must be located differently from a printing establishment; and, again, if the building is to contain presses and machinery, it must be constructed on a different plan and with different specifications from that which would prevail if it was simply a publishing house. If we go out of that business and put our whole force in the publishing business in the circulation of religious literature and devote our entire energies and capital to that, then we need offices and not a foundation for presses and machinery. And it is with a view of having that matter carefully investigated that I offer the resolution and request the Committee on Publishing Interests to take into consideration the feasibility and desirability of discontinuing either one or the other or both of these enterprises.

Jno. S. Hutchinson: I move that be referred to the Committee on Publishing Interests.

W. W. Smith: It cannot be referred to the Committee on Publishing Interests, because it gives instructions to that committee.

The Bishop: If the Conference determines to do it it will go that way.

W. R. Peebles: I move the adoption of that resolution.

Peter H. Whisner: A good many of these brethren are not aware of the fact that this whole question has been gone over with a great deal of care and time by the Conference of 1878, when the condition of our Publishing House was most embarrassing to those who had the management of it, and to the whole Church. The question was there considered with the utmost care. In a committee consisting of a preacher and layman from each Conference of the Church it was decided by an immense majority against the proposition that is now before us. In addition to that, our missionaries in China are insisting with the utmost vigor that we join with the Methodist Episcopal Church in establishing just such an institution in Shanghai as we have in Nashville. Are we going to adopt a plan to disappoint our missionaries, disappoint those whose co-operation they are expecting to have, and who are insisting upon such co-operation? For I understand that the authorities of the Methodist Episcopal Church are insisting upon the same thing which our missionaries there are insisting upon. Shall we go too hastily, without even referring it to a committee here, and decide a matter that has been discussed over and over again, and to the extent that I refer?

B. F. Lipscomb: I think the Doctor is under a misapprehension.

The Bishop: Do you permit the interruption?

P. H. Whisner: Yes, sir.

B. F. Lipscomb: You are mistaken in the purport of the resolution. It does not commit us any further than to refer it to a committee to inquire into the matter.

E. E. Hoss: If Dr. Whisner will allow me to interrupt him—Dr. Smith said this is not a matter of reference, but a matter of introduction.

J. Cannon: I call for the reading of the resolution.

The Bishop: You cannot, except by his permission.

Peter H. Whisner: If I had allowed the motion to go through without discussion I would have made no mistake; but the mover said it could not go that way.

W. W. Smith: It was to instruct them to inquire into the feasibility or desirability of doing this.

The Bishop: That there may be no misunderstanding, let that paper be read and see whether there is an instruction or simply a suggestion. The Secretary will please read it.

The Secretary again read the resolution.

Horace Bishop: To what committee does that refer—to a sub-committee of the Book Committee, or what?

The Bishop: Read it again, that Bro. Bishop may understand.

The Secretary again read the resolution.

Horace Bishop: Why not refer it to that committee immediately, then? We don't want to have instructions sprung upon us without an opportunity of investigating the case at all. These gentlemen from Virginia have investigated. I don't doubt that the brother from Baltimore has investigated. But this General Conference has not considered the whole question, and we are not competent to instruct any committee on that question. I hope it will be referred to the Committee on Publishing Interests.

S. S. Keener: I would like to ask Dr. Smith if that refers only to the Publishing House in Nashville.

W. W. Smith: Yes, sir.

J. O. Willson: I hope that you will refer this paper without passing upon it, because even its reference will be a kind of instruction to the committee which will carry weight that we do not desire it shall have. Therefore we simply ought to refer it and let the committee that is charged with this matter carefully and quietly look the whole matter over, and then inform the body. If Dr. Hutchinson's motion to refer the paper has been withdrawn, I renew it.

John S. Hutchinson: I did not withdraw it, and I move the pending question.

B. F. Lipscomb: It seems to me very strange that there should be so much debate about the meaning of a paper that seems to me to carry its meaning on its very surface. What do we say when we adopt that paper? Do we commit ourselves to any policy, pro or con? Not at all. We simply instruct this committee to do what? To inquire into the matter as to the expediency of doing that thing. That being so, you can see the impropriety of referring it to the committee to pass on, as preliminary to action upon it, because the resolution itself commits us to nothing, but instructs them to inquire into the expediency of it, and report. So I can see nothing that will be lost by adopting it now. It commits this body to no line of policy. It simply instructs the committee to inquire into the line of policy suggested, and report back to us, when we will have abundant opportunity to pass on their report, and express ourselves fully on both sides of the question, and I hope we will have a vote on it right away.

Horace Bishop: A memorial from the Virginia Conference will receive all the attention that a resolution from this body will receive. The committee will inquire into the expediency of it if it is referred to that body; and if we adopt that paper it will partake the nature of an instruction to that committee in regard to the matter. There

can be no other object in this General Conference adopting that.

James Atkins: I wish to call attention to this fact: If this paper is sent to the committee in its present form, it is the mildest possible form of suggestion. In order to be referred to the committee it must have a substance in it—that is, a definite or determined policy in it from somebody's standard; but as it is a suggestion to the committee to consider that question, and is the very mildest form in which the General Conference can bring it to the attention of the committee.

Calls for question.

The Bishop: The question is on the motion of Dr. Hutchinson, of Baltimore Conference, that this paper be referred to your Committee on Publishing Interests.

Paul Whitehead: I raise the point of order that no such motion can be made on that paper.

W. R. Peebles: My motion was to adopt the paper.

Paul Whitehead: No such motion is in order upon that paper, because it is contradictory upon the very face of it. You can move to refer a resolution which proposes to instruct a committee to inquire into the expediency of a matter to a special committee to consider that matter, if the Conference should instruct, but you cannot refer it to the committee which it is proposed to instruct. That is a contradiction on the very face. Your motion must be out of order. If you adopt to simply instruct the committee to inquire, you simply compel them to inquire into the matter; that is all. They may do what they please about it; but you compel them to inquire and report; that is all. I think the whole matter could be disposed of by simply adopting the paper; and I raise the point of order that it is not in order to move to refer that paper to that very committee, that you propose to instruct by the paper itself.

J. S. Hutchinson: In deference to the wisdom of Dr. Whitehead, who is acknowledged as the ablest parliamentary lawyer in our body, I withdraw my motion (laughter).

The Bishop: The original motion is before you. Will you refer it to the Committee on Publishing Interests?

W. R. Peebles: My motion was to adopt this paper.

The vote was put upon the motion to adopt the paper and the motion prevailed.

D. C. Kelley: I will give you the reason for the point I made awhile ago. You will remember that on yesterday, and that Daily Advocate sustains my memory, I made this statement: "Inasmuch as this motion has been carried, I move that all other papers be referred without reading. The motion prevailed." That was my recollection and the Advocate sustains me. The Secretary tells me that he did not catch it.

The Secretary: I beg your pardon; I did not tell you I did not catch it. I told you the minutes did not contain any such motion.

D. C. Kelley: Now the paper and our memory is that it transpired. It is not my mistake—it is somebody else's.

The Bishop: Very good. Continue your call (laughter).

The Secretary resumed the call of the Conferences for resolutions.

J. Cannon: I would like to have this paper read at this time. It is a short paper. It will only take a minute and a half to read it.

The Bishop: The Conference would like to know, before it deviates from its regular rule of order, what it is going to hear.

J. Cannon: The paper is on the subject that I brought before the Conference this morning. It is hard to put it in any fewer words than are put in the resolution.

The Bishop: In regard to matters coming before a committee?

J. Cannon: Yes, sir; when papers are before a committee. That paper claims to define when papers are before a committee, and is in the form

of a resolution and found parliamentary

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of a resolution and I think will be found parliamentary.

The subject is, "Defining when papers are before a committee."

J. E. Crawford: I make the objection that it take its course.

The vote was put upon the motion to give immediate consideration to the paper and the motion prevailed. The resolution was then read by the Secretary, as follows:

"Resolved, That the quadrennial printed reports of the various boards and the Address of the Bishops as printed in the Daily Advocate are recognized by the Conference as official papers, and are properly before the various committees to which they are referred by the Conference, as soon as they are referred to them."

James Campbell: I move to lay upon the table.

The vote was taken upon the motion to lay upon the table. A division was called for, and the Secretary announced the vote as follows: "Ayes, 69; noes, 162."

The Bishop: And the motion to lay on the table does not prevail.

J. Cannon: I wish to state in a very few words why I offered it. Let the resolution be read again.

The Secretary again read the resolution.

J. Cannon: I have no desire to say anything further than this: I offer the paper simply that we may have a definite decision on this matter when the committees meet next Monday afternoon.

W. F. Tillett: It seems to me that what ought to be recognized as of ficial matter in our committee is whatever the Secretary of the Conference turns over to that committee, whether it is printed or unprinted, whether part of it is printed or all of it in manuscript. Whatever the Secretary of this Conference turns over officially to the committee ought to be recognized as the matter that they are to deal with.

R. H. Mahon: I think I see the mis- apprehension that is in the mind of some of the members. When papers are referred they are in the hands of the committee, and the committee itself must determine the order in which they shall be taken up. The committee itself, when the papers are before them, must determine the order unless they are under instructions. Of course, they are all in the hands of the committee, and the committee must consider the order in which they determine them.

J. J. Tigert: The question has been raised in the address of Dr. Kelley as to the duties of the Secretary. I have been on the secretarial staff of five General Conferences and the Secretary of two, and with regard to these printed pamphlet reports of the quadrennial board that are distributed among the members, I have never known an instance when it has been required of the Secretary that he should go and place all printed documents in the hands of committees. It might technically be required, I allow. If the Committee on the Distribution of the Episcopal Address actually cut it up and handed it to the committee last year I never heard of it. It is a public document and copies are in the hands of every member of the Conference and every member of the committees to whom it is referred, and the plan of the distribution of parts of it referred to the several committees has been adopted and printed, and why the Secretary should be called in question in that matter is beyond my comprehension. I think this resolution of Brother Cannon's ought to prevail. It is reasonable and it is right.

W. F. Tillett: I understand Dr. Tigert to say that he regarded that as his official paper. It is in endorsement of Dr. Tigert's position that I speak. He had announced to us that that had been his universal custom; but nevertheless I contend that what is the official matter in charge of any committee is what the Secretary turns over to that committee, whether it is in print or whether it is in manuscript, or whether part in print or part in manuscript. It is

whatever he, as Secretary of the Conference, turns over to the committee. I agree with Dr. Tigert that if he, as Secretary, turns over a printed report, they must accept that as such.

Gross Alexander: I move the previous question.

The Bishop: The previous question is called for. If you will now put this on its passage, say "Aye," and opposed, "No."

The motion prevailed.

The Bishop: Do you adopt the motion of Brother Cannon? If so, say "Aye," and opposed, "No." I think the "Ayes" prevail. Is it doubted? The Chair so decides unless it is doubted. Proceed with your call, Brother Secretary.

The Secretary here resumed the call of the roll of Conferences for resolutions.

J. J. Tigert: I have sent to the Secretary's table a resolution that is of a privileged character, concerning the traveling expenses of delegates who were unseated to-day. I should be glad, if you regard it as necessary, that permission be given that it be acted upon now.

A. J. Lamar: I move the permission be granted.

The Secretary: It is signed largely by members of the Committee on Credentials.

Several Delegates: I move its adoption.

J. O. Branch: I move as an amendment that the bill of Dr. Heidt, as long as he acts as one of the Secretaries of this Conference, be paid.

J. J. Tigert: I second the amendment.

W. W. Smith: I would like to further amend. These brethren have come here in good faith; they are welcome here. I would like to amend by moving that their board bills be paid until the close of the Conference, until others are paid, or until they see fit to leave.

W. F. Barclay: As one of the signers of that resolution, and I am sure, with the concurrence of the others, I will accept the amendment as to both of them.

The Bishop: Three suggestions have been made. It seems it is very difficult for members to understand the English language; therefore we have these many explanations. What is your amendment? (Laughter.)

W. W. Smith: My amendment is that their bills be paid as long as other delegates so long as they remain in Dallas.

The Bishop: Do you accept that?

W. F. Barclay: Yes, sir.

The Bishop: The motion is that the expenses of these brethren may be paid until the close of your General Conference.

T. E. Edwards: I would like to be heard on that amendment. I think it is a wrong principle to establish, because at the next General Conference there might be a dispute and disturbance as to who are delegates coming from the several Conferences. While these delegates are here I think it is wise, possibly, to pay their expenses for a limited length of time, but for the entire length of time of the Conference, it is unwise and unjust to set such a precedent, and I am therefore opposed to the amendment.

J. H. McLean: I think there ought to be a division of the question. If we have one employed in our service we ought to pay his board bill while here. As to the other, we should pay his traveling expenses here and for his return; and his board bill until Monday. But in the case of the Secretary we should pay his board bill throughout the session.

T. E. Edwards: In answer to the brother I will say that while we enjoy having the brother acting as Secretary, that does not go for a fact that he is the only one that is in the Conference that is competent to be Assistant Secretary, and the Secretary can secure from the body of the Conference some one to act in his stead.

B. D. Bell: I raise the point of or-

der that the amendment must be in writing.

The Bishop: That has been accepted.

W. W. Smith: In regard to the argument of this matter of establishing a precedent, we know that this does not occur once in ten Conferences, hardly. I have been a member of four consecutive Conferences and never yet have we unseated a delegate. That is only a visionary and imaginary suggestion, and the Conference can meet the question when it arises. Our financial arrangements have been made upon the calculation that they would be here. No trouble will be incurred financially by this resolution, and it seems to me it is a Christian courtesy we ought to extend to them, of paying their expenses as other delegates, and I hope the resolution will be adopted. Calls for "Question."

The Bishop: The Chair understands that what was called an amendment was accepted, and therefore that amendment becomes a part of your original paper. It is on that you are to vote. The Chair cannot entertain the mere thoughts and judgments of brethren. You have suggested your personal preference. Therefore the Chair shall put this motion as accepted, unless some one wants the floor.

The vote was put and the resolution was adopted.

The Bishop: Please make the next call.

The call of the roll for resolutions was resumed and completed.

Gross Alexander: I have a resolution which is simply a matter of parliamentary import to facilitate business. Will you let me read it?

The Bishop: Yes, sir.

The resolution was read.

Gross Alexander: I ask for immediate action.

The Bishop: The Chair will simply remind the brethren that if a man is ordered to move he may not move; but if you resolve that he shall, he will be apt to go. (Great laughter.) What will you do with this thing?

A Delegate: I move to lay on the table.

J. J. Tigert: I move as a substitute, instead of its being referred to Committee on Rules that it be referred to the College of Bishops.

The Bishop: The motion is that the paper be laid on the table.

The motion prevailed.

The Bishop: I am sorry, Doctor, that you cannot have a committee on etymology. (Great laughter.)

Gross Alexander: If you will adopt this it will facilitate our business and save us very valuable time.

The Bishop: I think so, but the brethren don't agree.

A. Coke Smith: I ask permission of the Conference to hand in a report of the Committee on Fraternal Correspondence. The time for report has passed, but it is necessary for it to come in at this time.

The report of the Committee on Fraternal Correspondence was received and read.

The Bishop: You have heard the request of your Committee on Fraternal Correspondence.

Zeb. T. Bennett: I would like to ask if the committee would object to substituting Tuesday for Monday. My reason is that there will be many visitors to arrive here next week who are desirous of being present when the Fraternal Messengers are received, and they cannot have that privilege if they are received Monday evening.

The Secretary: There is a privileged communication from the ladies of Dallas, who have issued invitations to a reception to be held on Tuesday evening; that is the reason.

A. Coke Smith: I will state that the committee agreed on Tuesday evening, but when we came to the Conference room this morning we found that that time had been pre-empted and that the ladies of Dallas had issued invitations to a reception at Carnegie Hall on Tuesday.

The report of the Committee on Fraternal Correspondence was then adopted.

W. E. Arnold: A little while ago, when resolutions were offered concerning fasting and prayer, they included quite a number of items that made it objectionable to members of the Conference. There were many of us—

The Bishop: Come a little further to the front and lift up your camp-meeting key.

W. E. Arnold: I don't know that I have any special camp-meeting key. My remark was this, that a little while ago resolutions were offered providing for a day of fasting and prayer; the resolutions included quite a number of items that were impracticable, as some of us thought, and objectionable; and because of those items in the resolutions many of us voted to lay them on the table. We don't want it to be understood that we object to relying on the Conference and the Church to fast and pray upon this matter. If it is in order, I would like to offer a resolution signed by ten members of the Conference asking for a day of fasting and prayer bearing upon this matter.

The Bishop: Very good, sir. We are through with all the calls.

The resolution referred to was here read.

R. B. Smart: I move to amend by inserting the words, "Or abstinence," after "fasting." We are making this as a recommendation not only to our Conference, but also to the Church, and I think it is proper to leave it to persons to abstain as far as they think it proper for them to do. The health of some people is such that they would be incapacitated for private work, possibly, if they did not partake of some slight refreshment, and I move to amend by putting the words, "Or abstinence."

W. E. Arnold: I accept the amendment cordially.

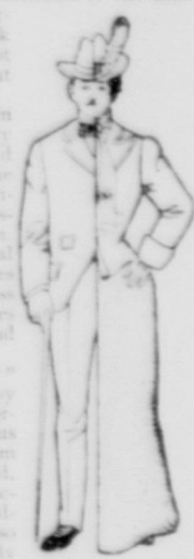
James Atkins: While it is altogether possible for brethren to have a very intense interest in the War Claim, there are certainly other matters fully as far-reaching in the interest of the Church that we are to consider, and I believe it would be wise, anyhow, to include all other matters that the Conference has to deal with. When we are seeking Divine guidance, I do not think we should specify one item alone.

M. J. Coffey: I think the point raised by Dr. Atkins very advantageous, and I am in favor of praying and fasting. We do not want to make the impression that is already too deep, that we have nothing before us and will have nothing before us, perplexing in mind or disturbing in heart but the War Claim. I undertake to say there has been no subject here about which there has been so much prayer as about this, and upon which we have reached a conclusion. Many a man is going to pray about this and fast just like the young preacher who went to the elder to advise with him about getting married. He had already engaged himself, and then sought the advice of the elder. He didn't so much need the advice of the elder; he wanted the approval of the elder of a thing he had already decided. If a stranger had been about the Conference hurriedly he would have got the idea these folks had come here for one purpose and nothing else before us—no great issue, nothing we need Divine guidance about but this. Let us make this general and then meet it. I am opposed to singling out one thing when it is not the only thing by a vast deal, and on that thing, I undertake to say, more men have their minds made up than on any other question.

J. J. Tigert: I trust that the resolution will not be made general. It is perfectly true that we have a sense of responsibility—a very weighty responsibility—concerning many other questions to be decided by this Conference; but the whole pith of this paper, if it has significance, lies in the fact that under a sense of extraordinary responsibility that has deeply agitated and divided the Church, that as the General Conference agreed to fast and pray, and to call on the Church to fast and pray—and I believe that the General Conference, whatever may be the

Half and Half.

The dyspeptic may well be represented pictorially as being half masculine and half feminine, and combining the least desirable characteristics of either sex. He has all the stubbornness of the man with the peevish irritability of a sick woman. He's not a pleasant company at home or abroad.



Dr. Pierce's Golden Medical Discovery cures dyspepsia and other diseases of the stomach and associated organs of digestion and nutrition. It renews physical health which carries with it cheerfulness of temper and makes life a pleasure instead of a penance.

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objections to the precise phraseology of this paper, and content in the main point, and that we ought to look to Almighty God for enlightenment, and if some of us have been so deeply committed or prejudiced on this question that we are not open to enlightenment from the Spirit of Almighty God, those are the very brethren, it seems to me, extremists on either side, who need to take a day for fasting and prayer on this question. I trust the motion will prevail as before the house.

James Atkins: I sincerely believe that better results will be obtained in our prayers concerning the War Claim if we will pray about other things also, and I offer the following amendment to the resolution: "Resolved, That May 16th be set apart as a day of abstinence and special prayer for Divine guidance in view of the issues to come before the body."

The Bishop: You have changed the date.

James Atkins: I offer this as a substitute for the other motion.

The Bishop: I will call your attention to the fact that it is but a few days to the 12th, and we wish the Church to unite on this day with us. It will not give time for them to know of it.

James Atkins: I have written it the 16th. I have put it the 16th in order that time may be had.

The Bishop: You have heard the

CONTINUED ON PAGE FOUR

TALKS OUT.

Doctor Talks About Food.

It is often the case that doctors themselves drift into bad habits of food and drink, although they know better, but doctors are human, you know, like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route" is a common one among them.

Dr. H. Barber, of Laurel, Ind., once stated that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 185 pounds to 152 pounds, with nervous prostration and general nervous breakdown.

He did not give coffee up at once, but began the use of Grape-Nuts, and says: "Within a month I could see a wonderful change had taken place, due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little Graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone and my mind is clear and vigorous as ever. Wishing you every success, I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE THREE. substitute, or amendment. Is it not a substitute, Doctor?

James Atkins: Yes, sir. R. G. Waterhouse: I think the original motion is of larger import than it is credited with being. I think it does cover something more than the War Claim, and I would like to hear it read.

W. H. Winston: I hope that the substitute will not prevail, and that the Conference will adopt that original paper. The War Claim, as I understand it, is the great storm center of Southern Methodism, and this Conference needs to impress upon the Church at large the fact that nothing has been left undone in a careful and minute consideration of this question; and I hope that we will adopt the original paper and make the impression upon our people at large that we have given careful and particular attention to this great question. We are in danger, if I am any judge, at the present time at least, of allowing our Church to go into another quadrennium of agitation and unsettled condition. I pray God that we may at this time take such action that shall not be the case; and even in case a man's mind may be made up, as suggested by our brother over there, there is a great deal of difference in having our minds made up in regard to a matter and the spirit with which we act in regard to it. As I understand, it is not particularly to change our minds, but that the Spirit of the living God may enable us at this time to act as the servants of the Prince of Peace, and that we may have that Spirit in all of our deliberations in regard to this question in which there has been so much of bitterness steadily engendered.

R. F. Lipscomb: I most sincerely hope that the substitute offered by Dr. Atkins will prevail. As was very forcibly said by Brother Coffey, I believe I am opposed heartily to singling out one special subject, and come before this body and say by implication, at least, we will pray about this, and in all the rest we will shift for ourselves. We want divine guidance on all questions and I am opposed to singling out one and giving to that, as I believe, a fictitious importance—I mean as a subject of prayer—when we have other interests of the Church about which we ought to have and for which I hope we feel the same solemn sense of responsibility as we feel concerning this special matter. Therefore, for that reason, I have signed this paper of Dr. Atkins, and I hope most sincerely it will be the pleasure of this General Conference to adopt it and make all these matters of our session a subject of prayer to Almighty God, and don't especially bring one thing in to pray for.

W. T. J. Sullivan: I would like to say if we put this matter off until the 16th we will have a lack of time in which we will need the benefit of that fasting and prayer. Let us pray and fast individually as much as possible; and I would prefer the date of Monday—not objecting to the substitute.

Paul Whitehead: I hope Brother Lipscomb's addition to Dr. Atkins' suggestion will have force with this Conference. I feel very much like thinking about old Sir Thomas Moore's request when he had to have his head cut off. These people propose to be helped on the subject of the War Claim and not ask the Almighty's assistance about anything else. He said to the officer in charge: "By your kind assistance, I would like to have your aid to go to the top of the scaffold." He said that "after that is done I shall make shift for myself," that when they cut off his head he would come down without any help. That is what they propose, it seems—that they would be taken care of by the Lord in the War Claim, and would take care of themselves in all the rest.

J. J. Tigert: It is beyond all my powers of comprehension to understand how a resolution to pray on a particular subject is a prohibition to anybody to pray on any other subject

as much as he pleases, and when he pleases.

James Atkins: We do not so understand it.

J. J. Tigert: But that is the construction put upon it by the extraordinary anecdote related by Dr. Whitehead concerning Sir Thomas Moore. I cannot see its pertinency, nor do I see the force of the argument presented by Bro. Lipscomb. I can pray as much as I please from now until adjournment of the General Conference on all other subjects before the body; but many brethren have felt that there is an issue of outstanding importance about which there has been very grave difference, and almost schism in some quarters of the Church, and we are asking for the special help of Almighty God that we may in wisdom, and righteousness, and love, and peace, reach a final conclusion on that question. I see nothing unreasonable or fanatical about it, or exclusive of the exercise of any other privilege by any brother here, and I trust that the original paper will prevail.

R. D. Smart: I wish to endorse what has just been said by Dr. Tigert. I feel, brethren, that we will gain nothing and make a serious mistake if this Conference does not recognize the fact that there is a burning question before our Church. There is a running ulcer in the side of a suffering Church to-day, and we will make a great mistake if we go out before the world in general as tabling the motion, or making a substitute which will really do away with it. I feel, sir, that when this matter is settled it will have gone far towards making the Church to acquiesce in this settlement if they find out that our brethren, in discussing it, were ready to bow themselves before God and to ask that all feeling, all bitterness and everything may be taken away, and that we may have God's Spirit to guide us in this matter; and this action of this substitute, I think, will have the effect upon the people of making the impression that we decline to make this a matter of special prayer. We are praying for all questions here. Every morning we open our session we ask that the Holy Spirit shall direct us in everything, and now to substitute this, it is tantamount to saying that there is no special question before us that agitates the Church. I hope the Conference will not make that mistake.

James Atkins: I beg to say in reply to Dr. Smart—

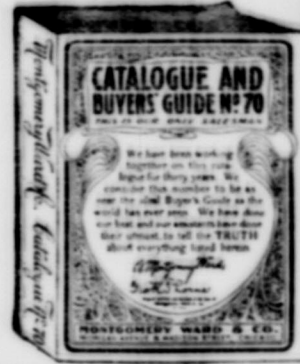
W. W. Smith: Dr. Atkins has been heard upon the question before, and he is not entitled to the floor in preference to any brother who has not been heard.

The Bishop: Dr. Atkins, the rule has been called on you.

W. W. Smith: I do not wish to cut off Dr. Atkins at all, but I think it is proper that the matter I present shall come before he makes his second talk on the same subject. I wish to offer an amendment to the original proposition, for which Dr. Atkins has offered a substitute. That is, that at his close, shall be added the words, "And the other important interests committed to this body." So that we will call on the Church to pray specifically and especially for these greatest matters which are most exciting the thought and hearts of our people, and that we may not omit other matters which are important to the Church before us. It seems to me that this meets exactly the points that have been made on both sides. If we call on the Church to pray about our business, which is an unusual procedure in this General Conference, there should be some special occasion for that act, and it will go forth to our people that we have some special reason for them to meet in their places of assembly and invoke the guidance of God and his blessing upon us. At the same time it is not proper that we should ignore the other and important interests that are before us. I think, therefore, the amendment I suggest will put these things in their relative order—will give the Church at large the reason why we have called for special pray-

ing on this occasion, and will not ignore the grave subjects of importance before us. I move that amendment, therefore, that there be added to the original resolution, "And the other important interests committed to this body," so that the day of fasting and prayer shall be in reference to this gravest matter first, and with reference to other important business coming before the body. I also move the further amendment that the date be changed to the 16th so as to give time for notice to go out to the Church.

W. E. Arnold: Mr. President— J. H. McLean: I hope, Mr. President, we can compromise upon the amendment just offered—



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er on this occasion, and will not ignore the grave subjects of importance before us. I move that amendment, therefore, that there be added to the original resolution, "And the other important interests committed to this body," so that the day of fasting and prayer shall be in reference to this gravest matter first, and with reference to other important business coming before the body. I also move the further amendment that the date be changed to the 16th so as to give time for notice to go out to the Church.

W. E. Arnold: Mr. President— J. H. McLean: I hope, Mr. President, we can compromise upon the amendment just offered—

The Bishop: Does Dr. Arnold accept the amendment? W. E. Arnold: I was cut off. I would prefer that the date remain Monday, May 12th, but the other amendment I will accept.

J. H. McLean: I do not want to accept the date of the 16th. I want to hold the original date, and I hope the amendment will be accepted; that is, adding "Other important interests."

W. W. Smith: I withdraw that amendment for the present.

A. J. Lamar: I simply wish to say I yield to no man in my faith in prayer, but I think it depends a great deal upon the kind of prayer that you use. I confess to you that I am sorry this question was brought up. I am very sure that if we have not been praying over this question and all other questions before we came here, and before this morning, we are not going to pray very successfully about them because of a resolution of the General Conference. I would favor the amendment and substitute rather than the original motion, because it is a little broader. I am not prepared to vote against the proposition about prayer. You could not object to praying about it. None of us can oppose it. I am sorry the thing was introduced, because—well, I need not give all the reasons, but because—I hope that the substitute will prevail, and I wish somebody would call the previous question, as I cannot do it after making a speech.

T. E. Edwards: I am in favor of the original resolution, or I would not have signed it. I am satisfied if you will look at the Church registers, many of them, the truth is against them, and in my favor; that they have been praying year in for the general blessings of the Lord to come upon their work, but in many instances it has failed to do it. The Church membership has not increased. Why? Because they have failed to do personal work, and their members have failed to do personal work, and they have failed to go to the Lord in prayer for one particular and one personal thing at a time. They made it so general that the Lord is like our body to a large extent—he has to vote against it because it contains so many damnable things that he cannot answer it. And we come here in the fear of the Lord, and ask the Lord for a specific bless-

ing at a specific time. If you go to the Lord as that resolution asks us to go, the Lord will help us. He never has turned his back upon us when we have come to him in such a spirit and with such a determination. I hope the original motion, with its amendment, will be carried; and therefore, in order not to consume more time, I move the previous question.

The Bishop: The Chair questions very seriously whether any brother occupying the floor at the conclusion of his speech, and, therefore, having the floor, any right to speak, can call for the previous question.

D. C. Kelley: I call for the previous question. The vote was put and the pending question ordered.

The Bishop: Now, your vote will be on the substitute. Let that substitute be read. The Secretary read as follows: "Resolved, That Friday, May 16th, be set apart as a day of abstinence and special prayer for Divine guidance in the issues to come before this body."

J. J. Tigert: I trust that the original paper, as amended, will be read before the vote is taken on the substitute.

The Secretary read as follows: "Resolved, That in view of all that is involved in the discussion and settlement of what is known as the War Claim, that this General Conference does hereby designate Monday, May 12th, as a day of fasting and prayer, and that all the members of this General Conference and the whole Church are invited and requested, as far as practicable, in fasting or abstinence and in prayer to God for His guidance and for the help of the Holy Spirit in all things pertaining to this matter, and the other important interests committed to this body."

The vote was put upon the adoption of the substitute as offered by Dr. Atkins. Upon a division, the Secretary announced the vote—ayes, 92; noes, 149.

The Bishop: If you will adopt the original paper offered by Brother Arnold, of Kentucky, say "aye;" and those opposed "no."

The resolution was adopted. W. W. Smith: I voted for that motion, and I now move to reconsider, with a view to changing the date to the 16th.

E. W. Alderson: I move that we lay that motion on the table. The vote was taken upon the motion to lay upon the table.

The Bishop: The Chair cannot decide. Will you have a division on that? James Atkins: We have not had an announcement as to which way it went.

The Bishop: I have said that the Chair could not decide; but I will decide if you do not call for a division. (Calls of "decide.") I say that it is lost.

Calls for a division. Bishop: Very good. I knew you would call for it. (Laughter.) Those in favor of laying on the table will please rise. Is it necessary to count?

Those opposed will rise. It does not prevail.

E. E. Hoss: The motion to lay on the table does prevail.

The Bishop: I intended to say that. What did I say?

E. E. Hoss: You said it does not prevail.

The Bishop: You take that "not" out. (Laughter.)

E. E. Hoss: That is what I have done.

J. W. Howell: I think, as far as possible, we ought to make this vote unanimous, and I therefore move that the vote be made unanimous.

W. W. Smith: I rise to a question of privilege. I am satisfied from the members around that the question was not understood when it was put, and that many members who wished to change the date to the 16th thought they were voting so as to do so when they were voting in the affirmative, and the announcement of the Chair that the motion in the affirmative disposed of that question was a surprise to some. I am satisfied there was—

G. C. Rankin: I raise the point of order that we have settled this question by vote.

J. D. Scott: Dr. Smith is entirely right. A number of us voted wrong. We did not know how we were voting. The Church can't possibly hear of this matter until the date has passed by.

J. J. Tigert: Can't the Associated Press have an announcement of this in the papers all over the country tomorrow morning?

The Bishop: Our people don't read the Sunday morning papers, do they? (Great laughter and applause.)

J. J. Tigert: They do in Nashville.

The Bishop: We are not responsible for what is done in Nashville.

J. J. Tigert: And I have had several Bishops in my home who did.

The Bishop: I have yet to have that pleasure (renewed laughter).

The Bishop: If you please, we have nothing specific before us.

J. W. Howell: I made a motion that the vote be made unanimous as to the fact, not as to the day.

S. S. Keener: I move to lay on the table.

The motion to lay on the table was lost.

The Bishop: Now will you make your vote unanimous for this day of fasting, abstinence and prayer?

James Atkins: I do not think it is in order to put that question to a vote. There was a minority that had a view the other way, and it should not be insisted that the majority vote should be taken to include the minority in the majority.

J. J. Tigert: I hope that motion will be withdrawn.

J. W. Howell: If the minority insists that they will not and do not want to fast and pray on this subject, I withdraw it.

James Atkins: When the substitute was lost, which I preferred, I

CONTINUED ON PAGE SIX.

Notes From

EAST TEXAS

NEW Dr. Hall, May 28: T with our second Qu this place closed by Rev. J. T. Smith, did He is no ordinary m yesterday, on misch workmanship. Our p attending General a good revival mu send it all over Texa for and expect it. "whatsoever things ask, and ye shall r

KILGORE

T. T. Booth: We l ing in Kilgore, for ending of the me Rev. S. N. A cutt, did the pred done, and so say a heard him. We H Hayes, of Palesti in last week's Adv sults of our meeti sions and accession small—only three. I were in regular at surpassed it in year and the lesson pul and will be felt in everybody here is h odist and Presbyter no room for a grea and the same is la the circuit. But th who are not membe no valid excuse for out of the Church attendance were preached to that of subterfuge that "I free to accept, but me he will do so, of then I must go to e stable doctrine for believe. Surely no ple really believe do so, but sinners believe it and be I laid tarr on the il cles that he has or doctrine had its e Some who affect to acts, "I don't nee they stayed at of these things, the gospel needs to be believed in the be by hearing," and possible to please body who has the straight, honest, b God's mirror (the before them, and, looked at themse sioned by God and all the world and "Can you guess wh Sunday?" We b makes free, and v all right-minded truth and all thos

GIRO

Geo. E. Parsons, indicable Abe 5 gone. He came 1 seven days as no- Grovton was read to be harvested. Eternity alone ca here. I can't tell we had, but meti have received for dist Church, have thus for member Churches of the te ty. The other pu with us until the and then they w sheep that had. Methodist meeti converts are wort

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PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE FOUR.
voted most heartily for the resolution as amended by Brother Smith, and every other gentleman who wanted to did so. I presume, I say it is out of order for a demand to be made of this sort.

J. W. Howell: I say if the minority say they do not want to fast and pray on this subject, I withdraw it.

James Atkins: When I voted for the substitute, which I thought was in better form, and it was rejected, I voted for the paper which it carried; and I do not like to have a brother interpret my preference for another form as being opposed to praying in matters of this kind.

J. J. Tigert: I raise the point of order. Is there a motion before the house?

The Bishop: I understood that he hypothetically withdrew it.

J. J. Tigert: Then it is before us and I raise the point of order. Dr. Atkins is entirely right. If there be a single objector there can not be such a thing as a unanimous vote, and I raise the point of order that the motion is out of order.

The Bishop: The point is well made.

D. C. Kelley: I desire to make the same point, except not as a point of order, but as a point of brotherly harmony, that we may seek to compel no one member of this body who conscientiously thinks otherwise—not a point of order, but a point of Christian love.

J. W. Howell: I raise the point of order that there is no motion before the house.

S. S. Keener: I have prayed over this subject as much as the brother who says that because we are not in favor of a unanimous vote we do not wish to pray over it. I have prayed over this subject and other subjects, but I do not believe in putting such a motion as that.

The Bishop: Well, it is ruled out of order.

S. S. Keener: I do not want my motives impugned by him or anybody else.

W. F. Tillot: We have in attendance upon this Conference from various parts of the Church some ten or twelve alternates. In order that these alternates may be prepared when their time comes to take the places of those who are now members of the Conference (day delegates, most of them are), and as there is room on that back seat against the wall for those alternates, I move that the manager of the floor be requested to issue tickets to each one of those alternates giving them the privilege of occupying seats in this room.

The motion was adopted.

W. P. Lovejoy: Dr. Denny in his statement yesterday opened his remarks with this statement: "In the statement made by Dr. Lovejoy it might be construed (though of course I did not understand him as indicating such a matter) that he had not been fairly represented in the Book Committee's report." I wish to say distinctly now that I had no intention whatever to convey such an impression as that the Book Committee has not treated me personally with all fairness.

J. M. Barcus: I move we adjourn. The motion prevailed, the Doxology was sung, and with the benediction of Rev. Dr. Huntington, of the Methodist Episcopal Church, the Conference at 12:15 p. m. adjourned until Monday morning, May 12, 1902, at 9 o'clock.

FIFTH DAY.

Monday, May 12, 1902.

Pursuant to adjournment of Saturday, the Conference met at 9 o'clock a. m. Bishop W. W. Duncan in the chair.

Religious exercises were conducted by Rev. Paul Whitehead, of the Virginia Conference, who read the lesson for

the day from the 80th Psalm, and announced the 215th hymn:

"O Thou who camest from above,
The pure celestial fire impart."

The Conference was then led in prayer, after which the 254th hymn was sung:

"Jesus lover of my soul,
Let me to Thy bosom fly."

After the singing of this hymn the Conference was again led in prayer by Rev. Dr. J. Anderson, of the Florida Conference.

The minutes of Saturday's session were read and approved, and Bishop Charles B. Galloway then assumed the chair.

J. H. Pritchett: There is a paper in the hands of the Secretary—an announcement—which I desire to have read.

C. B. Mann: I rise to a question of personal privilege. On last Friday, while the call was being made by the Reading Clerk of this body for resolutions, I moved that all resolutions presented to this Conference, unless they were intended for immediate action, should be referred to the various committees. That motion was sustained and put by the Chair and carried by this Conference. Now I hope, brethren, that we will bring ourselves within that rule and stay there during this Conference.

The Bishop: We will hear reports of standing committees.

The Secretary called the roll of standing committees for report.

When report of No. 1 of the Finance Committee was reached, B. F. Lipscomb moved that the rules be suspended and that the report be put upon its passage.

W. F. Barclay: It has been suggested to me that that does not provide for the payment of the traveling expenses of the Bishops. There is no intention on the part of the Committee to exclude them at all, and I think the resolution should be amended in that way. I have not a written copy and I do not know what Dr. Hoss will do as to the suggestion.

The motion to suspend the rules prevailed.

W. F. Barclay: I move that the report be amended by inserting the Bishops and delegates in the first part of the resolution.

The amendment was adopted, and the motion as amended prevailed.

The call of the list of special committees was then made for report.

J. J. Tigert: I move that the Committee on the Distribution of the Episcopal Address, having completed its work, be discharged.

The motion prevailed.

The roll of Conferences was then called for appeals, memorials and petitions, at the conclusion of which the Conferences were called for resolutions.

W. W. Smith, of the Virginia Conference, offered the following resolution: "Whereas, The General Conference has called upon the Church to unite with it this day in fasting or abstinence and prayer, with special reference to the settlement of the War Claim matter; therefore,

"Resolved, That after the call for the introduction of new business for reference to committees shall have been completed, this session shall be adjourned, that the members of the Conference may have opportunity for special private prayer and meditation on this matter.

"Resolved, That we urge each member of the Conference to seek to-day to inform himself fully as to the facts and arguments which are held to sustain the views which differ from his present 'predilections.'"

W. W. Smith: Mr. President and brethren, I do not desire to interject into our deliberations anything pertaining to this matter except in the interest of peace, harmony and unity.

The Bishop: Do you wish to suspend the rules and pass this?

W. W. Smith: This matter, which its passage now. If it is passed at all, it must be passed now.

The Bishop: Proceed, sir.

W. W. Smith: This matter, which is so grave, in our minds—

Gross Alexander: Pardon me, but I did not hear the resolution, and I do not know what it is.

The Bishop: The Secretary will please read the resolution.

The Secretary again read the resolution.

The Bishop: You have the resolution before you.

A Delegate: I move to lay on the table.

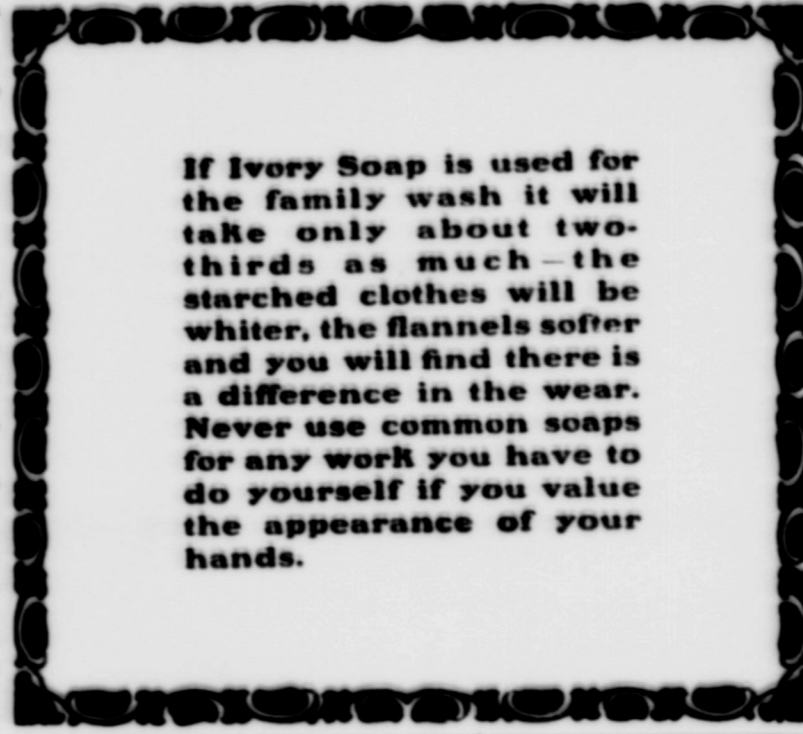
The Secretary: I was re-reading the resolution at the request of a member, and Dr. Smith had the floor.

The Bishop: The point of order is well taken.

W. W. Smith: I do not wish and do not intend to introduce into this body anything that shall tend to promote factional division, but on the contrary to do everything that lies in me to secure union and harmony and brotherly kindness to prevail among us in the consideration of this War Claim matter; but we have invited to-day by our resolution all our members in their places assembled to unite with us in prayer and supplication to God for the special guidance of His Holy Spirit in this matter, and it does seem to me that it would ill become us to ignore the matter ourselves and to continue in the regular transaction of our business without giving ourselves time to consider these things and by private prayer and meditation to put ourselves in proper frame to discuss them. I thought that it was proper that we should do this, or I should not have introduced the resolution, fearing that it might not be considered as done in a thoroughly religious spirit; but since the resolution has been adopted it certainly becomes us to observe our own request with all becoming solemnity and earnestness. And now I believe we can get some real benefit from this day of prayer if we adopt the suggestion in the resolution I have offered. Brethren, we have to get together; we have got to preserve the harmony and unity of our Church. Let that be understood, first, last and all the time, that we, as a jury of twelve, have got to render a verdict that will preserve the harmony of our Church intact. To do that we must come together. You must either bring me to your position or I must bring you to my position.

We must understand each other. If you would bring me to your position you must show me the facts and arguments which have led you to that position; if I would bring you to my position I must show you the facts and arguments which have led you to my position. Then we must understand each other. Now, brethren, I am certain that there are a great many members of this Conference who have not had opportunity fully to consider the fundamental facts which are at issue in this matter. I have not myself had opportunity to read the able and elaborate report of the Book Committee in toto, though I have read it in items as presented heretofore. Since this Conference assembled, and it has been presented to us, we have been busy on committees and have had no opportunity to deliberate and give careful thought to the matter which these gentlemen have fully amplified in that document.

On the other hand, there are many members of this Conference that have never yet read the senatorial investigation which is the gist of the accusation in this matter, and we should not be required to vote upon this matter until we have considered the documents on the one side and on the other. I think, for the sake of harmony, that we should fully consider the arguments of those who are opposed to us, and the documents upon which they rely. I believe it will be best for us all. Since I have been here I have been approached by those who have said to me, "Let us who think together, get together and organize." I was much more impressed with the opposite idea, that those of us who think differently must get together. We must not arrange ourselves in separate camps. If we are to get together, now is the time to get together, and I think that to-day we may well use the two or three hours



in considering the views of those who differ from us in getting the documents that lead to a contrary opinion. It is in the interest of the harmony of the Church, and in the interest of a settlement of the matter that will be a settlement without a sting of schism that I offer this resolution.

J. H. McLean: Mr. President, either the services of the Sabbath, or the effect of fasting has put us in nice working order, and I hope we can continue at least until 12 o'clock, and that will give us an hour for prayer and meditation on this important question. I therefore move this amendment, that we adjourn at 12 o'clock instead of an immediate adjournment.

J. B. McGehee: I rise, sir, simply to second the proposition, and to endorse the speech of Dr. Smith. It is certainly on the right line. We need help—help to harmonize, help to bring ourselves together, help to bring this great Church which we represent together; and it is to the hills, sir, that we must lift our eyes, for it is from the hills that cometh our help. I like the spirit of this resolution, and I hope it will be adopted. Aside from the merits of it, it must be patent to those of the Conference who are keeping up with the business that we have little or nothing to do when this call is closed.

J. P. Hilburn: I believe that we ought to pray. I believe that this is a praying body, and I do not believe that it is necessary for us to retire from the place of business and neglect what we are sent here to do, in order to pray. I believe that we can more acceptably send our petitions to God while in our places if we stay here and seek to discharge the duties that the Church has put upon us. So far as retiring for meditation is concerned, we have had more than four years to study and meditate upon this question, and if we have not informed ourselves by this time, certainly the few hours that we may gain by adjournment will not enable us to sufficiently acquaint ourselves with the issues before us. I believe that this Conference has been praying and I believe that it is a reflection on the body to indicate now that in order to induce prayer, it is necessary to pass some resolution. I believe that if we will not pray without this resolution, that the resolution will not send us to our knees in prayer. If we have not the praying spirit sufficient to lead us to implore the Throne for help, we need not expect to gain such spirit by a resolution. I fear the resolution will not accomplish such a purpose, and I therefore oppose its adoption.

The pending question was called. The Bishop: The motion before the house is the amendment of Dr. McLean to the resolution that we adjourn at 12 o'clock.

A. J. Lamar: Will this resolution, if it prevails, carry with it the meetings of the committees this afternoon?

The Bishop: That was not referred to.

If Ivory Soap is used for the family wash it will take only about two-thirds as much—the starched clothes will be whiter, the flannels softer and you will find there is a difference in the wear. Never use common soaps for any work you have to do yourself if you value the appearance of your hands.

J. H. McLean: Not at all.

A. J. Lamar: Why not? This is business of the Conference. I think it would.

J. H. McLean: This session, it means.

The call for the pending question was sustained and the vote was then put upon the amendment of J. H. McLean that the Conference adjourn at 12 o'clock. The amendment was adopted—ayes, 139; noes, 64.

Z. T. Bennett: I rise for information. Does the amendment offered by Dr. McLean and adopted seriously affect the original paper presented by Dr. Smith.

The Bishop: Just simply changes the hour, that is all.

Z. T. Bennett: Let me ask further for information, for I want to vote intelligently. If I understood the purpose of that paper it was that we adjourn for private prayer and meditation, and the second point, that during this interval, now limited between 12 o'clock and the meeting of the committees, that the members of this Conference seek to get into possession of the facts embraced in the arguments on the side opposite to themselves. The

CONTINUED ON PAGE SEVEN.

COLLEGE COMPLEXIONS.

Can be Ruined by Coffee.

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl of Hyattsville, Md., says: "I never drank coffee up to the time I went to college, and as long as you are not going to publish my name will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school and when vacation came I looked like a wreck. Was extremely nervous and my face hollow and sallow."

"All my friends said college life had been too much for me. After questioning me about my diet Mother gave me a cup of strong, rich coffee at breakfast, although formerly she had objected to the habit, but the secret came out in a few weeks when everybody began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee and I did not know it."

"My color came back, much to my delight, and I was fully restored to health. I will return to college without the slightest fear of losing ground, for I know exactly where the troubles lie."

"Mother says the first time she had Postum made no one would drink it, for it was pale and watery, but the next day she did not trust to the cook, but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless, but the beverage made according to directions, by proper boiling, is delicious and has a remarkable 'taste for more.' One cup is seldom enough for Father now."

"I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well and the headaches and neuralgia are things of the past. Please do not publish my name." Name can be given by Postum Co., Battle Creek, Mich.

PROCEEDINGS FEI

CONTINUED FROM PAGE FOUR.
question with me the information I

The vote upon tion, as amended the resolution wa 118.

The Bishop: tinue the call of lutions.

E. E. Hoss: I privilege. I do the attitude of voted again Ch gazing in prayer, why I did not ve I do not read a lect. I have read and for the last ing to keep as possible. I went hotel yesterday talk to me also here want to objections, but I myself to putting cious time read read for four ye ing to do it.

The call of r resolutions was pleted.

Collins Denny consent of the to the call for n Baltimore Conf of the fact that just a few mo memorials from ence.

Consent was morials from ence were recel appropriate con

Bishop Wilso is addressed to port that is in Conference from Lane College, advisable to re to on Education the Conference that reference.

The paper w to the commit Bishop Wilso that by requ delegates from pal Church, w to-night at 8 o it is desirable should vote to in order to ha

J. J. Tigert: adjourn we adj 8 o'clock to re sengers from t Church.

The motion

E. E. Hoss: to present a b Messenger to t ence of the Church, and ha

The followi and read by tl

Dallas.

To the Bishop General Con Episcopal C

Dear Father the great hom been duly app Messenger to of the Method visited that be

1900 in the ci ception given tive was quite been asked or left undone t my comfort.

beautiful cour me in many w audience lister happy to bell and growing ward us on t who, though nization, a kingdom and Jesus Christ.

The Bishop: ness before th

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE SIX.

question with me is, how can we get the information in that time?

The vote upon the original resolution, as amended, was then taken, and the resolution was lost—ayes, 94; noes, 118.

The Bishop: The Secretary will continue the call of Conferences for resolutions.

E. E. Hoss: I rise to a question of privilege. I do not like to be put in the attitude of even seeming to have voted again Christian devotion in engaging in prayer, and I wish to explain why I did not vote for that resolution. I do not read any more on this subject. I have read everything I can get and for the last week I have been trying to keep as far away from it as possible. I went clear away from the hotel yesterday so that nobody might talk to me about it. If any brother here wants to read more I have no objections, but I do not wish to pledge myself to putting in an hour of precious time reading stuff that I have read for four years, and I am not going to do it.

The call of roll of Conferences for resolutions was resumed and completed.

Collins Denny: I would like to ask consent of the Conference to return to the call for memorials and have the Baltimore Conference called, in view of the fact that only by the last mail, just a few moments ago, I received memorials from the Baltimore Conference.

Consent was granted, and the memorials from the Baltimore Conference were received and referred to the appropriate committees.

Bishop Wilson: I have a paper that is addressed to me containing a report that is intended for the General Conference from the President of the Lane College. I suppose it would be advisable to refer it to the Committee on Education. With the consent of the Conference I will hand it in for that reference.

The paper was received and referred to the committee indicated.

Bishop Wilson: I wish also to say that by request the reception of the delegates from the Methodist Episcopal Church, will be had in this room to-night at 8 o'clock, and suggest that it is desirable that the Conference should vote to have a session to-night in order to have the reception.

J. J. Tigert: I move that when we adjourn we adjourn to meet to-night at 8 o'clock to receive the Fraternal Messengers from the Methodist Episcopal Church.

The motion prevailed. E. E. Hoss: Mr. President, I desire to present a brief report as Fraternal Messenger to the last General Conference of the Methodist Episcopal Church, and have the Secretary read it.

The following report was received and read by the Secretary as follows:

Dallas, Texas, May 12, 1902.

To the Bishop and Members of the General Conference of the Methodist Episcopal Church, South:

Dear Fathers and Brethren—I have the great honor to report that, having been duly appointed as your Fraternal Messenger to the General Conference of the Methodist Episcopal Church, I visited that body during its session of 1900 in the city of Chicago. The reception given me as your representative was quite as cordial as could have been asked or desired. Nothing was left undone that might contribute to my comfort. I shall never forget the beautiful courtesy which was shown me in many ways. A large and kindly audience listened to my address. I am happy to believe that there is a deep and growing feeling of affection toward us on the part of our brethren, who, though separated from us in organization, are one with us in the kingdom and patience of our Lord Jesus Christ. With great respect,

E. E. HOSS.

The Bishop: Is there any other business before the Conference?

Anson West: I move that we now adjourn.

R. H. Mahon: We have one or two reports on the calendar that we might take up.

The Secretary: They have not been printed.

The motion to adjourn prevailed, and after singing the Doxology, the benediction was pronounced by Bishop Galloway, and the Conference at 10:27 a. m. adjourned until to-night at 8 o'clock.

NIGHT SESSION.

Pursuant to adjournment this morning, the Conference met at 8 p. m., Bishop Wilson in the chair.

The session was opened by singing hymn 194:

"I love Thy kingdom, Lord, The house of Thine abode."

After the singing of this hymn the Conference was led in prayer by Bishop Key.

Bishop Wilson: We are here, brethren, this evening to receive the accredited messengers from the Methodist Episcopal Church, so closely allied to us in doctrine, spirit and life. I shall not detain you with any words of mine, but call upon the Secretary to read the credentials of the brethren who have come to us as the representatives of their Church.

The Secretary read the credentials of Dr. DeWitt C. Huntington and Hon. John L. Bates.

Bishop Wilson: The Rev. DeWitt C. Huntington, D. D., of the Methodist Episcopal Church, President of the Nebraska University. We are glad to welcome you, sir, and shall be glad to hear from you.

The Conference rose to receive the Fraternal Messenger, who said:

DR. HUNTINGTON'S ADDRESS.

Mr. President, Bishops and Members of the General Conference of the Methodist Episcopal Church, South:

Beloved Brethren—It is my pleasing duty to bring to you the Christian greetings of the Methodist Episcopal Church. I could wish that the honor of this fraternal mission had fallen upon some one who could have more fittingly and efficiently discharged its responsibilities, but I assure myself that your brotherly kindness will overlook what may be the shortcomings of my message in your regard for the constituency which I represent. And I am happy to assure you that however inadequately I may perform the work assigned me, my honored colleague will be able fully to supply that wherein I may prove deficient.

You were pleased to send to the session of our General Conference, held in Chicago two years ago, the Rev. Dr. Hoss as the official bearer of your fraternal salutations. We were well pleased to receive him for what we knew him to be personally, and not less as a delegate from this body. As a representative you could not have chosen one more strictly loyal to his own Church, and you had no need to seek one who could have been given a more hearty welcome. His stay at the seat of the Conference was the occasion of a most agreeable fellowship, as well as a means of much desired information. His able and comprehensive address was listened to with an unusual degree of interest. It will be long remembered for the weighty matter which it contained, its suggestiveness concerning existing problems, the becoming manner in which passages of Scripture were made to express his own thought, and the graceful ease with which historical facts and incidents were made to frolic in the service of his pungent rhetoric. A resolution expressive of high appreciation passed the Conference at the time, and the thanks of that body are now extended to you.

Adhering somewhat to precedent, I shall lay before you some facts concerning our work and present condition. These facts will, I am sure, be regarded as possessing an interest common to all. Whatever of excellence or success there may be in any branch of the Methodist family belongs to a common Christianity, and specially to a common Methodism.

Whatever of defect or unfaithfulness exists in any one must be a cause of concern and humiliation to all. We will not magnify ourselves in your eyes nor seek to conceal our shortcomings. We wish you to know us as we are. If we are numerically the largest of the Methodist households we will not use the fact as an occasion of boasting, but rather as reminding us of our enlarged responsibilities, and our greater exposure to the seductive influences of worldly life.

Since the last visit of our fraternal delegates to your General Conference our work has steadily and markedly advanced in several important lines. Our Church accommodations have been greatly enlarged and improved. More than a thousand new Church buildings have been erected during the time, not including a larger number which have been built, or rebuilt to take the places of older and inferior structures. The statement which has been made that we are building two Churches for every working day in the year can not be very wide of the facts in the case. And while the quality of our newer edifices is, as a whole, an improvement upon that of former years, the severe experiences with Church debts which many of our societies have passed through have evidently wrought a healthful caution against building at costs beyond the financial ability at command. The last quadrennium has also been a period during which Church indebtedness has been liquidated to a greater extent than ever before.

Our Sunday-schools have constantly increased in number and have improved in organization and attendance. The total number of scholars now reported is equal to nine-tenths of the entire membership of the Church. Indeed, our new Churches are, as a rule, quite as much demanded for the accommodation of our Sunday-schools as for the needs of the public congregations. The teaching in these schools varies greatly in its degree of efficiency. In some localities it is very helpful; in others much less so; we hope improving in all. That improvement in many places is demanded must be admitted; that we have need to make haste in that direction is equally clear. Our Sunday-schools are largely filled with children and young people who are in the public schools during the week. I have become familiar with the latest methods of teaching, and it is but truth to say that they do not always find in their Church what they wish that which meets their ideas of competent instruction. The help furnished by the Church are exceedingly ample but nothing can take the place of studious, devoted and wise teachers.

The organization of the young people in our Churches and congregations into the Epworth and Junior Leagues continues to be a most remarkable development. The Epworth League is but thirteen years old; the Junior League is still younger, and yet the total membership of these organizations aggregates nearly 2,000,000—a number closely approximating that of the entire membership of the Church fifteen years ago. The official organ of the Leagues—the Epworth Herald—has reached a circulation of 129,000. This is a larger circulation than that of any other periodical in the denomination, larger even, it is said, paper in the world. Edited by that master spirit in the leadership of young people, the Rev. Dr. Joseph

CONTINUED ON PAGE NINE.

Tutt's Pills

This popular remedy never fails to effectually cure Dyspepsia, Constipation, Sick Headache, Biliousness And ALL DISEASES arising from a Torpid Liver and Bad Digestion. The natural result is good appetite and solid flesh. Dose small; elegant; sugar coated and easy to swallow. Take No Substitute.

CANCEROUS ULCERS

Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless attempts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly being kept up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a tedious, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or morbid matter eliminated from the system.

S. S. S. cleanses the blood of all decaying white matter, and restores the blood to its natural condition. And when pure blood is carried to the ulcer, the healing process begins, the discharge ceases, and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no minerals of any description.

If you have an ulcer or chronic sore of any kind, write us about it, medical advice will cost you nothing. S. S. S. is sold by all druggists. The blood will be sent free.

THE SWIFT SPECIFIC CO., Atlanta, Ga.

Proclamation. To The BISCUIT BUYERS OF AMERICA. WHEREAS the Best Products of the Bakers have Heretofore lost their Goodness between you and the Bakery through contact with air laden with Dust and Moisture— BE IT KNOWN that we have adopted a Package which preserves the Flavor and Crispness of Biscuit, and have marked it with the Sign of the IN-ER-SEAL which is found on the end of each Package in red and white.

MAGNOLIA SANITARIUM. For Full Information, Address BOX 148, La Grange, Texas.

The Continental Changeable Speed Mower. The GRANDTEST MOWER changeable feature, found in cutting Wire or Bermuda. Parlin & Orendorff Co., Dallas, Texas.

Quantity Business Club. Largest family and attendance south of St. Louis and the most extensive subscription stands at the head because it is the best in every department.

SWITZER WOMAN'S COLLEGE AND CONSERVATORY OF MUSIC. OPENS SEPT. 3, 1902. ITASCA, TEXAS. For Catalogue, Address, D. S. SWITZER.

ed for it will two—the will be softer here is wear. soaps ave to value your

Lean: Not at all. amar: Why not? This is of the Conference. I think Lean: This session, it means. l for the pending question ned and the vote was then the amendment of J. H. Mc- the Conference adjourns at k. The amendment was yes, 129; noes, 64. nett: I rise for information, amendment offered by Dr. nd adopted seriously affect al paper presented by Dr.

op: Just simply changes the is all. nett: Let me ask further ation, for I want to vote in- . If I understood the pur- at paper it was that we ad- private prayer and medita- the second point, that during val, now limited between 12 d the meeting of the com- mit the members of this Con- eck to get into possession of embraced in the arguments e opposite to themselves. The UED ON PAGE SEVEN.

LEGE COMPLEXIONS. be Ruined by Coffee. so surely mars a woman's n as coffee drinking. A young t of Hyattsville, Md., says: frank coffee up to the time I diege, and as long as you are to publish my name will ad- I was proud of my pink and plexion, but for some rea- an drinking coffee at school vacation came I looked like- Was extremely nervous and pollow and sallow.

Friends said college life had much for me. After question- out my diet Mother gave me strong, rich coffee at break- ough formerly she had ob- the habit, but the secret in a few weeks when every- an to comment on my im- ocks and spirits. She said been steadily giving me Pos- l Coffee and I did not know

for came back, much to my nd I was fully restored to l will return to college with- lightest fear of losing ground, w exactly where the trouble r says the first time she had made no one would drink it, is pale and watery, but the she did not trust to the cook, ined the directions and made She found the cook had come to the boiling point served it, and it was taste- the beverage made according ions, by proper boiling, is de- id has a remarkable taste for me cup is seldom enough for ow.

a young lady friend who suf- fered years from neuralgia face, obtaining only tempo- rary relief from medicine. Her sister persuaded her to leave off cof- fee Postum. She is now very ed in her views as to coffee, was the one thing responsible ondition, for she is now well headaches and neuralgia are the past. Please do not pub- lish my name. Name can be given by Co., Battle Creek, Mich.



L. BLAYLOCK, Publisher

Office of Publication—Corner Ervay and Jackson Streets

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second Class Mail Matter.

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, TO PREPAYERS (Half Price) \$1.00

All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

LIST OF EPISCOPAL APPOINTMENTS, 1902-1903.

Table listing episcopal appointments for 1902-1903 across various districts (First to Ninth) and states (Texas, Louisiana, Mississippi, Alabama, Georgia, Florida, Virginia, North Carolina, South Carolina, West Virginia, Kentucky, Tennessee, Arkansas, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Nebraska, Oklahoma, Texas, Louisiana, Mississippi, Alabama, Georgia, Florida, Virginia, North Carolina, South Carolina, West Virginia, Kentucky, Tennessee, Arkansas, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Nebraska, Oklahoma, Texas).

BISHOP EUGENE R. HENDRIX, D. D.

Bishop E. R. Hendrix, of Kansas City, Mo., will preside over the Texas Conference this fall, and his coming will be of special interest to the Methodism of the State. He is one of the foremost members of our College of Bishops, and his long experience, coupled with his great ability, will add such to the success of his work among us. Bishop Hendrix is a wide-awake and thoroughly equipped man. He knows the needs of the Church and he will be quick to meet all the emergencies as they occur. As a presiding officer he is one of the best we have ever known; as a preacher he is gifted with a broad knowledge of the Scriptures and the literature pertaining to them, and as a man he is genial and brotherly. The humblest man can approach him either from the ranks of the ministry or the laity, and whatever they may have to say will receive his earnest attention. Yet he is a man of strong individuality and deep convictions, and the interest of the Church will be uppermost in all his purposes and actions. Our conferences will accord to Bishop Hendrix a most cordial welcome, and we indulge the prayer that his work among us will be blessed of God to the up-building of Methodism throughout Texas.

THE WORK OF THE GENERAL CONFERENCE.

For the first few days of the General Conference there was a deluge of memorials and resolutions from Annual, District and Quarterly Conferences received and referred to appropriate committees for consideration. Had all these been acted upon favorably, the Discipline of 1888 would now be so changed that not even the Book Editor would be able to recognize it. But fortunately these several committees gave serious study to the changes sought, and in most instances reported "non-concurrence." This compound word is often heard during the committee reports tells the story of nearly all these efforts to change our polity and usage. The fact is the General Conference proved to be a very conservative body, and there was comparatively but little legislation accomplished. Still there were several measures adopted, and it is our purpose in this editorial to note the most important of them.

1. The Committee on Boundaries agreed upon a few changes in the Discipline of special interest to Texas. This question has been, more or less, before the readers of the Advocate during the past two years, and since all the parties concerned practically agreed to the measure adopted by the General Conference respecting the boundary problem in Texas, we hope the action taken will be a settlement of the issues involved for years to come. In the changes made, the town of Texarkana is so divided as to make the State line the boundary between the Texas Conference and the Little Rock Conference. Also Greer County, in Oklahoma, is taken from the Northwest Texas Conference and given to the Indian Mission Conference. But the most radical change is the one which reduces the fine Annual Conference in the State to four, as follows: The Texas, the North Texas, the Northwest Texas, and the West Texas Conferences. Hence the East Texas Conference disappears from the list. The Austin District was taken from the Texas Conference and given to the West Texas Conference, and Burnet, Mills and Lampasas Counties are taken from the Northwest and also given to the West Texas Conference. Then the remainder of the Texas Conference and all of the East Texas Conference were united under the name of the Texas Conference. The North Texas remains untouched. These changes in the boundaries of the Texas Conferences will take effect with the meeting of the next session of the West Texas Conference. While we regret to lose the name of the East Texas Conference, nevertheless the arrangement gives us four strong conferences in the State, instead of two large ones and three small ones. The strength of Methodism is now more equally distributed. The West Texas continues the smallest one in membership, but it has a large area of territory, and in the years to come it will have a large population from which to gather a membership equal in wealth and numbers to the others. We are sure that the present boundary lines will meet with favor.

Another piece of legislation, much more general in its application and very far-reaching in its results, was enacted. It pertains not to the Order of Deacons, but to the "Office of Deaconess." Such was the pressure of the good women that their request for this "office" in connection with the Woman's Home Mission Society, was adopted. Under the provisions of the law creating the Deaconess, she is to be nominated by the Woman's Board, which board is to prescribe a course of training for her to pursue, and her application and nomination are to be passed upon by the Quarterly Conference of the Church of which she is a member, and her work is to be under the direction of the pastor. She can be discontinued at any time when she is found to be unsuited for the work. She must be at least twenty-three years of age, a single woman, or a widow; she must have a good English

education, be in good standing with the Church, and have a certificate of good health from a reputable physician. Her application to the Training School must be endorsed by the Quarterly Conference of the charge where she holds her membership. The duties of the Deaconess are to minister to the sick, care for the poor, provide for the orphan, seek the wandering and sinful, and do such other work as the preacher in charge may direct. She takes upon herself no vows of celibacy, and nothing in the way of ordination is administered to her. She is really a lay helper to the pastor. This modified form of the Deaconess office insures the Church against all innovations in the way of women preachers, and keeps the work of the deaconess under local management. It is the plan suggested by our women and it will render efficient service to the Church. We hope to see it in operation in all of our large cities where the office is in such demand.

Another feature of legislation was had touching the Epworth League. Heretofore the expenses of this department of the general work were paid by the Book Agents out of the funds of the Publishing House. Inasmuch as the tax thus levied upon the houses to support the general League work was larger than the income of the League, it was deemed wise to place this expense upon the local Leagues, except the salary of the General Secretary and the publication of the League organ. Power is given to the Epworth League Board to levy an assessment not to exceed ten cents per member for each fiscal year of the quadrennium for the support of the central office. This is a wise provision and we trust now that our local Leagues will accept the measure and proceed to support this, their own department of Church work. It will take off of the Publishing House a large burden and remove much objection to the past methods of this feature of their work.

Strong effort was made to have the licensing of local preachers and all other questions affecting the local ministry, transferred back to the Quarterly Conference, but a minority report to keep these matters with the District Conference and to enlarge the powers of this Conference to deal with the local preacher questions, was adopted by the General Conference. And to meet an emergency, the following provision was also adopted: "The District Conference shall elect annually, on nomination of the presiding elder, a Licensing Committee of six, or four, of which the presiding elder shall be a member and chairman. They shall serve until the ensuing Annual Conference, and in case of absolute necessity shall have the power, by unanimous vote, on thorough examination on the prescribed course of study, to license proper and duly recommended preachers to preach. In cases where it is clearly impossible for the applicant to reach the District Conference, the presiding elder may examine him and report to the conference."

Other changes were made which we hope to note later.

REV. ELIJAH EMBREE HOSS, D. D., LL. D.

This distinguished minister, a member of the Holston Conference, who was elected to the office of Bishop on the first ballot yesterday morning, is the son of Henry and Anna Sevier Hoss, and was born in Washington County, Tennessee, April 14, 1849.

He was converted and joined the Church at Jonesboro, Tennessee, in the year 1859; was licensed to preach in 1866 at the Quarterly Conference of Jonesboro Station.

He was ordained deacon by Bishop Kavanaugh in 1870, and elder by Bishop McTyeire in 1872.

He sprang from a grand old Revolutionary family, his ancestors being among the pioneers of this State, having come hither from Virginia, Maryland and Pennsylvania in the early days.

He was educated at the Ohio Wesleyan College at Delaware, Ohio, and at Emory and Henry College, Virginia.

He joined the Holston Conference in 1869 and served the following charges: Jonesboro, Greenville and Church Street Church, Knoxville, Tenn. He was transferred to the Pacific Conference in 1872 and stationed at San Francisco, Cal. In 1875 he was transferred back to the Holston Conference and stationed at Asheville, North Carolina.

Dr. Hoss was President of Martha Washington College at Abington, Va., for five years. He was then elected President of Emory and Henry College, which position he held for three years. He occupied the chair of Church History in Vanderbilt University for five years. From this position he was elected Editor of the Christian Advocate at Nashville, Tenn., the general organ of the Church. He was re-elected in 1894 and again in 1898, thus completing twelve years of eminent service in this important work of the Church.

Dr. Hoss is conceded to be one of the strongest men in the Church, and his election to the Episcopacy, which has been foreseen for some time, will delight his myriad of friends and admirers throughout the whole Southern Methodist Church, as well as a legion among other communions.

Dr. Hoss has been a member of six General Conferences. Was a member of the Ecumenical Conferences of 1891 and 1894; Præ-sens Delegate to the Canadian Methodist Church in 1894, and to the Methodist Episcopal Church in 1899, and a member of the Joint Commission on Federation for the past eight years.

REV. SETH WARD, D. D.

This worthy and distinguished minister has been selected by the Mission Board as Assistant Secretary of the Board of Missions for the ensuing quadrennium. This will change his residence from Galveston to Nashville, but he tells us that the change in residence will not take place until the middle of July or the first of August. This will give him ample time to finish up some important work which he now has on hand in Galveston, and it will give Bishop Hendrix ample time to select a competent man to take Dr. Ward's place in the Island City. All of us in Texas will regret to give Dr. Ward up to connectional work, as he is a part of our work in Texas. He was

born and brought up in this State, and it is here he has distinguished himself as a preacher and fellow worker. He is in the best sense of the word a self-made man, and he is well made. Having been born without wealth, he has been the architect of his own character and success. He has filled all the appointments in the old Texas Conference with credit to himself and with efficiency to the Church. That he will do well in his new field is a question about which we have no anxiety. His merit and consecration will win for him larger success in this wider sphere. The prayers and good wishes of all Texas Methodism will go with him, and his place in our love and esteem will grow wider as the Church continues to recognize his worth and ability. There is no better and no worthier man in all Southern Methodism than Seth Ward. May the richest blessings of heaven attend him in the new duties thus placed upon him.

He was graduated from Wofford College, of Spartanburg, South Carolina, in 1872, with the degree of A. B., and in 1873 with the degree of A. M. He was admitted into the traveling connection, joining the South Carolina Conference in 1872. He served Cheraw 1 year; Washington Street, Columbia, 3 years; Buncombe Street, Greenville, 4 years; Trinity, Charleston, 2 years; presiding elder, Columbus District, two and one-half years. In June, 1888, he was elected to the chair of Mental and Moral Philosophy in Wofford College. In 1890 he was elected one of the Missionary Secretaries. Resigned in August, to accept the chair of Practical Theology in Vanderbilt University. He resigned this chair in 1892 to return to the pastorate, and was transferred to the Virginia Conference, and was stationed at Granby Street, Norfolk, Va. Built new church, called "Epworth"; sent to Court Street, Lynchburg; in November, 1899, returned to "Epworth."

He was married to Miss Kate Kinard December 22, 1875. They have eight living children.

Dr. Smith has proven one of the most successful pastors and eloquent pulpits men in the Church.

His friends are delighted with his elevation to the Episcopacy.

THE NEW CONNECTIONAL OFFICERS.

The following are the connectional officers elected by the General Conference for the ensuing quadrennium: Editor Nashville Christian Advocate, Rev. Geo. B. Winton, D. D. Senior and Junior Book Agents, Rev. R. W. Bigham, D. D., and David M. Smith. Review and Book Editor, Rev. J. J. Tigert, D. D., LL.D. Secretary Board of Missions, Rev. Walter R. Lambuth, D. D.

REV. ALEXANDER COKE SMITH, D. D.

He comes from South Carolina by way of Virginia. He was elected on the fourth ballot yesterday morning to the office of Bishop in the Methodist Episcopal Church, South.

Dr. Smith was born on the 16th day of September, 1819, and is the son of Rev. Wm. H. Smith, of the South Carolina Conference. His mother's maiden name was Mary McLeod.

He was graduated from Wofford College, of Spartanburg, South Carolina, in 1842, with the degree of A. B., and in 1843 with the degree of A. M. He was admitted into the traveling connection, joining the South Carolina Conference in 1842. He served Cheraw 1 year; Washington Street, Columbia, 3 years; Buncombe Street, Greenville, 4 years; Trinity, Charleston, 2 years; presiding elder, Columbus District, two and one-half years. In June, 1888, he was elected to the chair of Mental and Moral Philosophy in Wofford College. In 1890 he was elected one of the Missionary Secretaries. Resigned in August, to accept the chair of Practical Theology in Vanderbilt University. He resigned this chair in 1892 to return to the pastorate, and was transferred to the Virginia Conference, and was stationed at Granby Street, Norfolk, Va. Built new church, called "Epworth"; sent to Court Street, Lynchburg; in November, 1899, returned to "Epworth."

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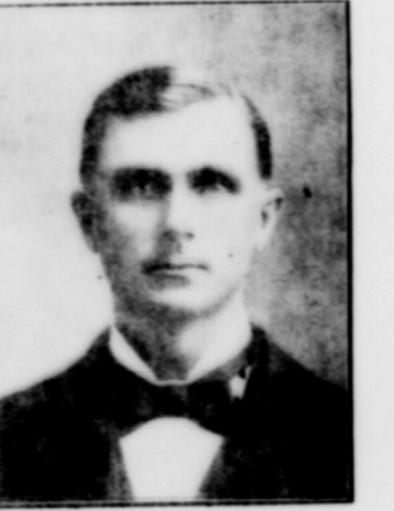
Dr. Smith has proven one of the most successful pastors and eloquent pulpits men in the Church.

His friends are delighted with his elevation to the Episcopacy.

A MERITED COMPLIMENT.

It is a well known fact that the Book Agents of the Church, whose duty it is to arrange for the publication of a Daily Advocate containing an accurate account of the proceedings of the General Conference and to be edited by the editor of the Nashville Christian Advocate, arranged last February with Louis Blaylock to publish and distribute the Daily Advocate for the present General Conference. Such is the success that he made of his work that Doctor, now Bishop, Hoss, who edited the Daily, arose at the last session of the General Conference last Monday and publicly paid Bro. Blaylock the following just compliment:

I wish to make a statement about the Daily Advocate. In the first place I wish to say that the paper has been printed for us more promptly than it has ever been printed by anybody since I had any connection with it. Not for a single day has the Conference failed to get the paper at the opening of the session. At Baltimore, and also at Memphis, we had a great deal of trouble in that matter. I wish personally, and in your name, to thank



REV. SETH WARD, D. D.

ASK YOUR WATER BREAK COOL The FINEST CO Costs Less than Thirty-Eight W Europe and A Walter Bak Established 1780

Bro. Blaylock (with which he (Applause.)

As we go to pre Rev. O. T. Hotchk of the Board of C ern University. unanimously re University for th that at the carn board he accept placed upon him dsm will rejoice t main at the head Bro. Hotchkiss a the University ee degree of Doctor Rev. Geo. B. Win editor of the Advocate.

THE 1 To our many friends about our we while all our earth body, clothing, hor been sweat away Christian faith, a old, "Though He s in Him." My injuries, and consist of cuts an days will heal. I tained a broken f and we apprehend Our dead now a fourteen, and the wounded for whom is entertained. We want to ex all letters of sym buttons which hav Fraternally, Gollad, Texas.

AN I The terrible eye our town on the hundred and four eternity, crippling whom all yet so church and parson bers were in the at in addition to loat ones, their home them without a r they look upon a parsonage, they s The Baptists hav we have. The E sderable loss. S build, we must re We therefore as friends of the Ch give large amount large ones give at should be sent to had, and will be the Advocate. B. JOI Gollad, Texas.

CHILDREN'S The Sunday-sch Conference will 3 dren's Day will express money. Mathis, Texas; et Antonio; they at with Frost's Ban rate of deposit, to Treasurer

The Bryant & Str This school prep sens, and for the be stereographers, tele is the time to begin

chool Editor, Rev. James D. Board of Education, Rev. Leonard, D. D. League Secretary and Era, Rev. H. M. Dufosse.

Board of Church Extension, P. H. Whitmer, D. D.

SETH WARD, D. D.

thy and distinguished minister selected by the Mission Assistant Secretary of the Missions for the ensuing year. This will change his home from Galveston to Nashville, as that the change in residence will take place until the middle of the first of August, give him ample time to finish important work which he has in hand in Galveston, and it is Bishop Hendrix ample time to find a competent man to take Dr. Ward in the Island City. All Texas will regret to give Dr. Ward his connectional work, as he has done so much in Texas. He was



SETH WARD, D. D.

brought up in this State, and he has distinguished himself as a preacher and fellow worker in the best sense of the word. He is a self-made man, and he is well known to all Texas Methodists. He has been the architect of his own success. He has the appointments in the old conference with credit to himself, and his place in our love will grow wider as the conference continues to recognize his ability. There is no better coadjutor man in all Southern Texas than SETH WARD. May the benedictions of heaven attend him in his duties thus placed upon

His merit and consecration for him larger success in this work. The prayers and good wishes of all Texas Methodism will go to him, and his place in our love will grow wider as the conference continues to recognize his ability. There is no better coadjutor man in all Southern Texas than SETH WARD. May the benedictions of heaven attend him in his duties thus placed upon

ERITED COMPLIMENT.

well known fact that the DAILY ADVOCATE, containing an account of the proceedings of the General Conference and edited by the editor of the Nashville Christian Advocate, arranged for the distribution of the DAILY ADVOCATE, the present General Conference, is the success that he has achieved in his work that Doctor, now Editor, who edited the DAILY ADVOCATE, at the last session of the General Conference last Monday and published Bro. Blaylock the following compliment:

to make a statement about the DAILY ADVOCATE. In the first place I say that the paper has been printed by anybody had any connection with it, since day has the Conference to get the paper at the session. At Baltimore, at Memphis, we had a great trouble in that matter. I wish to say, and in your name, to thank

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Bro. Blaylock for the promptness with which he has done his work. (Applause.)

As we go to press we learn through Rev. O. T. Hotchkiss that at a meeting of the Board of Curators of Southwestern University, Dr. R. S. Hyer was unanimously re-elected Regent of the University for the ensuing year, and that at the earnest request of the board he accepted the trust thus placed upon him. All Texas Methodism will rejoice that Dr. Hyer will remain at the head of our great school. Bro. Hotchkiss also informs us that the University conferred the honorary degree of Doctor of Divinity upon Rev. Geo. B. Winton, the newly elected editor of the Nashville Christian Advocate.

THE TORNADO. To our many friends who may be solicitous about our welfare, I will say that while all our earthly possessions—library, beds, clothing, horse, buggy and all—have been swept away, yet we are rich in Christian faith, and can say, like one of old, "Though He slay me, yet will I trust in Him." My injuries, and also those of my wife, consist of cuts and bruises, which a few days will heal. My daughter, who sustained a broken thigh, is resting quietly and we apprehend no serious trouble. Our dead now number one hundred and fourteen, and there are several of the wounded for whom little hope of recovery is entertained. We want to express our appreciation of all letters of sympathy and for all contributions which have been and may be sent. Fraternally, B. H. PASSMORE, Goliad, Texas.

AN APPEAL. The terrible cyclone which swept over our town on the 18th inst., carrying one hundred and fourteen of our citizens into eternity, crippling as many more, some of whom will yet succumb, took down our church and parsonage. Many of our members were in the storm-swept district, and in addition to losing several of their loved ones, their homes were taken, leaving them without a roof for shelter; yet, as they look upon our ruined church and parsonage, they say, "We must rebuild." The Baptists have suffered as largely as we have. The Episcopalists sustained considerable loss. So in order for us to rebuild, we must receive help from abroad. We therefore ask help from any and all friends of the Church. Let those who can give large amounts, and who cannot give large ones give small ones. All amounts should be sent to W. B. Campbell, of Goliad, and will be acknowledged through the Advocate. B. H. PASSMORE, P. C. JOE F. WEBB, P. E. Goliad, Texas.

CHILDREN'S DAY COLLECTION. The Sunday-schools of the West Texas Conference will please send their "Children's Day" collections by postoffice or express money order, to C. S. Mills, Mathis, Texas, except the schools in San Antonio, they are requested to deposit with Frost's Bank and send me a duplicate of deposit, to Mathis, Texas. C. S. MILLS, Treasurer Sunday-school Board.

The Bryant & Stratton College, St. Louis, Mo. This school prepares young people for business, and for the best positions as bookkeepers, stenographers, telegraph operators, etc. Now is the time to begin. Write for circular.

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE SEVEN. Berry, it may be said to have well-nigh attained the ideal of a paper for the youth of the Church. In the four-year cycle of study which has been inaugurated in the Epworth League this is "missionary year." More than three thousand of its members are enrolled for the systematic study of missionary themes. Many have also given their names to the "Christian Stewardship Enrollment," by which they voluntarily pledge themselves to hold all which God gives them in trust for Him, and to give to his cause, regularly and directly, not less than one-tenth of their income.

The enthusiasm of this movement does not decline. An average of twelve new charters per week are still issued. League conventions are more largely attended and more efficiently managed than ever before. At the International Conference held in San Francisco during last summer the number present was estimated at twenty thousand, and the enthusiasm of the occasion sent its impulses throughout the whole Church. The Leagues now appear to promise a generation of young Christians well taught in the doctrines and trained in the spirit and life of Methodism.

It is well known to you that, in November, 1898, the Bishops of the Methodist Episcopal Church issued an appeal to its members and friends asking that a "thank-offering" be made throughout our ecclesiastical borders in recognition and acknowledgment of the mercies of God during the century then about to close. The appeal suggested several leading interests in the work of the Church as those to which these gifts might be profitably devoted, and twenty millions of dollars was named as an appropriate amount for the Church to bring to the treasury of the Lord at such a period in its history. At the time this appeal was published the very thought of raising so large a sum was by many regarded as visionary. It was said that to ask for such an amount would be to receive less than if smaller figures had been named. It is now evident that the amount suggested by the Bishops was not too large. Up to the present time more than \$16,000,000 have been given, and as the time for making the offering has been extended to December 31, of the present year, there is but little doubt that the entire twenty millions will be contributed. In one particular the offering has been in a measure disappointing. A larger per cent of the amount has been devoted to local interests than was at first anticipated, but as the removal of debts upon our schools, the increase of endowment for our colleges and universities, and the payment of mortgages upon our Churches have been felt to be pinching necessities, the Church will be better prepared than ever before to carry forward its work abroad, and to increase its support of connectional interests.

You have noted, also, that by a vote of 542 to 94, in the last General Conference, and through the ratifying action of the required number in the Annual Conferences, the Methodist Episcopal Church has at last a written constitution. The number of particulars in which this formulation of fundamental law differs materially from that which has been treated as the unwritten constitution of the Church is conservatively small. It makes an important change, however, in the relation

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of a number of provisions which have for years been accepted as of legal authority. It has transferred to the Constitution a list of provisions which have been law only by action of the General Conference, and which have stood, of course, subject to a majority vote of any succeeding General Conference. This feature will secure for these enactments the guarantee of greater permanency, as they cannot now be changed excepting by the methods for changing the Constitution. Among the new features of the Constitution is the transference of the election of delegates to the Lay Electoral Conferences from the Quarterly Conferences to the whole body of lay members in each Church. It also provides that, in all proposed Constitutional changes, the questions shall be submitted to the Lay Electoral as well as to the Annual Conferences. This establishes equality of governmental functions between ministers and lay members. It is too early at this time to anticipate all the advantages which may arise from the adoption of this carefully devised statement of our fundamental law. It would seem certain that the explicitness of statement which characterizes the document must produce substantial agreement as to what the constitutional law of the Church is, and that it will remove from future General Conferences certain subjects which, in the past, have called for extended debate. Besides, the Church was never satisfied, and never could be satisfied, with the handling of a certain constitutional question in the General Conference of 1888. The organization of that Conference was arrested on the ground that certain persons had been elected as delegates who were not of legal gender. No claim was made that their election was fraudulent, or in itself irregular. No committee on credentials could at all reach the case. The barrier, it was thought, was in the fact that the Constitution of the Church restricted the membership of the General Conference to a sex. You will congratulate us, I am sure, upon the fact that this long drawn out discussion concerning the legal import of a compound word, which has agitated several General Conferences, as well as all our Church editors, for some years, is by the new Constitution forever settled. In place of laymen, we have written lay members, and all is plain.

Until the last session of the General Conference the length of the pastoral term has been limited by the law of the Church. The question of the removal of this legal limitation has been from time to time agitated, the list of exceptions to the rule has been increased, and under the pressure of the demand for its removal, the period of possible pastoral service has been extended from two to three years, and later to five years in ten. In the Episcopal address of 1900 the opinion was expressed that the lengthened term of five years was working no advantage to the Church over the two and three year periods. It was also suggested that it might be wise to return to the three-year rule, or to remove the limit altogether. The General Conference acted upon the suggestion by abolishing the rule of limitation, since which time it has been the duty of the Bishops to "appoint the preachers to the pastoral charges annually," with no legal restrictions as to the number of successive appointments which a preacher may receive to any given charge.

It is too early in its history to pronounce upon what this change may mean to the practical working of our itinerant system. Even those whose official duties require them to be closely observant in the matter of appointments are as yet unable to note any very material effects of the change. Some who have been carefully observant of the facts are of the opinion that a return to the three-year rule would have been a wiser movement. They think they see the flexibility and adjustableness of our system obstructed in the appointments to our larger Churches from the want of a rule of limitation. Others detect a restlessness among both ministers and Churches

which they think has been increased by the removal of the time limit. If, however, theories prove well founded, and if prophecies shall be fulfilled, great good is soon to result from the change. As yet there has not been time for the sweet visions of long and successful pastorates to be realized, and judging from the exceedingly small number of pastors, who, up to the present, have remained beyond the period of five years, it will be a long time before the settled pastorate will be common in our Methodism. It is not unlikely that the change has awakened the average Church to a greater solicitude as to who and what its pastor shall be, and if it works in the average preacher a corresponding awakening to the fact that he is thrown upon his merits, and that staying qualities are to determine his pastoral relations, the abolition of the time limit must be regarded as a healthful innovation.

In our missionary work we are led to note the evidences of the presence of God, never before in a measure so abounding. The last decade has witnessed an increase of more than a hundred per cent in the number of communicants gathered in heathen countries. The Church is now embarrassed by the answers to her own prayer and the care of her harvests. Open doors are everywhere, and men and women are waiting to be called into the fields. The problem is that of keeping the Church and ministry up with the movements of Providence. The world has become a neighborhood. Effort to Christianize the people of any land, we must Christianize all lands.

You have noticed with regret that the General Missionary Committee, at its last meeting, felt compelled to decrease, by a small per cent, the appropriations for the coming year. By the action of the General Conference of 1896 that committee is not allowed to make appropriations which, in the aggregate, exceed the actual receipts of the preceding year. From the fact that the appropriations for the current year are less than those of the preceding, it has been inferred that the missionary collections were falling off. This, however, is not the case. The total collections from the Churches exceeded those of the previous year by nearly \$20,000. It is true that the amounts received in bequests were, during the last year, unusually small. There was also a remnant of debt not included in the appropriations of 1900, but which had, nevertheless, been paid during the year. Unlooked for conditions in the work in China and Malaya had called for large sums to meet expenses which could not be put aside. These facts fully explain the small decrease in the last appropriations without supposing that our people are allowing their missionary zeal to abate.

The cause is now developing among us a large and valuable missionary literature. Classes are organized in our schools for the study of subjects pertinent to our work.

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PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE NINE.
taining to missionary work; the "Student Volunteer Movement" is increasing in numbers and energy, and the Woman's Missionary Societies are enlarging their plans and realizing constant increase in their successes. Since the last General Conference seven "Field Secretaries" have been added to the missionary forces of the Church, their headquarters being established at points regarded as most favorable for the organization of the whole Church into a Twentieth Century Missionary Movement. We believe the conviction is becoming more and more deeply fixed in the mind of the Church that the Gospel is for all peoples, and that the command to preach it in all the world rests with special weight upon the Methodism of the twentieth century.

Our growth, numerically, however, in some of the recent years, has not kept pace with that of earlier decades. For the four years ending December, 1901, there was a total increase in the membership of the Church of nearly 99,000. This gain, above all forms of loss, is large—large enough to demand thankful recognition of the presence of God with us. But since it is little more than an average gain of five to each pastoral charge, it is small enough to call for humiliation and heart-searching. During one of these years the net increase in our membership fell even below the average of the four, a fact which awakened a just concern throughout the whole Church.

Various reasons have been assigned for this slower rate of progress during certain recent years. By some it has been thought that the slackened movement is seeming only, and not real; that our statistics for those years simply reveal the effects of some recent rules which have created a needed reform in the keeping of local Church records. Others have suggested that our Conferences and many of our pastors have of late emphasized collections more than evangelistic work. Still others have argued that the lengthened pastoral term has served to abate the earnestness of our ministers in securing immediate results, and has led them to substitute "a more leisurely system of pastoral teaching and training."

It may be true that these periods of retarded movement in numerical increase are due in part, at least, to mistakes in method. It has been wisely said that "there are periods of preparation for growth as well as periods of obvious growth." In grace, as in nature, there is seed time and harvest. Our work must be adapted to both. If our methods are such as are adjusted to the harvest time only, there will be superficial results and interludes of comparative barrenness. The effort to reap an increase without the toil of planting and watering is contrary to nature and to New Testament history. The "protracted meeting," which has been so signally blessed when called in by the awakening Spirit, has largely ceased to be a special means. It has come to be appointed more frequently by the signs of the zodiac than by "the sound of a going in the tops of the mulberry trees." To a great extent it seems to be regarded as the annual revival, and is too often accepted as the one time in the year for seeking the salvation of men. The unconverted themselves, in many cases, appear to accept this view of the situation, and to settle down upon the fact that, since they were not brought in during one meeting, they must wait until the next year's revival shall occur. The evangelistic work of the Church, which should be present through all months of the year, and intone all of its services, thus becomes restricted to a brief period of time, and confined to one place—the church building.

The indifferent results of many of these efforts have led to a style of evangelistic services from which the most thoughtful have recoiled. Men have often been brought in to con-

duct them who could attract numbers by eccentricities of manner, move them by tactics, and please them by their skill in the savage art of indiscriminate denunciation. We say this not of all evangelists. Many are wise and useful workers. But we do identify a class, already too large, who create mirth instead of conviction of sin, and whose extravagances repel many whom the Church might otherwise hope to save. So far as these conditions exist they will be followed by hardness without and deadness within. If there is or can be any substitute for the personal presence of the Gospel minister in the home, the shops, and the waysides, it has evidently not yet been revealed. And it may be incumbent upon us seriously to inquire whether our Methodism in its enlargement, and in the multiplied opportunities which it presents for success both real and fictitious, may not have tempted to its communion, and even to its ministry, some whose thoughts are more upon what they can secure from the Church than upon what they can contribute to its evangelizing forces. This much is certain, that in so far as the spirit of self-sacrifice departs from us, our work will decline. Happily the reports at hand for the last twelve months indicate a quickened life in many of our Churches, revivals have been numerous and accessions to membership have been larger than for any one of several preceding years.

Methodism, in common with all branches of the Church militant, is confronted by evils of gigantic proportions. Foremost among these is the liquor system of the country. Foremost, I say, not only from the number of its victims and its unblushing defiance of restraint, but from the fact that where it does not create, it openly supports all other vices. Its inspiration is the greed of gain and the spirit of gross self-indulgence. Its work is to develop and sustain appetite as the fascinating, governing and enslaving power in the manhood of our country. It is thus the perfected antagonism of the kingdom of God. Through it our young men in appalling numbers are lured from home and school and Church. An army which our Churches seem unable to reach are in the saloons and their accompanying haunts of dissipation. This iniquitous business, in itself so hostile to righteousness, is rendered still more formidable by its toleration and protection under the laws. The manufacturers and dealers say "there is money in it." The government says "there is revenue in it." Both arguments are essentially one, and would justify any other form of iniquity upon condition that it could be made a source of financial profit. Chartered by the laws, in partnership with the government, it has become a power, the nature and magnitude of which menaces all which patriots and Christians hold most dear. Politicians court its favor, jurists condone its criminal impudence, and largely the secular press awaits its commands. Sadler still, here and there a professed minister of the Gospel becomes its apologist, and the voices of many more which should be the awakening thunder of the prophet die away into the patronizing silence of the priest. However this may look to us, there is a generation not far behind us who will regard this as a chapter in history shocking to the moral sense. No decree of an Egyptian Pharaoh, dooming the boyhood of a whole race to death, was ever so far behind the light of its age as is the license of the liquor system, so common in the United States.

You will ask what is the attitude of the Methodist Episcopal Church towards this hoary-headed abomination. I answer that in the deliverances of our General Conference, and of nearly or all our Annual Conferences, we are on record as committed to total abstinence in practice, and as demanding total prohibition of the

drink traffic by law. That the traffic "can never be legalized without sin," has for fourteen years at least, been accepted as the standard utterance of the Church upon this subject. We have placed in our Discipline a condemnation of the policy of the general government in making the manufacture and sale of intoxicating liquors a source of public revenue, thus bringing the government into partnership in this destructive business. We have "recorded as our deliberate judgment that no political party has a right to expect, nor ought to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon." If official utterances were all that is required, nothing more can be asked of us than that which we have already done. No other ecclesiastical body has taken a more advanced position or been more pronounced in its deliverances. We have to confess, however, that there is an amazing amount of apathy upon this subject among us, and no small degree of inconsistency. Many seem to have little expectation that anything can be effectually accomplished, others dread the contest through which bettered conditions must be reached, and many more subordinate the whole subject to local interests or political relations. As a Church, we are but half living up to our Discipline upon this question. Surely the time is already upon us when the whole personality of Methodism, whatever names it may bear, should wage an unflinching war upon this soul-ruining, Church-hating, country-degrading business—an army of the Lord, disheartened by no obstacles, intimidated by no threats, absorbed by no political combinations. As one great question served to divide us, let this greater question await to reunite us.

Your honored representative delivered to us a weighty message when he said, "As Methodism believes in a Gospel of light, it must be true to the old traditions and educate. Let the State do what it will, the Church is bound to look after the higher training of her youth. She has some lessons to teach them which the State has no voice to convey, and at whatever cost she must sustain, enlarge and endow her seats of learning." The increased interest in higher education which is now manifested in the Church is not a new departure; it is a revival of the wisdom and spirit of primitive Methodism. The oldest institution in Methodism is the Christian school. It is three years older than the class-meeting, and antedates by some months at least the plan of "field preaching." Not a year passed after the date which Wesley gives as that of his conversion before the Kingswood School was founded, Arminian and Calvinistic Methodism united in its consecration. At the laying of the cornerstone, Whitefield, surrounded by a thousand converted colliers, prayed that the gates of hell might never prevail against it.

This zeal for Christian education emigrated to this country when Thomas Coke and Francis Asbury became the leaders in American Methodism. At the conference at which the Methodist Episcopal Church was organized, these indomitable apostles reported a thousand pounds which they had gathered for the founding of a Methodist College. Our country was a forest strip along the Atlantic coast. Methodists were as poor as they were few, and the people were staggering under the burdens of a long and desperate war, but even then Methodists made it a part of their religion to provide Christian education for their young people.

State institutions are jealously guarded against any recognition of Christianity which might be construed as a recognition of a Church. In schools supported by general taxation this policy is inevitable. The Christian school is untrammelled. It can and must place the Bible and Jesus Christ at the front. Surely the

State has no voice to convey all this. Wesley sought to combine in Methodism that which was so markedly united in himself—the highest mental culture of the time, with a consecration of life which knew no reservations or intermissions. The schools of Methodism were assigned to be evangelizing forces as well as seats of learning. Largely their history has justified the design. They have been the places in which doubts have been dissolved and revivals have produced the most lasting results. Happily there is an awakened interest among our people in the maintenance of our denominational schools. This is seen in the larger gifts towards their support and endowment, and in the increasing number of students in attendance.

You will perhaps remind me that in recent years there has gone forth from educated circles, and from scholars of high repute, a style of criticism by many regarded as prejudicial to the Christian religion. You will ask me if this "higher criticism," so-called, has not gained access to some of our schools in a degree which threatens their Christian character and influence. So far as our Methodist schools are concerned, I have no hesitation in pronouncing this suspicion without foundation, and I hint at some reasons for this happy assurance.

The last half of the century just closed has been most of all distinguished as a period of intellectual quickening. The revival of learning in Europe which constituted the transition from mediaeval to modern history did not at all equal it. The human mind has never before displayed such energy and activity. Inventions have appeared in bewildering numbers, involving amazing practical results. The industrial world has been revolutionized. Science has made discoveries in such rapid succession that text books have become old on leaving the press. Scientific methods have come to be applied to all subjects, and a critical spirit has taken possession of the age. The theory of evolution, which, as propounded by Mr. Darwin, was applied to one branch of science only, has become the working hypothesis in all lines of investigation. No other announcement of science has ever so profoundly affected human thinking. It has not only reconstructed science, and philosophy, and history; it has materially influenced theology as well. In such bold and determined philosophizing it was certain that questions would be asked which had been long forgotten or had never before been raised. As a result, theological statements have been sifted, creeds venerable with age have been arraigned at the bar of criticism, and interpretations of Scripture have been modified. It is not strange that in this cyclone of intellectual reconstruction the well worn boast of infidelity should have been heard, the timid made to fear for their faith, and that some should have been swept altogether from their evangelical moorings. So far, however, as Methodism and our Methodist schools are concerned, the number who have lost their Christian faith through the "higher criticism" is exceedingly small. We have little reason to fear that it will ever become large. Some



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MACBETH, Pittsburgh.

things have been that "those things shaken may remain." Indeed, the Churching to harvest str which she has sto We have come to t which evolution o many more than offers an explanatio the method of th it is as harmless a God is an necessa progressive as in creation. Evolutio God and creation t tract God from t evolving force ren of evolution does t count for the fact may make much o but physical forces one force. In the force is will power to the Christian i has been a to had any power" t thought has nothi self-consistent the When we have to does things, to con we know how they God does not do t logic as it is profa

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things have been shaken, but only that "those things which can not be shaken may remain."

Indeed, the Church is already beginning to harvest strength from that of which she has stood in mortal fear. We have come to see that the things which evolution can not explain are many more than those for which it offers an explanation. As a name for the method of the Divine procedure it is as harmless as it is significant. God is as necessarily implied in a progressive as in an instantaneous creation. Evolution must have both God and creation to start with. Subtract God from evolution and no evolving force remains. The theory of evolution does not in the least account for the fact of evolution. It may make much of "residual forces," but physical forces are only modes of one force. In the last analysis all force is will power. In hands hostile to the Christian religion the theory has been made to say what it never had any power to say. Christian thought has nothing to fear from a self-consistent theory of evolution. When we have found out how God does things, to conclude that, because we know how they are done, therefore, God does not do them, is as weak in logic as it is profane in religion.

The efforts of some "higher critics" to eliminate the miraculous from Biblical history has brought out a much needed emphasis upon the doctrine of the Divine Immanence. We inherited from the Eighteenth Century deistic conceptions of God. The notion has long lived in the popular mind that, having created the world, God in a sense lives apart from it. The system of nature is conceived as endowed with certain physical forces by which it goes on of itself, the unceasing energy of God not being necessary to its existence and orderly movements. The Divine transcendence is made to mean separateness. Natural law is mentally regarded as an entity in itself. The whole phenomena of nature have been ascribed to the power of an almighty something called law. This substitution of so-called secondary causes for the direct and pervasive energy of God has all along challenged the doctrine of Providence and the utility of prayer. It has compelled a definition of miracles which has given to sceptical writers an advantage which they have not been slow to improve. It has put a yoke upon the neck of Christian apologetics, which neither we nor our fathers have been able to bear.

We are indirectly indebted to the new philosophies for the better view which now largely obtains. While never identifying God and nature, we are led to see that He is as active and as pervasively present in the system of nature now as at any former moment. The physical universe exists by the perpetual going forth of Divine energy. What we call natural laws are but the observed methods of God's working. The old philosophical proverb—"The habits of God are the laws of the world"—is both Scriptural and scientific. What men call nature is the out-speaking of the Mind Almighty. It is a revelation of Him who is above all, and yet through all and in all. In this line of thought Wesley was, as in some other things, in advance of his time. "What," he asks, "is nature but God's method of acting in the material world? God acts in heaven, in earth and under the earth, throughout the whole compass of creation, sustaining all things, without which everything would in an instant sink into its primitive nothing." And well might Carlyle exclaim, "Force, force, everywhere force! Illimitable whirlwind of force which envelops us. Everlasting whirlwind, high as immensity, old as eternity, what is it? It is Almighty God." Here is room for prayer and Providence and miracle, without discrediting law or counter-working the order of God. Here nature and miracle are equally the works of God. They differ not in the fact that God is absent from one but present in the other. They differ only in the fact that one is His ordinary and the other His extraordinary method of

working. And in so far as our philosophical critics have led us to shake out the deistic elements from our Christian theism they have given strength to the cause which they seemed to antagonize.

The same is true in practical effect of the criticism which is discussing the dates of the different books of the Bible, questions of composite authorship, degrees of inspiration, and the moral standards of the Old Testament. As might have been expected, the shout has gone up that the Bible has been shredded in the mill of criticism, and that it has been proved to be only some fragments of Old World literature. The fearful, as well as the unbelieving, have joined in this outcry, and that to the detriment of the cause for which they have needlessly trembled. No doubt there are so-called "higher critics" who have sought to make the impression that the Bible was falling to pieces under the blows of their criticism. It is equally true that traditional views upon some Biblical questions are not emphasized as strongly as formerly, and that here and there have been instances in which belief has dragged its anchors and gone astray. These cases, however, are not numerous, nor are they noticeably influential upon our schools or our Churches.

On the other hand, students generally among us have been led to distinguish more particularly than ever before between the essential and the non-essential in Christian teaching. They understand that the fact of inspiration is of greater importance than its mode. Whether Moses wrote all the Pentateuch; whether there were two Isaiahs or only one, whether the inspired writers incorporated historical and genealogical material which they found at hand, may be interesting subjects of investigation to Biblical critics, but however decided they in no way determine whether God has revealed Himself to man, or man can be saved through Jesus Christ. This criticism has, however, produced a modified view of inspiration. This was needed. Strictly speaking, God inspired men, not books. In the words of your lamented Haygood—"Why should any lover of the Bible content one moment for a verbal and mechanical inspiration? Had that been necessary, in order to giving man saving truth, God would, we cannot doubt, have used 'holy men' as mere penpoints. In that case, however, holy men would not have been necessary. One man would have done as well as another, if he wrote a good hand." Christian apologetics sorely needed a deeper and higher idea of what constitutes inspiration. A view was demanded which holds fast to the speaking Spirit of God, makes room for the normal activity of human minds, and is in no way embarrassed by the human elements which are involved in the Divine communications. Christian belief is made the stronger by the change.

The "higher criticism" has led to a much needed emphasis upon the historical development of revelation. The Bible is a growth; God made both it and the ages. They run in parallel lines, and are responsive to each other. The race has had a childhood and God has adapted his teachings to that fact. Until recent years it has been thought necessary to find the same views in the earlier as in the later portions of the Bible. It has been argued that inspiration cannot improve upon itself. We have read the New Testament into the Old, and have thought it essential to show that the moral standards of both are the same. We have feared to admit any imperfection in the moral teachings of the Old Testament lest we cast a shadow upon the Divine authority of revelation.

Hence, problems difficult of solution have constantly arisen, and unfriendly criticism has been swift to take advantage of unsatisfactory explanations. How Abraham could be the father of the faithful and also the father of Hagar's child; how a Hebrew could hold a foreigner as a slave, but could not make an Israelite a bondman; how Jephthah and Jael could

have had such a standing with God while doing things abhorrent to New Testament morality; how King David could write such heaven-inspired psalms and yet interweave such terrific imprecations upon his enemies; and how all this could be squared with the Sermon on the Mount, are questions which have made many a Christian apologist exceedingly fear and quake.

These, and a thousand other fancied difficulties disappear in the light of the fact that revelation, like the history of the race, is progressive. The earlier books of the Bible constitute a rudimentary revelation, predicting and leading up to that which is more perfect. When the Bible was small it was made up mainly of commands and prohibitions. It was "the Law" which was given by Moses; it necessarily precluded the fullness of grace and truth which came by Jesus Christ. Abraham lived up to the light of his age and far above it. Jephthah and Jael were in the dark days of Jewish Church history, but they held on to all there was to hold on to—Jehovah, the God of Israel. All Hebrew history, zigzag as it may appear to a superficial reader, led on and up through varying degrees of light to the fullness of the time when God sent forth His Son. The Bible is not a heathen oracle. Inspiration does not come under the law of statistics. It is the inbreathing of the living God. It is thus that the Bible is the book for all ages—the oldest and the youngest book as well.

I think I can assure you that our schools are not being led astray by any so-called higher criticism. On the contrary, we regard them as the bulwarks of our Methodist faith. With John Robinson in his farewell address to the Pilgrim Fathers, our teachers are "per-suaded that the Lord has more truth yet to break forth from his holy word." True to the Wesleyan spirit and example, they will welcome established truth from whatever source it may come, and to whatever legitimate conclusions it may lead, but to unproven speculations and destructive criticism they will untidily say, "Hitherto shalt thou come, and no further, and here shall thy proud boastings be staid."

We mention one other change among us, not altogether confined to a recent period, and yet strongly marked in the latest years. Our type of piety is much less demonstrative than formerly. Within easy recollection our religious services generally were, in a way, enlivened by expressions of fervid emotion. Endorsing responses were frequent in the Sabbath congregations; prayer-meetings, class-meetings and love-feasts were enlivened by manifestations of deep religious feeling. An altar service at a camp-meeting advertised itself by the shouts which were borne far away upon the evening air. A decided change in this respect has come over us, which is the subject of frequent comment in the view of some, our people are suppressing the normal expression of their experiences that they may be less like themselves

CONTINUED ON PAGE TWELVE.

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A couple of winters ago I slipped on a frozen sidewalk and fell flat on my back. On being examined I found that I had sustained internal injuries which laid me up for more than two months. After that I noticed that I had pains in the back and groin which I never had before. I doctored and doctored for several months but as the pains increased instead of growing better I decided that I was not having the right treatment. Reading in the papers of the wonderful cures performed by Wine of Cardui I wrote to one of the parties and received a very satisfactory reply and I immediately sent for some. In a very short time I felt generally better and after seven weeks faithful use I was once more well and strong. I have never had a sick hour since and I daily bless your splendid medicine.



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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

Woman's Foreign Missionary Society of the Northwest Texas Conference. On account of our Annual Meeting at Granbury, Texas, June 14-18, the railroads have kindly granted us one and one-third fare for the trip, on certificate plan. I would ask every one who attends to be sure and get a certificate from the agent stating that full fare had been paid to Granbury, and then we can secure the reduction home. Members, delegates and visitors are expected. We are anxious for a full attendance and earnestly desire your prayers that God's cause may be advanced. Yours in the work, MRS. J. E. MUSSETT, Cor. Sec. Conf. Soc. Grapevine, Texas.

Attention, Auxiliaries, W. H. M. Society, Northwest Texas Conference. A rate of a fare and a third has been secured on railroads to our Annual Meeting in Waco, June 14. It is hoped that every Auxiliary will be represented. Considering that the Holy Spirit may be with us and bless our efforts to advance His cause. MRS. FRED FLEMING, Acting President Conf. Soc. MRS. FLORA N. HEY, Cor. Sec. Grapevine, Texas.

We regret that the foregoing notice did not reach us in time for publication last week, but hope its publication this week will be in time for the desired purpose. Ed. W. Dept.

The annual meeting W. F. M. Society, Northwest Texas Conference, will be held in Granbury, June 11. We hope all the Auxiliaries will be represented. All are cordially invited to be present. We are looking forward to a spiritual up-throw and forward movement in our work. MRS. J. E. CRITCH, Granbury, Tex.

SPECIAL NOTICE.

By the recent action of the General Conference, which action takes effect on adjournment of the General Conference, new territory has been added to West Texas Conference, viz: All of Austin District, Burnet, Lampasas and Mills Counties, etc. The Woman's Foreign Missionary Society for West Texas Conference meets in Lockhart, June 7, and we earnestly desire to have all the societies in the added territory send delegates to this annual meeting; also desire the attendance of District Secretaries. Send names to Mrs. M. E. Lancaster, Lockhart, Texas. MRS. E. C. NICHOLS, Pres. Conf. Soc. MRS. H. T. STIMBLE, Cor. Sec.

The District Meeting of the W. H. M. Society of Vernon District will be held during the District Conference at Merigum. Let each Auxiliary elect a delegate to that meeting. I am exceedingly anxious to have each Society represented. The interest of our work demands us to meet together as workers. Come, praying that the Lord will quicken our hearts for greater, better service for Him. MRS. J. T. BLOODWORTH, District Secretary.

Program of Annual Meeting, W. H. M. S. Northwest Texas Conference, to convene in Waco, June 14, 1902.

Wednesday Morning 9:30 o'clock, June 1. Invocation, service, music, address of Mrs. O. F. Seebach, Moderator, address of Mrs. Flora N. Hey, Cor. Sec. (Waco). Mrs. Mattie Willis, Response, Mrs. Robert McSwain, music, roll call and enrollment of delegates. Adjournment. Afternoon, 2 o'clock, Executive Session. 2:30 o'clock, devotional exercises, conducted by Mrs. S. L. Dickey, reports of Superintendents of Departments, Tithing, Mrs. O. F. Seebach; Children's Work, Mrs. Fred Fleming; Loan Funds, Mrs. A. D. Griffith; Bible Roll, Mrs. J. T. Bloodworth; Sunday School, Mrs. R. L. Watt; Parsonages, Mrs. D. M. Arnold; Agent "Our Homes," Mrs. W. H. Johnson; Agent "King's Message," Mrs. Chas. H. Burton. Address. Evening, 7 o'clock, devotional exercises, Mrs. S. C. Dabell, music, President's Address, Mrs. Fred Fleming, Report of Delegates, Mrs. O. F. Seebach, address of General Conference in connection with Our Work, Mrs. Flora N. Hey; music; announcement of committees. Adjournment.

Thursday Morning, June 2, 9:30 o'clock, devotional exercises, Mrs. E. V. Clark, Report of Corresponding Secretary, Mrs. Flora N. Hey; Report of Treasurer, Mrs. N. G. Rollins; Report of Auditor, Reports of work by Districts. Adjournment. Afternoon, 2 o'clock, committee meetings, 2:30 o'clock, devotional exercises, led by Mrs. T. E. Truitt, reports of work continued, Dallas Home and Training School, Mrs. W. H. Johnson, paper, "A Review of Our Educational Work." Adjournment. Evening, 8 o'clock, Annual Sermon, Rev. E. W. Solomon.

Friday Morning, 9:30 o'clock, devotional exercises, led by Mrs. W. H. Parrott, reports of work continued, City Mission work, Mrs. N. B. Hartshorn, paper, "Our Home Mission Field," Mrs. A. B. Honeycutt, Adjournment. Afternoon, 2 o'clock, devotional exercises, Mrs. N. G. Rollins; reports of committees; election of officers; selection of place for next meeting. Adjournment. MRS. FRED FLEMING, Acting President. MRS. FLORA N. HEY, Cor. Sec.

A man shows his character most often by what he laughs at.



PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE ELEVEN. and more like other people. Others fear that we have less of experience to express than formerly. They think that our improved church edifices, and our wider recognition as a denomination have worked wide in us so that we would not shout if we could, and could not honestly shout if we would. They believe that our choirs and organs and societies have somehow absorbed the heat of our devotions, and that our hallelujahs are lost in the rattle of our church machinery.

I must think that these explanations are based upon a superficial view of the problem. Making due allowance for the fact that there are those among us who have come into the Church, but have not come to Christ, and that others have lost the spiritual life which they once possessed; admitting that, in some of our Churches, such a degree of conformity to the world exists that the distinctive Methodist spirit and type are uncongenial, still the explanation is not fully given in these admissions. The change has been too general to be thus accounted for. There have always been many Methodists of an undemonstrative type. Among these were the Wesleys and many of their helpers. Not a few of our most saintly ministers and members have been of a serene and noiseless habit. They have evidenced their nearness to God by calm self-sacrifice, rather than by an overflow of religious fervor. Vivid consciousness of God begets in thoughtful minds self-diffidence and hiding of the face. He who sympathizes most deeply with the suffering Savior will know a joy which is mingled with continual heaviness and sorrow of heart for brethren and kinsmen according to the flesh. So far as religious effervescence is the natural result of a particular constitution, it is innocent, but of no importance. It should be passed without either praise or blame. To lament its absence, to attempt to bring it back into the Church as the credential of earnest piety is as futile as it is unnecessary. The result would be a weak and meaningless mimicry. The deepest joys are always unexpressed because always inexpressible. It may be incumbent upon us even seriously to inquire whether, in our efforts to avoid a cold formality, we have not emphasized the element of religious feeling until we are in danger of developing a superficial and fluctuating piety. To some extent we may be in danger of so emphasizing waves of religious feeling that they are made to date conversions, interpret the witness of the Spirit, and fill out the ideal of completed sanctification. In the intellectual quickening of recent years, movements of every kind have become conspicuously movements of thought. Religious movements are no exceptions to the fact. The age resents mere appeal, and demands reasons. Under this habit of mind a subordination, and even a subsidence in the element of feeling is sure to become a philosophical result. While holding fast to essentials we should waste no time in efforts to reproduce by-gone types. The lesson of history is plainly written, that nations and Churches have most frequently erred in attempting to perpetuate or to revive that which had ceased to be adjusted to the conditions of a present epoch.

In conclusion, let me again assure you that the Methodism which I represent retains an unabated interest in the welfare of all branches of the militant Church, and especially in the condition and prosperity of those which with herself bear the common name of Methodist. We are not unaware of the peculiarities of your wide field, nor have we looked with indifference upon the grave difficulties which you have been called in recent years to encounter. Our purpose is unchanged; we would spread Scriptural holiness over these lands; indeed, over all lands. We would maintain a covenant, offensive and defensive, with every man, and every body of men who will join in this holy

work. Your honored representative was pleased to call our attention to the fact that the great Methodisms here represented have a "Common Methodism," "A Common Country," "A Common History," and "A Common Destiny." To these significant facts the body sending you this salutation most heartily subscribes, and with their utmost meaning it is in the fullest accord. Closer still, we have a common Gospel, and our mission is a joint one to carry it through the whole length and breadth of the Wesleyan parish. Our foes are the same, whether open and avowed, or subtle and disguised. We read from the same Bible, we are soon to sing from the same Book of Hymns, and teach our children the same catechism. We agree in many things; we differ in few. It would seem that the joint heirs to an inheritance so sacred; fellow-workers under the same system of Christian doctrine; striving for the same goal—a regenerated world—should be drawn into an ever-deepening fellowship of labor and love. I am aware that Christian unity is never a mechanical affair. It is not the theoretical task of building a house large enough to hold us all. It is "the unity of the Spirit in the bond of peace." I shall not enter upon the discussion of causes or measures. It is sufficient for me to express the conviction that the Methodisms of this country, and especially the two leading divisions of Methodism, have very weighty reasons, prayerfully to watch the providential; generously to waive the technical; jealously to guard against the prejudicial; devoutly to cultivate the fraternal and, in the name of Jesus Christ, trustfully to accept the inevitable.

Bishop Wilson: I have now the pleasure of presenting to you the Hon. John L. Bates, Lieutenant Governor of the State of Massachusetts, and representative of the Methodist Episcopal Church with Dr. Huntington. The Conference rose to receive the Fraternal Delegate, who said:

GOVERNOR BATES' ADDRESS.

Mr. President, Honored Fathers and Brethren: When I first entered your large hotel in Dallas, my attention was attracted to a glass case standing in the lobby, within which there were all manner of stuffed birds. Among others there were the dove and the eagle, the oriole and the owl, and in the center of all a large black raven, while on the bottom of the case was a serpent which had found his way even into this Garden of Eden. But that which fixed my attention and caused me astonishment was a placard that hung upon the case bearing the legend, "Methodist General Conference—Information Bureau." I was perplexed. The oracle did not speak. In the rear there seemed to be nothing but a billiard room. But since I have attended the sessions of your Conference my perplexity has disappeared, and I recognize that the case is indeed an "information bureau"—a revelation of this General Conference. It tells, brethren, that while you have the harmlessness of the dove you are possessed of the wisdom of the serpent; that you have the power and the energy of the eagle, and can imitate him at times in his flight; that in your wives and daughters you are the possessors of the sunlight and the loveliness so faintly suggested by the golden oriole; while the black raven in the center of the case now typifies to me the great problem which you ever have with you and for the best solution of which you have our continued and earnest prayers, and in addition has it suggested, as I have been here and listened to your debates, the raven of Poe's poem, which in the shape of the "War Claim" seems ever above your study door, to be croaking, croaking, "Evermore, Evermore." May I not venture to express the wish that before your deliberations are closed, you will stuff that old raven so that he may croak "Nevermore, Nevermore."

And so I recognize from what has been revealed by this "information bureau" that I am looking into the

face of a body of men that is possessed of wisdom, of power, of energy, of devotion to peace, and that is engaged in the solution of far-reaching problems. To stand in your presence, recognizing as I do that you are the highest earthly authority in the discipline, training and direction of that army of one million and a half—that important division of the Church militant, the Methodist Episcopal Church, South—is a privilege to be highly esteemed. To stand here with my distinguished brother, the Chancellor of the Nebraska Wesleyan University, as a Fraternal Messenger, bearing the greetings and the tidings of the Methodist Episcopal Church to the General Conference, is to be accorded a meed of honor that far exceeds my deserts. I realize, as never before, the greatness of the cause I here represent and how inadequate to the duty before me must be any services that I can render.

Dr. Huntington has, with well chosen words, told you of the good will of our Church, suggested the harmony of our purpose and described the work that we are doing. To all that he has said I give my cordial assent. The clergy and laity here, as throughout our organization, labor in the utmost harmony. I should not feel justified in attempting to add to what he has said were it not for the fact that, however harmonious their relations may be, there is a division between the minister and the people that makes it possible for me, as representing the latter, to speak for the ordinarily silent ranks. While he speaks for the vociferous captains, I bring you, then, the greetings of the Methodist Episcopal Church, and particularly of the two million nine hundred thousand men and women who never go into the pulpit, but sit in the pews, pay the bills, sing the songs, and fight the battles. Of that vast number I know of none but what, if here, would bear testimony to the universal feeling of good will that our people entertain for you.

We are not here to greet you simply because your name is "Methodist." It is rather because, bearing that name, you have been a mighty force for the saving of the people, and the advancement of the cause of Christ. Upon all that you have accomplished, we congratulate you. Great have been your victories; wonderful your triumphs. We recognize the revelation of the power of the Almighty in your remarkable growth. But if we were here only to congratulate you upon the past, this would be no more than a funeral occasion, which occasions are always depressing, no matter how extreme the eulogy. Therefore, hearty as are our congratulations upon your past, even more hearty are our congratulations upon the boundless future that opens to you. Fully equipped, trained, steady and true, no man shall be able to stand before you, only as the Lord spake unto Joshua, so may it be with you, "But the book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

But, while speaking for our laymen, let me add that the progress of our Church is not hampered by the existence of any jealousy between the pulpit and the pew. If there are any men in this busy Republic who are living unselfish lives, who give freely of their time, strength and substance for the welfare of their fellow men, and the advancement of God's kingdom, who toil without hope of adequate compensation, except as it may come in the satisfaction experienced when duty is done, they are the Methodist preachers of this land. I speak not CONTINUED ON PAGE FOURTEEN.

Warm spring days produce a feeling of drowsiness if the body is loaded with the impurities of winter diet. Cleanse the blood, liver and bowels with FRICKLY ASH BITTERS. It creates energy and cheerfulness.

Men say that they die as brutes because they want to live as beasts.

DISTRICT CONFERENCE NOTICES.

BEKVILLE DISTRICT. Will all the preachers of Beville District send to me at once the names of those from their charges who will likely attend the District Conference at Karnes City, June 11. Don't forget your Leaguers and Sunday-school workers. R. S. ADAIR, P. C.

HUNTSVILLE DISTRICT. The Huntsville District Conference will convene at Dodge, June 26, at 9 a. m. The opening sermon will be preached by Rev. C. L. Farrington, Wednesday night, June 25, at 8 o'clock. The following are the Committees of Examination: For License to Preach—J. M. Adams, F. O. Favre, J. L. Fritchett. For Admission of Trial—E. I. Shettles, C. L. Farrington, W. W. Harter. For Deacons's Orders—S. H. Morgan, R. W. Adams, W. T. Melugin. For Elder's Orders—H. M. Whaling, A. J. Anderson, A. S. J. Haygood. CHAS. A. HOOPER, P. E.

The pastors in the Greenville District will please send the names of the delegates, local preachers and superannuates from their charges who will be in attendance at the District Conference at Caddo Mills to A. B. Andrews, of Caddo Mills. J. W. BECKHAM, P. C. Flood, Texas.

HABITUAL MISCARRIAGE (The Bane of Weakly Wives). It often results from some uterine disease, but may be caused by other uterine derangements and by an over-irritation of the system. It destroys the woman's personal health as well as her vital heritage—the blessing of maternity. This serious condition can be overcome and prevented by the judicious use of G. F. F. which will build up the parts concerned in maternity so that they will properly perform their intended functions. I was subject to habitual miscarriages and protracted bleeding and danger to life and health. I took two bottles of G. F. F. and now have a fine, healthy baby boy.—Mrs. Emma Sharpe, Florence, Iowa. "Four bottles of G. F. F. cured my wife and now we have a fine baby boy."—Orville Rice, Garfield, Mo. "I can recommend G. F. F. in the highest terms, for I am now the mother of a fine little boy, and my health is improved and I am much stronger."—Mrs. Annie Hill, Prairie Point, Miss. G. F. F.—Gardle's Female Remedy, cures irregularities, too profuse and painful monthly periods, excessive and violent leucorrhoea, discharges and falling of the womb, white and all kinds of discharges, freckles, eruptions and all ailments of the system; it also allays all morbid humors and restores the natural functions of the system. At a dose of one or two pills, from building up the system and after the system has been restored to its normal condition, it is the best friend of all women for womanhood. In no other medicine all women receive so much benefit and natural functions are so fully restored. It is sold in bottles for 50 cents. Buy it, try it, and you will find it the most valuable medicine for it is recommended by the best physicians.

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Nashville, Chattanooga and St. Louis Railway. Send for elegant illustrated Pamphlet describing above resorts. J. W. BOTTORFF, Traveling Pass. Agent, DALLAS, TEXAS. H. F. SMITH, Traffic Mgr., W. L. DANLEY, Gen. Pass. Agt., NASHVILLE, TENN.

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THE GENERAL

The Fourteenth of the M. E. Church past history. The gathering of the one of unusual interest were made in our out as occasions for the new laws over an epoch making True to our ex many of our custo and out of Texas House. The preer terested themselves and purchase of b libraries. This to most interesting fference, and we a large and satisfi brought us. We b lowed by more fro the present confer thankful for pres kind and are still l Let us hear from y

BIGHAM

That is our new who has served the faithfully, has been R. J. Bigham of Georgia Conference back into the reg conference, after House long and fi successfully. The prime of life, with ord of success so fi presiding elder of one of the leadin Church. He come duties full of ent pect a continuance broken success of & Smith will dot as familiar to our respondents as the hope all will rem and adopt the ne as early as prac practice in writin soon bring the n Try it.

ANOTHER C

The past three some and event House. The vol more than met on wisdom of its ed displayed to our over again. With our past record, y in the future. C been valuable, an the future. While ness has been gr double it by the quadrennium. W operation of o friends to that an

THE NEW

One of the prod General Conferen cipline, dated 1901 ly edited by Dr. cient Secretary e will be ready for gust 1, or perhaps want to place on home in Texas, a the co-operation t that end. Inasmu Conference met l all our people wil copy of it. The p as the 1898 editio to say on this s time. Orders tak

YOUNG PEOPLE

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REWAI

We have heret in presenting the line of Sunday's Primary and t who have used t out of them. Use courage regular t a study of the les to give a small c contribution, or give a larger ca small ones, and this page will be tissement, giving lists, etc. They time, as one tim er to start in. It good a time as i

May 29, 1902.

T CONFERENCE NOTICES.

BECKVILLE DISTRICT.

The preachers of Beckville District to meet at once the names of their charges who will likely attend the District Conference at Karnes...

UNTSVILLE DISTRICT.

Untsville District Conference will meet at Dodge, June 26, at 9 a. m. The sermon will be preached by Rev. Latty, Wednesday night, June 27, at 8 o'clock. The following are the names of Examinations...

Stations in the Greenville District will be held at the homes of the district preachers and supernumeraries...

HABITUAL MISCARRIAGE

the Bane of Weakly Wives. The result of some uterine disease, but not all other women derangements and on many occasions...

to be subject to habitual miscarriages and to have a long and painful period of recovery...

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THE GENERAL CONFERENCE.

The Fourteenth General Conference of the M. E. Church, South, is now past history. The long anticipated gathering of the clans in Dallas was one of unusual interest.

BIGHAM & SMITH.

That is our new name. Dr. Barbee, who has served the House so long and faithfully, has been succeeded by Dr. R. J. Bigham, of Atlanta, Ga., North Georgia Conference.

ANOTHER QUADRENNIUM.

The past three years have been toilsome and eventful for the Branch House. The volume of business has more than met our expectations.

THE NEW DISCIPLINE.

One of the products of the recent General Conference will be a new Discipline, dated 1902. It will be carefully edited by Dr. J. J. Tigort, the efficient Secretary of the Conference.

YOUNG PEOPLE'S HYMNAL NO. 2.

As we write this our shipping department is filling a number of orders for this delightful song book. We have been gratified at the continuous and great demand for the new book.

REWARD CARDS.

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IS GOING RAPIDLY.

"Personal Salvation," by Dr. W. F. Tillet, of Vanderbilt University, is proving popular from the start. We ordered sixty copies, thinking that a number would be sufficient to supply the calls during General Conference.

Can we double our present volume of business in this quadrennium? We are sure we can if all our friends will help.

"BYLOW HILL."

Interest as to What Mr. Cable will do With Massachusetts. From the rapidly growing advance orders for Mr. Cable's "Bylow Hill" it is evident that wide-spread interest invests this new novel by the author of "The Cavalier."

THE WAY OF THE PREACHER.

This is a new book by Dr. John A. Kern, Professor of Practical Theology in Vanderbilt University, and author of "The Ministry to the Congregation," a book extensively circulated and read throughout our Church during the past few years.

AN INTERESTING COURSE OF STUDY.

The Tennessee Conference will hold a Preachers' Bible Institute at Vanderbilt early in the summer. The course of study will cover the subjects treated in the following list of books. We give the list of books and comments as written by Dr. W. F. Tillet, Dean of the Theological Department.

Diadem Line Sunday School Cards, 1901-2

Table with columns: No., Price per Doz., Size, Title of Series, Description. Includes items like 'God Our Refuge', 'He Is Our Help', 'Christ the Rock'.

Table with columns: No., Price per Doz., Size, Title of Series, Description. Includes items like 'God Is Faithful', 'Gems From the Bible', 'The Ten Commandments'.

Table with columns: No., Price per Doz., Size, Title of Series, Description. Includes items like 'Lord's Prayer', 'Ten Commandments', 'The Twenty-Third Psalm'.

Table with columns: No., Price per Doz., Size, Title of Series, Description. Includes items like 'The Fountain of Goodness', 'Grace Abounding', 'Seek the Lord'.

Table with columns: No., Price per Doz., Size, Title of Series, Description. Includes items like 'The Book of Books', 'Bible Rays', 'Bible Commandments'.

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LETTERS FROM EGYPT AND PALESTINE.

By Malville D. Babcock, D. D., late pastor of the Brick Church, New York, and author of "Thoughts for Every-Day Living." \$1.00 net; postage 3 cents. An account of Dr. Babcock's visit to the Holy Land a year ago as told in letters written by him, while on the journey, to the Men's Association of his Church.

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE TWELVE.

without knowledge. Through boyhood and youth, I was an unimportant factor in the itinerant's home. I know the tolls and the sacrifices of the minister, wife, and of the minister's wife, for the cause that he and she hold dear. There may be self-made men, but I have not met them. We are all debtors, in great measure, to heredity and to environment. I would not swap the cradle of a Methodist parsonage for the cradle of a palace, nor the example of the patience, the sacrifice, the piety of the parents whose lives still bless my days for the birthright of princes. Most gladly then, do I, as a layman, in bringing you tidings of the great organization that sent me, pay my tribute to the ministers of that denomination, to whose unwavering fidelity and brilliant services its wonderful success under the Providence of God is so largely due. May the blessings of heaven rest upon the ministers, and may the Churches, in their anxiety to find a preacher that is young, not forget that wisdom is not born, but accumulated, that it is where the furrows of the face are deep and where the snows of many winters crown the head that that experience is to be found that reveals the years of study, the walks with God, that fit one to direct others on the road to heaven. Beautiful is the rosy morn, but more beautiful yet the rich painting of the setting sun.

Our Church has lost its most conspicuous layman, the nation's beloved President, William McKinley. Always deeply respected, honored and loved by those who were near enough to him to know of the greatness of his soul, and of the motives that governed his action, he was, nevertheless, in the administration of the affairs of the nation, subjected to hostile criticism and even to abuse by those who differed from his policies, and who thoughtlessly refused to accord to him the same sincerity of belief as they expected others to accord to them. But when he, who had swayed Congress by his arguments, had won the American people by his strength of purpose, had commanded armies, declared wars, overthrown kingdoms, crushed tyrants, and lifted up the down-trodden, when he was stricken by foul murder, and the world heard him not reproach, but pray, for his destroyer; when he, on his bed of pain, turned not his thoughts to empires, or principalities, or powers, but tuned his heart to sing the prayer, "Nearer my God, to Thee," when he met the solemn spectre, death, and shrank not back, but with readiness pushed aside the splendors of earth, and whispered the parting message, "God's will, not ours, be done," as he swept through the veil into the eternities, then all men recognized that he had been a Christian, and that in the example of his life there stood revealed an ideal after which men may pattern for all the years to come. Methodism has produced many such men. They are to be found in the humble cottage, on the farm, in the workshop. They know how to live and they know how to die.

We have been a strenuous Church. In the early days, the itinerant lived in the saddle, and we are still on the move. The battle line of yesterday, is the camping ground of to-day, and the buglers of Methodism have never learned to sound the retreat. Our strenuousness may have made us aggressive. If there have ever been any boundaries to our territory, we have never been able to discover, as you are well aware, the marking posts. We have acted on the principle of the resolve once passed at a Church meeting in Milford, in my State: "Resolved, That the earth belongs to the saints. Resolved, That we are the saints." But we are the allies, and not the rivals, of all who are engaged in similar work.

The agencies that we have employed have been effective. Our Board of Church Extension has, since 1865, aid-

ed over twelve thousand Churches. Our Board of Education, established in 1866, has assisted eleven thousand students. Our educational institutions have accumulated thirty million dollars worth of property, and are supplying the needs of forty-six thousand pupils. Our thirty-two thousand Sunday-schools, officered and manned by three hundred and forty-six thousand teachers, have two million seven hundred thousand scholars. For a century, on the average each succeeding year has seen a net increase of twenty-eight thousand three hundred and fifty in our membership. To-day we number three million. We own one hundred and seventy-five million dollars' worth of property, and it requires more than twenty million dollars each year to meet our current expenses. From the one-half dozen in the sail loft a century and a third ago, to the vast host of to-day, is an expansion without parallel.

We have been strenuous, but we are not content. We dwell not in the past. We live in the present, and many are the reasons which fill our hearts with hope for the future. The rapid growth of the Epworth League, its complete organization, its attraction for the young people, and its efficient work, notwithstanding its occasional assumptions, make it a factor of great strength. It is binding the youth to the Church; it is training him in the performance of Christian duties; it makes his life sweeter and purer. The need of such an agency has been great. Evil in a thousand forms is ever ready to allure and to degrade. You have read in Victor Hugo's "By Order of the King" of the fear in which the Wapentake, the tariff of the hundred, was held at one dark period in England's history. He was the agent of tyranny. People shuddered when they saw his form, clad in black, with hood and wig drawn down to his eyebrows, with an iron staff, short and massive, in his hand, he moved like a spectre through the land arresting those upon whom suspicion had fallen. He who was touched with his staff had no option but to follow. To refuse, was to be hanged. No questions could be asked. "Silence" was the injunction. With fear chilling his veins, and hope leaving his heart, the doomed man followed the Wapentake through the city street and country lane, through the clanging doors of great prison walls, along dark corridors, through damp passageways, down dungeon stairs, where reptiles crawled in slime, until the chamber of torture was reached. The liquor traffic is but one of the Wapentakes abroad in this land to-day. It binds with a spell that cannot be broken. It drags its victim down to the chambers of torture, to the dungeons of death. But he who is touched by the Christian wand of the Epworth League, is led out into the light. He shakes off fear. He finds that wisdom that is "more precious than rubies;" not death, but "length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those that lay hold upon her, and happy is every one that retaineth her."

The value of missionaries is rising in the world's markets. Nowadays it takes a King's ransom to ransom an humble woman servant of God, and she is a bargain at that. Those on the picket line of Methodism are fearless, devoted and successful. A day or two before I left my home in Boston to come upon this errand, there was a strange burial. An old Boston pilot who had spent his life upon the ocean and had become so attached to it that he made the dying request of his brother pilots that, when he was dead, his body should be burned and his ashes scattered to the four winds of heaven on the surface of the sea. And so, on the 28th of April, a few miles off Boston Light, in Massachusetts Bay, the old pilot boat set her flag at half-mast, the small company on board gathered aft, and a grim pilot scat-

tered the ashes of his departed comrade on the face of the deep, saying as he did so: "We wish you all the happiness of heaven, Captain Fowler; good luck to you." Then, turning to the westward, he covered his head, and ordered the flag hoisted to full staff again. Deep was the love of the old pilot for the sea, but deeper yet the love of our missionaries for the ocean of humanity. Upon its surface they have cast their bodies, and to it given their lives, and it has not been in vain.

The temper of our people is courageous. When our General Conference in 1900 discovered, notwithstanding the call of our Bishops for the salvation of one million souls at the beginning of the century, that the actual rate of increase of our probationers had diminished, no one thought of cutting down the amount of good to be attempted, but boldly did they resolve "that we ask the Bishops to appoint a committee of fifteen to carefully and prayerfully consider and report what in their judgment, this General Conference can do to help save two million souls."

You have heard from Dr. Huntington of our Twentieth Century Thank-Offering. In the generosity of our people, we find great reason for encouragement. Their willingness to consecrate their wealth has been apparent. The time was ripe for this effort—Churches were weighted with debt—there were able young men who would be preachers of the Word of Life, but they lacked the means for preparation; there were educational institutions that but half fulfilled their mission, because of lack of funds; there were Christian missionaries limited in the sphere of their activity, because their resources were limited; there were suffering men turned from our hospitals, because there was not room within. Yet, wealth was accumulating. Men were actually struggling with money. They were growing prematurely old because of the burdens of its care, and their lack of knowledge as to how to spend it well. A wonderful century was drawing to a close. Another, of even greater promise, was about to begin. The American people, fresh from the victories of the Spanish War, were more prosperous than ever before. Our farmers and manufacturers were selling their goods in every market. Our copper belted the globe. Our steel riveted the continent. Our people were employed; their hearts were light and merry, because of progress and of plenty. Our Bishops noted these facts. They called attention to them. Their faith led them to make a great request, and the people have justified that faith by their works. And so, full of hope, with confidence in the godliness and the ability of our leaders, well organized, thoroughly equipped, we face the to-morrows of the Twentieth Century.

Brethren, we are also here in recognition of the fraternal spirit of the age. The idea of the brotherhood of man has been making progress by leaps and bounds. It was not many generations ago when people lived apart, in ignorance of each other. They never met save in hostility. He who walked by the Blue Sea of Galilee preached the Golden Rule, but nations, in selfishness and greed, and in lust for power,

continued to regard all outside of themselves as barbarians, and fit subjects for plunder. Slowly did the doctrine of Christianity awaken the consciences of men. The printing press came, and with it the power to disseminate knowledge of men among men. But its development was slow and its product expensive for many generations. America was discovered, and here Frenchmen and Spaniards and Englishmen fought for the control of the continent, and the shaping of its destinies. It was a wilderness far removed from Europe. Means of communication were slow and expensive. Because of its isolation, it presented the opportunity to men for natural growth. There was no suspicious monarch to hamper and restrain. Here, more nearly than anywhere else, were the conditions such as to permit of the unfettering of the human mind after its six thousand years of imprisonment under unjust, tyrannical and ignorant governments. Liberty of thought, and of conscience, in the race that settled these shores, developed in generation after generation, gave birth to new ideas of government and of the relation of men, and then came the wonderful inventions which caused the land that was isolated to be joined to the lands across the sea, and made this nation an uplifting factor, by bringing it into contact with the rest of the world. The steam engine was changed from a toy to a giant of labor. Fulton's boat steamed up the Hudson, and then there came the great leviathan of the deep, the floating commonwealth, plying between the hemispheres and carrying the crops of a continent within its steel-ribbed sides. The engine was placed upon wheels, the iron brought forth from the mines and stretched across the continent, and the iron horse, like a shuttle, flies between ocean and ocean. Mankind became a traveler. Morse harnessed the lightning that Franklin had caught, and with it he whispered from Baltimore to Washington, and, almost in a night, the world was wound with the web that carries the message under the sea and over the land, wherever civilized man is found. The telephone came, and the human voice traveled a thousand miles in the fragment of a second to speak in the ear of a brother man. And as the printing press threw out its product, and steamship plowed the deep, and iron horse caused continent to tremble, and men talked with men around the globe, the people thought that barter and trade and commerce was the end. But it was not so. For these developments, and the host of others, have ushered in, in our day, a new era in the world's history more distinct from the centuries that have preceded than was any other era in the march of the ages. Now the time has come when there are no oceans deep enough, no continents broad enough, no mountains high enough to separate men from each other. Commerce and trade have not only brought men together, but made them dependent on each other. Shall England fight with America? We send her ten million barrels of flour a year. If she fights, she goes hungry. Shall Germany fight with America? In the federation of the steamships she is being bound to us by the strong web of self-interest. The

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If the world has if men have become ternal because of how much deeper mity existing between visions of the Me here represented. definite than you in require of our prof definite in the term but these the art We have a common mon origin, with a fore us. And howe were gone our pat rated, we have been again under a conu uplift a common r spread through it tl not in any spirit o spirit of love and b other sect that is e ing the fundamen tianity. For thirty gers have come to greetings; for thir been gladly receive by year, the feeling til, as the result o General Conference organizations, a fed possible and procl the unity and stn poses. There has b tising of this ever There being no s derwriting to be d industry and the street have not be without their assist ration was fairly General Conference substantially the re sion on Federation commission for an further suggestions ed effort. When p our respective Chu adoption of measu ministratio of o ests in China and are being discuss our foreign missi steps are taken to catechism, and a c and a common. lic worship; w made to preve rivalry in the and when arrange ed for the motr, preachers from on er, and when both of fraternity that Epworth Leagues, tional Conferences benefits of a pract one in name or no and all these thing in the last quadre in our endeavor o ciples of living am to serve our coun in the solution of that confront it. the common enem unbelief; but as v is the work of the from the glory of dom, we can, with "Hammer away, y Your hammers stands." We see the gro

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federation of trade is stronger than the political federation, for mutual interests are its foundation. This is a fraternal age from self-interest, from necessity, and from the spread of the Christian civilization. We hear of wars and rumors of wars, but they are becoming unpopular. Swords are growing rusty. Might is giving way to right, and the great dawn is coming when

"The war-drum shall throb no longer, And all the battle-flags be furled In the parliament of man, The federation of the world."

If the world has so grown together; if men have become broadened and fraternal because of business interests, how much deeper must be the fraternity existing between the two great divisions of the Methodist Church as here represented. We may be more definite than you in the term which we require of our probationers, and less definite in the term of our preachers, but these things affect not our creed. We have a common belief, with a common origin, with a common future before us. And however in the days that were gone our paths may have separated, we have been these many years again under a common flag, seeking to uplift a common nation; seeking to spread through it the Methodist faith, not in any spirit of bigotry, but in a spirit of love and fellowship for every other sect that is engaged in advancing the fundamental truths of Christianity. For thirty years our messengers have come to you to bring their greetings; for thirty years yours have been gladly received by us, and, year by year, the feeling has developed until, as the result of the action of the General Conference of these two great organizations, a federation has become possible and proclaims to the world the unity and sincerity of their purposes. There has been no great advertising of this event in the papers. There being no stock for sale, no underwriting to be done, the captains of industry and the financiers of Wall street have not been interested. But without their assistance the great federation was fairly begun when your General Conference and ours accepted substantially the report of the Commission on Federation and continued that commission for another four years for further suggestions and plans for united effort. When provision is made by our respective Churches looking to the adoption of measures for the joint administration of our publishing interests in China and Japan; when plans are being discussed for co-operation in our foreign missionary work; when steps are taken to prepare a common catechism, and a common hymn book, and a common order of public worship; when provision is made to prevent a weakening rivalry in the same localities, and when arrangements are commended for the more easy transfer of preachers from one Church to the other, and when both rejoice in the spirit of fraternity that has brought their Epworth Leagues together in International Conferences, then the day of the benefits of a practical union, whether one in name or not, is near at hand—and all these things have we seen within the last quadrennium. We are one in our endeavor to cultivate right principles of living among our citizens, and to serve our country as best we may in the solution of the great problems that confront it. Together, we fight the common enemy of skepticism and unbelief; but as we see how impotent is the work of those who would detract from the glory of the advancing Kingdom, we can, with the poet, shout:

"Hammer away, ye hostile bands! Your hammers break, God's anvil stands." We see the growing strife between

capital and labor; we notice the amalgamation of wealth, and the armies of toilers; we recognize that there is danger—

"In the thrifty turmoil of successful trade, The war and barter and the ambulance Of conquering commerce and of counting rooms That build one palace and a hundred tombs."

We deplore methods of warfare that kill all over ten years of age and turn a province into a wilderness, as an unspeakable cruelty, unworthy of civilized man. But in doing this, we do not voice the sentiment of Methodist, or of partisan, but the sentiment of the entire American people, who can not be condemned for this sporadic manifestation beneath their uniform of a nature savage and entirely foreign to them.

Our nation occupies a different place in the activities of the age from what it did four years ago, when the wreck of the Maine became the ghastly coffin of two hundred and fifty American sailors. Then we were apart, our power unknown, our influence little, our mission contracted. But now the giant stands revealed. None dare make war if America interpose her veto. Her strength is the world's greatest assurance of peace. The princes of the earth journey to her shores to pay her honor. The genius of her financiers brings the world a suppliant to her feet, while the inventions of her mind are lifting the burdens from off the backs of the people. "The man with the hoe" is disappearing, for steam has been yoked to the plow, while the American reaper, not of blood and flesh, but of iron and steel, harvests the crops of the world; the American sewing machine makes the world's clothing, and the American typewriter does the world's correspondence. The scepter has indeed passed from the East to the West, and America holds it to-day. To her is given the task of feeding the world, of harmonizing capital and labor, of civilizing benighted races, of launching republics, of keeping the torch of liberty burning, of uplifting humanity.

It is our common country. Lines of division have been effaced. We have grown together. It was your Senator Lamar, of Mississippi, who, strange as it might have seemed a few years before, delivered the eloquent eulogy on the death of our Charles Sumner. "My countrymen," said Sumner, "know one another, and you will love one another." North and South have found this true. Our common country? Aye, it was the James Otises of Massachusetts, and the Christopher Gadsdens of South Carolina, and the Patrick Henrys of Virginia who inspired the contest that gave the nation birth. Her glory is our common heritage, and for all future time Cavalier and Puritan, Huguenot and Pilgrim, shall join hands together. Forth from the great pine forests of Georgia came Henry W. Grady, the matchless orator, the eloquent advocate of the New South, to the old abolition city of Boston, and there did he find a resonance in all our hearts as in trumpet tones, as though catching an inspiration from the glories of the Celestial City so soon to be revealed to him, he called the nation to the exercise of that broad and perfect loyalty "that loves and trusts Georgia alite with Massachusetts; that knows no South, no North, no East, no West, but endears with equal and patriotic love every foot of our soil, every State of our Union." And in this spirit I greet you; for—

"Those opposed eyes, Which, like the meteors of a troubled heaven, All of one nature, of one substance bred, Did lately meet in the intestine shock, Shall now, in mutual well-beeseming ranks, March all one way."

Bishop Wilson: We are all rejoiced to hear these words of greeting and

recognize the kindly spirit, the fraternal spirit and the Christian spirit which prompts them; and due recognition will be made of them by actions to be had by the Conference at a later day. I shall not now undertake to make any response, only to say to these beloved brethren that we are glad to have them in our midst as the representatives of their Church, and respond with all our hearts to the words of cheer and greeting that they bring us. And may God bless them in their service and bless their Church.

On motion of J. J. Tigert, the Conference at 10:08 p. m., after the Doxology was sung and the benediction was pronounced by Dr. Huntington, adjourned until to-morrow, Tuesday morning, at 9 o'clock.

SIXTH DAY.

Tuesday, May 13, 1902.

Pursuant to adjournment of last evening, the Conference met at 9 o'clock a. m., Bishop Galloway in the chair.

Religious exercises were conducted by T. L. Mellen, of the Mississippi Conference, who read the lesson for the day from the 12th chapter of Romans, and announced the 44th hymn. "Oh, for a heart to praise my God." After the singing of this hymn, the Conference was led in prayer by Dr. Mellen.

The minutes of the sessions of Monday morning and evening were then read by the Secretary and approved.

At this point Bishop Hendrix assumed the chair.

The Secretary: I have a privileged communication from Bishop Fitzgerald intended for the General Conference.

The communication was read by the Secretary.

J. H. McLean: I move the reference of the communication to the Committee on Episcopacy.

The motion prevailed.

The Secretary: I have a telegram from the Southern Baptist Convention in response to the one sent by the Secretary in obedience to an order of this body.

The Secretary read as follows:

Asheville, N. C., May 12, 1902.

Jno. J. Tigert, Sec'y General Conference M. E. Church, South, Dallas:

The Southern Baptist Convention responds to your fraternal greeting with wishes for great blessings upon all your Churches. Second Peter, chapter one, verses two, three and four. LANSING BURROUGHS.

O. F. GREGOR, Secretary.

The Secretary: It becomes a part of the record. No motion or action is necessary.

The roll of standing committees was then called for reports.

Paul Whitehead: I move a suspension of the rules for the purpose of adopting the third item of Report No. 1 of the Committee on Rules.

The motion to suspend the rules prevailed.

Paul Whitehead: I now call for the adoption of the third item of the report.

The Secretary read the third item of the report, as follows:

"The Committee return to the Conference the memorial of the Tennessee Conference respecting hospital, and recommend its reference to the Committee on Church Extension."

Paul Whitehead: It refers to a matter that affects the constitution of the Home Mission Society, which is under the care of the Board of Church

CONTINUED ON PAGE SIXTEEN.

A CHANCE TO MAKE MONEY.

I have berries, grapes, and peaches a year old fresh, as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing, cost put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week, anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars. Found some in a few days. I will mail sample of fruit and full directions to any of your readers for sixpence (10 two-cent stamps which is only the actual cost of the samples, postage, etc. FRANCIS GARRY, St. Louis, Mo.

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SCHOOL COMMENCEMENTS.

CHAPPELL HILL FEMALE COLLEGE.
Friday, May 30, 8 p. m., entertainment by primary pupils.
Sunday, June 1, 11 a. m., Baccalaureate Sermon, Rev. J. L. Massey; 2:30 p. m., Undergraduate Sermon, Rev. Nathan Fowler.

Monday, June 2, 10 a. m., entertainment by Philomathean and Hesperian Societies; address, Rev. Calvin H. Booth; 2:30 p. m., meeting of Board of Trustees; 3 to 5 p. m., All Leagues 5 p. m., music recital.
Tuesday, June 3, 10:30 a. m., graduating exercises; address, Rev. J. M. Saxon; 4 p. m., Address; Reception; 8 p. m., election of officers.

Grottoes: Literary—Maudie Ellis, Rosa Anderson French, Anna Virginia Vasser, Elizabeth Mann, Bernice Stamper, Edna Cynthia Rogers.

BOARD OF CURATORS.

The Board of Curators of Northwestern University, at Georgetown, in annual session, May 22, 1902, re-elected Dr. R. S. Hyde Regent. At the earnest request of those present, he consented to remain in charge. Now, let all the friends of our institution give our Regent and Faculty hearty cooperation. The board also conferred the honorary degree of "D. D." on Rev. Geo. B. Winston, the newly elected officer of the Nashville Christian Advocate.
O. T. DOTT-IRISS, Secy.

ANNOUNCEMENTS.

Bishop Wilson has appointed Rev. H. A. Ross to the presidency of Polytechnic College, Fort Worth. I have procured Robt. E. Goodrich to take Dr. Bourz's place on Dallas Station. I have also employed Prof. A. W. Hall, of Coleman, to supply Glen Rose Circuit, made pastorless by the death of Rev. W. B. Ford.
E. F. BOONE, P. E.

IMPORTANT TO PASTORS OF TERRILL DISTRICT.

If you expect to attend the Terrill District League Conference, convening at Garland, June 2, please notify me at once, so that your entertainment may be arranged for; also state whether or not you will bring your wife.
J. J. MORGAN,
Garland, Texas.

Attention, North Texas Leaguers.

The annual meeting of the North Texas League Conference will be held at Bonham, June 17-19. Each League is entitled to one delegate for every twenty members or major fraction thereof, provided each League has at least two delegates. Send in at once the names of those who will represent your League, in order that entertainment may be provided for them.
A number of Leagues have not paid their assessment of 2 cents per member. If your League is among this number, please see that the money is sent at once.
MAUDE WHITE, Sec.
Lancaster, Texas.

For Sleeplessness

Take Horsford's Acid Phosphate.
Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE FIFTEEN.
Extension, and, therefore, it ought to go to that committee.

The report was accordingly referred, and the Secretary then proceeded to read Report No. 1 of the Committee on Sunday-schools.

E. G. Moseley: I am a member of that committee and ask that that report (Report No. 1 of the Committee on Sunday-schools) be recommitted to the committee. The Chairman, in obedience to a resolution of the committee, presented that report; he had no other course left him, other than the one he pursued, and I move that it be committed.

The motion to recommit was agreed to.

The Secretary proceeded to call the list of special committees for reports; at the conclusion of which the roll of Conferences was called for appeals, memorials and petitions, and at its completion the Conferences were called for resolutions.

G. M. Napier: I have a resolution from the North Georgia Conference, which is offered for immediate consideration.

The Secretary read the resolution.

G. M. Napier: It is hardly necessary for me to say that that resolution is not offered in the interest of any side, parties or faction connected with this question, but for the sole purpose of expediting the progress of the matter before the committee and before this Conference. I move the adoption of the resolution.

S. S. Keener: I raise the point of order—don't we have to suspend the rules?

The Bishop: Not on a resolution.

W. T. J. Sullivan: That seems to me to be a very severe resolution, and it takes out of the General Conference. The members of that committee desire to be here in the session and participate in the business of the session. We are here for that purpose. And, moreover, we are all members of some other committees, and these other committees will meet while we are in session under this resolution, and we can not attend to the business to which we are assigned on those other committees. It would keep us continually at work on one thing, which would be very severe, perhaps, upon us.

J. J. Tigert: I move to amend the resolution by striking out the words that refer to expunging them from duties on the floor of the Conference, and leave the rest of it to stand as it is.

G. M. Napier: I accept the amendment.

G. C. Rankin: Brethren, as a member of that committee, I wish to make a statement in connection with this paper. We have been holding meetings on our regular days. We have the matter under careful and I may say under prayerful consideration. In many things we are much more agreed—some of these brethren think, and if you let us alone I am confident that at an early day, we will bring in a report here that will meet with the approval of a large majority of this Conference. We are not precipitating matters. We do not see that this affair is of such a character as to have it precipitated on this body. We want time. We will attend to it if you will just give us the right of way; and perhaps before the week closes we will have it in here before you. I move that the whole paper go on the table.

J. Cannon: Can a member move to lay on the table at the close of an address.

The Bishop: That is so.

A Delegate: I move to lay on the table.

At the request of several delegates the resolution was again read.

(Further Proceedings Next Week)

His sacrifice is the seed of our salvation.

You should not feel tired all the time—healthy people don't—you won't if you take Hood's Sarsaparilla for a while.

Bowle District—Third Round.

Iowa Park	June 11, 15
Wichita Falls	June 15, 16
Henrietta	June 21, 22
Bonvillia	June 22, 23
Bellevue, at Vashli	July 5, 6
Bowle	July 6, 7
Paradise, at Bethel	July 12, 13
Bridgeport, at Bridgeport	July 13, 14
Rhame, at Blair	July 19, 20
Boyd, at Boyd	July 25, 26
Alvord, at Rush Branch	July 26, 27
Fruitland, at Sunset	July 27, 28
Chiles, at Sand Flat	Aug. 3, 4
Crafton, at Valley View	Aug. 3, 4
Declarer sta.	Aug. 9, 10
Beaumont cir, at Sand Hill	Aug. 16, 17
Bryson	Aug. 16, 17
Jacksboro	Aug. 17, 18
Holliday	Aug. 22, 23
Archer City	Aug. 23, 24
West Grove	Aug. 28, 29

Pittsburg District—Third Round.

Mt. Pleasant	June 15, 16
Wason, at Elbecker	June 21, 22
Wason cir, at Red Lick	June 28, 29
New Boston, at New Boston	July 5, 6
Gilmer, at Hopewell	Thur. July 19
Pittsburg	July 12, 14
Texasarkana, State Line	July 20, 21
Texasarkana, Fairview, p. m.	July 20, 21
Winfield, at Winfield	Thur. July 24
Quilman, at Stinson's Chapel	July 26, 27
Leesburg, at Union Ridge	Aug. 2, 3
Napels, at Hamill's Chapel	Aug. 9, 10
Linden, at Jones' Chapel	Fri. Aug. 15
Atlanta	Aug. 17, 18
John Adams, P. E.	

San Antonio District—Third Round.

Hondo and Devine	1st Sun. in July
Cotulla	July 19
Laredo	July 21
Peaswell	second Sun. in July
Moore cir	July 18
Beaumont cir	2d Sun. in July
Del Rio	July 27
Engle Pass	July 21
Uvalde	July 23
Utopia	4th Sun. in July
Amphion	1st Sun. in Aug
West End	Aug. 7
Prosper Hill	Aug. 7
Travis Park	Aug. 7
Sherman Street	2d Sun. in Aug
South Heights	2d Sun. in Aug
Comal	7:30 p. m. 2d Sun. in Aug
Carrizo and Batesville	1st Sun. in Aug
B. Harris, P. E.	

Houston District—Third Round.

Columbia and Brazoria	
at Hickles Ferry, June 21, 22	
Wharton and Hungerford, at H.	
June 28, 29	
El Campo, at Deming's Bridge	July 5, 6
Angleton, at Phair	July 12, 13
Sandy Point, at Parker's	July 19, 20
Alvin	July 26, 27
West End, Galveston	Aug. 2, 3
Central Church, Galveston	Aug. 2, 3
League City, at Pasadena	Aug. 9, 10
Mont Delvion, at Barber's Hill	Aug. 16, 17
Cedar Bayou	Aug. 17, 18
McAhan	Aug. 23, 24
McKee Street	Aug. 23, 24
Tahoe	Aug. 23, 24
Washington Street	Aug. 23, 24
Shearn	Aug. 23, 24
Richmond	Aug. 23, 24
Rosenberg	Aug. 23, 24
Matagorda	Sept. 6, 7
Geo. A. LeChery, P. E.	

By Anointing with Oil—Ovarian Tumor Cured.

Pittsburg, Texas, Aug. 11, 1898.

Dr. D. M. Bye Co., Dallas, Tex.:

This certifies that my wife, Mrs. S. W. Jones, has been afflicted for several years with something, we did not know what. She gradually grew worse and took medicine all the time. In the fall of '97 she became almost helpless. Her physician informed her that she had an ovarian tumor and that an operation would have to be performed to save her life. She was badly swollen. He said the tumor was about the size of a child's head. She was sixty-one years of age and we did not think she could stand the operation, therefore we sent for her children and relatives to consult together for the best. Rev. G. R. Bryce of Waco, being a brother of my wife, was sent for and all concluded it best not to have an operation and just wait on her and let her die in peace. January, '98, I found an advertisement in the Texas Christian Advocate, printed at Dallas, Texas, saying that Dr. D. M. Bye could cure tumor by absorption. With but little hope of doing my wife any good, I wrote to Dr. Bye. He wrote me what he could do. I sent at once and procured one month's treatment. The first month's treatment did not reduce her size, but stopped all pain. The second month's treatment reduced her to almost natural size. The third month's treatment reduced her to natural size, and to-day she is in better health than she has been for four years. The tumor is now almost entirely gone and she suffers no inconvenience from it whatever, and is able to help do the house work, go buggy riding and is enjoying life better than for years past; therefore we cheerfully recommend Dr. D. M. Bye to all ladies suffering with the same disease, and say to the public that we believe if it had not been for Dr. D. M. Bye, my wife would to-day have been in her long resting place. We will cheerfully answer all questions asked us by those afflicted, by letter or otherwise.

P. S.—I am a member of the East Texas Conference, and I am serving the people on Musgrove Circuit this year. We live three miles and a half southwest of Pittsburg, Camp Co., Tex.
REV. S. W. JONES.

Books and papers sent free to those interested. Address DR. D. M. BYE CO., L. Box 462, Dallas, Tex., 175 Main St. (The originator of the Oil Cure.)



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