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TEXAS CHRISTIAN ADVOCATE

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OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXIII

DALLAS, TEXAS, THURSDAY, NOVEMBER 30, 1916

Number 17

EAST OKLAHOMA CONFERENCE

FIRST DAY.

The seventy-first session of the East Oklahoma Conference was called to order by Bishop E. D. Mouzon in Muskogee at 9 o'clock Wednesday morning, November 22.

Hymn No. 1 was sung, after which the Bishop led in prayer. After singing again the Bishop read from 2 Cor. 5: 6:1-13.

The Gospel of the New Testament is pre-eminently the gospel of reconciliation. It will not do at all to tone this down. Whenever any one teaches that the atonement has no bearing upon God, he teaches that God is indifferent to sin. The death of Christ looks Godward as well as manward. This is true, else there is much in the New Testament which we can not understand. The cross of Christ finds the heart of man as nothing else can do. Ministers of the gospel by their manner of living may bring it about that men may receive the grace of God in vain. Rather than this, it were better for them that a millstone were hanged about their necks and the selves drowned in the midst of the sea. Remember who you are when in the homes of the people. Let your conversation be about heaven, God and immortality. Let no man have occasion to stumble because of your conversation. Let us see to it that we ministers do not live on the dead level of other men. Whenever men tell you that heroism in the ministry has died out, such reports are badly exaggerated. Let a man clothe himself in righteousness and the arrows of evil harm him not. Let's be willing to be poor, then we shall be rich. There is such a thing as lofty thinking and lowly living. All things belong to such a man. Fight the battles of the Lord and he will run the commissary department. Let's give a great gospel and a great life to the world. These were among the thoughts of this fine address.

W. L. Broome, Secretary of the last conference, called the roll and the following were present:

- SUPERANNATED MEMBERS.**
 - Atkins, P. C.
 - Myatt, C. W.
 - Clay, C. W.
- SUPERNUMERARY MEMBERS.**
 - Derrick, W. S.
- EFFECTIVE MEMBERS.**
 - Adams, O. L.
 - Abernathy, J. R.
 - Anderson, Zadoc
 - Anderson, K. K.
 - Armstrong, W. W.
 - Avery, A. N.
 - Babcock, S. H.
 - Ball, J. H.
 - Ball, J. M.
 - Barton, L. S.
 - Blackburn, R. T.
 - Blackburn, W. L.
 - Breece, H. T.
 - Brewer, T. F.
 - Brooks, Chas. L.
 - Broome, W. L.
 - Buchanan, C. H.
 - Byers, G. M.
 - Cameron, A. S.
 - Campbell, E. T.
 - Cantrell, J. M.
 - Cassidy, M. A.
 - Clark, C. A.
 - Clarke, H. P.
 - Cooper, J. C.
 - Clay, C. W.
 - Cross, C. B.
 - Checcote, Sam. J.
 - Craig, L. C.
 - Creasy, E. H.
 - Crow, G. L.
 - Cunningham, J. D.
 - Crowson, J. C.
 - Curry, J. C.
 - Hill, William
 - Hill, R. M. C.
 - Hively, J. M.
 - Hooks, J. C.
 - Hunkapillar, A. R. L.
 - House, W. C.
 - Johnson, A. P.
 - Jones, L. R.
 - Keith, C. M.
 - Kenney, J. A.
 - Lambert, James.
 - Lee, W. S.
 - Lewis, W. A.
 - Linebaugh, N. L.
 - Martin, G. W.
 - McKinney, M. B.
 - Moore, T. M.
 - Morris, H. R.
 - Naylor, Frank
 - Nunley, S. C.
 - Parks, J. A.
 - Peterson, J. M.
 - Pickens, A. C.
 - Puckett, A. A.
 - Ready, W. T.
 - Reynolds, U. G.
 - Roberts, T. F.
 - Rogers, J. H.
 - Rogers, James W.
 - Rosser, W. R.
 - Shanks, T. O.
 - Shanks, F. E.
 - Shaw, J. J.
 - Shay, Orlando.

- Daly, L. M.
- Depree, A. M.
- Durant, Griggs.
- Ellis, L. B.
- Fontaine, O. C.
- Fowler, J. C.
- Frazier, W. A.
- Garrison, W. E.
- Grimes, J. A.
- Griner, G. W.
- Gross, W. M.
- Gross, T. J.
- Hardin, J. R.
- Haun, L. R.
- Hays, M. C.
- Hickman, R. E.
- Sims, M. L.
- Smith, W. H.
- Snell, Orva S.
- Stegall, B. F.
- Stewart, R. O.
- Swimme, S. X.
- Tiger, J. E.
- Turner, J. T.
- Turner, T. P.
- Vick, J. E.
- Wallace, E. C.
- White, A. G.
- White, J. W.
- Williams, A. S.
- Williams, B. L.
- Williams, W. W.

- PREACHERS ON TRIAL.**
- Class of the Second Year.**
 - Bryce, J. Y.
 - Checcote, S. J.
 - Chancellor, H. B.
 - Detmors, H. A.
- Class of the First Year.**
 - Atkins, J. P.
 - Hollin, C. B.
 - Palmer, J. P.
 - Morris, H. R.
 - Porter, T. L.
 - Winn, A. T.
 - Wininger, E. H.
 - Peak, N. T.
 - Ryan, G. E.

(The roll as here given is as accurate as the editor could give it.—Editor).

The following lay delegates were present:

- HUGO DISTRICT.**
 - W. E. Rockett
- MADILL DISTRICT.**
 - C. L. Rogers
- MUSKOGEE DISTRICT.**
 - J. B. Ryburn
 - Sid Garrett
 - J. F. Strayhorn
 - Dr. A. E. Bonnell
- TULSA DISTRICT.**
 - C. R. Gilmore

W. L. Broome was re-elected Secretary. W. W. Armstrong and L. B. Ellis were made Assistant Secretaries. The Statistical Secretary nominated A. A. Puckett and J. C. House.

The hours of meeting and adjournment were named and the bar of the conference was fixed.

The presiding elders nominated the following conference committees:

- BOOKS AND PERIODICALS.**
 - W. L. Blackburn
 - L. S. Barton
 - A. S. Williams
 - A. M. Belcher
 - T. A. Harkins
 - S. H. Babcock
 - W. L. Chatman
 - T. F. Brewer
 - J. R. Hardin
 - U. G. Reynolds
 - L. M. Ishcomer
 - B. F. Stegall
 - A. P. Johnson
 - N. G. Gregory
 - T. J. Gross
 - J. B. Ryburn
 - D. H. Linebaugh
 - Sid Garrett
 - J. B. Milam
 - G. W. Griner
 - W. W. Williams
 - J. M. Hively
 - Sam J. Checcote
- CONFERENCE RELATIONS.**
 - H. E. Darrow
 - E. H. Wininger
 - L. W. Cobb
 - J. C. Fowler
- DISTRICT CONFERENCE JOURNALS.**
 - S. C. Nunley
 - D. A. Dawson
 - J. D. Cunningham
 - G. E. Ryan

- LAY ACTIVITIES.**
 - C. W. Miller
 - W. M. Hurt
 - G. W. Gable
 - L. M. LeFlore
 - W. L. Grant
 - C. E. Castle
 - W. L. Chatman
 - J. B. Hollen
 - J. R. Knisley
- COMMITTEE ON MEMOIRS.**
 - W. T. Ready
 - T. J. Minnis
 - J. A. Kinney
 - J. W. White
 - C. W. Myatt
 - A. N. Averyt
 - A. S. Williams
 - C. B. Cross
- SABBATH OBSERVANCE.**
 - M. B. McKinney
 - E. E. Knapp
 - R. M. Scott
 - M. L. Sims
 - Connusly Lowe
 - J. C. Hooks
 - J. C. Cooper
 - Jas. G. Frazier
 - W. H. King

- SPIRITUAL STATE OF THE CHURCH.**
 - C. H. Buchanan
 - Geo. M. Byers
 - Griggs Durant
 - M. C. Hays
 - W. E. Garrison
 - L. M. Daly
 - G. W. Martin
 - C. B. Ballard
 - Harrison Berryhill
 - J. R. Haun
 - N. A. Jameson
 - W. N. Keys
 - Thos. Yarber
 - J. F. Strayhorn
 - G. W. Eubanks
 - C. L. Wood
 - J. D. Hitchcock
- TEMPERANCE AND SOCIAL SERVICE.**
 - W. W. Armstrong
 - O. L. Adams
 - W. S. Barnes
 - W. C. House
 - R. C. Taylor
 - E. L. Williams
 - W. S. Briseldne
 - J. E. Cullom
 - A. T. King
 - Frank Naylor
 - Wm. Hill
 - Jonas Durant
 - J. H. Dobson
 - Dr. E. N. Fair
 - Dr. O. A. Lambert
 - Geo. Washington

- PUBLIC WORSHIP.**
 - C. L. Brooks
 - Ed. Brook
 - C. B. Cross

The following vacancies were filled: Admission on Trial—M. B. McKinney, vice D. A. Gregg; Committee of Second Year—A. P. Johnson, vice A. C. Pickens, resigned; Board of Church Extension—L. S. Barton, vice Luther Roberts; Epworth League—Fletcher Hall, vice Paul Perrot, deceased; J. D. Cunningham added; Joint Board of Finance—Houston Nelson, vice Louis McHenry, deceased; Sunday School Board—C. B. Cross, vice D. A. Gregg, resigned.

The following were introduced: W. D. Bradfield, Frank Seay, Paul Kern, C. S. Wright, E. Hightower, H. D. Mouzon, P. C. Archer, J. P. Stewart, L. Blaylock, W. C. Everett, L. P. Law, W. W. Pinson.

Question 6, "Who are received by transfer from other conferences?" D. H. Aston, from North Texas, Frank Seay, from Texas, and New Harris, from Northwest Texas Conference.

Various communications were referred to appropriate committees. The communication concerning the Superannuate Endowment Fund was read to the conference. The communication from the Educational Commission (the part referring to Southern Methodist University) was read to the conference.

N. L. Linebaugh moved the appointment of a committee of resolutions on the death of Bishop A. W. Wilson and that the presiding Bishop conduct appropriate memorial services tomorrow morning.

Mayor J. C. Wyand, of Muskogee, welcomed the conference to his city. Bishop Mouzon responded in behalf of the conference. The words of each were most fitting.

Question 22, "Are all the preachers blameless in their life and official administration?"

The following presiding elders made their reports and their characters were passed:

A. C. Pickens, presiding elder of Choctaw District: Advance on all lines, pastors faithful, salaries nearly full, salaries and collections 95 per cent paid, 8 recruits thoroughly organized, people loyal, the most religious people in Oklahoma are the Indians I preach to, 75 to 300 people at Quarterly Conferences:

R. T. Blackburn, presiding elder of Hugo District: Finances better than last year, much sickness in charges, nearly 1000 conversions, large number of additions, 4 country churches in building, \$15,000 church in building at Idabel, 4000 enrolled in Sunday Schools.

J. M. Peterson, presiding elder of McAlister District: Preachers faithful, increase on all lines, built 2 parsonages, finished 1 church, another church in building, number of the charges will pay in full on salary, about \$00 accessions, benevolences behind.

T. P. Turner, presiding elder Shawnee District: Old church debts paid, 3 Churches added Sunday School rooms, parsonage built at Wewoka, parsonage built at Seminole, \$30,000 church enterprise on foot at Shawnee, 800 to 1000 additions, 95 per cent salaries and 75 to 80 per cent conference collections paid.

J. W. Rogers, presiding elder Vinita

District: District well organized, \$2000 donated to missions by one member, many debts paid, several new churches in course of construction, 8 new Churches organized, good revivals.

T. F. Roberts, presiding elder Creek District: 95 per cent salaries and collections paid, \$8000 to \$10,000 expended in improvements, advance in membership.

N. L. Linebaugh, presiding elder of Madill District: Salaries 95 per cent paid, benevolences 75 per cent paid, advance of \$4500 to \$5000 in salaries, 1000 to 1200 additions, new parsonage at Kingston, Men's Bible Class at Holdenville paid \$300 to Holdenville Circuit, will pay \$420 next year, layman at Madill promises \$100 to rural work, four-fifth of territory in Madill District missionary territory, 28 places will be visited by preachers and laymen next year in missionary work, preachers faithful.

C. L. Brooks, presiding elder Muskogee District: Built 1 parsonage, 2 new Leagues, 480 conversions, 642 additions, expended for churches and parsonages \$19,290, 131 conversions at Park Hill, 150 additions at Muskogee, new church at Watts, church built at Wainright, \$10,000 for churches and parsonages raised at Tahlequah, preached 295 times, traveled 27,000 miles.

J. H. Ball, presiding elder Tulsa District: Year of progress materially and spiritually, all charges, save three, paid salaries in full, one-half of the charges paid collections in full, 400 conversions, 650 additions, net gain 500, 8 parsonages repaired and enlarged, 2 new parsonages, \$10,000 debt paid at Okmulgee, other debts paid at Tulsa and elsewhere, \$60,000 raised during year, 2 new pastoral charges for next year, several new classes organized, district embraces the oil field, good revivals, preachers faithful.

Continuing the call of Question 22, the superannuates were called, their characters passed and they were referred for the same relation:

P. C. Atkins, S. F. Chambers, Gibson Grayson, C. W. Myatt, J. D. Rogers, H. B. Scruggs, J. F. Thompson, J. B. Blackwell, L. W. Cobb, A. K. Miller, W. P. Pipkin, J. M. Russell, Miles Sturgeon.

The supernumeraries were called, their characters passed and they were referred for the same relation: C. W. Clay, P. R. Eaglebarger, W. S. Derrick.

A. N. Averyt was referred for the superannuate relation. Thirty-three years ago he came to the conference. He said he came to this hour without home or money, but felt that he possessed all things. A collection was taken, amounting to \$100.

E. C. Wallace was referred for the supernumerary relation on account of the sickness of his wife.

H. D. Mouzon was introduced to the conference and spoke concerning subscriptions to the Southern Methodist University. The time for adjournment having arrived, various announcements were made. Paul B. Kern was announced to

ements were announced at 7 p. m. Anons, address- smith, of the was intro- and spoke on dents at the g and Dr. W. the benedic- NG SESSION the confer- at 9 o'clock nber 25, an- "I Love to riner led in d Mark 10: lesson. The were very minutes of ey were ap- names of the by one and ssed: Williams, razier, Noah E. Darrow, M. Hively, Cameron, S. E. Shanks, egall, L. B. Lambert, ouse, A. G. H. Smith, inney, J. C. C. Fontaine, Holcomb, G. P. Johnson, F. Brewer, rtin, Frank Craig, H. P. Hickman, ackburn, J. B. Cross, olds, G. M. O. Shanks, eter, W. V. A. Dawson, send, R. O. Williams, ark, O. L. Hooks, E. H. Buch- M. Cantrell, J. E. Mc- H. Rogers, J. T. Turn- uth, K. K. C. Taylor, J. D. Ed- Gregg was announced is creden- red for the House was on Me- l at this x-tion- al Confer- District the An- Linebaugh in opposi- roll of the tood, For, brewer and red to the ort of the wing that nt in the same as ig special unday in of a chair Theology adopted. l, "Where t confer- on nomi- seconded ated Ida- Durant. Linebaugh receiving selected. nted into ch, T. L. P. Law, on, J. B. led to the sung by addressed you, said urtherhood est, ten- the holi- rd. Are of frater- These

are nothing compared to those in the brotherhood of the cross. Here the disciplinary questions were propounded and searchingly commented upon. "Are you going on to perfection?" "Are you moving in that direction?" "Do you expect to be made perfect in love in this life?" "Have you been making any progress in that direction this year?" "Speed up, brethren; speed up!" "Are you groaning after it," striving, agonizing for it? Appealing for a moment to others than the class the Bishop said, "Brethren, you had a warm heart, have you that now? You had a conscious call to the ministry, do you feel that call now?" You may do religious work without being religious. The truth may work despite the condition of the preacher. It works more powerfully, however, if the life of the preacher is right. The Bishop dwelt upon the dangers of the moving picture show and solemnly warned against them. After speaking thus upon the personal life of the preacher, the Bishop dwelt upon his work as a pastor. The conduct of public worship was dwelt upon. Read the Scriptures from your pulpit, for the majority of the people will not hear them unless thus read. Study your lesson before reading it to your people, for it is altogether likely that that is the best thing your people will hear that day. Use the Hymn Book. The Methodist Hymn Book is a great treatise on systematic theology. "Will you visit from house to house?" How long? A house-going preacher makes a Church-going people. You can't be a preacher without being a pastor. Learn to guide the conversation in the homes of your people. Look after the poor. Don't have favorites. Never call names from the pulpit, for that is to turn your pulpit into a coward's castle. "Are you resolved to devote yourself wholly to God and his work?" Are you going to be a real estate agent? Are you going to buy stock in some get-rich-quick scheme? If so, surrender your credentials today! You can't be a land agent all the week and a preacher on Sunday. These were among the thoughts of this very full and very searching address. Upon satisfactory answers being given, the conference voted the class into full connection. N. L. Linebaugh moved that the conference have an afternoon session at 2:30 o'clock. The motion prevailed. S. H. Babcock read report No. 1 of the Board of Education, recommending an assessment of \$1200 for the School of Theology and joint participation with the West Oklahoma Conference in endowing a chair of \$60,000 for the School of Theology. Pending the adoption of the report, C. S. Wright, Vice-President of Southern Methodist University, addressed the conference. He made an address of unusual strength, outlining the history and needs of the University. The report of the Board was adopted. The time for adjournment having arrived, C. L. Brooks made the Sunday announcements. The Anniversary of the Board of Education was announced for 7 p. m., Dr. J. H. Reynolds, President of Hendrix College, to make the address. The doxology was sung and T. F. Brewer pronounced the benediction. FOURTH DAY. Afternoon Session. The Conference convened at 2:30 p. m., L. S. Barton in the chair by appointment of the Bishop. The Conference sang, "I Love Thy Kingdom, Lord." Frank Naylor led in prayer. The Secretary read the minutes of the morning session and they were approved. Question 1 was called, "Who are admitted on trial?" W. E. Rockett (Hugo District), having stood an approved examination and being recommended by the committee, was admitted on trial. T. F. Brewer read the report of the Committee on Conference Relations, recommending names for superannuate and supernumerary relations (see condensed minutes). The report was adopted. S. H. Babcock read report No. 2 of the Board of Education, recommending that the Conference raise \$6000 to pay mortgage on Spaulding College, Muskogee. A. S. Cameron spoke to the report and it was adopted. L. B. Ellis read the Treasurer's report of the Board of Church Extension. The report was received. G. M. Byers read the report of the Committee on the American Bible Society. Of the 50,000 families visited by the Southwestern agency, some 16,000 families were without a Bible. Pending the adoption of the report

Rev. J. J. Morgan addressed the Conference. The report was adopted. T. A. Harkins read the report of the Committee on Books and Periodicals 1240 new subscribers to the Texas Christian Advocate were set as the goal for the Conference in the Publishers' Jubilee Campaign. Pending the adoption of the report L. Blaylock, senior publisher, W. D. Bradfield, editor, addressed the Conference. The report was adopted. E. T. Campbell read the report of the Board of Missions, showing that the amount received is in advance of last year by some \$600. The report was adopted. C. H. Buchanan read the report of the Committee on the Spiritual State of the Church, showing that 2031 have been received on profession of faith, \$75 of these coming through the Sunday School. The report was adopted. L. B. Ellis read a supplement to the report of the Board of Church Extension. The supplement was adopted. L. B. Ellis read the report on Temperance and Social Service. The Anti-Saloon League of Oklahoma is planning 300 meetings in Oklahoma next year. Speakers of national reputation are to speak at these meetings. The report was adopted. T. S. Stratton read the report of the Joint Board of Finance, showing receipts for conference claimants \$3653. The report was adopted. D. A. Dawson read the report of the Epworth League. The report was amended by making Jno. R. Abernathy President of the Executive Committee of the Epworth League Board. The report as amended was adopted. C. W. Miller read the report of the Committee on Lay Activities. W. L. Chapman was nominated as Conference Lay Leader. The report was adopted. W. W. Armstrong moved that when the Conference adjourn it adjourn for the Memorial Session at 3 o'clock Sunday afternoon. The motion prevailed. G. E. Ryan read the report of the Committee on District Conference Records. A motion to recommit the report prevailed. M. B. McKinney read the report of the Committee on Sabbath Observance. The report was adopted. C. A. Clark introduced a resolution concerning the establishment of an Orphanage in Oklahoma, recommending that a commission be appointed to act with a like commission from the West Oklahoma Conference and that trustees be nominated by the presiding elders. A motion to defer the matter until the meeting of Sunday evening was lost. The resolution was adopted. G. E. Ryan read the report of the Committee on District Conference Records. The report was adopted. A motion to adjourn prevailed. W. R. Rosser pronounced the benediction. FIFTH DAY—SUNDAY. Dr. T. F. Brewer led the Conference love feast at 9 o'clock, Sunday morning, November 26. The auditorium of the church was filled and for nearly two hours the Methodists of the East Oklahoma Conference participated in a meeting of deepest religious fervor. We have seen no greater love feast at any of the conferences. Dr. Brewer is one of the veterans of the Conference, having preached his semi-centennial sermon at this Conference, and many words were spoken which show the high esteem and love in which he is held by his brethren. At 11 o'clock Bishop E. D. Mouzon preached a truly powerful sermon to an immense audience. His text was Romans 14:12, "So then each one of us shall give account of himself to God." Personal accountability to God was the theme. The sense of personal accountability to God is weakened today (1) by a materialistic theory of the universe, (2) by present-day over-emphasis of the doctrine of heredity, (3) by the conditions of modern complex society which tend to lose the individual in the crowd. The truth of the doctrine of personal accountability is supported by the following considerations: (1) The laws of every State are founded upon the doctrine of the text, (2) Conscience bears witness to the doctrine of the text, (3) The whole Bible bears witness to the doctrine of the text. What is it we are individually responsible for? (1) For the preservation of our own self-hood, (2) for the salvation of our own soul, (3) for the good we might have done and for the existence of the evil that we have not set ourselves against. These various propositions were

argued and illustrated and illuminated until the sermon fell as a thunderbolt upon the great audience. These last words, supported by irresistible argument and captivating delivery, seemed to burn their way into every heart present: "So then each one of you, in the isolation of his own individuality, in the loneliness of his own soul, shall give account of himself, not of another, unto God." At the conclusion of the sermon followed the ordination of deacons (see condensed minutes). Memorial Session. The Conference met in Memorial Session Sunday afternoon at 3 o'clock. J. R. Hardin presiding by appointment of the Bishop. The devotional services were conducted by W. T. Ready. Hymn 604 was sung and J. R. Hardin led in prayer. Portions of John's Gospel and of the first epistle to the Thessalonians were read. A. S. Williams read the memoir of E. A. Jacob, J. M. Peterson read the memoir of Mrs. T. F. Brewer, C. L. Brooks read a paper from the alumnae of Spaulding College concerning the establishment of a Mary E. Brewer Loan Fund, W. S. Derrick read beautiful lines to the memory of Sister Brewer, W. T. Reedy read the memoirs of Mrs. Mattie Pearl House and of Mrs. Mary Jane Bryce, E. T. Campbell spoke beautiful words to the memory of Jack Pickens, son of Rev. A. C. Pickens. Many brethren and sisters paid tender tributes to these sainted dead. The Conference adjourned with the benediction by W. T. Ready. Evening Session. At 7:30 p. m., Dr. N. L. Linebaugh delivered a strong sermon which evoked many hearty amens during its delivery, from the text, "No man can say that Jesus is the Lord but by the Holy Ghost." Notwithstanding the interest in the appointments, which soon were to be announced, Dr. Linebaugh held the riveted attention of the great audience and preached a sermon of great convincingness and penetration. After the sermon, Bishop Mouzon called the Conference to order. The Secretary read the minutes of the Saturday afternoon session and they were approved. The minutes of the Memorial Session were read and, after minor corrections, were approved. The Secretary called the names of the class to be ordained elders. The class was ordained. (See condensed minutes). The Bishop called L. S. Barton to the chair and he and the presiding elders retired. Question 7, "Who are received from other Churches as local preachers?" No one. Questions 23-50 were called. (See condensed minutes). March 15 was set as the latest day when the missionary assessments should be reported in full, on motion of E. T. Campbell. T. J. Gross was nominated for Statistical Secretary. Elected. Edgar R. Rosser read the Conference Resolutions of Thanks. An amendment to the amendment, striking out all references to the local press, was carried. The report, as amended, was adopted by a rising vote. W. D. Bradfield was introduced and addressed the audience concerning the Publishers' Jubilee Campaign of the Texas Christian Advocate. Bishop Mouzon resumed the chair. R. T. Blackburn read the report of the presiding elders as a nominating board and it was adopted. Question 6, "Who are received by transfer from other conferences?" W. M. Crutchfield, an elder from the West Texas Conference. Question 7, "Who are received from other Churches as local preachers?" T. R. McKinney, an elder from the Baptist Church. Bishop Mouzon appointed N. L. Linebaugh as fraternal messenger to the Oklahoma Conference of the Methodist Episcopal Church. The minutes of the evening session were read and approved. Bishop Mouzon announced Hymn 393, "Am I a Soldier?" and, after singing by the Conference, the Bishop led in prayer. S. H. Babcock, L. S. Barton and J. W. Boxley, a layman, were appointed as Commissioners for Southern Methodist University. After an earnest exhortation the Bishop read the appointments in answer to Question 53, "Where are the preachers stationed this year." (See Appointments). Bishop Mouzon pronounced the benediction and the Conference stood adjourned without a day.

MINUTES Of the Seventy-First Session of the East Oklahoma Annual Conference of the Methodist Episcopal Church, South, Held at First Church, Muskogee, Beginning November 22, 1916; Ending November 26, 1916; Bishop E. D. Mouzon, President, W. L. Broome, Secretary. Postoffice of Secretary, Bristow, Oklahoma. Question 1. Who are admitted on trial? William Earnest Rockett, from the Hugo District. 2. Who remain on trial? J. P. Atkins, C. B. Hollin, J. P. Palmer, N. T. Peak, G. E. Ryan, in class of second year; C. P. Broome, J. P. Butler, M. M. Dunn, in class of first year. 3. Who are discontinued? P. M. Lue Rutz, upon motion of his presiding elder; H. A. Dehmas withdrawn from the ministry and the membership of the Church. 4. Who are admitted into full connection? J. Y. Bryce, W. L. French, T. L. Porter, E. H. Winger, S. J. Checote, J. S. Johnson, J. B. Richie, A. T. Wynn, L. P. Law. 5. Who are readmitted? J. L. Brown, recommended from Muskogee District. 6. Who are received by transfer from other conferences? D. H. Aston, elder from North Texas Conference; New Harris, elder from Northwest Texas Conference; Lovick P. Law, on trial in class of second year, from Columbia Conference; L. C. Lilly and D. A. Williams, elders from the West Texas Conference; M. Columbus Hamilton from Pacific Conference, Elder; Wallace M. Crutchfield, Elder, from West Texas Conference. 7. Who are received from other Churches as local preachers? Thomas R. McKinnon, an elder from the Baptist Church. 8. Who are received from other Churches as traveling preachers? None. 9. Who are the deacons of one year? H. T. Breece, J. C. Crowson, M. M. Dupree, T. J. Gross and T. M. Moore. 10. What traveling preachers are elected deacons? Thomas Lucius Porter, Joseph Bertie Richie, Alvin Thomas Wynn, Lovick Pierce Law. 11. What traveling preachers are ordained deacons? Thomas Lucius Porter, Joseph Bertie Richie, Alvin Thomas Wynn, Lovick Pierce Law. 12. What local preachers are elected deacons? Joe S. Moore, from Madill District. 13. What local preachers are ordained deacons? No one. 14. What traveling preachers are elected elders? J. D. Cunningham, William Edward Garrison, Robt. McKendree Cleb Hill, Alfred Adolphus Puckett, William Alvin Frazier. 15. What traveling preachers are ordained elders? John D. Cunningham, William Edward Garrison, Robert McKendree C. Hill, Albert Adolphus Puckett, William Alvin Frazier. 16. What local preachers are elected elders? No one. 17. What local preachers are ordained elders? No one. 18. Who are located this year? J. M. Ball, at his own request, on account of ill health. 19. Who are supernumerary? C. W. Clay, P. R. Eaglebarger, W. S. Derrick, W. G. Gregory, S. X. Swimme. 20. Who are superannuated? P. C. Atkins, S. F. Chambers, Gypon Grayson, C. W. Myatt, J. D. Rogers, H. B. Scruggs, J. T. Thompson, J. B. Blackwell, L. W. Cobb, A. K. Miller, W. P. Pipkin, J. M. Russell, Miles Sturgeon, A. N. Averett, Sr. 21. What preachers have died during the past year? E. A. Jacob. 22. Are all the preachers blameless in their life and official administration? D. A. Gregg surrendered credentials under report of immortality. One by one the characters of all other preachers in conference were passed. 23. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local Preachers, 212; Members, 29,657. 24. How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 16 Licensed. Names furnished. 25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 10 Candidates. Names furnished. 26. How many infants have been baptized during the year? 495. 27. How many adults have been baptized during the year? 1340. 28. What is the number of Epworth Leagues? 123. 29. What is the number of Epworth League members? 3878. 30. What is the number of Sunday Schools? 277. 31. What is the number of Sunday School officers and teachers? 2407. 32. What is the number of Sunday School scholars enrolled during the Conference year? 26,061. 33. What amount was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$6000. 34. What has been collected on the foregoing account, and how has it been applied? \$3155; Applied by Joint Board of Finance. 35. What has been contributed for missions? Foreign, \$5837; Home and Conference, \$8409. 36. What has been contributed for Church Extension? \$2376. 37. What has been contributed for Education? \$1694. 38. What has been contributed for the American Bible Society? \$232. 39. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, \$15,559; Preachers in Charge, \$93,798. 40. What has been contributed for the support of Bishops? \$827. 41. What is the number of societies, and of houses of worship owned by them? Number of Societies, 397; Number of Houses of Worship, 275. 42. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$695,417; Indebtedness, \$39,778. 43. What is the number of pastoral charges, and of parsonages owned by them? Pastoral Charges, 159; Number of Parsonages, 133. 44. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$162,037; Indebtedness, \$11,488. 45. What is the number of districts, and of district parsonages? Number of Districts, 9; Number of District Parsonages, 4. 46. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$16,000; Indebtedness, \$3700. 47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of Churches Damaged, 11; Amount of Damage, \$1244. 48. What are the insurance statistics? Insurance Carried, \$410,725; Losses Sustained, \$558; Premiums Paid, \$2756; Collections on Losses, \$686. 49. What are the educational statistics? Not answered. 50. How many copies of the General Organ and of the Conference Organ are taken? General Organ, 151; Conference Organ, 967. 51. Who is elected Conference Lay Leader,

Epworth Leagues, conference collections and ministerial support in full. This pastor's income was raised \$300 over last year. A new, modern parsonage, splendidly furnished, is a part of the year's work.

R. M. C. Hill, Hartshorne Station: 46 accessions, 25 net gain, best Sunday School in the history of the Church, collections better than ever, although not in full.

W. W. Williams, Maud Station: 8 additions, good Sunday School, pastor paid in full.

H. P. Clarke, Stigler Station: All debts paid, \$4600 paid for all purposes, fine League, Sunday School as large as can be housed at present; great year.

John Hively, Grant Circuit: 40 conversions, 25 additions to membership, short on salary and collections.

W. A. Lewis, Muldrow: Ministerial support and conference collections 95 per cent paid; had a good year in this Church.

J. M. Cantrell, Sapulpa Station: Sunday School in excellent condition. Woman's Missionary Society raised \$1066, salaries and conference collections in full, some \$2000 paid on church debts; the spiritual state of the Church improving.

W. H. Atkins, Venna Circuit: Removals by death and otherwise 125, accessions 11 with 21 conversions, with \$178 paid for all purposes.

C. M. Keith, Inota and Tulalu: About 30 conversions, 10 accessions, charge in state of spiritual growth.

W. S. Lee, Bennington and Bokchito: Part of church debt paid, ministerial support in full, 120 conversions, 46 additions to the Church.

J. A. Parks, Phillip's Memorial, McAlester: 138 additions, \$9986 raised for all purposes.

Wiley H. Smith, Pontotoc: Unorganized work. Held old-time revival meetings with great results.

Oscar S. Adams, Beggs Station: Built \$2000 parsonage, improved the church, bought piano, great revival with 61 additions, finances in full.

J. H. Rogers, Chelsea and Alluwe: Net gain in membership 33, total cash raised for all purposes \$4067; best year in history of the charge.

Geo. W. Griner, Claremore: 35 additions to the Church membership, Epworth League and Sunday School on upgrade.

R. C. Alexander, Tahlequah Station: Heavy church debt paid, with salary and conference collections not paid in full; total cash raised \$8900, additions 20, removals 59.

T. A. Harkins, Pryor Station: Everything in full, building a new church to cost \$10,000, 27 additions to the Church membership, over 300 in Sunday School, two Leagues with 70 members, \$6000 raised for all purposes.

A. N. Goforth, Wagoner Station: Report net increase of 28, fine Sunday School, excellent League, paid church debt, raised for all purposes \$6000.

G. E. Ryan, Defew charge: 100 per cent increase in membership, increased Sunday School attendance, organized a League, parsonage built, church debt paid.

Lovick Pierce Law, Evangelist: For sixteen years I have been an evangelist in our Church, my work taking me to almost every part of the United States. God has given us more than twenty thousand conversions during this time, with almost as many additions to the Church.

I. H. Miller, Braden Circuit: 120 conversions, 79 additions, good attendance upon preaching services.

D. A. Dawson, Okemah Station: 54 additions, every department in good shape, salary in full.

Sam S. Holcomb, Conference Evangelist for East Oklahoma Conference: Rendered efficient work in that conference as well as other conferences; some 800 conversions and 600 additions, distributed 2500 tracts.

A. B. L. Hunkapillar, Westville: Built one good church, had 2 good revivals, 20 joined the Church, two good

Sunday Schools, one Epworth League, 45 members, two W. M. Societies, money raised \$1750.

I. D. Rogers, superannuate: Reports having preached twice each Sunday, held one meeting.

O. P. Johnson, Caddo: 98 additions, Missionary Society debts paid; best financial report ever had, expended for all purposes \$270.

W. T. Ready, Kingston: Reports a new parsonage, good gain in membership.

G. L. Crow, Allen Circuit: Reports a parsonage debt paid, 31 additions, a number of conversions.

G. M. Byers: 15 conversions, 28 additions, net gain 15, salaries in full.

J. P. Palmer, Park Hill: 131 conversions, 118 additions.

R. H. Morriss, Wester and Red Oak: Reports 20 conversions, 20 additions, all from Sunday School, 2 Sunday Schools.

S. X. Swimme, Talihina: Reports 50 conversions, 26 additions.

E. H. Creasy, Coweta Station: Good year, all departments in good shape.

W. E. Garrison, Welch charge: Good revival, 35 additions, finances in good shape.

Frank Naylor, Barnett Memorial: 37 additions, good increase in membership, all departments in good shape.

J. R. Hardin, Haskell: 17 conversions, 17 additions, pastor's salary in full.

O. S. Snell, Milburn: Good year, finances in full, new church building under course of construction.

J. C. Cooper, Fort Gibson: Paid church debt and dedicated same, raised \$2190; good year.

A. S. Cameron, Idabell: Good Sunday School, faithful, loyal W. M. Society, 9 net gain, 23 members, raised \$13,500.

L. S. Barton, Boston Avenue: 150 professions, 197 additions, collections in full, with special for missions of \$765; total raised \$18,500.

A. M. Dupree, Stroud: Good year, 75 conversions, 25 additions.

H. T. Breece, Muskogee Circuit: Organized one Epworth League, one W. M. Society, received 12 into the Church, have \$100 raised for parsonage.

T. O. Shanks, Vian Station: Sunday School good, enrollment 264, a fine superintendent, S. E. Mayfield, fine League, W. M. Society is doing good work, salary in full.

Orlando Shay, Keota Circuit: Nine accessions, finances advance of last year.

J. E. McConnell, Tulsa, Tigert Memorial: 50 conversions, 48 net gain, 20 family altars, baptized 11 children, Church membership 281, enrollment of Sunday School 401, \$74 paid by Sunday School for missions. Salaries and collections in full.

A. N. Averyt, Fort Townson: Received 16 members, baptized 3, good Sunday School, fine W. M. Society, salaries paid in full, money raised \$1449.

C. H. Buchanan, Henryetta: 39 conversions, 75 accessions, net gain 71, salaries 50 per cent in advance of last year.

B. L. Williams, Weleetka: Salaries in full and over, good Sunday School, two good Leagues, built one new stone church, received 31 members, preached 183 sermons; fine year.

The visit of Rev. E. Hightower, Divisional Sunday School Secretary, was greatly enjoyed. His sermon Wednesday evening was at the high water mark.

(Editor's note—The Advocate regrets that it was not able to secure the report of each member of the Conference. For the East Oklahoma Conference contains a heroic membership and each is worthy of mention.)

Why You Should Buy Your Christmas Books Early

A great deal of the criticism of bookselling efficiency is due to the unsatisfactory conditions during the week preceding Christmas.

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The appeal which the Bible makes is not limited to any single generation or period of human history. It is a book for all time and for all times, ancient, medieval, modern, and for ages that are yet to come. The majestic declaration of the Master, spoken when he was a man of sorrows and acquainted with grief, peasant without wealth or worldly power, still affords warrant of divine authority—"Heaven and earth shall pass away, but my words shall not pass away." The songs of praise that comforted ancient Israel in their days of exile, for example, gave fortitude to the Huguenots when they were harassed and driven by their foes three thousands years after the Jewish captivity; and still later, ministered cheer to the pilgrim fathers of the American Republic in their forlornest days of toil and danger. The messages of the Hebrew prophets, spoken to the Kings of Judah and Israel, are found in our own time rich in admonition, instructions, and warnings for civic reformers, political rulers, and religious leaders in every land. The Decalogue, given to Moses, underlies the structure of English and American law in the Twentieth Century, and we can hardly imagine a civilization in the ages to come which would undertake to dispense with its principles and sanctions. This, then, is one of the attractions of the word—its universal message to all ages and generations.—Jessie Bowman Young, D.D.

It is possible to be a miser with other things than the alms-bason. Some Silas Marner hoard their motives. We are all fond, at times, of gloating over our good intentions. Thus, if we are not careful, we may help to pave the way. Motives exist for the same purpose as moments—to be turned into useful work. If you know you have a right motive, forget it. If you have it, it is there. And if you are conscientious enough to worry over whether it is there, you have the best reason in the world for knowing you have it. Whenever we go back in fearful doubt to see if the house door is locked, we always find it is. If we had left it open, we should never think about it, till we came home and found the neighbor's children bowling our newest china at the cat. The best men are unconscious of having motives—for the simple reason that they have them. "Love God—and do as you please," said the otherwise stern St. Augustine. It does not mean that if we do as we please, we shall necessarily love God. But it places the accent of our life where it should be. And the accent determines the life.—Wallace Herbert Blake.

Every one ought to have "good luck." But many people think it is a very uncertain thing—one never can tell when or where it is going to strike. And they look enviously at the folks who seem so much luckier than themselves. There is a lesson to be learned from a proverb that the Sultan of Turkey has been quoted as giving recently to some newspaper correspondents: "We in the Turkish have a saying, 'Luck is infatuated with the efficient.'" Over the doorway of Jefferson Medical College in Philadelphia is a Latin sentence which translated reads, "The gods sell everything for work." The efficient

man is "sure to be lucky"—if we understand "luck" as meaning good fortune at its best. One is efficient who works in the best way, or as God would have him work. When men asked Jesus what that sort of work was, He answered, "This is the work of God, that ye believe on him whom he hath sent." For such a one "all things work together for good."—The Sunday School Times.

A rough-looking man entered the home of a gentleman in a Western city, and seeing no one around but a small boy named Willie, said to him: "If you don't tell me where your father keeps his money, I'll knock your topknot off an' eat yer."

"Please don't," said Willie. "You'll find all the money we've got in an old coat in the kitchen." Two minutes later a bruised and battered wreck was pitched through the front door of Willie's home, and sat in the gutter and blinked. "That kid's too smart," said the man. "Never said a word about the ol' man bein' inside of the coat."—Lippincott's.

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"JESUS OR CHRIST?"

The wording of my subject may seem strange to some, for it suggests an alternative or comparison. It has been put in this way because the fact is very manifest. It seems to the writer that the storm center of religious discussion in the days to come will be about the person of Christ. Already this is a subject of controversy; already there is a strong tendency in some quarters to make the distinction and draw the comparison.

We have passed through a period of historical criticism of the Old Testament. In this process there have been many victories for the Scriptures, and many illuminating and encouraging facts discovered. In varied ways the Bible has been made to live again and throb with vital human interest, and speak with an authority before unknown. The more searching of the Scriptures there is the better so long as it is honest and reverent and not the mere cutting and carving and dissecting of unbelief. When a man comes to the Word of God in that critical spirit its spirit always retreats like the shrinking of the spirit of a man under the surgeon's knife. The word of God, like the Master himself, has its conditions for all who would make its acquaintance. The Bible is today a more vital, living authoritative Book than it has ever been. It has passed through the fire and there is no smell of fire in its garments. So far as the writer knows, not a single essential word of it has even been lost, not a line dimmed, not a truth obscured. Historical criticism has robbed us of not a single jot or tittle, that is essential to the power and efficiency of the Scriptures. There is another fact that is significant and helpful, namely, all departments of human knowledge have added their contribution to the development and enrichment of life, but outside of Christendom there is almost no science or art in its highest sense. The best of all things are, after all, only the broken light of divine revelation. However much we appreciate the scientists, and admire the artists, and love the poets, we always experience a shrinking feeling when we hear people say, "Yes, the Bible is an inspired Book, and so are the writings of Tenyson and Browning and Longfellow." All such authors are inspired. Such remarks indicate a lack of penetrating thought or a shallow reasoning power. Come with me to visit the great Luther Burbank in his gardens in California. Suppose he shows us a new fruit and we taste it and look at it and find it excellent, a thing of beauty and utility. We say, "How do you make such splendid fruit?" He replies: "I did not make it; I only took another fruit and changed its environments and its culture and its fertilization and combined it with another variety of the same fruit and out of the process of crossing and grafting and developing there has come this new fruit, which as you see is very good indeed." We say, "But where did the man you got the tree from get his?" He replies, "He developed it from another stock further back." Then we say, "Where did the first tree come from that this developing process began with?" He answers, "Out in the forest, it was first a wild thorn bush taken from the thicket." Ah, yes. That is it. At the heart of every fruit tree, every berry bush, whatever it may have become now, is God's wild fruit. The life was there and the possibility was there, and what we see in the perfected fruit is only the latent qualities of the original root guided out into potentiality by a mind which is like God's mind. We do not need to belittle the great thinkers of the ages. Each has done something for the world. Each has expressed that part of the divine truth of which God has made him the channel. Each was but a Burbank in his own sphere. Trace back the fruit of every noble conception to the bloom and then to the stalk and you will find it hidden there in the wild thorn tree of the Old Testament Scriptures. This is its source and its secret. Every fruit tree of the soul, every berry bush of the mind, every flowering plant of our esthetic nature, is a stalk from the tree of life, that blooms in the garden of God.

Historic criticism is about ended, and now the battle changes front and the question comes, Jesus or Christ? Which? That is to say, are we henceforth to think of a man who about that time which we call the beginning of the Christian era, taught and wrought and died. Or, of Christ, the revelation of God—the Redeemer of the soul, the author and finisher of our faith? Are Jesus and Christ identical? If not,

which shall we worship? This is a pressing question today. Are we to accept Jesus, a human being, who is now dead, or, Christ, a divine being, once dead, but now alive forevermore? One thing is sure, the man who gets far enough along to ask himself the question seriously, Jesus or Christ? has already gotten outside of the faith of the universal Church. The faith of the Church is that the historic Jesus became the Christ of the Churches profession. That the Jesus of the four gospels is the Christ of the ages. And that Jesus and Christ are one being. It is very certain that those who walked with Jesus on earth and who wrote the gospels never felt the contradiction or the alternative which is affecting some men in this day. It never occurred to them to say, "Jesus or Christ?" The disciples did not give Jesus his transcendent place without reason. They knew him; they had lived in most intimate communion with him for over three years. He had impressed himself upon them, written himself upon them, stamped his personality upon their minds and affections, and the impression he made upon them was that of a gracious and divine being. In the apostolic benediction Paul has joined "the grace of the Lord Jesus Christ with the love of God and the fellowship of the Holy Spirit." Paul's idea of Jesus places him at the heart of everything in religion and makes his death the center and source of life for all mankind. He says, "One died for all, therefore all died and he died for all, that they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose again." That through his death all men live unto God. That all who believe are justified by his blood. That he is not only universal Savior but he is the final Judge, for "All men are to be made manifest before the judgment seat of Christ," and that He himself is to sit as the central figure of the judgment throne. Men may tell you this is merely the Pauline conception of Christ, but we must remember Paul did not write these things before he had conferred with Peter and John and James and had their seal of approval upon the gospel which he was to preach to the Gentiles. The disciples that had spent three years in the school of Christ gave Paul their confidence and approbation, and gladly assented to the fact that he had been entrusted with the gospel to the Gentiles, even as Peter was preaching the same to the Jews. It was the same with John in Revelation. There John sees the majestic form of Christ as the King of kings. This picture of Christ is the picture drawn by the man who knew Jesus and who had rested his head upon his breast. Those who knew him best and upon whom he stamped his character most deeply were the ones who recognized in him most profoundly the attributes and glories of God's Eternal Son.

What his disciples conceived him to be, he declared himself to be. Certainly he ought to be an authority concerning his own purpose. He tells us of the glory which he had with the Father before the world was. He speaks of an authority which the Father has given him over all things. He presents himself as the vine which supplies spiritual life so that separated from him all people are but withered and lifeless branches. He declares himself to be the bread of heaven, the water of life, which is the life of the world. He makes himself the gate to the Kingdom of God. He claims the power to lay down his life and to take it again. The dead hear his voice in their graves and come forth. He offers himself to the worship of the world. He promises to be with his people to the end of time and to prepare for them a place in the house of God. Others cannot enter his realm and understand him fully, for "No man knoweth the Son but the Father. Neither knoweth any man the Father save the Son." In the very beginning of his ministry he assumed an authority above the law and the prophets. "It hath been said of them of old time," "but I say unto you." Then these are the great imperatives of Jesus: Repent. Come. Follow. Go, and the great declaratives, "In this place is one greater than the temple." Namely, greater than all the religious institutions of God, ancient and chosen people. The Son of Man, "Lord over the Sabbath," are the declarations of a humble carpenter. He claims relationship with all the ages. The present tenses, "are" and "am" run through all the ages. He says he is the same yesterday, today and forever. He carries no rod like Moses. He falls into no trance like Paul. All is perfectly natural with him. He overlooks the bounds of race and clime and sees under all skies only men, his

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AGENTS EVERYWHERE

brothers. The name of Jesus represents his true humanity, for he was truly human as well as truly divine. "He took not on him the form of angels, but he took on him the seed of Abraham." He became a real and vital part of the race, bone of its bone, and flesh of its flesh. Born of a human mother, growing as other children grow, knowing weakness and hunger and thirst, craving human sympathy and delighting in human companionship. And yet there was more than this, more than Jesus, more than a teacher. If we say we do not believe in miracles, what are we going to do with Jesus Christ, for he is the pre-eminent miracle. To laud Jesus as a great and good man, but deny his divinity is to involve ourselves in logical contradictions and moral inconsistencies, which are irreconcilable. If he is only a good man, then what supreme vanity there was in his claims for himself. What deceit in his declarations, and what mockery in his invitation to come and follow him and enjoy eternal life! How disgustingly presumptuous were his mighty claims, if the claimant was only a man. Was he a teacher? Yes, he was, but the world had seen teachers before; teachers with music in their voices, teachers with sympathy in their hearts and logic in their minds. The need of the world in all the ages has not been and is not now a lesson, nor is it merely an example. The need is a miracle and that miracle the crowning all-inclusive miracle of grace. Something to sound man's deepest need and encompass his widest wanderings. Sin is the world's tragedy, and a teacher cannot lift us out of sin. Not as we call Jesus teacher, but as we call him God over all, do we feel the intolerable yoke of sin lifted off, and we can sing our hymns of faith and assurance. Jesus Christ did a complete work of redemption. The great fact that set the Church to singing was his resurrection. That was the explanation of the empty sepulcher. Death was nonplussed and confounded, for death had never before been called on to deal with a sinless life. Some "so-called" and "would be" wise men of our times talk about "legends," "myths" and of "romance" and "credulity," and point to the followers of Christ as unthinking enthusiasts. That kind of talk proves nothing; but were it true, it would turn all our pledges of immortality into wornout fables and lead us to intellectual confusion. If Jesus Christ

never lived where did these writers of the gospels get the portrait that they have hung in the picture gallery of their writings? We have all of us seen paintings that were so striking in conception and execution as to stun our comprehension; they seem almost miraculous. To have originated this gospel picture of Jesus Christ would have been a greater miracle than Christ himself. Furthermore, those men believed in their picture until they died for the truth of their record. The adage says, "Truth sets upon the lips of dying men." These men never recanted, they never confessed deceit, but they perished with the triumphant cry of Christ and his resurrection on their lips. So mighty was the grip of this transcendent fact on the heart of the early Church and so unspeakable was their joy in it that a new day was established in the world based on Christ's victory over death, the Christian Sabbath. But there is yet a higher test of truth, that of experience. Put into the crucible of Christian experience this glorious truth is vindicated. Millions of people have found Christ their answer to all life's bedarkening problems and all earth's staggering sorrows. Did the philosophy of Socrates ever save a man from sin? His teachings have given some souls fresh courage and taught them to bear their ills of life with resignation. But did you ever hear of any one wanting to be baptized in the name of Socrates or sending for his writings on their dying bed? Buddha touches the heart to tenderness and teaches us how not to provoke and how easily to forgive. But Buddha is the son of India and not the son of mankind. His scheme of life is to become nothing, not to become all. His symbol of religion is a tomb, not a temple. Jesus Christ taking the tree as a figure of life comes to redeem us for darkness and death even as the sun comes to redeem the earth from the coldness and deadness and silence of winter. It is the sun that touches the trees with the power that makes the leafless branches put on their garments of verdure. So Christ by his gentle omnipotence stirs within men the seeds of life and liberty. Just as the life of the tree rises and swells and overflows into the flower and the fruit, so He becomes "Christ in us, the hope of glory." How is it that he alone, of all the sons of men, is able to redeem us from the fatal grip of appetite and passion and sin? There is but one intelligent an-

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swer, one logical conclusion. It is, that He "hath been made, not after the law of the carnal mind, but after the power of an endless life." Jesus Christ's unique distinction is that he answers the eternally vital question of how a guilty sinner may have forgiveness and happiness, both here and forevermore.

The blood of the martyr has borne much fruit, but it is from the Cross of Christ alone that men gather the positive profound assurance of forgiveness. It is from and through the Cross alone that the love of God passes into men's hearts.

But there is yet another answer to the question, Jesus or Christ? Man or God? It is the answer of history. Look back over the years and see the progress of human history what we call civilization. See what has been done for human society and human institutions. Was it Jesus the man, or Christ the divine Messiah and messenger, whose hand has been stretched across the centuries with the touch of knowledge and the cup of life? Who has stood by the martyr in the flames and the confessor on the rock? Who has soothed the unspeakable anguish of millions and filled their hearts with peace? Was it Jesus or Christ? Was it Jesus or Christ who spoke through the life and lips of Savonarola, John Hess, Martin Luther, John Knox and John Wesley? or through the genius of Michael Angelo or Raphael or Hoffman? Were those monuments of the Christian ages, marvelous in their architecture and beauty of conception all raised as monuments to the memory of a man called Jesus, a Galilean carpenter, or to the Godman Jesus Christ? Whose name is it that is breathed in the matchless melody of Mozart, the sonatas of Beethoven and the ovations of Handel? Is it the name of a Palestinian dreamer—now dead—or, of the victorious Son of God, who could say, "I am he that liveth and was dead, and behold I am alive forevermore and have the keys of death and of Hades?" Who is it that has been worshiped in the church through the long centuries gone, and has carried the Church forward through all her mighty labors, her unceasing strife and has soled her trembling and troubled heart? Was it the being upon whose head are many crowns, or a poor well-meaning but deceived fanatic on whose grave the Syrian stars may look down tonight? Which was it? I care not what others may think or say, I say it is the Christ, the Savior, the Son of God, who was able to lay the heart of humanity—all unclean, all unhappy, all distressed and sore, on the great heart of divinity, full of power and health and sympathy. He it is who came, who suffered, who died, who rose again from the dead and who ascended into heaven and reigns as King of kings and Lord of lords.

God help us to come fully into the experience of the great Apostle and have his conviction and hold it without faltering. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." That is a certainty which no science can dissolve, no philosophy disprove, no criticism shake. Jesus Christ is Christianity, not merely the founder of it, but the essence of it. The higher meaning of history is Jesus Christ. He is behind the historic processes, as he is behind the tides and the stars. All agitations in the world of labor, all discoveries in the realm of science, all changes in the world of politics, are but Christ turning and overturning, lifting up and casting down, until he can establish a spiritual and eternal kingdom of righteousness and brotherhood on earth. Our life's little candle casts its beam but a little way, but Christ shines for eternity. He is regnant in the historic order, and the things not seen—the immaterial things—the things of the mind and of the soul are his. His monuments are the investments of his saving sacrifice, the institutions that represent man's real greatness, and these will stand when the great monuments of Egypt shall be crumbled into dust. And we who obey, who follow, who love and serve him, will come at last, through toil and tears, to that full morning whose first beams are already spread upon the mountains. When we know Him, not merely know something about Him, then we come not with force and grudging admission, like the Apostate Roman saying, "O Galilean, thou hast conquered," but with the grateful joyful confession of Thomas, "My Lord and my God"—both on our lips and in our hearts.

There is but one answer to the question, Jesus or Christ? It must be answered Jesus is Christ.

C. P. MOORE.

Los Angeles, Cal.

THE STRAIN OF THE PARSONAGE.

The writer and his wife began keeping house in a parsonage. All their children were born in parsonages. In most pastoral charges the house that the members have built for the pastor is fairly representative of the homes of the membership. The preacher who fares as well as the average member of his Church has just complain on that score. Almost every parsonage represents a certain amount of self-sacrifice on the part of some men and women of the Church. For that we preachers should be truly grateful. If the furniture is mismatched and represents various stages of wear from fresh newness to extreme decrepitude it is because it had to be bought piece at a time by the exertions of the Women's missionary Society and represents the taste of different and sundry committees or pastor's wives, or both. With regard to building and furnishing parsonages our people have done fairly well, and this preacher and his family have never found much ground for complaint. By "the strain of parsonage," I do not have reference to the house and its furnishings, much as these sometimes might be improved, but to the use that is made of the house and the treatment accorded the pastor and his family by people who are merely thoughtless. Let us consider the parsonage under the following heads:

1. The parsonage as a public convenience. A preacher had to stop over night in a certain town. He went straight from the depot to the parsonage. The pastor was absent. The mistress of the nansie received the visitor cordially, prepared a warm meal for him (the meal hour being long since past) and having no spare bed in the parsonage phoned a nearby boarding house and engaged a decent room at her own expense and sent the preacher round there, bidding his return for breakfast. He returned, but afterward heard him say that he was sent to a boarding house because the city pastor's family did not desire to be bothered with a rustic preacher. A preacher with a small family found himself in a parsonage larger than the comfort of his family and an occasional guest might require. His thrifty wife added to the not over-plentiful family purse by renting a room or two to nice people, meaning of course to leave such rooms in as good repair as he found them. When the next pastor the Women's Missionary Society took time by the forelock and by formal vote asked the pastor's wife not rent out the rooms, saying they had furnished them so visiting preachers might have a place to stay. This is not fiction but sober fact. It was assumed that the pastor would and should entertain any transient preacher or any man coming to help in the revival or other special service. Ecclesiastical tramps get off the train and inquire for the parsonage, and thoughtless saints are glad to direct them there. Not only preachers, but a few laymen, and even whole families turn up at the parsonage at all hours of the day and night, not knowing whether the preacher's family are sick or well, whether there are other guests or not, and the preacher's wife gives them the last bed and gets on a pallet and send the children out to sleep with neighbors. It might lighten the burdens of many an over-worked woman if the General Conference would enact a law requiring that whenever a parsonage is built the building committee place over the front door an inscription that reads, "As Ye Would That Men Should Do Unto You, Do Ye Even So Unto Them." As a rule people who cannot afford hotel bills and have no friends with whom to stop, had better stay at home. The public has no more right to work the preacher's wife to death and eat up the preacher's food than it has to the services and food supply of any other women in the community.

2. The parsonage as a water station and dressing room. A pastor's wife told me that as many as forty persons would knock on her front door and ask for water Sunday morning while she was trying to get ready for Church. They were mostly Sunday School children who had been taught by the example of their parents that they had a perfect right to make free with the parsonage and demand the services of the preacher's wife. What frame of mind would any other woman go to Church in if subjected to such unnecessary annoyance on Sunday morning. All this results from pure thoughtlessness. A dipper at the hydrant or well, or a bucket of water at the Church door, coupled with a mild suggestion on the part of pastor or superintendent,

would remedy the trouble. The preacher who allows his wife to be so treated deserves to live and die an old bachelor. And just after Sunday School I not infrequently see a parsonage deluged with girls and even older women who run in to see that their hats are on straight and to use the parsonage face powder and other toilet accessories. Would these thoughtless sisters enjoy similar wholesale incursions into their own homes on Sunday morning just as they are trying to start to Church? The parsonage is built and maintained as a home for the preacher's family and its privacy should be respected as much as that of any other home in the community.

3. The parsonage as a Church annex. Recently a Sunday School teacher was asked what she would do if there were not a separate room for her class in the church, and without hesitation she replied, "I should ask our pastor for a room in the parsonage." I cut in promptly, "If I were pastor you would not get it. The parsonage is a home, not a Church annex." Yet there are many parsonages that are being used for Sunday School purposes, and in some cases those using them have not so much as said "by your leave" to the woman who keeps house there and who is criticized if the house is not neatly kept. Where the pastor and his wife see fit to voluntarily turn over a room on Sunday morning to a class I have nothing to say, except that they are spoiling the congregation and probably making it hard for the next pastor's wife who cannot conveniently pursue the same course. But the Church has no more right to carry its work into the parsonage than into the home of the superintendent or steward without consulting the owner. This applies to using the parsonage for Church entertainments, Church supper and the like. We know Churches where the membership would gasp in surprise if the pastor's wife should dare intimate that on account of personal indisposition, sickness in the family or other cause it would not be convenient to have some social function of the Church brought to the parsonage. And it is rare that people making such uses of the preacher's home return to remove their own litter and dirt. Again, the golden rule.

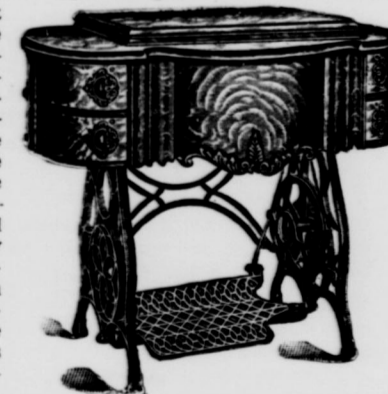
It is a wonder that some preachers' wives get discouraged and seem not to care how the parsonage looks? Is it a marvel if some preachers' children show a degree a resentment toward the Church upon whose altar their father has laid them and their mother? If this scribe had his way he would move all parsonages about four blocks from the Churches, so that the pastor's family would go to Church through the front door like

any other members of the Church. He would put the parsonage in such relation to the Church that water and toilet accessories would have to be found elsewhere. Then he would teach the people that the pastor's wife is not a public servant, that the pastor's children are not under a different moral law from the other children of the Church, and that the parsonage is a private home and not a public assembly hall, and that the pastor's family are just members of the Church like all the others, and that nothing more nor less should be expected of the pastor's family in the way of Church work than of other families similarly situated. I would not even make the pastor's wife prepare the elements for the communion, a service which the Discipline says shall be performed by the stewards.

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Office of Publication—1804-1806 Jackson St.

Entered at the Postoffice at Dallas, Texas, as Second-class Mail Matter

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50

MUSKOGEE.

Muskogee, the seat of the seventy-first session of the East Oklahoma Conference, has a population of some forty thousand. It is indeed an interesting city. It is fifty miles from the largest producing oil field in the world and three miles from the largest producing gas field. The bank deposits of the city are nearly twelve millions of dollars.

It is the division point on four railroads, having five altogether. It has seventy miles of paved streets and is in the center of a rich agricultural district.

Muskogee boasts of the U. S. Indian Headquarters. The Government has erected a Federal building, at a cost of more than half a million dollars, at Muskogee. The Severs Hotel, said to have cost a million, would do credit to St. Louis. The spiritual interests of the city are keeping pace with its material progress. The city has eighteen churches for white people, two High Schools and ten grade schools.

The people of Muskogee are from everywhere, from the North, the South, the East and the West. They are progressive and hospitable. Our Church has two fine congregations—First Church and St. Paul's. Each of these Churches has a membership of more than 600. It happens, at this time, that both are being served by Texas men—C. B. Cross at First Church and New Harris at St. Paul's. The Conference was held at First Church, where we have a large and attractive brick building. The auditorium, Sunday School room and galleries were well filled each evening during the Conference. Perhaps twelve or fifteen hundred people were in attendance upon each of the services of last Sunday.

The entertainment of the Conference was ideal. C. L. Brooks, presiding elder, and C. B. Cross, pastor, were ideal Conference hosts, and if they failed anywhere, we did not discover it. The people of our own and other Churches seemed to vie with each other in doing every possible thing for the comfort and happiness of the Conference. Sunday morning and evening the pulpits of the city were filled by our preachers.

We regret that the local press of the city was not quite as considerate of the feelings of the Conference as it might have been. Two of the local papers seemed to vie with each other in retailing whatever unpleasant thing they happened to know of certain members of the Conference. We are sure that they did not intend to affront the Conference, but the action of the Conference, in eliminating all complimentary reference to the local press from its usual resolutions of thanks, showed that it felt that the press had not been entirely fair to its members.

A city is judged by its press quite as much as by its public buildings, and the appearance of spleen against individuals of a great visiting body, to say the least, is not in good taste.

Excepting this single incident, Muskogee and her people could not have treated any gathering with more consideration than they treated the East Oklahoma Conference at its recent session.

THE ADVOCATE CAMPAIGN

The Annual Conferences, without exception, have responded liberally to the appeal of the Joint Board of Publication of the Texas Christian Advocate for the increased circulation of the Advocate. The Joint Board pleads for a subscription list of 40,000 throughout Texas, Oklahoma and New Mexico. This means an increase of some twenty thousand subscribers. The conferences have set their goals for new subscribers as follows:

New Mexico	400
West Texas	4,000
West Oklahoma	1,300
North Texas	4,000
Northwest Texas	4,000
Texas	4,450
Central Texas	4,400
West Oklahoma	1,200
Total	23,750

Thursday, November 30, marks the completion of Brother L. Blaylock's fiftieth year with the Advocate, and for this reason the Joint Board has denominated the proposed campaign as the Publishers' Jubilee Campaign for the Texas Christian Advocate.

In the Advocate territory there are practically 400,000 Southern Methodists. Forty thousand subscribers for the Advocate would mean one subscriber for every ten Southern Methodists. This is a very modest ratio and should be easily attained. Many of the Advocates in the Northern Church enjoy a ratio of one to eight. Many of these Advocates have more than 40,000 subscribers. But no one of them has a territory comparable to that of the Texas Christian Advocate.

For solidarity of interests, for the homogeneity of people, for the rapid

OUR SCHOOL SITUATION IN OKLAHOMA.

The two conferences in Oklahoma are royally supporting Southern Methodist University. Each has made a special assessment for the School of Theology. By formal resolution both conferences have entered upon a joint campaign to raise \$60,000 for the endowment of a chair in the School of Theology and each has resolved to devote a collection on the second Sunday in March toward the establishment of a chair of religious education in the School of Theology.

Southern Methodist University is the property of the whole Church and, in doing the things just mentioned, the Oklahoma Conferences are but taking care of their own. These conferences may justly point to our great Connectional institution in Dallas as their very own and rightly are given a voice in its management.

The Connectional spirit of the Oklahoma brethren becomes resplendent and heroic the moment we recall the educational situation in their own State. Oklahoma Methodism has not a single school now in operation in that great State. Financial disaster has overtaken each of her educational enterprises. Spaulding College, Epworth University and Wesleyan are all closed. Perhaps two years will elapse before the Epworth suit is settled. And for two years our brethren will be compelled to wait before determining upon an educational policy for their State.

This is indeed a serious situation. It is serious not only for Oklahoma herself, but for our Connectional school at Dallas as well. There is not a single feeder in Oklahoma for Southern Methodist University. There

development of resources, for intelligent constituency, no Advocate on the continent has a territory comparable to that of the Texas Christian Advocate.

The determining factor in this campaign, of course, is the pastor. Upon him will depend the success or the failure of the movement. We have repeatedly said and say again that the Advocate was never stronger in any day of its history than the devotion of our pastors.

May we not ask, therefore, that each pastor will present its claims at the services of next Sunday and follow the matter up with a personal campaign during the week? Shall not the Advocate Campaign be made the first concerted movement in the new conference year?

We ask this because we think the long and faithful service of our Publisher deserves it. He is bearing a tremendous strain during these days of increased cost in newspaper work. We ask this because we believe the Advocate is the exponent of the best thought in our day and the interpreter of the great movements of our times. We ask this because we believe that the increased circulation of the Advocate will deepen the personal devotion and the denominational loyalty of our people. We ask this because we believe that the Advocate is an indispensable bond of union in our work in the Southwest. We ask this because we believe the Advocate is the pastor's best supporter and the strongest champion of the varied enterprises of our Church. Beginning November 30, brethren, devote a week, or even a month, to the Publishers' Jubilee Campaign.

is not a single college in Oklahoma to which we may look for the supply of our Oklahoma ministry. Oklahoma is the weak point in Southern Methodism in the matter of Christian education.

The Advocate, as the Official Organ of Oklahoma Methodism, now pleads for Oklahoma schools. It pleads that our brethren there will occupy this year in discharging their Connectional debt to Southern Methodist University. It pleads that all hands shall then turn to Oklahoma. It pleads that Southern Methodist University officials shall give every possible aid to the establishment of local institutions in Oklahoma.

The Advocate (using the thought of President Reynolds) reminds the Oklahoma brethren that their whole future as a Church depends upon the establishment of their local schools. Oklahoma should convert and train her own ministry, else she can never enjoy the independence to which Methodist conferences are entitled. Conferences without their own schools are ecclesiastical dependencies rather than virile units of a great Connectionalism. Oklahoma must have her schools and to this end the Official Organ of her conferences pledges its heartiest co-operation.

SOLVING THE RURAL PROBLEM.

Dr. N. L. Linebaugh, in his report as presiding elder of the Madill District, at the recent session of the East Oklahoma Conference, presented the sanest plan we have yet seen for the care of waste places and the solution of the rural question. He reported that one of his strong city stations, in addition to paying its assessment for Home and Conference Missions, had

contributed several hundred dollars to the adjoining circuit. More than this, he reported that a score or more of laymen from the city charge had planned for Sunday missionary work in waste places. These laymen plan Sunday itineraries for lay sermons and lay addresses in adjoining rural Churches and rural schoolhouses.

Whether any one else was impressed with this report, we cannot say, but to our way of thinking it offers the solution for the problem of evangelizing the missionary territory within the bounds of our conferences.

This plan will save not only the country Churches, but the city Churches as well. The city Churches are a reservoir of unused forces, and unused talents, in time, must be forfeited. Destruction comes through disuse.

Let our presiding elders, city pastors and country pastors agree upon like campaigns and the rural problem is measurably solved.

SUBMISSION IN 1917.

The majority voting on the question in the primaries of last July instructed the coming Legislature to submit a constitutional amendment on prohibition to the voters of Texas in 1917.

The antis are defying the majority vote of Texas and declare that the prohibitionists lack one vote in the State Senate of having the required two-thirds majority for the submission of constitutional amendments.

It would be a monstrous perversion of government if the whisky forces of the State should thus defeat the will of the people. Such a defeat would consign to infamy the representative or senator who thus surrenders himself to the demands of the whisky traffic. Texas asks only one more chance to vote on the liquor business. The majority of her people have demanded such an opportunity and woe to that legislator who denies the people this inalienable right. Will the Legislature obey the people or will it surrender to the whisky traffic?

We call attention to the communication of Hon. Thomas B. Love in the Dallas News of November 28. He suggests that the prohibition majority in the House and Senate should pass a resolution calling for a constitutional convention in the event of their inability to secure the required two-thirds vote for the prohibition amendment. The resolution calling for a constitutional convention requires only a majority vote and cannot be vetoed by the Governor.

If Mr. Love is correct in his contentions, then a way is open whereby the people of Texas may vote on the liquor question in 1917. And the people should demand such action of their representatives and senators before the assembling of the Legislature in January next.

Texas is sure to join the other twenty-three prohibition States of the Union, upon the first opportunity given her to do so, and this the whisky people well know. Let the fight against the abominable traffic relentlessly go on!

FIXING THE PASTOR'S SALARY.

The eight conferences of which the Advocate is the Official Organ have held their 1916 sessions. The time is at hand, therefore, when the stewards will be called upon to fix the salaries of their preachers.

We desire to call the attention of these responsible officials to the large decrease in the purchasing power of the dollar. The dollar no longer pays for twenty pounds of sugar, as in other days. Its purchasing power is about half of what it was four years ago.

This is due, in part, to the vast increase in the volume of money. The bank savings of this country, in the past three years, are equal to the

combined resources of practically all the banks in Europe.

The standard of living cannot be materially changed for our preachers and their families. These servants of the Church have never worn more clothes than they needed nor never lived more sumptuously than they required. Their standard has always been a modest standard.

It follows (for the great majority of our preachers and their families) that either the salary must be increased or the standard of living lowered. Precisely this is the situation which will confront our stewards this year as they proceed to fix the preachers' salaries. Which shall it be—an increased salary or a lower standard of living?

We call the attention of our stewards to the manner in which some of the great corporations are meeting this situation. The United Steel Corporation has just declared an increase of 10 per cent in the salaries of their men. This increase will affect the income of 200,000 men and their families. It means that this great corporation will share twenty additional millions with their employes. Will our Methodist men and women be as just toward their ministers?

We are constrained to make this plea because of our knowledge that many of our ministers will remain silent when the matter of their salaries is being passed upon. They are not hirelings nor bargainers. Rather than appear as such, they will ponder how their wives can patch their old clothes and how they can further economize in order to keep their children in school. Brethren, be just to the men who minister at your altars. Share with them the unstinted blessings of God upon your enterprises. For what hast thou that thou didst not receive?

THE NATION'S THANKSGIVING.

Recently the press carried a comparative estimate of the losses among the belligerents in the great European struggle which is now devastating a great continent. The killed and wounded during the past two years of the European war number more than fifteen millions of men. This is to say that Europe has lost in human lives a number almost equal to the entire number of men and women who voted in the recent Presidential campaign in the United States.

Let the imagination on this day of National Thanksgiving try to compute what it would mean to America if all who voted in the recent campaign were suddenly killed or desperately wounded. How many orphans would we have? How many homes in mourning? How much of the Nation's capital destroyed?

On this day of thanksgiving let us rejoice that there is not a single war orphan or war-widow in our land because of recent war. Not a home in this country mourns for a son or a father. For the peace of this day we devoutly thank God.

Billions of capital have been destroyed in the European war. Trade has been paralyzed for whole nations. Schools, colleges and universities have closed their doors. Professors and students in countless thousands lie in soldiers' graves. For our foreign trade, for our growing industries, for our full colleges and universities we are grateful today.

Antagonisms have been born in the European contest which will require a century to eradicate. Plans are maturing today for the perpetuation of commercial estrangements after the cannon shall have ceased to roar. For the escape of the American people from such racial and national estrangements we are grateful today.

For the spirit of unity in the Churches, for the growth of nationalism in the Nation, for the decadence

of sectionalism—for all this we are grateful today.

We cannot close this brief meditation without reminding our readers that our opportunities and blessings as a Nation are the measure of deepened responsibilities to God and man. The blessings in this good year of our Lord are not to be selfishly used by the American people. These blessings are not to center in and terminate with us. Our election to high privileges and rich blessings is God's way of calling the Nation to service. America must play the good Samaritan to crushed and bleeding races. America must send out the light to those who sit in darkness.

Above all, America must permeate her politics with the spirit of Christ; she must saturate her arteries of trade with righteousness; she must adopt as her code of ethics the Ten Commandments; she must never forget that righteousness exalteth a nation, while sin is a reproach to any people.

DEATH OF REV. J. B. LUKER.

Just as we go to press Brother L. B. Elrod, presiding elder, sends news that Brother Luker passed to his eternal reward at 3:15, Monday morning, November 27. He joined the old East Texas Conference in 1892, and at the time of his death was pastor of Hemphill and Bronson Charge, Texas Conference. He was laid to rest at Alto on Tuesday last. An appropriate memoir of his faithful and devoted life will be furnished the Advocate. Meanwhile we mourn with all his loved ones his going away to the better land.

The days of the hero in the Methodist itinerancy are not passed. If the story of many preachers could be told it would stimulate the sympathy and interest of wealthy congregations in home missions. There is a preacher in the East Oklahoma Conference who for twelve years has never received a salary of as much as \$400 per annum. He has a wife and three children to care for, and has never supplemented his income by outside employment, confining his labors exclusively to the work of the ministry. For ten years he has been appointed to pioneer fields where no preacher had worked before. Notwithstanding these facts, he is clear of debt and has a snug sum in the bank for "the rainy day." Yet it is said by some that preachers are inferior financiers.

BISHOP WILSON BURIED.

Bishops and ministers of all branches of Methodism joined yesterday in paying tribute to the high character and sterling qualities of the late Bishop Alpheus W. Wilson, of the Methodist Episcopal Church, South.

Ministers and laymen from many parts of this and other States attended the funeral services held in Trinity Church, founded fifty-one years ago by the Bishop, who was its first pastor.

Bishop Hendrix, of the Methodist Episcopal Church, South, who conducted the services and made the first address, said the "last resting place for the remains of Bishop Wilson should be in Mt. Olivet Cemetery, by the side of Bishop Asbury and hundreds of other followers of Wesley." Bishop Cranston, of the Methodist Episcopal Church, said he was not of another Church, and "God speed the day when we will forget the so-called Mason and Dixon Line."

Prayers were read in the home at 1:30 o'clock, and services in the church were conducted by Bishop E. R. Hendrix, of Kansas City, Mo. Scripture lessons were read by Rev. Dr. E. V. Regester, of Alexandria, Va., and Dr. F. J. Prettyman, of Washington, chaplain of the United States Senate. Short eulogies were delivered by Bishops Hendrix, Earl Cranston, Luther B. Wilson, Rev. B. W. Bond, a friend of Bishop Alpheus Wilson since 1864, and to whose efforts is largely due his entrance into the ministry, and Dr. John O. Willson, of Greenwood, S. C., in whose Church Bishop Wilson preached his last sermon a few Sundays ago.

Services at the grave were conducted by Revs. D. H. Kern, D. D., presid-

ing elder of the Methodist Episcopal Church, South, in Baltimore, and William H. Best, pastor of Trinity Church. The services were attended by the Maryland Lodge of Masons, of which Bishop Wilson was the only surviving charter member. Burial was in Loudon Park Cemetery.

Among those present were: From Washington—Revs. H. M. Canter, presiding elder; D. L. Blackmore, F. M. Richardson, J. H. Kuhlmann, J. L. Kibler.

From Virginia—G. T. Tyler, Hamilton; S. V. Hildebrandt, Upperville; Dr. J. C. Reed, S. O. Wright, Judge E. D. Newman, Woodstock; Rev. Dr. T. N. Ivy, Nashville, Tenn., editor Nashville Christian Advocate; Rev. Dr. Rawlings, Nashville, Tenn., Board of Missions.

From Maryland—Revs. F. F. Neal, Laytonsville; J. P. Stump, Easton; O. W. Lusby, Aberdeen; G. H. Fielding, Annapolis; M. H. Keen, Gaithersburg; Charles L. DeLong, Hyattsville; F. M. Locke, Arlington; G. T. D. Collins, Elkville; J. P. Wiley, Laurel; J. R. Andrew, Wesley Grove; E. F. Lipscomb, West Asbury; Frank Tyler, Charles Town, W. Va.; C. D. Bulla, Nashville, Tenn.

From Baltimore—Revs. Dr. John W. Goucher, Dr. Don S. Colt, Dr. J. F. Heisse, Dr. E. L. Watson, Arthur E. Owens, Dr. C. H. Richardson, Dr. L. A. Ferris, J. Edward Amos, S. Reese Murray, F. G. Porter, E. H. Lamar, Harry Boggs, Allen Poore, L. T. Wideman, Hugh Johnston, Dr. John D. Blake, City Health Commissioner; Daniel Baker and Dr. Henry M. Wilson, father of Bishop Luther Wilson and life-long friend and physician of Bishop Alpheus Wilson.—Baltimore American, Nov. 24.

THOMAS B. LOVE ON SUBMISSION.

(From Dallas News, November 28.)

It is in the air that when State-wide prohibition is submitted to a vote it will overwhelmingly carry in Texas. And it will be submitted to a vote next year if the prohibitionists of Texas arise to the opportunities now before them, and I believe they will.

There are two ways in which the next Legislature, which has a prohibition majority in each house, can give the people of Texas an opportunity to vote State-wide prohibition into the constitution. One way is by the submission of a constitutional amendment, as was done in 1911. This would be in obedience to the mandate of a majority of the Democrats in Texas as expressed at the primaries last July. But in order to submit an amendment it is required that two-thirds of the members-elect of each house should vote for its submission and the anti-prohibitionists are boasting that this is impossible, because they have more than one-third of the membership of the Senate safely pledged against submission.

There is another way by which precisely the same end can be accomplished—that is, by the calling of a constitutional convention, and for this purpose only a majority vote of each house is required. The Governor has no power to veto a resolution calling a constitutional convention any more than he has to veto one submitting a constitutional amendment. A constitutional convention, if called, could submit a new constitution, which, if deemed advisable, could make no changes in any important provision of the constitution except to provide for the State-wide prohibition of the liquor traffic, and which could be voted upon by the people during 1917, or, if thought advisable, it could be voted upon at the general election in November, 1918.

The time has come when this question ought to be settled by the vote of the people, as it is evident the majority of the people desire. As soon as the incoming Legislature, which has a prohibition majority in each house, assemblies, both a submission resolution and a resolution providing for the calling of a constitutional convention should be promptly introduced and passed through the House of Representatives, which, it is generally understood, has a more than two-thirds majority for submission, and both should be sent to the Senate; and if it is found impossible to secure a two-thirds vote in the Senate for the submission resolution, the other resolution should be at once passed by majority vote.

By following this program it seems clear that the prohibitionists in the next Legislature can insure a vote on State-wide prohibition in Texas at such time within the next two years as they may deem most advisable. The Senators and Representatives should be interviewed by the people prior to their departure for Austin, and urged to follow this plan, unless

THE WHOLE BODY NEEDS PURE BLOOD

The bones, the muscles, and all the organs of the body depend for their strength and tone and healthy action on pure blood.

If the blood is very impure, the bones become diseased; the muscles become enfeebled, the step loses its elasticity, and there is inability to perform the usual amount of labor. The skin loses its clearness, and pimples, blotches and other eruptions appear.

Hood's Sarsaparilla makes pure blood. It is positively unequalled in the treatment of scrofula and other humors, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling. Be sure to get Hood's and get it today. All druggists.

a better one for meeting the wishes of the people as expressed in the July primaries can be devised.

THOMAS B. LOVE, Dallas, Texas, Nov. 27.

HEART-KEEPING.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions, and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me victory?—Theodore L. Cuyler.

THE ELDER BROTHER.

There was love in the heart of Mary, the mother—a love so pure and intense that it nourished the little heart throbbing close to hers, till its own power of loving reached across all races of men and divers tongues. All other loves of incompleteness lag under distance. They are partial, lacking that large self-sacrifice which can daily die to its own. More than many inventions and tunneled rivers, the people crave a comforter. And still the Christ comes. He answers our longing for one to forgive our waywardness, and be kindly to our hurt, as restlessness grows into calm when the shadows of the hills lie broodingly on the path of tired feet. He takes this world of emptiness and gives it back to us full of friendly meanings. Sadness and failure were the familiar companions of his earthly days, so his words are tender and moving. Those who hear them say: "Here is one more who knows."—Arthur H. Gleason.

HONOR ROLL—EAST OKLAHOMA.

The following brethren in the East Oklahoma Conference reported full payment from every Advocate subscriber including, in every case, a good list of new subscribers added this year:

- Rev. C. A. Clarke, Wewoka.
Rev. W. L. Blackburn, Checotah.
Rev. J. C. Cooper, Fort Gibson.
Rev. A. A. Puckett, Boswell and Soper.
Rev. R. M. C. Hill, Hartshorne.
Rev. W. A. Lowry, Okemah.
Rev. E. A. Townsend, Seminole, including all his Official Board.
Rev. O. S. Snell, Milburn, had added 24 new subscribers and only lacked one of a full report from every subscriber.
Rev. H. P. Clarke, of Stigler, had a good list and only lacked two of a full report on the Advocate.
Rev. W. W. Armstrong, of Hugo, added some new subscribers and the long list sent last year and had very nearly a full report.
Rev. J. R. Abernathy, of Okmulgee, had added 21 new subscribers; Rev. G. I. Crow, of Allen, 13 new subscribers; Rev. T. J. Gross, at Bismark and Valliant, 32 new subscribers; Rev. A. P. Johnson, of Caddo, 24 new subscribers; Rev. M. B. McKinney, of Stonewall, 14 new subscribers; Rev. J. H. Rogers, of Chelsea and Alluwe, 10 new subscribers to the Advocate.

Other brethren had put in good work for their Conference Organ and all of them promise that the circulation of the Advocate will be greatly increased this year. They gave the Advocate force a royal welcome and said kind things of the paper.

NOTES FROM THE FIELD

A SUPERANNATED PREACHER.

Allow us to say some very good things about our last pastoral charge—the Era and Spring Creek charge, including Bolivar and Melvin. It has as fine people as have ever met anywhere and they were specially mindful of wife and I and not only our folks were kind to us, but other folks. In many respects our last year in the active ministry was our best. The fellowship with my people was splendid indeed and they made life pleasant in so many ways, for all of which we are profoundly grateful. I have heard of some preachers being pumded, some watched and some canned, but I was suited. Yes, not long before conference our good people absolutely suited us, and surely showered my good wife just as if she was the bride-to-be, for all of these kind remembrances we are thankful indeed and pray God's blessings upon all who helped, such blessings to obtain. Well we are here at Lewisville in the superannate home, given by that enterprising and consecrated layman, C. M. Jacobson. The people here are just as kind to us as we could ask. I am delighted with these excellent people. Did you ever hear of a retired preacher being pumded? Well, things good for the larger have found the way to this home, and the good women of the Woman's Missionary Society placed some needed things in our home. God bless our good women. With Doctor Harless as our presiding elder, our pastor, we expect a good year. Bishop. Have already preached, yea, through the kindness of Bro. Stone we went with him last Sunday afternoon to Coppell, where I tried to preach.—J. D. Whitehead, Nov. 22.

DEXTER.

We arrived here November 10; found a little town of about four hundred people and some of the best people I think I have ever met. We have a very good parsonage—needs some repair, and they intend to repair it. They are putting some new furniture in the parsonage. We preached Sunday and Sunday night in spite of bad weather. We had a good congregation. Dexter has the finest lot of young people I have ever seen anywhere. They come to church and behave when they get there. On Tuesday night almost the entire community pumded the preacher. There were something like fifty people at the pumding and I think almost every one brought something. Some brought flour, some brought meal and others brought canned goods, etc. In all about \$12.00 worth. We are well pleased with our work and people. We are praying for a great outpouring of the Holy Spirit. I suspect some of you brethren will hear the Macedonian call come over to Dexter and help us this summer, for we have six meetings.—L. M. Manning.

SAN AUGUSTINE.

We have been returned to San Augustine for the third year. This is new experience for this place but not for us. Some of the people are rejoicing over our return and some are not. We have learned "to weep with those who weep and rejoice with those who do rejoice." We hope to make this the best year of our lives, and do the most for the Church of any one year of our ministry. We have had one of the best "pumdings" we have ever had. Among the many different good things is \$5 worth of sugar and six gallons of ribbon cane syrup. I have decided if I can't be pretty I will try to be sweet, if the sweetness lasts long enough. Our motto, to start with, is everything in full this year and the best report that ever came from San Augustine. I wore a new, gray suit to conference, which was given to me by the folks of my evening appointments. The folks of the town gave Mrs. Gollighugh a fine tailor made suit. We appreciate these tokens of good will and while these suits keep our bodies warm we will carry warm hearts for the ones who made the gifts and we hereby thank everybody for their kindness to us. There has been not only the "pumding," but many kind words and expressions of appreciation from most of the people. They seem to be very hopeful and we are encouraged. As we see things this will be, at least, the best year of the three. This city is one of the oldest in the State and Methodism was started near here, in Texas. Reports of the pumding are still coming in, as we go to "press."—W. W. Gollighugh.

GRAND PRAIRIE.

On the first day of last August we came to serve the good people. The conference at Greenville returned us for this conference year. It has never been our pleasure to serve a more patient people. They tolerate some things in their preachers which most Churches are not called upon to do. Last evening the parsonage was stormed. Men, women and children marched in and deposited in the kitchen one of the largest and most substantial pumdings we have ever experienced. We have been heretofore trying out the "high cost of living." I suppose we shall now try out the "cost of high living." We have meal in the barrel and oil in the cuse. A Thanksgiving turkey chirps cheerfully in the poultry house. Yes, brethren, flour, sugar, coffee, meats, canned goods, fruit cake and other necessities too numerous to mention. We have received far more than we merit. We shall do our best for these kind people. Pray for us.—Ira C. Kiker, Nov. 25.

"FAREWELL TRIBUTE."

A fitting tribute to the love and esteem in which Rev. H. H. McCain and his family are held was given on Monday evening, prior to their departure on Tuesday for their new home at Henderson, Texas, when a large number of his members and friends took them by "storm." Mrs. Buggin, as the clever originator, had invited the party to meet at her home at 8 o'clock and everyone came with sandwiches or cake. Mrs. Taylor had prepared the coffee "on the fly," so the refreshment feature was all in readiness, and they departed to storm the parsonage. This attestation of friendship was sincere in its demonstration, and while the refreshments were being served, after a pleasant time the honorees of this lovely affair, Miss Willimae Warrock, as toastmistress, paid tribute to the friendship, tried and true, which had been more than human faith. She then called upon Mesdames A. J. Triggs and E. E. Green, who brought sweet messages of good wishes. Mrs. Dossett spoke for the Home Mission Society, of which Mrs. McCain has been such a faithful member, and then Mrs. J. A. Tarver gave a happy toast to the "Minister's Wife." Miss Warrock continued: "Something has whispered into my ear, and I feel its message is true, that an expression of friendship rare is coming, yes, coming to you," and she then

presented to Brother McCain a lovely gift from the Methodist ladies, a gold knife and chain with the desire that "our friendship, like the gold, may ever be unalloyed." And to Mrs. McCain she gave a beautiful cut glass vase, with the wish that "our friendship may ever reflect its crystal beauty." Dr. McCain's response was indeed touching and he felt most deeply this demonstration of real appreciation of his stay with us. The best wishes of our entire citizenship go with this estimable family to their new home.—Rosebud News, per Geo. W. Davis, Presiding Elder Marlin District.

SAN ANTONIO.

After closing a great meeting at Harper we came home and opened a meeting immediately at Locke Hill Church with Rev. J. D. Scott, pastor. Brother Scott is one of our greatest men in Southern Methodism and is deservedly popular with his folks. The meeting is a great success in that indications now are that by the time we close next Sunday evening the membership of his Church will have been doubled. We shall leave then immediately for New Braunfels to be in a meeting with Rev. E. A. Konken for December. Our motto is, "Not a Sunday lost during the year," and from the way calls are coming in it will be impossible for us to fill all dates. Prof. A. A. Simpson is the greatest success in his field I have ever been associated with. I am boosting for the Advocate, the greatest Church paper in Southern Methodism, read and appreciated by the masses. Hay not too high for the common folks, but even the illiterate read it with pleasure and find food for their souls. Dr. Bradford is the greatest editor that we have ever had. I shall take ten minutes of the most important hour during every meeting to present the claims of the Advocate.—R. A. Waltrip, West Texas Conference Evangelist.

BRAZORIA.

Brother Simeon Shaw made a stirring appeal in behalf of Prohibition at the Methodist Church in Brazoria last Sunday. Brother Shaw was with us about two months ago and as the fame of his eloquence had been noised abroad, a well-filled house awaited him. People came from miles around and some who found themselves too late to hear him followed him to Angleton where his next address was to be made.—Mrs. Nettie W. Weems.

REPORT OF GENERAL EVANGELIST D. L. COALE.

As it has been several years since I have reported to the dear old Texas Advocate, I am sending this brief report of my work for the benefit of my friends scattered over the dear old Lone Star State. This has been the most wonderful year of my life. God has graciously blessed me in all my meetings. In our meetings this conference year we have had more than 4000 conversions; 100 young men and boys have consecrated their lives to the ministry and 90 young ladies and girls their lives to missionary work. I have just closed a great meeting at First Church, Lexington, Kentucky, in which there were 500 conversions and 30 bright young men and ladies gave their lives to special work. Dr. G. E. Cameron, formerly of Texas, is the popular pastor of this the greatest Church in the Kentucky Conference. He is doing the greatest work of his life in this great old historic Church. This is the fourth meeting I have assisted Dr. Cameron in. He is one of the greatest pastors in our Church. We are in a wonderful meeting here at Millersburg in the heart of the blue grass region. The whole town is being moved as never before in its history. We go from here to Carrollton, Kentucky. I have as my choir director Prof. G. Spindler and my assistant is Rev. W. E. Hawkins of the Moody Bible Institute. I have never had finer help in my revival work than these two consecrated young men. Pray for us. I open the new year with the prince of pastors, Rev. H. D. Knickerbocker, at First Church, Houston, first Sunday in January. All the pastors desiring our services for 1917 will please write us as early as possible at my home address, 335 W. Magnolia Avenue, San Antonio, Texas. The dear old Texas Advocate has always been one of our greatest papers, but never greater than now.—D. L. Coale, General Evangelist, M. E. Church, South.

DRYDEN, OKLA.

At the Methodist Annual Conference held in Wynnewood, on November 1, our good friend and pastor, Rev. C. Bounds, was given a promotion by way of a larger and much more remunerative circuit on the main line of the Rock Island Railroad, with his home at Terrell, Oklahoma. Personally we regret to see Rev. Bounds leave us. We found in him a congenial associate, like all men, not infallible, but redeemed by strong and manly virtues, and we wish him and family great success in their new field. His place is taken by Rev. Wm. Hart, for whom we hope success and pleasure.—Observer.

FRANKLIN STATION.

We had a net increase in membership last year. Seventeen on profession of faith. Paid all assessments on collections and salaries and raised \$2200, cash on the barrel-head, to pay on the debt of a \$7000 parsonage. 'Twas a fine year. Had a revival meeting the last two weeks in October with Walter G. Harbin doing the preaching, and the pastor leading the choir. I know a good sermon when I hear it and can say Harbin is a dandy. His sermons are entertaining, powerful and get results. His congregations grew throughout the meeting. We had lots of conversions and accessions and raised the \$2200 at the close of the meeting. The new year starts fine. The board said they were glad to have us back and proved their statement by raising the pastor's salary for this year \$400 over that of last year. Everything tip-top and a big year ahead. No finer people anywhere in the world and the pastor as happy as a lark!—Thomas R. Morehead.

LAVON.

The unexpected has happened at this place in the way of a great revival. On November 12, without any advertising or pastor to help, save a few sermons from Brother Bludworth, of Nevada, who would run down and preach, then return to Nevada. The worst weather and roads, no sidewalks, dark nights and indifference too awful to mention and mud too deep to fathom, we have seen a wonderful revival. The writer did most of the preaching, singing, praying and altar work, with the assistance of a few of the best people on earth. Though embarrassed by sinful surroundings and indifference, yesterday we

An Ideal Place

In a city of beautiful residential sections and fine homes, it is often difficult to differentiate, but the difference is easy to discern after an inspection of all. University Park has been called the "IDEAL HOMESITE" by those who consider environment as precedent to other things. It is located adjoining the GREAT SOUTHERN METHODIST UNIVERSITY CAMPUS; in fact is so close as to become a part of it.

UNIVERSITY PARK

"The ADDITION of CULTURE"

Has all the advantages possessed by the city and is free of any of the city's disadvantages. It has well paved streets, gas, sewage, electric light and a never-ceasing flow of pure, wholesome water.

THIRTY FIVE MINUTES FROM TOWN BY STREET CAR.

See M. M. GARRETT about your lot—it's there for you.

Dallas Trust & Savings Bank

1101-03 Main Street.

Exclusive Agents

H. D. ARDREY, Vice President and Real Estate Officer.

NOT FOR SALE.

Some folks think that the only things in the world that have value are the things one can handle and buy and sell. There are things that are not on the market. They are not for sale, and they can not be bought. The Church stands for value. It counts its assets not in the amount of money its members possess, but in the character they possess. Money may pass, and business fail, and houses burn, but character will last through eternity. This is what Jesus was talking about all the time. Salvation through Christ's blood will be manifested in character. Character can not be bought; it is what a man is. The Church deals with the timeless and the eternal verities. Reputation is what we think a man is, but character is what he is. That is a wide difference. The Church stands for the noblest, the best. Let us give ourselves to the real meaning of Christ and the Church, and welcome with all our hearts that gospel which brings uplift and cleanness of soul and heart. Let us welcome it into our hearts, so that we may be, in fact, the children of God.—Pittsburgh Christian Advocate.

The great cure for all the difficulties and trouble that lie ahead in this country and all other countries is the improvement mentally, spiritually, and morally of the people of the country. If we are really to prosper in this country with a lasting and progressing prosperity, the foundations of it must be laid in righteousness and nobility and fortitude of character. Given those essentials, sound laws, liberty, justice, whatever makes for human development will follow.—Harper's Weekly.

Nearly half a million spindles in the Lancashire, England, cotton spinning country are idle because the workers have gone into the army.

YOU NEEDN'T.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

Army Testament Day
DECEMBER 10th.

All Texas and Oklahoma Conferences, as well as several other Protestant bodies in the Southwest, have adopted the second Sunday in December as a time to present the claims of our soldiers on the Mexican border, and receive freewill offerings to supply them with the khaki-bound Testaments.

OUR PROPOSITION

1. For every 25c you give, the American Bible Society will place a Khaki Testament with a soldier.
2. Since the factory cost of the Army Testament is 30c, the Bible Society donates 5c on each book.
3. The American Bible Society bears all expense of distribution, through experienced Bible Workers.
4. Waste of Scripture is carefully avoided. Only those promising to read the Book are supplied.

This is a splendid opportunity for you, your Church, your Sunday School your Bible Class or any Christian Organization to do Christian Service.

SEND MONEY TO

REV. J. J. MORGAN,

Agency Secretary, American Bible Society

DALLAS, TEXAS

I'D LIKE TO GO.

It seems to me I'd like to go
Where bells don't ring or whistles
blow,
Nor clocks don't strike, nor gongs
don't sound,
And I'd have stillness all round.

When men cease to ask "What am I to get?"...

New York is both the largest Jewish
and the largest Irish city in the
world.

- Cisco District-First Round.
Eastland, Dec. 3, 4.
Rising Star, Dec. 10, 11.
May, at B., Dec. 11, 12.

- Brownwood District-First Round.
Brownwood (preaching), Nov. 26.
Coleman (preaching), Dec. 3.

- Dallas District-First Round.
Brooklyn Avenue, Dec. 4, 8 p. m.
Cole Avenue, Dec. 5, 8 p. m.

- McAlester District-First Round.
Eufaula, Dec. 3.
Keota, at Keota, Dec. 9, 10.

Chickasha District Notice.
The District Stewards, Lay Leaders
and preachers of the Chickasha District
are called to meet at Epworth Church...

Amarillo District-First Round.

- Textline, Nov. 30.
Stratford, Dec. 1, 2.
Dalhart, Dec. 2, 3.
Channing, Dec. 3, 4.

Muskogee District-First Round.

- Checotah, Dec. 9, 10.
Fort Gibson, Dec. 13.
Muldrow, Dec. 16, 17.

Weatherford District-First Round.

- Aledo, preaching, Dec. 17, 11 a. m.
Mineral Wells, preaching, Dec. 24, 11 a. m.

KEEPING THE RECORD STRAIGHT.

Please allow me to make a correction
through your paper which appeared in the
Annual of the West Texas Conference...

In your report of the proceedings of the
Texas Conference in the Advocate of the 16th
inst., under the head of Question 22...

In obituary of Mr. A. B. Goodner, in issue
of Advocate of November 16, 1916, it is
said: "The funeral services were held by Rev.
W. U. Witt and Rev. H. A. Stroud in the
presence of the pastor."...

District Stewards of Weatherford District
will meet at First Church, Weatherford
December 21, 2 p. m.

Let all the brethren who think of using me
this year let me hear from you soon so I
may arrange my slate. I want to serve as
many of you as I can this winter. May the
Lord give us a great year.

The District Stewards, Charge Lay Leaders
and preachers of the Navasota District are
called to meet at Conroe on December 7...

The District Stewards, Lay Leaders and
pastors of the Chickasha District are called
to meet at Epworth Church, Chickasha, on
Tuesday, December 12, at 2:30 p. m.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange
The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash
must accompany all orders.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054
Lancaster Ave., Philadelphia, Pa. Gartside's
Iron Rust Soap (Trade Mark, Print and
Copyright registered in the U. S. Patent
Office) removes iron rust, ink and all un-

BARBER TRADE.

BARBER trade taught by J. Burton at Texas
Barber College—world's greatest. Position
when competent. Money earned while learn-

BEEF HIDES, WOOL AND FURS.

WANTED—Farmers to send their beef hides,
wool and furs direct to me and get top mar-

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts
unfortunate and orphan children. Address
REV. J. D. ODOM, Superintendent, 5520

COTTON SEED.

MANLEY'S Heavy Fruiter cotton. Early,
prolific, resists drouths and winds. Record

EAT HONEY.

2 60-lb. cans, each, \$4.75.
12 10-lb. pails, each 90c.
24 5-lb. pails, each 48c.

HELP WANTED.

THOUSANDS MEN AND WOMEN
WANTED for Government Jobs. \$75.00
month. Steady work. Short hours. Common

KODAK FILMS DEVELOPED.

KODAK FILMS developed free. Prints, any
size, 3c each. Best finish and permanent work.

TO THE CLERICAL MEMBERS OF THE
NORTH TEXAS CONFERENCE.

I have today, November 25, mailed to Mr.
J. E. Hannegan, Joint Agent of the South-

TRUSTEES ALEXANDER COLLEGE.

The trustees of Alexander College will meet
in Jacksonville, Tuesday, December 5, at 7
p. m., Methodist Church.

TO THE PRESIDING ELDERS AND
PASTORS OF THE WEST TEXAS CON-
FERENCE.

For a number of years the Board of Mis-
sions of the West Texas Conference has been
able to carry over a sum sufficient to help

"SURELY THE RIGHTEOUS SHALL
GIVE THANKS UNTO THY NAME."

How many, at this bright and happy
Thanksgiving season, are stopping long
enough to give thanks unto the Lord for

MUSIC TEACHER WANTED.

WANTED—Music Teacher. In an Okla-
homa town of about 4000 there is an M. E.
Church, South, of 400 members.

MEN'S HATS.

GENTLEMEN, order your Christmas hat now.
Christmas catalogue now out. High grade
hats at popular prices.

MISCELLANEOUS.

BED LINEN, Spreads, Sheets, Pillow Cases.
Also towels by parcel post, carriage prepaid.

TEXAS MUST GO DRY! Will you help by
distributing prohibition books? Can make big
money. Samples free. Send fifteen cents to

BROTHER accidentally discovered root cures
both tobacco habit and indigestion. Gladly
send particulars. T. B. STOKES, Mohawk,

RHEUMATIC SUFFERERS—I have the
greatest remedy known for rheumatism and
lumbago. Write for booklet of sworn testi-

MASTODON PANSIES.

THE PANSY WONDERLAND. Mastodon
pansies ready to bloom, mixed, lovely
colors, bloom all winter; 15 for \$1.00 deli-

ONION PLANTS.

WHITE Bermuda onion plants \$1.00 for 500,
or \$1.50 per 1000 delivered. O. J. WALKER,
Pinecroft, Fla.

PLANTS AND TREES.

EVERBEARING strawberry plants, 100
postpaid, \$1.00. Klondike, Excelsior, etc.,
thousand, \$2.00 expressed. Fruit trees, 7c

REAL ESTATE.

FOR SALE—Two choice lots, near S. M. U.,
at a sacrifice; \$400 each, or the two for
\$750; one-half cash and twelve months on

SORGHUM MOLASSES.

KENTUCKY PURE SORGHUM MOLAS-
SES—5 1-gal. pails to case, \$3.50 per case.
Sample mailed for 5c. S. ROSENBLATT,
Hawesville, Ky.

TREES.

PLAINVIEW NURSERY has a good stock
of home-grown trees propagated from varie-
ties that have been tested and do the best,

A WORD PERSONAL.

Many of my brethren know that I was
sick two weeks before conference, and found
it quite difficult to do my work during the

MARRIED.

COLWELL-WATSON—Mr. A. B. Colwel-
of Orange, Texas, and Miss Mary Watson,
of Luling, Texas, at the Methodist parson-

POSTOFFICE ADDRESSES.

Rev. H. K. Agee, Belmont, Texas.
Rev. J. E. Matlock, 127 C Avenue, Okla-
homa City, Okla.

Rev. Simeon Shaw, Sr., 32 Vida Ave.,
Vick's Park, Houston, Texas.

WANTED—Music Teacher. In an Okla-
homa town of about 4000 there is an M. E.
Church, South, of 400 members. The musical
talent in the Church has not been developed,

Sixty Years the Standard

W. PRICES

CREAM

BAKING POWDER

Made from cream of tartar derived from grapes.

NO ALUM

PERSONALS

Rev. Sterling Fisher, presiding elder Austin District, is pushing the Advocate campaign. "Nothing against him."

Brother Gus Gable, of Dawson, was a pleasant caller this week. He is a good Methodist layman and a reader of the Advocate.

We were delighted to greet Dr. Horace Bishop in our office this week. He is happy after the great Jubilee session of his conference.

Rev. B. W. Dodson, of Hamlin District, called the past week. Hamlin District had a splendid year last year and is expecting a better year this year.

Rev. A. A. Wagon, agent for the Superannuate Endowment Fund in the Texas Conference, called to see us this week. He is busy with plans for his new work.

Rev. W. E. Kirby, of Brashear, was a pleasant caller at the office the past week. Brother Kirby has been appointed to the Brashear charge and was on his way to his work.

Rev. S. W. Stokely, of Lyons, writes us that his wife has for several days been at the point of death, but is now much improved. We join her many friends in prayers for her early recovery.

Rev. T. N. Weeks, of Farmersville, writes us that Rev. J. A. Stafford, while on a visit with his daughter in Sherman last week, was bitten by a mad dog and is at present at Austin for treatment.

The editor again asks the indulgence of his correspondents. He has been away from his office practically six weeks at the conferences. He promises as speedy answers to his voluminous mail as practicable.

We appreciate a personal letter from Hon. R. W. Finley, of Austin. Twice we have been his pastor and better friends than he and his sainted brother, Judge N. W. Finley, we have never had in our pastorates.

Rev. Josephus Lee, after a year of efficient service as Commissioner for the Orphanage, returns to the pastorate. He leaves Dallas this week for his new charge, Mansfield, Texas. He is a good pastor as well as good preacher.

Rev. R. B. Bonner called at our office this week. We were neighbor pastors in 1892 in Runnels County. Brother Bonner is moving to Dallas. His address is Bonner Loan & Investment Company, Commonwealth Bank Building, Dallas.

Rev. R. P. Shuler, of Paris, in addition to his heavy pastoral work, is publishing "Bob Shuler's Free Lance." We have not seen the first issue, but we risk nothing in saying that it will make interesting reading. Success to this new knight of the quill.

Rev. L. L. Naugle has recently undergone a very serious operation at Greenville and it will be four weeks or more before he is able to be back on his charge at Fairlie. His brethren will be relieved to know that he passed through the operation successfully.

Rev. J. B. Curry was a pleasant visitor last week. Brother Curry has been appointed to the Ballinger charge and is just getting ready to move on his new work. He has been pastor of McKinley Avenue, Fort Worth, but is glad to go back to the great Southwest.

Mrs. Jno. A. Shawver sends to the Advocate the splendid program of the Hamlin District Epworth League Conference, to be held in Crowell, Texas, December 8, 9, 10. The "bill of fare" is sumptuous and the people of Hamlin District will go to Crowell prepared for a great treat.

In the report of the Northwest Texas Conference in our issue of November 16 special mention was made of Rev. A. J. Weeks' work at Clarendon. We should have also mentioned the fact that he paid one of the largest Advocate accounts of that conference. We take off our hats to Brother Weeks.

During the last conference year, under the pastorate of E. H. Mowra, the Fitzgerald Memorial M. E. Church, South, of San Francisco, California, had 75 accessions to the Church, 29 adults and 26 infants baptized and 32 weddings. Every claim was paid in full. They have a splendid prospect for a new church building during this conference year.

Rev. Gid J. Bryan, in speaking of the Grandview charge, said: "The Church has been strengthened during the year. Sunday School interest among adults has greatly increased. All collections are up in full. The Women's Missionary Society finished the Sunday School addition and completely overhauled the church at a cost of several hundred dollars, making it a model of good taste in its furnishings."

Rev. W. L. Tittle, the new pastor of the First Methodist Church, preached to a large congregation yesterday morning at 11 o'clock.

Mr. Tittle has a pleasing delivery and is a forceful speaker. His audience was more than pleased with his initial sermon, and the preacher easily showed that he was capable of preaching other good sermons.—Bonham Daily Favorite, Nov. 20.

Rev. Simeon Shaw at the late session of the Northwest Texas Conference was appointed Field Worker for Temperance. Brother Shaw is recovering his health nicely and that he will be able to do a noble work we do not doubt. He will co-operate with the Anti-Saloon League. We bespeak for him the hearty co-operation of our pastors. No greater work lies before the American people just now than the destruction of the whisky traffic root and branch.

Rev. H. C. Tucker, for over thirty years in missionary work in Brazil, states that world conditions would seem to indicate that America is now the one great Christian nation called to meet the ever-increasing demand for the distribution of the Scriptures in foreign lands. Brother Tucker continues, "Will the readers let me remind them that the American Bible Society recommends that the second Sunday in December, the 10th, be observed as 'Universal Bible Sunday.' Annual Conferences and other Church Councils have approved the suggestion and request all pastors, as may be convenient, to preach a special sermon on that day on World-Wide Bible Distribution. Many may find it a very suitable occasion to take their collections for the Bible cause and to give the people opportunity to make special freewill offerings for this great work."

INGRATITUDE.

Rev. Josephus Lee.

Thou art a demon! It was thy father who was lifted up with pride because of his beauty for which he was not grateful, but rebelled against his Creator and his creatures. From the day of his fall he has been a deceiver and a murderer. From whence comes ingratitude but from him? It cannot come from God, because His servants look upon their Creator as a child looketh upon the face of a parent, and they lift their grateful voices and say: "Our Father who art in heaven," "I love the Lord because He first loved me." They build altars and offer up "sweet savor" unto Jehovah, and say, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders," "The Lord shall reign forever and ever." "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul." The Bible is full of expressions of gratitude to Jehovah from the hearts of His people. They love their friends, and pray for their enemies. When dividing the land, the children of Israel did not forget Joshua; the spies did not forget Rahab when the walls of Jericho fell. Paul did not forget to give due credit to the barbarous people of Melita, of whom he says, "Who also honored us with many honors; and when we departed, they laded us with such things as were necessary."

Gratitude is heaven-born and heaven-bound; but what more can I say of ingratitude than that it is a child of the devil? It is as old upon earth as the eating of the forbidden fruit, as cruel as Cain, as covetous as Ahab, who destroyed a good friend to become the possessor of a garden he could not buy. "And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity." Who would believe that beings created in the image of God, could become so depraved as to be ungrateful to their heavenly Father and their fellowmen, but we have only to look around us to see this monster showing himself in all his filth, as though he had just emerged from the slimepits of Suddim. Like the cockatrice "which will not be charmed," like the dog which can not receive "that which is holy," or the swine which would trample your pearls "under their feet, and turn again and rend you;" so is ingratitude. We can observe it on the wing. Not as the humming bird to be seen in the flower garden, or the sweet-voiced warbler heralding the approach of the lovely day, or the dove mourning for her mate. No, this would be gratitude, but ingratitude is as the great eagle which will thrust its talons into the quivering flesh of the helpless lamb and feast upon his flesh even before he expires, or like the vulture which can never see anything but the putrid carcass.

Ingratitude is surrounded with gloom where no light can shine, sorrow where hope cannot come, wounds too deep for the "balm of Gilead," or for the most skilled physician. The grave cannot cover up the wound, because it is deeper than than flesh, and the grave can only hide that which is mortal. Ingratitude belongs to no particular age or country, nationality or sex. Wherever man has pitched his tent, ingratitude has been ready to destroy his pleasures by rewarding evil for good, giving a stone when

he cried for bread. It laughs at widows' tears, scoffs at the orphan's cry, and mocks at poverty. It refuses a cup of cold water to those who die of thirst. From the helpless child to the aged pilgrim descending the western hill, all have heard of the monster. In many ways it is like its master, appearing in different forms, because it is a deceiver. It may be in the form of a parent, a brother, child, sister or companion; so much more the demon, when "transformed into an angel of light." "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." You can defend yourself against an enemy, but how are you to know that your love and friendship for another is to be rewarded by the withering, blighting, mildewing and soul-crushing ingratitude. King Lear is not the only one who has listened to the words of love from Goneril and Regan, who were to deceive for a part of the kingdom. These love-makers may not be our own children, but we find them everywhere who love us so long as we can serve them, and do not need their service in return. Who does not call to mind your love for some friend for whom you would have done anything in reason? When they wept, you wept in sympathy; when they suffered, you would gladly have suffered for them—you rejoiced in assisting to promote them to honor. Alas, they do not know you now. The butterfly lives on a different plane from his former kindred, the caterpillars, and why should he any longer regard them? Many times has Mordecai sat at the gate and asked for bread. The rich and Haman has been exalted.

A beggar halted at the rich man's gate, and asked for bread. The rich man brought a loaf and, as he cut it, he said, "It is Sunday, and I am going to Church; won't you join me in prayer?" And he prayed, "Our Father." "Hold," cried the beggar, "Is God your Father?" Then we are brothers, and remember what our elder brother said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In gratitude for what you have, won't you cut that slice of bread a little larger? So many men like the two friends, who came to a large, spreading elm, and while resting from the heat under its shade, wondered why God made an elm. It is said that a girl of the Caribs saved the life of an Englishman, and followed him until he reached the Barbadoes. There he sold her into slavery. Basil has well said, "Ingratitude is a nail which driven into the tree of courtesy causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which falling into the dish of friendship, destroys its scent and flavor."

How often are God's children turned aside by ingratitude. No matter how worthy or how honorable, if they do not belong to our class or clan, the more unworthy is preferred before them. And yet we are made in His image.

"With gates of silver and bars of gold
Ye have fenced my sheep from their
Father's fold.
I have heard the dropping of their
tears
In heaven these eighteen hundred
years.
"O Lord and Master, not ours the
guilt,
We build but as our fathers built.

**Your Wife,
Daughter or Son**

Can receive a "Christmas Gift Fund" of \$100 cash each Christmas for twenty years after you are gone. Advise me your age, man or woman, and I will show you how.

S. H. CHILES,
Dallas, Texas,
State Manager National Life, U. S. A.

Behold Thy images how they stand—
Sovereign and sole through all our
land.

"Then Christ sought out an artisan,
A low-browed, stunted, haggard
man,
And a motherless girl whose fingers
thin
Pushed from her faintly want and
sin.

"These set He in the midst of them,
And, as they drew back their gar-
ment's hem
For fear of defilement—"Lo here," said
He,
"The images ye have made of Me."

VALUE OF SACKCLOTH AND ASHES.

H. G. H.

The people of Ninevah went at their use in the right way and their spiritual effect was wonderful.

Denis Crane says the Church of England is now in sackcloth and ashes. Good, if it is true.

That Church can do more in the line of repentance just now than in any other line of work.

John Wesley called that Church to repentance more than a century ago, and it cursed him to his face and brickbatted his followers.

John Wesley's method of scriptural repentance did not suit the old decaying ecclesiasticism of England. It don't suit them now. Denis Crane says the method the Church now pursues is for groups of clergymen to retire to some shut-in place and meditate—not say to think—for quite a while and see if they can't come to some satisfactory conclusion as to why things are thus and so.

John Wesley told the Church the scriptural truth about the matter over a hundred years ago.

Denis Crane seems to think the present method of repentance and mental cogitation may produce wonderful results.

John Wesley set the Church the example of going out among the people and doing works "meet for repentance."

The old shell of ecclesiasticism is as hard today as it was two hundred years ago—as full of bigotry, the carnal mind, self-conceit, exclusiveness.

Denis Crane seems to think results wonderful are to come—probably indigestion more than anything else.

Why don't those robed and gowned and hooded clerics get out into the trenches with the boys and die with them?

There is more work right now in England of the John Wesley sort to be done than ever before in the history of that venerable empire, and the Church of England has no grasp of it and no capacity to do it.

All the "clerical retreats" in the world will not save a soldier from going to the devil or save a soldier's widow from starving or a soldier's orphan children from shivering with cold and hunger while the "clergy" are on their "retreat" from a work that might fill an angel's hand.

REWARD TO YOU FOR TELLING WHAT THIS PICTURE MEANS



The illustration represents a verse in the New Testament.

If you know an appropriate Bible Verse, write it on a sheet of paper or on a postcard; sign your name and postal address. Mail it to the address below.

As a reward, you will receive a souvenir, such as a pretty bookmark, art panel or other minor attractive article, a copy of the Christian Herald, with its treasury of interesting pictures, delightful stories by eminent authors, important news topics—impartially printed, aids to right living, chatty information, original witticisms and other worthwhile features; also prospectus telling about our Second great Bible Picture Study, in which you may gain \$1,000 in cash, or one of 999 other cash rewards for telling the Bible verses that correctly apply to a series of pictures.

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Eminent clergymen, educators and the public in general are enthusiastic in their praise of the Christian Herald Bible Picture Study.

Find out for yourself. Answer this advertisement. We want to surprise and delight you.

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