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2. "To their souls, by instructing, reproving or exhorting all that we have any intercourse with, trampling under foot that enthusiastic doctrine that we are not to do good unless our hearts be free to it." The souls of men are to be the end of all our effort. We are in the world to seek and to save mankind. If we fall short of this result our work is mostly a failure. We are not to do this only when we feel like it,



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Editorial.

THE GENERAL RULES OF THE CHURCH.

We have already considered the first section of the General Rules of the Church in so far as they touch upon the negative duties of religion, and now we come to the second section, which embraces the positive duties of Church membership. "By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as possible to all men: 1. To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison." Sometimes we are disposed to forget that the bodies of people need our help, and we become so absorbed in what we call the spiritual work of the Church that we neglect the poor and the needy. Christian benevolence has a large place in our code of religion. Christ, in most instances, fed the hungry bodies of the people before he attempted to give them instruction. After that he had open access to their minds and hearts. All about us there are those who need this sort of succor and before we can influence them for good we must show our real interest in them by relieving their bodily necessities. The stomach of a hungry man leads to his heart, and by meeting the wants of the former we get very close to the latter. This does not mean that we are to feed every lazy and thriftless man who happens to pass our door, but it does mean that where worthy want obtains we must be quick to search it out and administer to it. Then, too, there are those who need clothing to protect them from the heat of summer and the cold of winter. They have met with misfortune in the way of sickness or financial loss, and they are in distress. A little kindly help will tide them over until they can again get upon their feet, and if Christian people do not render this aid, to whom can they look for relief? Such an expression of brotherly kindness carries with it the spirit and the life of Christ. Often it so happens that people meet in need and most worthy will never let their wants be known. Therefore we must search for them, visit them in their homes and show them that we are in sympathy with them in all their struggles. If they are sick, we must go to see them; if they are in prison, we must not neglect them, and if disaster has overtaken them, we must hurry to show them that they are not without friends in time of trouble. Kindness of heart never fails to put Christ in a most favorable light toward those upon whom it is exercised.

2. "To their souls, by instructing, reproving or exhorting all that we have any intercourse with, trampling under foot that enthusiastic doctrine that we are not to do good unless our hearts be free to it." The souls of men are to be the end of all our effort. We are in the world to seek and to save mankind. If we fall short of this result our work is mostly a failure. We are not to do this only when we feel like it,

but we are to do it as a duty and a privilege whether we feel like it or not. It is not a question of feeling, but of deep conviction. This is the course that Christ pursued in all his relation to men. He made their souls his chief concern. And we are to do likewise, if we lay claim to discipleship.

3. "By doing good, especially to them that are of the household of faith, or groaning so to be." All things being equal, we are under obligation, as Christians, to give the preference in all things to those who profess the name of the Lord Jesus. If they are true men and women, the world will give them the cold shoulder, and they will have to look to us for employment and for assistance. To throw everything possible toward them in their efforts to keep their heads above the water, is a duty clearly enjoined in the Scriptures. In this way we promote and maintain a system of Christian usefulness that seals the bond of fellowship and reciprocity. It will also keep intact the principles of the New Testament brotherhood. These, therefore, are the positive duties of our holy Christianity which we take upon our consciences when we enter the Church of God. In their healthful exercise we grow in grace and increase in the knowledge of our Lord Jesus Christ.

THE GENERAL CONFERENCE AN ORDERLY BODY.

The ease and promptness with which the General Conference dispatched business were marked features of its several sessions. But this need not be a matter of special remark when we take into consideration the fact that the proceedings of that body are under the direction and control of parliamentary rules and regulations. In the very first place we have a Book of Discipline that defines accurately the prerogatives and limitations of the General Conference. All questions coming before the body are subject to these limitations, and within them the business is transacted. In the next place, our Bishops are masters of parliamentary procedure. They have learned from practice and experience to reduce such matters to an exact science, and it is very rare that the General Conference sustains an appeal from their decisions. They enforce the rules of order and decorum to the letter, and under their presidency the proceedings run with the regularity of clock work. Hence, the Congress of the United States does not surpass a General Conference in the conduct of its business. Really, the General Conference is the more orderly body, for no such scenes of disorder are possible in our proceedings as have been known to take place in the parliamentary wrangles of Congress. It is true that sometimes we have sharp conflicts in a General Conference. Men differ as to points of order and as to the merit of matters under discussion, but the Bishop holds them down to the rules governing the body and wise results always follow. No member of a General Conference would dare put himself in contempt of its rules. He would not be countenanced for a moment either by the presiding Bishop or by the Conference. This is the explanation of the harmony that pre-

vails in the proceedings of the General Conference. At the time we had the discussion of the War Claim before the Conference, there were a great many people who flocked to the Auditorium to witness what they judged would be a disorderly and acrimonious session. They had read the secular press and had heard the matter discussed, and they anticipated a hot time in the final disposition of the issue. Many of them expected to see the Church rent asunder and to witness ugly displays of speech and temper. But they were reckoning without their host. They did not know the spirit and temper of a Methodist General Conference. But they were not long in learning them. For the question was taken up under the head of three reports. The first one was taken up and chopped to pieces and laid upon the table so rapidly that we were through with it before the expectant people could draw a good sober breath. Then the second one was taken up, eliminated and amended with the same facility, and when it was compared with the third, it was taken as the best way out of the trouble and made the action of the body. The speeches, the points of order, the motions to table and the ordering of the pending and previous questions were all carried on in the best of spirit and not one indecorous word was spoken; and to the surprise of the audience the War Claim controversy passed into history. The General Conference is in no sense akin to a mob, made up of inharmonious elements whose conduct of business is without law or order; but, on the contrary, it is a delegated body, made up of picked men, whose every action is the expression of law and orderly procedure. It is one of the finest parliamentary bodies in the civilized world.

THE WAR AGAINST THE LIQUOR SALOON.

Such has been the growth of temperance sentiment throughout the country that there seems to be an attack upon the open saloon all through Texas. Precincts, districts and counties are aroused in their determination to blot out the liquor business. And it is perfectly wonderful how many communities have voted the saloon out and declared it to be the outlaw of civilization. County after county has given it its walking papers, and scores of others at the present time are in the midst of heated conflicts with this monster of iniquity. No wonder that bloated breweries and bloody liquor dens are bestirring themselves to stay the tide that has surely set in against them. They have never before been confronted with such determined opposition. The people have had enough of them. Their deviltry has gone beyond the point of further patience and endurance. They have filled our fair land with blood, with ignorance, with poverty, with widowhood and orphanage. They have defied law, they have outraged decency, they have prostituted virtue, they have laughed at public sentiment, they have butchered innocency, they have robbed the country of manhood and honor, they have corrupted politics, they have subsidized public officials until right thinking men have made up their minds to

fight them to the death. Let the tremendous conflict continue until the communities and towns all over Texas shall have wiped out the infamy of the liquor traffic and stamped it with ineffable disgrace that everywhere attaches to it. Of course there are those who place money above honor, character, womanhood and childhood, that endeavor to defend the business purely upon pecuniary grounds, but in order to do it they have to stultify consciences and violate all moral obligation. That local option is a success wherever it has had a fair trial, no one will doubt. Were this not true, the defenders of the business would insist upon local option, because in such communities they could carry on the business without paying a license, and under such circumstances it would be money in their pockets. Instead of this, however, they act as though they were possessed of the rabbits every time you mention local option to them. They know that local option is the death knell to their business and they would rather die than see it prevail. Therefore, let the fight on the open saloon wage hotter and hotter until the last one of them is stricken from the list of taxable property in Texas. That they will die hard goes without saying, but continue to hit them with righteous bullets until their life is extinct. On with the battle!

There is a legend to the effect that in one of the old castles there being a peculiar instrument, dusty and musty. How it came there and what use was ever made of it, no one seemed to know. But one day an old man with white locks and snowy beard entered the room. He looked around the walls and his eyes fell upon the old instrument. He took it down, brushed the dust from it, strung the strings, and the sweetest music that was ever heard came from it as his deft fingers passed over the keys. He was the old master and he knew his own. So one of these days, thousands of broken human hearts that have long yearned silent will burst forth in heavenly music when the Master comes back and sweeps his hand over them.

Christ is the only full and correct revelation that God has ever made of his spiritual character to men. And it is only through Christ that we can get hold of the character of God. "No man cometh unto the Father but by me," says the Savior. "God is an abstract spirit, but Christ is a concrete personality. Through this personal medium we have access to the love, the mercy, the compassion, the goodness and the fatherhood of God. Christ brings those attributes to us and by faith we lay hold upon them and appropriate them. 'The Word was made flesh and dwelt amongst us.' It was thus that God manifested himself in the flesh and made it possible for men to know and love him.

A hasty man is seldom out of trouble. He is constantly offending some one or other and picking quarrels right and left. He boils over and scalds himself.—Spurgeon.

PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE FOUR.
ed and laid on the tables of the delegates—all reports of committees shall be printed, pagged and folded, with numbered lines, and laid on the desks of the members at least one day before being acted upon.

A Delegate: We have no desks, and no reports have been printed.

J. J. Tigert: I move that we suspend the rules and take up the reports on the calendar.

The Secretary read Report No. 1 of the Committee on Revisals.

The Bishop: What is the pleasure of the Conference? Will you take up these reports item by item?

Paul Whitehead: I move that they be taken up item by item; they have no connection.

The motion prevailed.

The Bishop: This first item of the report: what will you do with it?

The first item of the report was read and adopted, and is as follows:

Your Committee on Revisals, to whom were referred several papers, hereinafter described, beg leave to report thereon, as follows:

(1) They recommend concurrence with the resolution of C. H. Briggs and Geo. M. Jones in reference to the division of Church property, with slight amendment. The recommendation of change is to strike out paragraph 452, p. 187, of the Discipline, line 18, the word "decline," and insert in lieu thereof the words: "fall after written notice." The last sentence in said paragraph will then read:

"And if any Quarterly or District Conference shall fail, after written notice, to appoint such arbitrator, within one year after such division, this shall work a forfeiture of the claim of such Conference in the property."

The second item of the report was then read, as follows:

(2) They recommend concurrence with several memorials which desire that the members of the Joint Board of Finance in the Annual Conference, shall be appointed quadrennially, instead of annually, and for this purpose recommend that paragraphs 330 and 331, pages 126 and 127, of the Discipline be so changed as to read as follows:

"Par. 330. Each Annual Conference shall have a joint Board of Finance, to be appointed by the President of the Conference (unless otherwise ordered) at the next ensuing annual session after the adjournment of the General Conference, to hold office for four years. If a vacancy occur in the membership of the Board during the term of office, it shall be filled by the same authority by which the original appointments were made."

"Par. 331. Said Board shall consist of one clerical member and one layman for each presiding elder's district in the Conference. They shall elect their own Chairman, Secretary and Treasurer."

J. H. McLean: There seems to me this difficulty. I favor the resolution with the exception of this one difficulty. We want each district to be represented by a layman residing within its bounds. If that point can be met, why, I suppose we could adopt it with consistency. The same difficulty with reference to the ministers. By the announcement of several Annual Conferences, we might have two or three members on that Board from the same district, and possibly we might have two or three laymen from the same district, and it seems to me that each district should be represented on the Board. Possibly it might be remedied if the minister should be changed from the district from which he was appointed, then allow his place to be substituted by another within the district from which he has been moved; so, also with reference to laymen. I think it is a vital point that each district should be represented by a minister and a layman.

Paul Whitehead: It is expressly provided in the bill—it is expressly

provided in the bill that the College of Bishops has decided that the words in the law "for each presiding elder's district" mean from each presiding elder's district. Now, we have provided that in case of a clerical member moving from a district by appointment that shall be a vacancy to be filled by the authority that made the appointment and the layman stands there until he moves out of the district. If he does, that makes a vacancy. So the point is provided for.

J. H. McLean: If that be the full understanding of the measure, I certainly favor it.

R. H. Mahon: Do I understand Dr. Whitehead to say that the Bishops—the same Bishops who made the original appointments—shall appoint the successors?

Paul Whitehead: Oh, no; the same authority, the President of the Conference, unless otherwise ordered.

A Delegate: We would like to hear the paper read again.

The Secretary again reads the second item of the report.

R. H. Mahon: I move to amend by inserting the words that if a vacancy occur by transfer of a member to another district, then it shall be filled—

B. F. Lipscomb: I would like to say that there is a report to come in here to-morrow from the Committee on Finance on this very subject, and our report differs in some particulars from this, and I would therefore ask the Conference to lay this matter on the table until our report comes up, so that the two can be compared as to the comparative merits, and I think a better conclusion can be reached.

The motion to lay on the table prevailed.

T. I. Mellen: The motion, as I understand it, was not to lay on the table indefinitely, but until the other report was in.

The Bishop: It has been laid on the table now.

John J. Tigert: I call attention to the fact that the rules require that all amendments or substitutes in reference to these reports shall be in duplicate. As these changes concern the Discipline, it would not be possible for the Secretary to depend upon catching what brethren say upon the floor for incorporating in the Discipline of the Church.

The report No. 1 of the Committee on Education was next taken up and read.

W. B. Murrah: I presume it will be the pleasure of the Conference to take up this report by items, but before that is done I ask permission to make a general statement in order that the matter may be before you. I take it that we are all in sympathy with the sentiments expressed in the opening of this report. Certainly we all realize the fact that anything that looks to increasing the efficiency of our ministers is a thing to be desired, and I may say here that so far as your committee is concerned, I do not think there is a member of that body who has any fanciful or extravagant

notions in regard to the requirements for entrance into our ministry out of harmony with the spirit of Methodism. It is thought, however, while no one thinks of modifying in any way the requirements that may be proposed by the Bishops, no one thinks of taking that matter out of the hands of the Bishops, the matter of conducting the examinations, and in a matter of construing just what is meant by the expression, "the ordinary branches of an English education." Some improvement may be made in the way of the advancement of the standard or requirement for entering into our ministry. A general plan looking to the accomplishment of this general purpose has been talked of at various Conferences. At a meeting of the Board of Education a sub-committee was appointed to take into consideration the matter of suggesting such legislation as it might be well for this General Conference to adopt, and in order to get the opinion of those who were most intimately connected with this whole subject of ministerial education, the committee met with the Biblical faculty of the Vanderbilt University, and not only enjoyed the advantages of the Conference with the different members of this faculty, but had present on that occasion several men connected with our connection work, who are brought constantly in touch with our needs in this particular; and out of that Conference largely has grown the plan that has been submitted here. And I wish to say before I take my seat that if any member of the Conference should object to any feature of this report, he will have the opportunity of proposing to amend it, but I trust that an objection to some particular feature will not prejudice, in our minds, the whole plan. While this matter of the correspondence school is not the ideal plan, it is no new idea, and it has accomplished very desirable results in many respects, in connection with our institutions. I know of young preachers who are pursuing a course in connection with the University of Chicago. Why should we not provide facilities in our own Church by which they may at least secure guidance from the Biblical Faculty of Vanderbilt University in the prosecution of their studies?

Gross Alexander: I am going to move, if you will allow me, that we take up this report item by item. It is a report of a very complex character and of far-reaching import.

The Bishop: Is that the pleasure of the Conference?

W. R. Tillett: May I ask the privilege of following Dr. Murrah before we do that, because these seven items are intimately connected with each other? Can I take the privilege of making a few remarks on all together before they are separated, for I am heartily in favor of voting on them item by item.

The Bishop: Let us divide the question, and we will take it up that way. Is that the pleasure of the Conference?

Proper treatment of the pores of the skin nine times out of ten results in a good complexion. A soap which leaves the skin hard and rough is robbing it of its natural oil. Ivory Soap has no free alkali and leaves the skin as it should be, soft and smooth.

The motion of Gross Alexander to take up the report item by item prevailed.

W. R. Tillett: I hope you have the Daily Advocate in your hands and I hope you have on page 3 the report of this Committee on Education before you. You will find there are seven items there in the last two columns on that page. As any one can see, it is simply calling upon our Church to make an advance movement in the matter of ministerial education, and I will re-affirm what Dr. Murrah has said that this report is the result of months, even years, of deliberation on the part of those who are most closely related to the subject of ministerial education. I chance to know that it is the result of thought on the part of the Board of Bishops of our Church, who have to make the appointments to the various charges and who unite with us in the demands for more educated and efficient ministers. We have in this paper some of their views and suggestions. It is also a demand on the part of the laymen of our Church, who have to sit and listen to these ministers preach, and as I have heard the discussions that have taken place on this subject, I have always been most impressed by what the laity have said when they were calling for a more cultured, educated and efficient ministry, and we have in this resolution the suggestions of many of our most prominent laymen. Again, the suggestions are in part those that have come up from hundreds of our young ministers of our Church who are pursuing year by year the Conference course of study; they have complained that the present method was not satisfactory; that under the present method they were left largely to themselves and without the guidance that they needed to help them; that there is no one to whom they are to look for advice, for counsel and for guidance, for that kind of help they need while getting ready for the Conference examination in the fall. In like manner, we have another class represented; they are what we call our examination committees in our Annual Conferences, and they, too, have felt the defects of this present system in carrying on our course of study. They meet the young men in the busy sessions of our Annual Conferences; they are compelled to examine the young men in one or two meetings—two nights—five or six hours altogether, and yet there are four to six books on which they are compelled to examine these young men. There is not a minister before me that does not know by his own experience as an undergraduate, and most of those before me by their own experience on the examination committees of the Conferences know how superficial this work is. I believe it is one of the best systems that was ever adopted to meet the needs of the conditions that have existed for the past hundred years in Methodism. We do not ask in this report that it be abolished in any way; but it is a movement to make more effective the study of the Conference

course of education of our young ministers. I call your attention thus to these general features that are found embodied in this report.

Now, the item that is numbered second there is simply a request that the colleges represented by their Boards of Trustees and their faculties shall incorporate in their course of studies a complete course of study of the Bible. There is a great demand now that the Bible be given a place in the curriculum of our institutions of learning, and this is simply a suggestion and request to the members of this General Conference that the various colleges shall incorporate in their course of study the study of the English Bible, and the Greek New Testament, and so far as may be, studies in Biblical and ecclesiastical history. At present many of our institutions of learning provide these courses of study, but they do not incorporate them in their degree course and hence they count for nothing, and many students haven't time to take up the study of the Bible, because the courses that lead to degrees are so full that they have no time for anything outside of it. This is a request that all of the colleges and universities in our Church shall incorporate into their curriculum and into the courses of study leading to degrees a due recognition of the study of the Bible.

Next comes the third item; that is, that the educators, the presiding elders and pastors be requested to encourage and induce such ministerial students as are prepared, to enter the Biblical Department of Vanderbilt University to attend that institution. If there is any institution that ought to be in close touch with the Church it is that institution which educates these young ministers, and we recognize that the Biblical Department of Vanderbilt University is the one and only institution that is set apart wholly for the education of our young ministers. That institution ought to be in close touch with the experience, with the doctrine and with the religious life of our Church, and this General Conference ought to see that it is placed there if it be not already there, and that it is kept there; that the type of Christian experience; that the type of Christian love; that the type of Christian doctrine; that the love and veneration for the Bible; that the love and veneration for the tradition and doctrines of Methodism may find expression in the class room and in the atmosphere that is breathed about that institution. This is an effort on the part of your Board of Education to bring this department of the University in closer touch with the spiritual life of our Church. It is, however, only a suggestion.

We pass on now to item four. That is broken up into two sections. (Reads the first section). Now, there is an arrangement for helping every young minister in our Church who can not possibly attend the University. We have admitted to our connection every

year some two, three young men in the n are several hundred in our Conference of study, but at pr without any guidan help except what t has their examinati see fit to give the one committee m that proceeds in give these young n ought we not to h ment, some organ in Southern Meth these hundreds of y scattered all over c arrangement by wh Conference study? such a school of provided that any Southern Methodi help can get it. charge would be of young men and th them appreciate th And another item will provide for s may be on hard and are not able to expenses that wou that it should be n Education. It is for many of our become in touch and with Vanderb this is a proposi the benefits of sion, the benefits o guidance, to ever throughout Southe for want of such a correspondence young men by ten are joining the co of the Chicago I institution; they ance from the C York, and they ha that source out Now, is it time f dism to take this provide just such system for young throughout our ch the item. Then young men when the Conference c their intellectual ed? I wish every chapter in Bisho "Skilled Labor fo chapter on arres every one could have awakened w systematic plan of ertheless, do we soon as our youn ished their four have to settle d systematic plan o item suggests th vided for all st course. That co every year. Th a system and p not only for the for those who de new books and tion of them and that which will guide their own all a movement found sense of t of reading on t ministry of our second item und this, that the S response sch men have pursu time the books i ject them to an questions shall paper shall be r questions and t young man has grading shall Chairman of th own Conferenc comes, and that ted, if they des work, they are in lieu of exami themselves. I committee is n questions, is n examination pa ted to ignore

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year some two, three or four hundred young men in the ministry and there are several hundred of them that are in our Conference needing a course of study, but at present are virtually without any guidance, without any help except what the committee that has their examination in charge may see fit to give them, and there is not one committee member in a dozen that proceeds in such a way as to give these young ministers help. Now, ought we not to have some arrangement, some organization somewhere in Southern Methodism by which these hundreds of young men that are scattered all over our territory, some arrangement by which they will have guidance and help in their course of Conference study? We request that such a school of correspondence be provided that any young minister of Southern Methodism that calls for help can get it. A mere nominal charge would be on the part of these young men and that is simply to make them appreciate the work that is due. And another item following later on will provide for such young men as may be on hard fields, on missions, and are not able to meet the traveling expenses that would be called for, so that it should be met by the Board of Education. It is utterly impossible for many of our young ministers to become in touch with our colleges and with Vanderbilt University. Now, this is a proposition that will extend the benefits of the University Extension, the benefits of instruction and guidance, to every young minister throughout Southern Methodism. It is for want of such an institution, such a correspondence school, that our young men by tens if not by hundreds are joining the correspondence schools of the Chicago University, a Baptist institution; they have sought guidance from the Chautauqua in New York, and they have sought help from that source outside of our Church. Now, is it time for Southern Methodism to take this matter in hand, and provide just such a correspondence system for young ministers scattered throughout our charge as suggested in the item. Then how many of our young men when they have finished the Conference course have ever had their intellectual development arrested? I wish every such could read that chapter in Bishop Hendrix's book on "Skilled Labor for the Master;" that chapter on arrested development. If every one could read that, he would have awakened within him a desire to systematic plan of reading? Now, this is, nevertheless, do we not know that as soon as our young ministers have finished their four years' course they have to settle down and adopt no systematic plan of reading. Now, this item suggests that there shall be provided for all such a post-graduate course. That course will be changed every year. There shall be organized a system and plan for study, and thus not only for the undergraduates, but for those who desire information about new books and guidance in the selection of them and in the study of them, that which will thus awaken and guide their own intellectual life. It is all a movement to awaken to a profound sense of the need of study and of reading on the part of the young ministry of our Church. Now, the second item under the fourth point is this, that the Secretary of this correspondence school, after the young men have pursued for a due length of time the books in the study shall subject them to an examination and the questions shall be preserved—their paper shall be preserved. Then those questions and that paper that the young man has handed in with the grading shall be forwarded to the Chairman of the Committee of his own Conference under which he comes, and that committee is permitted, if they desire and approve of that work, they are permitted to accept it in lieu of examinations they may give themselves. Nevertheless, if that committee is not satisfied with the questions, is not satisfied with the examination papers, they are permitted to ignore it entirely, or else to

supplement it with the other examination. This takes away no right from any committee, but only is intended to help that committee in gaining a better study of the Conference course on the part of their young men.

Item fifth is a recommendation to establish preachers' institutes throughout the various parts of our Southern Methodism. One Conference may be sufficient to establish one. Two or three adjacent Conferences may prefer to join together and locate this gathering, this preachers' institute, at some convenient point in their reach, where all can attend. The idea is that the Examining Committee in this one Conference, or the associated Conferences, shall come—shall constitute the faculty. They shall be in touch with the Board of Education. They shall also be in touch with this correspondence school, and help those who will attend that institute and give them all the help it can, while it continues for one week or ten days, or two weeks, as long as they can stay there in the work of that institute. And under a later item again provision is made by the Board of Education whereby if any young man is on a hard mission field and is unable to attend that gathering, that out of this item of expenses later provided for, these young men may have their expenses met in going to the institute and their board paid while they are in attendance.

Then comes the sixth item. That is the item that is recommended for adoption by the Board of Education, is incorporated in the Quadrennial Address of our Episcopal College, and now is sent up with the unanimous recommendation of this Committee on Education. I beg you to pay attention to that beginning there in the fifth line: "That when an applicant for admission into our traveling connection or an under-graduate in an Annual Conference, shall present the certificate of one of our universities or colleges, that he has passed a satisfactory examination on any book in our course of study, it shall be accepted in lieu of examination on these books by the Conference Committee." Now, you observe that that is not asking any privileges from anybody. It is only asking that we encourage our young men to study the books in this Conference course under that method, and at that place where they can most effectively master it. Our Conference colleges have every one of them, in their faculty men who are teaching intellectual and moral philosophy.

Now we ask that these young ministers be permitted in their course of study to pursue such course in mental and moral philosophy that the faculty of that institution may provide, as that when the young man has day by day studied it in the class-room, and has passed a satisfactory examination on it and carried away with him the certificate that he has accomplished this work, that that certificate, from an institution that has been approved by the Board of Education as worthy to do that work, shall be accepted by the committee and the Conference under whose jurisdiction he may come.

W. W. Smith: Will you allow me to interrupt you a moment? I think you made the impression, though you did not intend it, that another book might be substituted by the faculty for a book prescribed by the Bishops.

W. F. Tillett: We do not intend to do that. We are taking the course of study that the Bishops are providing.

The Bishop: I am sorry to interrupt you, but the rule is absolute. Fifteen minutes is the time allowed by the rule.

E. E. Hoss: I move a suspension of the rule in order that Dr. Tillett may be allowed to proceed indefinitely. The motion was seconded.

The Bishop: The motion is to suspend the rules.

Gross Alexander: May I make a single remark? I am in favor of this paper, and it is in the interest of the passage of this paper in the main part

that I see now that it would be a very great advantage to it if Dr. Tillett will simply reserve this discussion of each item as we take it up, and not discuss the whole thing at once. It will be better if he would decline the privilege which Dr. Hoss' motion has accorded him.

The motion to suspend the rules, requiring a two-thirds vote, was lost—aye, 94; noes, 82.

J. D. Hammond: Mr. President, this matter originated with the Board of Education.

R. H. Mahon: There is no motion before us. Does Dr. Hammond move to take up the first item or not?

J. D. Hammond: I thought we were discussing this question.

The Bishop: No, sir; the Conference ordered this to be taken up serially. We are reading now, and beginning with item No. 1.

J. D. Hammond: I move we take up item No. 1.

The Bishop: Let it be read.

The Secretary read the item first.

J. D. Hammond: Now, Mr. President—

The Bishop: Is there a motion to adopt it?

A Delegate: I move to adopt it.

The Bishop: The question is before you. The Chair recognizes Dr. Hammond.

J. D. Hammond: That item is a general item, which lays the foundation for all those items which are to follow. I want simply just to say this, brethren, that the General Board of Education has reached this conclusion, that the Church ought now to undertake this improved method of ministerial education, as a result of its work during the last quadrennium, looking to the general work of Christian education in the Church. We have got to realize that it is impossible for the Church to carry on its work of advancing our standard of Christian education, in the endowment of our colleges and in the building up of our secondary schools, until we can get the co-operation of our preachers. Now, this conclusion makes it a necessity that we get that co-operation. The Bishops stated in their address that out of the 5,500 ministers who are doing the work of the Church, less than 1,000 took any active sympathetic part in the work of the Twentieth Century movement. They are loyal to every command of the Church, and we can depend on them when they understand the movement and know that there is reason and religion back of an order of the General Conference, to take that work up and push that work; but inasmuch as this great Twentieth Century Thank Offering was placed upon the Church, and we expected the unanimous and enthusiastic zeal of our preachers in pushing this movement; and inasmuch as less than one-sixth of our preachers manifested that zeal, we asked the question why they did not manifest more interest in this movement, and the only conclusion we could reach was because they had not imbibed the spirit of education. Now, to make this plain: We have been in touch with the examining committee, who have recommended 221 young men during the past year, in the round of Annual Conferences, for admission into the traveling connection, on trial. We find

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We devoutly pray that the day may

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After the General Conference, I took

After the General Conference, I took

A NEWSY LETTER FROM BRO.

After the General Conference, I took

My visit recalls many incidents

fast and pray on Thursday following.

No sermon was preached during the

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For Rev. B. H. Passmore.

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On last Wednesday, May 29th, we had

DISTRICT CONFERENCES.

- Clarendon, Claude.....June 5
Houston, Bay City.....June 10
Beeville, Karnes City.....June 11

The Bryant & Stratton College, St. Louis Mo

PROCEEDINGS GENERAL CON-

FERENCE.

CONTINUED FROM PAGE SEVEN.

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DISTRICT CONFERENCES.

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Houston, Bay City.....June 10
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The Bryant & Stratton College, St. Louis Mo

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DISTRICT CONFERENCES.

- Clarendon, Claude.....June 5
Houston, Bay City.....June 10
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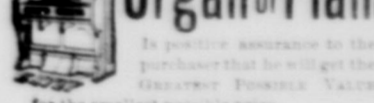
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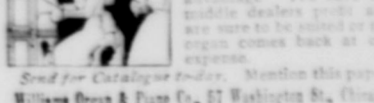


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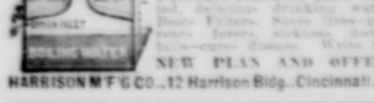
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NORTHWEST TEX. CONFERENCE.

Vernon District—Third Round.

Table listing church conferences for the Northwest Texas Conference, including locations like Eldorado, Willow Vale, Mangum, and Deer Creek.

NORTH TEXAS CONFERENCE.

Dallas District—Second Round.

Table listing church conferences for the North Texas Conference, including locations like Lewisville, Farmers Branch, and Terrell.

EAST TEXAS CONFERENCE.

Tyler District—Third Round.

Table listing church conferences for the East Texas Conference, including locations like Golden Mt., Wills Point, and Pittsburg.



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C COAST RESORTS... advertisement for coastal resorts.

... \$45... \$50... advertisement for travel or services.

TWO TRACKS OF TEXAS... advertisement for a railway line.

... advertisement for a service or product.

FRISCO... advertisement for a location or service.

Waco District—Second Round.

Table listing church conferences for the Waco District.

Fort Worth District—Third Round.

Table listing church conferences for the Fort Worth District.

Waxahachie District—Third Round.

Table listing church conferences for the Waxahachie District.

Weatherford District—Third Round.

Table listing church conferences for the Weatherford District.

Dublin District—Second Round.

Table listing church conferences for the Dublin District.

Georgetown District—Second Round.

Table listing church conferences for the Georgetown District.

Ablene District—Second Round.

Table listing church conferences for the Abilene District.

Abilene District—Third Round.

Table listing church conferences for the Abilene District (Third Round).

Gatesville District—Third Round.

Table listing church conferences for the Gatesville District.

Terrell District—Second Round.

Table listing church conferences for the Terrell District.

Bowie District—Third Round.

Table listing church conferences for the Bowie District.

Bonham District—Second Round.

Table listing church conferences for the Bonham District.

Greenville District—Second Round.

Table listing church conferences for the Greenville District.

Sherman District—Second Round.

Table listing church conferences for the Sherman District.

Gainesville District—Second Round.

Table listing church conferences for the Gainesville District.

Paris District—Second Round.

Table listing church conferences for the Paris District.

Sulphur Springs District—Second Round.

Table listing church conferences for the Sulphur Springs District.

McKinney District—Second Round.

Table listing church conferences for the McKinney District.

WEST TEXAS CONFERENCE.

Llano District—Third Round.

Table listing church conferences for the Llano District.

San Angelo District—Third Round.

Table listing church conferences for the San Angelo District.

Cuero District—Third Round.

Table listing church conferences for the Cuero District.

San Antonio District—Second Round.

Table listing church conferences for the San Antonio District (Second Round).

San Antonio District—Third Round.

Table listing church conferences for the San Antonio District (Third Round).

Beeville District—Third Round.

Table listing church conferences for the Beeville District.

Pittsburg District—Third Round.

Table listing church conferences for the Pittsburg District.

Deaumont District—Second Round.

Table listing church conferences for the Deaumont District.

Marshall District—Second Round.

Table listing church conferences for the Marshall District.

Palmetto District—Third Round.

Table listing church conferences for the Palmetto District.

Palmetto District—Second Round.

Table listing church conferences for the Palmetto District (Second Round).

TEXAS CONFERENCE.

Houston District—Second Round.

Table listing church conferences for the Houston District (Second Round).

Houston District—Third Round.

Table listing church conferences for the Houston District (Third Round).

Brenham District—Second Round.

Table listing church conferences for the Brenham District.

Huntsville District—Second Round.

Table listing church conferences for the Huntsville District.

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PROCEEDINGS GENERAL CONFERENCE.

CONTINUED FROM PAGE ELEVEN. leaders. Some of us have to follow. Now, as to the historical fact. Why has Methodism gone forward in these United States of America more rapidly than any other Church? The ground was occupied in this Western world—or, I speak for Tennessee first—the ground was occupied in Tennessee first by different preachers from ours. I take for instance a central county, the rich and far-famed county of Murray, in the State of Tennessee. That county was settled by old Presbyterians, grand old Scotch-Irish heroes of Revolutionary fame—authors of many forward movements in the world. They occupied the county of which I speak almost entirely. One Church was built by a colony of men who came in 130 wagons, and lived in their tents until they had built their churches. A few years ago, we were holding a noon-day prayer-meeting daily in Columbia, the capital of that county. The court was in session. The grand jury came down to the prayer-meeting. When the prayer-meeting was over I said to the sheriff, "What did those men come here for? Were they really interested in the prayer-meeting?" He said, "Yes, sir, most of them are Christian men; I know them all; all of them are Christians but one." I said to him, "Can you tell me what Churches they belong to?" He said, "Yes, sir; I know every one of them. Six of them are Methodists, two of them are Cumberland Presbyterians, two of them are Old Presbyterians, and, as I said, the others are not members of any Church." I said to him, "Does that indicate anything of the status of the Churches in this county?" He replied, "That is about the status; the Methodists are about that much ahead of all the rest of them." It was to me astounding.

I have tried to touch life on all its sides, as I have tried to look at life as life is, in its practical phases, as well as in its educational phases. I began an earnest study of why it was that in this remarkably intelligent county these facts existed. It will not do to say it was because the Presbyterians didn't have as much religion as we had. They have got religion—first-class religion, magnificent religion. It will not do to say it was the financial system. It rose from the fact that the Presbyterian preacher must spend three or four years in a university or college course, three years in a seminary course, living separate and apart from the people, often losing what is the most essential fact in every speaker's life—the immediate touch with the every-day man. They had lived with each other, they had touched each other, and they had lost their hold upon the every-day pulse. Methodist preachers are not as well educated as they ought to be. Look at it in this Southland. The great men who have led us forward in political life have been men who have been born and grew up among every-day people. The Church cannot do without such men. We must not seem to say to those men that they are any less valuable than others. What we have won we have won by leaders, learned and educated men, who have known men, who have known books. I stand for education. I stand for an educated ministry, but I ask you to pause and hesitate before you say to every man in the ministry, that in the opinion of this General Conference it is better for you to attend a theological school. There are many other forms of education besides that. Some

of these men need to go out to work from a training school course. They are better fitted than they would be by other methods. Some of them need to go out from a college course; others need the polishing hand of a theological school. Let us not even seem to advise that they shall go in this one special direction through a theological school. There is no lawyer trained in the schools who is not aware of this fact. He goes from his school of law; he goes into the court house; he gets at his case; makes his argument; it is gloriously made from his school standpoint. When the opposing counsel comes forward he tears him all to pieces. When the Judge makes the charge he doesn't know that he is in the field. And he begins to learn, and learn fast. When the young preacher has prepared his essay, and puts it from a school standpoint to the people. When we are through, a good sister comes and says, "Brother, you did me so much good," and nobody says any word otherwise, and the poor fellow goes right along in that form, failing to touch or meet the wants of his congregation. I desire, therefore, to caution you against discounting, even by a simple phrase, the fact that Methodism needs the every-day man, who can not reach the theological school, as well as he needs the man who can find a theological education. One other thing and I am done. Now I come to the part that every layman and preacher can thoroughly understand. I am now in a country district for the first time. I asked the Bishop to let me go to it. I have gone into the parsonage and the homes of men there, and they have said to me, "Doctor, what must I get to read? The age demands reading, and I am hardly keeping up with my people. What can I do?" With deep mortification they have said it, and with deep perplexity I have been unable to answer them; because, as I have looked into their stock of books and gone in their Quarterly Conferences, and heard the announcements made of their salaries, I saw that if I gave directions to buy a large number of books, I took bread from those children's mouths. They were mortified that they did not have money. They yearned that they might have it. I asked when I came to this General Conference to be allowed to go on the Committee on Finance, that I might, if possible, stir up that point, which is the weak point of our ministerial support to-day. Our preachers cannot keep up even needed books with the salaries that we are giving them, and I do not want to mortify them by indicating to them that we expect impossibilities of them. Again, and I am done—and I have lost it.

W. R. Webb: Dr. Kelly has made a speech to you from the standpoint of an entire misunderstanding. The third item restricts the advice to go to the Vanderbilt University to such as are prepared to appreciate the instruction at Vanderbilt University, and there is no effort in this paragraph to cast a slur upon those who are not prepared, and who cannot avail themselves of those opportunities. Will you pardon me, as an humble school-master for many years, to tell you that the only thing that school-masters can do is to teach a child to read. There is not another thing on earth that he can do. I can take him by my knee and teach him to read, "This is a rat." I would despise myself if I said to that child in those elementary studies, that I had taught him to read along the highest lines, and I conceive it the great duty of the school-master to teach his boys that there are higher lines. When he gets to college, I hope there they teach him to read along higher lines. And why should not a Methodist preacher seek the best and highest standards to fit himself for the great work before him? (Applause). Dr. Kelley was exceedingly fortunate in the great rich county of Murray to get an illustration for the ignorance of the ministry. I was a Methodist many years before I emigrated to that county myself, and my grand-parents were before me, and my

parents, and my brothers and sisters, eleven in number, and I went to that county, and I had scarcely been in it before Bishop Payne stopped at the scene of his old labors. I formed his acquaintance, and I traveled with him over it. I read to him, because his eye was hurt, The Duke of Argyle's "Reign of Law," just fresh from the press, in reply to Darwin on Evolution, that hardly had been known to but a few who kept abreast with the day; and I tell you to-day I have never met in all Methodism a man more profoundly stirred than was Bishop Payne. He told me about his early boyhood friends of Murray County, and preaching under the trees, and showed me where he preached again and again and again; and Murray County was won in that day by the labors of one of the best educated men that Methodism ever produced, and before he was a Bishop and was President of a college. (Applause.)

(Further Proceedings Next Week) If you are scrupulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

Table listing church services for Calvert District—Third Round, including locations like Jewett, Franklin, Rogers, and various dates from June 15 to July 25.

Table listing church services for Waco District—Third Round, including locations like Elm Street, Hewitt, Morrow, and various dates from June 15 to July 25.

Table listing church services for Austin District—Third Round, including locations like Smithville, Lantana, Columbus, and various dates from June 15 to July 25.

For Torpid Liver. Horsford's Acid Phosphate. Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.

Table listing church services for Brownwood District—Third Round, including locations like Coleman, Comanche, and various dates from June 1 to July 15.

Table listing church services for Gainesville District—Third Round, including locations like Pilot Point, Aubrey, and various dates from June 14 to July 25.

Table listing church services for Beaumont District—Third Round, including locations like Liberty, Wallisville, and various dates from June 21 to July 25.

Nothing equal to PRICKLY ASH BITTERS for removing that sluggish bilious feeling, so common in hot weather. It creates strength, vigor, appetite and cheerful spirits.

Table listing church services for Waxahachie District—Third Round, including locations like Bristol, Loveland, and various dates from June 15 to July 25.

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SANGER BROS. CARPETS, MATTING. This week we inaugurate a grand clean-up sale of Carpets, Mattings, Rugs, etc. The special sale for the past two weeks has left us with a number of odd pieces of Carpets and rolls of Mattings which for the next week we will offer at unusual prices. Extra quality Brussels Carpet, a large variety from which to make selections, pattern suitable for any room in your house—formerly sold at 70c, clearance sale price, per yard... 51c Good Brussels Carpet, in all the new colors, patterns suitable for parlor, dining room, hall or library, formerly sold at 65c, and 60c, clearance sale price, per yard... 47c Heavy jointless China Mattings, this season's newest patterns, good assortment of colors from which to make selection, one and two rolls of a pattern, former price per roll of 40 yards, \$12.00, on sale for... \$9.75 Jointless China Matting in odd lots, one and two rolls of a pattern, worth \$10 per roll of 40 yards, clean-up sale price... \$7.50 Good grade China Matting, one, two and three rolls of a pattern, regularly at \$7.29 per roll, clean-up sale price, per roll of 40 yards... \$5.25 Fancy Japanese Matting, in all the new carpet effects and designs, former price \$12 and \$14 per roll, clean-up sale price on odd rolls of 40 yards only, per roll... \$9.90 Japanese Mattings, good colors and patterns from which to make selections—former price \$10 per roll, for this sale, odd roll price... \$7.50 All wool Smyrna Rugs, 30x60 inches, floral and Persian designs, the best Rug made for wear, worth \$2, for this sale... \$1.35 Brussels Rugs, size 26x54 inches fringed ends, good assortment of colors and patterns, usually sold at \$1.25, special price for this sale... 95c Igotan Grass Rugs, wool ends, a very cool and serviceable Rug for summer use, 26x72 in., \$1.35; 30x60 in., 90c; 18x36 in... 55c SANGER BROS., Dallas, Texas.

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THE MAIN COURSE. It is a well known fact in their annual business in excess that transpires public except approval of a majority of the review, and all rendered while Annual Conference a majority of the correct interpretation. Bishops are concerned of these law press themselves the matters at often become could not be culture, ability. When they majority action, of the entire minority view of the concurrent. For these reasons might be given tails of the boys in their ex- ply to their ex- pansion of harm impossible. A divided Episcopate. In this there must be in order to the throughout ou- lege of Bishop entire session, and discord. time immemo- annual meet- much they selves in the- cussions. Th- expression on. Within the pa- has been a t- honored rule- their way to secular press- three years a- vote, took a- ter, and this united deliv- member of t- Press reporte- the action of recent sessio- member of t- his protest w- against an i- dress, which fore as the