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HOME CONFERENCES.

Wanted for this department all the church news. Send facts, not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

(For Texas Christian Advocate.)

REVIVAL AT OAK GROVE, ELLIS COUNTY.

It was in the church at Oak Grove, not many months ago.

They had a big revival that, as like enough you know,

As though many was converted, and 'er pardon made to call 'em up in the fall.

Yet he took the leader by the hand, with beamin' face and bright,

'Twas a great experience meetin' an' it done me good to hear

The brethren an' the sister that talked religion there;

You didn't have to tax them, nor coax them with a song;

Them peop' they had religion, an' they told it right along!

'Twas one—a hard old sinner—pears like I knowed his name;

But I reckon I've forgot it—who to the altar came;

An' he took the leader by the hand, with beamin' face and bright,

An' said: 'I'm comin' home, dear frens: I'm comin' home to-night.

Then a woman rose an' asked to be remembered in their prayers;

'My husband's comin' home,' said she, 'a sheddin' bitter tears.

'I want you all to pray for him: he's lived in sin's control,

But I think the love of Jesus is a breakin' on his soul!'

Then a young man rose an' told them he had wandered far away,

But felt like comin' home agin an' asked 'em all to pray;

An' such a prar' they made for him! I'll hear the like no more.

Till I hear the sweeter music on the bright, celestial shore.

Was that shoutin'! Well, I reckon so! One brother gave a shout,

Said he had so much religion he was 'bliged to let it out!

An' the preacher joined the chorus, sayin': 'Brethren, let'er roll!

A man can't keep from shoutin' with religion in his soul!'

I tell you, 'twas a happy time, I wished 'twould never end;

Each sinner in the camp that day had Jesus for a friend;

But a good brother said to 'em, while tears stood in his eye:

'There's a better time than this, dear frens, a-comin'—'an' ay-an' bye!'

I hope some day those brethren 'll meet with one accord

In the higher, holier meeting, whose leader is the Lord;

And then this life is over, with its sorrows an' its sighs,

May the little church at Oak Grove join the great church in the skies!

CHAS. DAVIS.

LORENA, TEXAS.

San Augustine District Conference.

Geo. A. LeClere: San Augustine District Conference was held at Carthage May 28-31.

The members of the conference and visitors were all entertained in a royal manner.

Each member claimed to have the best home in town. For our part we know that we had the best home, being the guest of Judge T. E. Boren and his estimable wife.

The conference was opened by devotional exercises led by the presiding elder, A. J. Frick.

Prayers and songs breathed the spirit of Christ. The services were concluded by short, pointed testimonies from nearly every member of the conference.

The roll was called by Leon Sonfield, secretary of last session, and the conference was organized by the election of W. F. Davis as permanent secretary.

Committee were appointed to report on the several topics of interest to the conference.

These committees did their work well; and in their reports brought before the body the salient features of church work in their respective charges.

Encouraging progress has been made in building churches, as quite a number of new churches were reported and not least among these is the beautiful church at Hubbard City, which was dedicated on Sunday and stands a monument to the liberality and devotion of this people to the Lord.

A study of the situation along the lines of moral reformation elicited the information that there is a large territory contiguous to the Mt. Calm and Groesbeck circuits unoccupied by our church, and by resolution the Conference Board of Missions was memorialized to make suitable appropriations and request the Bishop and his cabinet to establish two or more missions in the field to supply the people with the gospel.

Bro. Geo. Owens represent the Board of Missions of the annual conference and, after an address by the Bishop, gave the people an opportunity to prove their faith by their work and good collection was taken without pressing the appeal.

Rev. M. A. Smith, presiding elder of the McAlester district, Indian Mission Conference, was among the visitors, and a contribution was made to assist in removing the indebtedness upon his district parsonage.

But the liberality of the conference touched high-water mark when Rev. W. H. Vaughan, recently appointed agent of the Northwest Texas Conference Orphans Home, in his maiden effort, presented the claims of the children on the church. A liberal response was made, and that amount was subsequently swelled to over \$1000.

Verily, it was good to be at the conference. We have rarely seen such perfect harmony of movement. The presiding elder, pastors and people seem bound to each other with ties stronger than death and to push forward with marshaled tread the conquests of the Cross.

Mexia was selected as the place for holding the conference next year. The following delegates to annual conference were elected: J. W. Lowrey, John P. Cox, J. W. French, B. W. Jackson, with Bro. S. B. Smith and J. M. Grant alternates.

The hospitality of Hubbard abandoned. We return to our works with a blessed consciousness of our work for our Master upon us and a determination to do better service for him.

San Augustine District.

T. S. Garrison, June 2: The district conference at Carthage was a success in every respect. Bro. A. J. Frick is the youngest presiding elder on the district; but I would suggest that some of the older presiding elders visit his district conference in the future, and you will go

away benefited and profited. The district meetings for the district were held at Elson, and to be ready at short notice. The Advocate was not represented at our meeting. (That is very strange. With one presiding elder and twelve or fifteen pastors, all agents for the Advocate, the Advocate was not represented! What fine agents those are! Would it not be a good idea to turn them all off and hire them again?)

Corpus Christi District Conference.

Robt. Hodgson, Secretary: The twenty-fifth session of the Corpus Christi District Conference, M. E. Church, South, convened at the Methodist Church in Laredo, May 23, Rev. I. T. Morris, presiding elder, in the chair. Religious services were conducted by the presiding elder, Robert Hodgson was elected Secretary. The following committees were appointed: On Quarterly Conference Journals, Public Worship and Education. The condition of the various churches was diligently inquired into, the reports of the various charges showed Methodism to be growing. The presiding elder was at home in the chair and presided with ease and dignity. The missionary territory in the bounds of the district was looked into next and the formation of a new mission was recommended. The following resolutions were passed:

Resolved, That we extend our thanks to the good people of Laredo, who have so kindly opened their homes to the members of this conference and visitors, and as we go away to our homes we will not cease to remember this people in our prayers.

Resolved, That we extend thanks to the Texas and Mexican railroad for courtesies extended.

Rev. C. J. Oxley having made arrangements for a drive out to the Laredo Seminary, the members of the conference met at the church and after a pleasant drive and walk through the seminary they returned to the church, where, at the hour of five, the ladies gave a very pleasant reception, dispensing ice cream and cake.

Floreville was elected as the next place to hold the district conference. The pulpits of the Baptist, Presbyterian and Methodist churches were filled on Sunday by members of the conference.

Board of Missions N. W. Texas Conference.

C. W. Daniels, Secretary: The Board of Missions of the Northwest Texas Conference met in its semi-annual session in Weatherford, May 22, 1891. There were present eight members of the board. Bishop Key was with us throughout the session and added much to the interest and success of the meeting by his counsel and preaching. The reports presented quite a number of visiting brethren from different parts of the conference. The announcement of the death of one of our number, Bro. J. Fred Cox, brought sadness to every heart. He had long been ailing, but his death was unexpected and sudden. He was always wise in counsel. He expressed, even while dying, a desire to be with us in this meeting; but it could not be so, for while we were in session God parted the waters and took him across to the other shore. All of the presiding elders and members of the board presented a number of reports on the missions within their several districts. About twenty-two of the thirty-nine missionaries sent in statements of their work. It is supposed that the others were either too busy or too far from the postoffice, or that they failed to see the presiding elder. The reports were all good, and it may be their work will not be a report. From the reports in hand it is clear that the brethren are waging a strong warfare and the shouts of victory are already heard from almost every battle-field. Prospects were never more cheering. If we have in these reports an indication of the work at large, the conference will go beyond its past record. During our stay in Weatherford, three days, we preached missions and prayed for missions and sang missions and discussed missions and held missionary classes until the God of Missions bestowed upon us a plentiful rain. We were to him who said, 'Ask me and I will give the heathen for thine inheritance and the uttermost part of the earth for thy possession.' May the blessed Christ who said, 'Go into all the world and preach my gospel to every creature,' be with us in all our work and bring us together at our annual convocation with glad hearts.

Centerville Circuit.

Geo. H. Poair, June 1: The second quarterly meeting of this circuit was held at Evans' Chapel May 23 and 24. Rev. F. L. Allen, presiding elder, was with us on time. Our quarterly meeting was a time of refreshing. Ten official members present at the quarterly conference. The love-feast on Sunday morning was a most profitable and edifying one. Faith and love. The preaching was spiritual. On Monday Bro. Allen came to Centerville. He preached Monday and Tuesday nights and visited the people. One united with the church on Monday night. Received this quarter eight new members. Expended on parsonage, \$125; for Sunday-schools \$21.10; poor, \$6.50. We are pushing the collections with success. Since the quarterly meeting our friends at Leona made us a present of a new suit of clothes, hat, etc. May such tokens of love and appreciation make us more earnest, prayerful and faithful than ever before.

Colorado.

B. R. Bolton, June 1: We believe in going on to perfection whether we get there or not. One man has the foundations laid, another has the walls raised, and another built half a parsonage at Colorado City and recently another half has been added, making one whole parsonage complete in every particular, wanting nothing. It reflects credit on the faithful men and women of the church through whose untiring energy it has been carried to completion and contains one of the happiest preacher-families in Texas. We observed Children's Day with satisfactory results. The program of exercises was well rendered by the children and highly enjoyed by all. The singing was good in the superlative degree. It was produced by choir, congregation, and orchestra, six canary and two mocking-birds. Collection, \$10.60. Preparations are being made to build a tower to our brick church, with other needed internal and external improvements, leaving the vineyard and wine-press for future consideration. We are ready for district conference, which convenes with

us June 17. Provision will be made for the attendance of all who come, both men and women. It will be held in an appreciative to, if all members and visitors expecting to attend will drop us a card of notice. With Bishop Key, our revival Bishop, and all the brethren coming full of the Holy Ghost, we hope to have a stirring meeting. We would be delighted to have our editor with us. Come over, Bro. Campbell, and show your jolly self to us folks "in the regions beyond."

Bruceville Charge.

Sam'l Morris, June 1: We commenced a meeting at the Jones school-house last Saturday; congregations large and attentive at each service. Last night penitents were invited; about twenty-five manifested a desire to be saved, and about fifteen were earnest seekers at the altar of prayer. Two bright, shouting converts. Christians happy; meeting continued. Praise God.

Carthage.

A. J. Frick, June 5: District conference is over. Our reporter, Bro. L. C. Clere, will give report. We came in faith and the Spirit for revival and we are in a glorious meeting; results to date, twenty-nine accessions and many more conversions. Yesterday evening we organized a Woman's Missionary Society; Miss Paule McCure, President; Mrs. Clara Hill, Vice President; Miss Mand F. Ke, Secretary; Mrs. Hazelwood, Corresponding Secretary. Twenty-two members. Interest increasing in meeting. I have been sick for a few days but am better now, and hope to be able for duty tomorrow.

Waverly.

W. C. Bracewell, June 1: Our second quarterly conference is just over. We had a good and profitable meeting. Bro. J. W. White, our presiding elder, was here, officiating and preaching with his usual skill and power. Some of the East Texas preachers assert they have "the best presiding elder in the world," but if they knew "Uncle Joe" they would know better. Bro. W. T. McDonald, of Cold Springs, was with us and did some good preaching. Bro. Dennis, our local elder, was so here with his ready and acceptable counsel and help. The present outlook bids fair for a good year's work and a grand outcome all over the work. We have good prospects for building a parsonage over two church buildings since since conference. Our presiding elder, Rev. E. S. Smith, has been with us at our three quarterly conferences, but neither time was he well, though he preached with power and demonstration of the Spirit. Very little money raised on collections, but our people seem to be willing to their part, and we think by November 15 we will have all our debts cleared. These are an appreciative people, who show it by the many kindnesses and expressions of friendship in substantial ways; not all at once, but from time to time. We have a good prayer-meeting, which is profitable to all who attend. We are praying for and expecting a glorious revival on the entire work. Oh, for power with men to lead them to Christ.

Corpus Christi Station.

W. E. Rutledge: Twenty months ago Methodism was a small thing in Corpus Christi. Our church was the weakest, in every respect, in the city. To-day we have the largest membership in any congregation and largest Sunday-school of any church in the city. We doubled our membership last year, and have nearly doubled again since conference. If the Lord is good to us the remainder of this conference year, in October we will be ready to turn Corpus Christi over to some good brother as a first-class station, second to none in the conference. We have now completed, and the preacher living in, the best parsonage in the West Texas Conference. As I now sit in my room on the second floor, looking out over the sea, I feel as though I were in a fair bay, and fanned as I am with the salty breezes, I feel as though I envy the brother who is to take my place in a few months. Really I would not object to remain another year or two myself if the Bishop could be made to think it best. But that be as it may, Methodism is taking a strong hold here, and it does my very soul good to be able to say Corpus Christi is no longer dreaded by the brethren. But any preacher in the conference should be proud of the appointment.

Commerce.

A. W. Gibson, June 5: Last Sabbath was a great day for Methodism in Commerce. For the first time we occupied the new Methodist Church. The Sunday-school met at 10 a. m.; the superintendent, L. Durham, was fully at himself; his pride seemed to possess him. Roll call, 103 on the roll; ninety-five in attendance; three classes had perfect lessons; one class graded 110. Contributions, \$4.50 for relief of the poor. Bro. W. E. Mangum led in the first prayer and tears were raining from many eyes before the prayer was ended. Long before the hour for preaching the house was being filled; many went away because they could not get seats. Jews and Gentiles—Methodists, Baptists, Campbellites, Presbyterians—all met at the house of God. Mr. Editor, I hardly know how to behave myself. If you knew the struggle we have had to build, you would say amen. We are on the mountain top and the mist has cleared away. Our district conference meets here, embracing the fourth Sunday in this month. Our people would be glad to see our editor here on that occasion. Our people are in fine spirits; crops good. God is on the giving hand; we feel him near.

Nursery.

S. H. Brown, June 1: Some brother from one of the North Texas Conferences, in writing to the Advocate, said he had the best Sunday-school in Texas. Let us compare notes. At one of my appointments (Hope), a small place with three stores, a gin-house and a half dozen dwelling houses, we have a school under the management of Bro. J. S. Airhart numbering 114 scholars, an average attendance of ninety, well supplied with literature from Nashville, and \$15 in treasury. Can you beat that? If so, come again and we will tell you more about said school. Then we have a membership of fifty nine. At their Sunday-school celebration on May 1, there must have been 300 people on the ground, and no disturbance of any kind. Not long before they had voted on local option and carried it by 147 out of 161 votes. At another point, the Nursery, where we lived in January, there was no organization of any kind. There is now a good

Jefferson.

O. P. Thomas, June 5: May 15 we began a meeting conducted by Bro. Joe Jones. In many respects the meeting was quite a success. We had as a result twenty-six accessions to our church, with the membership greatly quickened. Bro. Jones preached three sermons a day, seemingly without any physical effort, and at the close of two weeks appeared with a keen blade at the modern vice of the day, giving no quarter to sin, using language that no one could misunderstand. Early in the meeting, his "rough expressions and hard sayings" were severely criticized; but before the close of the meeting some of these persons were his greatest admirers. His preach-

ing will prove a benediction to any people, and the church where he goes will be greatly benefited by his services. He carries with him Bro. Nelson Gilreath, a nice, Christian gentleman, who leads the song, is master of his profession, and actually captures the hearts of the children wherever he goes.

Bruceville.

Sam'l Morris, June 6: Our meeting at the Jones school-house closed last night by a much-needed rain falling. Praise God, he was with us in every service. Twelve souls were converted to God and went to work immediately to save others. Christians were made happy and did faithful work. Thirteen joined the church; others that we know yet to join; three infants baptized. The best meeting ever held in this community; quite a number of penitents at the altar when the meeting closed. We are praying for and expecting a glorious revival at each appointment. Pray for us.

Sloan Chapel.

T. R. Phillips, June 1: Our protracted meeting closed last night. Bro. J. D. Terry was much encouraged in his work in the Lord. An account of rainy weather only a few attended regular service; but much interest was manifested by the neighbors and brethren. Some came out to the church who had not attended for a long time. We pray it may be a blessing to them in the future. We invite them to come again. Our church roll is on the improve. There were five additions to the church, two by letter and three by ritual. Prayer-meeting is well attended. Our next church day is the first Sabbath in July. Bro. Terry leaves his morninging for Garden Valley, in Childers county. He takes from this community the best wishes of the people. May he prove a blessing where he goes; his work extends over a large territory and timely collection of labor. The church is in a prosperous condition here. We are temporarily blessed with our wheat prospect.

McDade.

J. White Davis, June 4: After being here six months I drop you a short note. Arriving we found no parsonage; but in less than three weeks we had a brand-new one ready for occupancy, except having a chimney, which was built in time for the severe cold in January. We have received into the church since conference. Our presiding elder, Rev. E. S. Smith, has been with us at our three quarterly conferences, but neither time was he well, though he preached with power and demonstration of the Spirit. Very little money raised on collections, but our people seem to be willing to their part, and we think by November 15 we will have all our debts cleared. These are an appreciative people, who show it by the many kindnesses and expressions of friendship in substantial ways; not all at once, but from time to time. We have a good prayer-meeting, which is profitable to all who attend. We are praying for and expecting a glorious revival on the entire work. Oh, for power with men to lead them to Christ.

Mancheva.

J. L. Russell, June 4: We have had some good seasons of grace since our last. The dark spiritual cloud that hung over us all spring has rolled away before the coming of our Lord into our midst as the mist before the morning sun, and we are rejoicing over Israel's prosperity. The Lord is indeed with us. Our Sunday-school, here is rapidly growing, both in numbers and interest. Our church building enterprise has reached \$900, and the end is not yet. So you see our little burg is putting on the armor. Among our temporal prosperity is a system of water-works rapidly approaching completion. We will have water flowing through a hydrant in the parsonage yard in a few days. Our work is taking on new life at every point. At Moore's School-house, on the fourth Sunday in May, after preaching to a large congregation, we received four into the church by ritual, then raised our assessment for foreign missions. Then we received a large number of new members on the fifth Sunday and assist in a funeral service—one of the old-fashioned funeral sermons—of the two boys, Bro. J. W. Harmon preached it. While we were waiting in this service an un-ion came and all our hearts were baptized into the love of the Holy Spirit. We opened the door again and behold five others came and cast their lot with us, making nine inside of two weeks, all by ritual, at that place. We protracted two nights with good result, so far as we can see. We will soon enter upon our summer campaign. We are preparing to enter the conquest. Our people are falling into line, and with eager hearts and quickening steps are pressing on to the line of battle, and the Lord of Hosts is leading us. Glory to his name.

San Angelo District.

M. A. Black, P. E.: The western country has had very fine rains, and the outlook for crops was never better than now; grass is good, and stock raisers and farmers are in fine spirits. The church seems to be moving up along all the lines. Some of the preachers are holding revival services, and there are making arrangements for continued meetings. The contract has been let for the needed improvements upon our church in San Angelo county, and the pastor has succeeded in raising his conference assessments—a big contribution—see more and note the importance of this interest being attended to in the early part of this year. Delays are not in place along this line of church work. This should be put out of the way of stewards and other material improvements of church property. To postpone for a suitable time to come around or about during revival ready-means to stand up in the conference room with the finger in the mouth and make many excuses for the non-payment of assessments. One reason why we fall behind, we fail to ask. The money is not paid, because the collection is not taken in his work, we are to be gin, continue, and end in the spirit of missions, the needs of the people who know nothing of the cleansing influence and nature elimination of the blood of the world's Christ shed in their behalf. I do not wish to hear any man talk in love-feast or about during revival meetings who has no prayer to offer for, no money to give to a people who know nothing of the blessings brought to human kind as the result of the death of our Christ.

Oh, for a heart to sympathize with the condition of people living in darkness, where no gleams of light from the gospel penetrate. All this has no local, but general application. I have never met a more liberal congregation than we have in San Angelo. May the Lord bless those people for the interest they take in the mission of the church. Our preachers in the West are all doing well. They are standing by Christ, Methodism, missions and the people. Bro. A. J. Potter is at home, much improved in health. His visit with me to Sherwood was a pleasure. I love to company with this good brother. His voice is getting strong and he taxed it to the utmost in singing to chase away the feeling of homesickness from the presiding elder. After a trip of six weeks among the brethren and church, holding quarterly meetings, preaching, camping out, sometimes in rain, then sunshine, in the parlor, then

Continued on eighth page.

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. SECOND QUARTER, LESSON XII.— JUNE 21. STUDIES IN THE KINGDOM AND PROPHECY.

CAPTIVITY OF JUDAH—1 Kings 35:1-12

GOLDEN TEXT: Come, and let us return unto the Lord—H. sea 6:1. TIME: 58:5 B. C. PLACES: Jerusalem; Babylon.

OUTLINE. I. Besieged—Verses 1-3. II. Captured—Verses 4-7. III. Destroyed—Verses 8-12.

INTRODUCTION. The word of the Lord spoken by Huldah and suspended on account of the piety of Josiah, hastened after his death to an awful and complete fulfillment. Josiah was succeeded by his son Jehoiakim, who was deposed after a reign of three months by Pharaoh-necho king of Egypt. Pharaoh put on the throne Jehoiachin, another son of Josiah. Egypt and Babylon fought for Palestine, and Babylon won. On the death of Josiah, his son, Jehoichin succeeded to the throne. He was favored to Egypt, and there Nebuchadnezzar invaded Judah and captured Jerusalem. He carried away to Babylon the king, all the princes and mighty men of valor, all the craftsmen and smiths, and all the treasures of temple and city. Zedekiah, a third son of Josiah, was more king, under oath of allegiance to Babylon. Ambassadors of other nations came to Jerusalem proposing a union against Nebuchadnezzar (Jer. 27:1). False prophets promised success (Jer. 27:9-28). Thus encouraged Zedekiah sent into Egypt to get help. He gave him horses and much people, and rebelled against the king of Babylon, who at once invaded the land.

I. BESIEGED—Verses 1-3.

1. In the ninth year—the dates are given with exactness. Archbishop Usher says that 587 was a sabbatical year (Ex 21:2). Nebuchadnezzar king of Babylon—his father was Nabopolassar. He was a successful general, conquered many nations, and made Babylon the most magnificent city of the world. All his host—the size of his army is indicated in Jeremiah 34:1. Built forts—threw up mounds close to the walls, and erected towers on them. Under the shelter of these towers battering rams were worked, and from their top bridges were thrown over to the walls across which the besiegers rushed.

2. The city was besieged—the siege lasted two years, more from the strength of the fortifications than from the wisdom and valor of the defenders. The sufferings of the besieged are described in the book of Jeremiah 20:2, 21:4-29; 52:1-3. During the siege Pharaoh Hophra, king of Egypt, came to the succor of Zedekiah, but the Chaldeans raising for a time the siege of Jerusalem, the Egyptians did not put them to flight.

3. On the ninth day of the fourth month the famine prevailed—the people, reduced by starvation, could no longer resist, and on this day the city was stormed. There was no bread—what was could not be had, hunger died.

Ezekiel, Jeremiah and Joabab give accounts of the famine. Women ate their children; fish was searched for off, and the faces of men were black from starvation; a third of the people died from hunger and the resulting plague.

II. CAPTURED—Verses 4-7.

4. The city was broken up—a breach was made in the walls, probably on the northern side (Ez k. 9:2). Fled by night—hoping to escape under cover of darkness. By the king's garden—this was by the pool of Sion, south of Mount Moriah. The king went—toward the plain—toward the valley of the Jordan, thinking that in the darkness he could escape from the few besiegers on the south side of the city.

5. The Chaldees—originally a mountain tribe, near Armevia, who conquered Babylon and gave their name to the empire. The plains of Jericho—the valley of the Jordan, near Jericho, eleven miles broad, a journey of five hours from Jerusalem.

6. Brought him up to the king of Babylon to Riblah—a town in Syria, where Nebuchadnezzar journeyed after the defeat of Pharaoh Hophra. They gave judgment against him—Josephus says that Nebuchadnezzar loaded Zedekiah with reproaches as a covenant-breaker, and as an ingrate for using the kingdom which had been taken from Jehoichin and given to him against his benefactors.

7. They slew the sons of Zedekiah before his eyes—it was at one stroke torturing the father's heart and destroying his dynasty. Put out the eyes of Zedekiah—as a blind man he would be incapable of ruling. Carried him to Babylon—where he soon died. His death ended the royal house of David which had reigned over Judah for 500 years.

III. DESTROYED—Verses 8-12.

8. In the fifth month, on the seventh day—a month after the capture. Nebuchadnezzar may well have hesitated before ordering the destruction of so historic a city; or, as he was some distance away, the proper orders could not be issued within less time. Nebuzar-adar, captain of the guard—was sent to break down the walls of Jerusalem, plunder and burn temple and city, and carry the inhabitants to Babylon. The nobles and princes were put to death at Riblah (Jer. 52:27). 9. He burnt the house of the Lord—after it had stood about 425 years. The king's house—and every great man's house—a complete destruction, save the huts of the poor. 10. Break down the walls—of great

height and thickness; they remained in ruins until Ahab's time, and were partially rebuilt when the captives returned (Neh. 1:3). 11. The rest of the people... did Nebuzar-adar carry away—that is, the remaining population of Jerusalem, deserters to the Chaldees, and those who dwelt outside of the city in the rural districts.

12. Let of the poor of the land—every one of influence was carried away, leaving only those from whom no trouble could come. These were left to cultivate the fields that the country might not become a desert.

Thus the kingdom of Judah was destroyed 468 years after David began to reign, 388 years from the revolt of the ten Tribes, 134 from the destruction of the kingdom of Israel, and 588 B. C. This ended what is known as the fifth age of the world.

PRACTICAL.

God's mill grinds slow but sure. What-over a man sows, that shall he also reap. This is a collective unity before God, and a judgment as a man would be who had no future life. Individuals are punished in different ways. Nations are chastised with natural disorders, famine, pestilence, and a national extinction. Our civil war taught us lessons that ought to be heed in all the subsequent life of our country. Babylon is in its death; but the gift of God is to turn its temporal prosperity and power to a divine eternal life, through Jesus Christ our Lord.

2. The destruction of Jerusalem illustrates God's use of men as the instruments of His will. He called Nebuchadnezzar His servant, and said of Cyrus, He is my shepherd, and shall perform all my pleasure. He employed the Jews to drive out the Canaanites, commissioned Sennacherib to destroy the kingdom of Israel, and now uses Nebuchadnezzar as an agent to execute His purpose concerning Judah. He makes the substitution of one nation chastise the wickedness of another. The rulers of the earth, executing their own designs have often unconsciously done more to God's cause than their own sword cuts a way for His cross. The conquest of India made possible the conversion of the Hindu England's wars with China opened that country to the missionary. The gospel is not responsible for strife and bloodshed, but the chariot of peace may travel over the highway thrown up for the chariot of war. When the religion of Christ shall universally prevail the nations shall not learn war any more. Until then God will direct armies and navies and use the results of war to the advancement of His kingdom.

3. The funeral of a nation (Gen. 17:1; II Kings 23:27). Never had a people such promises. They were spend-thrifts of opportunity. The ideal government is theocratic. If the Jews had been faithful, Jerusalem, to-day, would be the seat of civil and religious supremacy. But they would not have God to reign over them. In disobedience and rebellion they saw the seeds of national ruin. Every Friday afternoon in Jerusalem, the Jews gather under the west wall of the Temple grounds, now occupied by the mosque of Omar and bewail the destruction of temple and city, and their own desolate condition. It is a responsive chant: Leader—For the place that lies desolate. People—We sit in solitude and mourn, and they wait for their overthrow walls and departed greatness, for their priests, who stonied and their kings who despised Jehovah. Yet, splendid as David's kingdom was, David's Son has founded a greater, to which we may all belong. His kingdom shall be universal in extent and endless in duration.

It shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Dan 2:44).

Old and Young.

THE TWO WORDS. One day a harsh word, rashly said, Upon an evil journey sped, And live a sharp and cruel dart It pierced a fond and loving heart; It turned a friend into a foe, And everywhere brought pain and woe.

A kind word followed it one day, Flew swiftly on its blessed way; It ceased the wound, it opened the vein, And friends of old were friends again; It made the hate and anger cease, And everywhere brought joy and peace.

But yet the harsh word left a trace The kind word could not quite efface; And though the heart its love regained, It bore a scar that long remained; Friends could not forgive, but not forget, Or lose the sense of keen regret.

O if we would but learn to know How swift and sure one word can go, How would we weigh with us our care Each thought before it sought the air, And only speak the words that more Like white-winged messengers of love!

—Sunday School Times.

WRONG SIDE OUT.

Quite certain it was that, in some way, Jack had gotten out of the wrong side of the bed that morning. He fretted because he had to put on his old shoes; he whined over his saucer of oatmeal. Now his old shoes were easier than his new ones, though less shiny, and though he liked cream better, he relished milk, and as to the oatmeal, he was fond of that, too, only it was not smoking hot. His sister waited for him to finish this troublesome breakfast, and then she said: "Please, Jack, will you carry this to the post-office for me?" It was pleasant to walk to the office. Jack generally enjoyed meeting the other boys as he went; besides, he was interested to see whether the stores had filled up their windows with fire-crackers and torpedoes and balloons and sky-rockets for the coming Independence Day. But, for all that, his sister felt quite melancholy to see what an

afflicted looking boy Jack was as he took the letter and marched off, dragging his unwilling feet as though they weighed pounds. "I'm always being sent with her letters," mourned the oppressed boy.

It was just so when, later, his mother sent him on an errand for her. At that very house they always smiled on him and gave him seed-cakes, but Jack grumbled. "It's too cold to be going errands, and I shall be late to dinner. I know I shall!"

So he was, but the best morsels had been saved for him and when he fretted because his pudding was burned a bit on one-side just through the care with which it had been kept for him, I think his mother was at last rather out of patience.

"And it's the very kind I like the best," scolded Jack, finishing his pudding. "Jack," said his mother, "I want you now to go right up to your room and put on every garment wrong-side-out."

Jack stared. He thought his mother must be out of her wits. "I mean it, Jack," she repeated, gravely. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a torpid and unmy-louki boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but a quiet clear in his conscience.

"Now, this," said his mother, turning him around, "is what you've been doing all day; you have been determined to make the worst of everything. In other words, you would turn every thing wrong-side-out. Do you really like your things this way, so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?" "You may, if you will remember this: There is a right and wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right-side-out. Do not be so foolish any more, little man, as to persist in turning things wrong-side-out."

This is the trouble with many little people. They get things on wrong-side-out, or allow themselves to judge of things by looking on the wrong side.—Selected.

ALL ABOUT A PIECE OF CHALK.

I don't mean those chalk pencils which you can buy in boxes, and which are chemically manufactured for the use of schools, but the little chunk of common chalk which a carpenter uses to chalk his line with. A very common, uninteresting thing it is, but like most common things, it has a history which invests it with peculiar interest, which makes us look at it with much the same reverence with which we regard relics of the most remote antiquity. To the celebrated scientist, Professor Huxley, we are indebted chiefly for what we know about it.

Some of you have seen, and all of you have heard of, the mighty Atlantic Ocean, which divides the New World from the Old; and which in some places is so deep that Mount Blanc, if dropped into it, would not show its peak above the surface. Well, the whole bottom of that Atlantic is a vast plain of chalk, covered by a bed of soft gray mud, which also is chalk not yet hardened. All over the world this chalk is found—in Europe, Asia and Africa; the white cliffs at Dover, from which England takes the name of Albion, are chalk; the city of Paris is built upon chalk.

And now we come to what it really is, what it is made of. Do you think you can realize that that vast mass of chalk which forms the Atlantic floor, to say nothing of the thousands of miles of it all over the globe, is composed of the petrified bodies of innumerable tiny things which come to life in the sea, float about awhile, live their own life, and die and sink down, down, so slowly that it takes years to reach their burial places, which, in some places, is from 10,000 to 15,000 feet deep? Can you realize that for ages and ages count myriads of these tiny things went on living and dying and falling to the bottom and becoming hardened into that friable white substance which we call chalk? These tiny creatures are mere particles of living jelly, lighter than the lightest dust, without mouths, nerves, muscles or distinct organs; and yet capable of feeding, growing, multiplying and dying; of drawing into themselves the carbonate of lime which is in the water, and out of which grows the skeletons or shells which help to make chalk; for chalk when analyzed is simply carbonic acid gas and lime, or, as chemists call it, carbonate of lime.

And this is how you can find this out: If chalk is heated to a high degree, the carbonic acid gas will fly away, and there will be only lime left. If, again, you scrape some chalk down fine into a gold quantity of strong vinegar, it will bubble and sizzle for a li-

tle, and then there will remain only a clear liquid. In this experiment you see the carbonic gas going off in the bubbles, the lime dissolved in the vinegar vanishes from sight. The way the history of chalk was found out was by sounding the Atlantic with a lead having an attachment to which the mud stuck. The whitish gray mud was dried and put under the microscope, which revealed the corpses of these little jelly fish of all sizes and in all stages of petrification. The species is called Globigerina, and the scientists soon found out that these were exactly the same as found in the great chalk cliffs and other formations all over the world.

You think of this, and the next time you take a piece of chalk in your hand try and calculate of how many millions of these little creatures it must have been composed. Think of its great antiquity, older than Adam, older than the strange animals that roamed the great forest in the first of time, as old, probably, as some of those stars which you see twinkling in at your bedroom window of a clear summer night. By-and-by when we tell you of some other things which you have considered so common as to be unworthy of notice, you will come to think that there is nothing common or worthless in this wonderful world of God.—Canadian Queen.

MEISSONIER'S MASTERPIECE.

Meissonier's masterpiece, "1814," which is noted for having brought the highest price ever paid for a single painting, is thus described by the New York Sun: It is twenty inches high by thirty inches wide, and was last sold for \$170,000. It represents Napoleon I and his great general staff riding back from the scene of their defeat. It came to be painted in this wise: Mr. Delbante, a rich business man with a taste for art, and then there will remain only a clear liquid. In this experiment you see the carbonic gas going off in the bubbles, the lime dissolved in the vinegar vanishes from sight. The way the history of chalk was found out was by sounding the Atlantic with a lead having an attachment to which the mud stuck. The whitish gray mud was dried and put under the microscope, which revealed the corpses of these little jelly fish of all sizes and in all stages of petrification. The species is called Globigerina, and the scientists soon found out that these were exactly the same as found in the great chalk cliffs and other formations all over the world.

found Meissonier at work in his studio on one of his microscopic canvases. "What does it represent?" he asked. "A military subject, to which I will give the title '1814.'"

Your subject is very great, and your canvas is very small, M. Meissonier," said Delbante. "Why do you not paint a larger picture?" "I have laid it in small for two reasons—first, because that is my style of painting; second, because, to speak openly, I need money. I work slowly, and am able to finish a little picture much sooner than a large one."

"So you need money. Well, paint my portrait. What will it cost?" "Five thousand dollars."

Delbante drew out his purse and laid the money on the table. "Now, I wish also for myself the picture '1814,'" he continued, "but on the conditions that you do it on a larger canvas."

Some time later, when the portrait was completed, Meissonier showed his patron the outlines of a new '1814,' with the question: "Is that large enough for you?" "Just right. What will it cost?" "Forteen thousand dollars."

"All right; there is half the price." The picture was painted, paid for and delivered, and in 1864 was exhibited in the Salon. An Englishman offered \$60,000 for it, but Delbante held back. Vanderbilt increased the offer to \$80,000 yet failed to secure the picture. Finally M. B. Gage, a connoisseur, got it for \$100,000, and, after keeping it in his possession for one day, made the same sale of it to M. Cauchat for \$150,000. This was the first time a great painter had seen with his own eyes such a triumph of his art.

Those who have approached most closely his success were Muskaczey, with his "Christ Before Pilate" which sold for \$100,000; Millet with his "Angelus," for which \$120,000 was paid; and Manet, with his "Ascension," \$120,000.

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But the church now has the opportunity and responsibility to come to the assistance of the board by raising the full amount assessed. Why not? The assessment is the minimum of what the church ought to pay for the conversion of the heathen world. The opportunity is not greater than our means, and our responsibility does not stop short of our ability. There is not a charge in the church which cannot pay the full amount of its missionary assessment if it will.

"Money matters are close and times are hard." That is the more reason why we should meet our obligations. The hard times (?) will be the result of failure to use the Lord's money as he directs. Bring in all the tithes and see if the Lord will not pour you out a blessing. The house of the Lord is no place to begin to economize in hard times. Let economy touch every luxury and every expense before this.

The fact is there is no better economy than to render to the Lord his own. We hope, therefore, that every preacher in charge will determine at once that the assessment shall be the minimum on his charge. Let as much as possible be collected, but as much as the assessment by all means. Let every presiding elder see to it that his district does not fall below the assessment. This is a good time to present the matter. It will make the people religious to give, and religion will make them give. When one feels religious he is sure to make some one else feel the same way. Therefore, let the matter be pressed at all the protracted and camp-meetings.

Let it be the motto of Texas Methodism this year to convert as many sinners as possible, and every conference report all the collections in full. It can be done, brethren, if we only determine to do it. Texas Methodism can do anything she wants to do. Opportunities are God's calls to do good. They are the talents for which men are held accountable accordingly as they are improved or discussed. Let not Texas Methodism be the man to hide the Lord's money in the ground.

THE PRACHER'S WIFE—PARSONAGES. The attendance is very good. A large majority of the conference secretaries are on hand and quite a number of visitors. Quite a disappointment was experienced and expressed when it was learned that neither Mrs. McGavock, the Corresponding Secretary, nor Miss Mary Heim, the Secretary of the Home and Parsonage Work, would be present, both being prevented by sickness.

Among the more noted persons present is the honored president. Now past eighty years of age, but her heart is still young and her enthusiasm increases with her years. Miss Belle Bennett, Agent for the Scarritt Bible and Training-school, is in attendance. Her wealth of experience and large supply of practical common sense frequently comes to the rescue on troublesome questions.

There may be some exceptional cases of the kind mentioned above. We believe that our strongest and most efficient men ought to fill this office, as is generally the case. In the exceptions we are persuaded that the strongest men are not appointed because the districts are either above or not willing to support them. By this we mean that such men are in demand and the charges which are able and willing to support their demands with good salaries generally get the men. We have known this difficulty to be met by making missionary appropriations for the presiding elders of such districts, but this is always opposed by those who are willing to be sacrificed on the office, and by those who have never studied sufficiently the text: "Let the elders that rule well be counted worthy of double honor." While the presiding elder should be the best paid man in the conference, it too often happens that he is the worst paid.

From the program of the commencement exercises of Huntsville Female College, Alabama, we note that the address before the graduating class was delivered by the Rev. G. W. Briggs, formerly of the Texas Conference and editor of this ADVOCATE.

TEXAS PERSONALS. —Rev. T. J. Milam occupied the pulpit of First Methodist Church, morning and night, Sunday last.

—Rev. C. O. Jones preached the commencement sermon of Grayson College, Whitefield, Texas, this week.

—Rev. J. O. A. Hickman of Melissa, writes: "My postoffice will be Dallas, Ga., in the future. My health compels me to give up my work and return to my native land."

—Rev. W. L. Clifton, presiding elder of Terrell district, has gone to Eureka Springs, Ark., in search of health. We trust he will soon return to Texas with a full realization of his hope.

PROGRAMS FOR CHILDREN'S DAY. Some brethren have written me inquiring why the programs for Children's Day did not reach them. I ordered them from the Publishing House, and have bills of same in every case. If they did not reach you in time for the third Sunday in May, or if you were rained out, as we were, you can observe some other day, as we did here. Others inquire as to who to send the money to. I am treasurer of the board. Postoffice, Burnett, Texas. I will receipt for all moneys sent to me. C. S. FIELD, Treas. S. S. Board N. W. T. Conference. BURNETT, TEXAS.

THE COLLECTION. The membership of the M. E. Church, South, at present is 1,218,561, and the increase this year over last year is 41,411. For Dr. Cranfill's information we will say that this does not include our infant membership.

Yes, the waste-basket is conveniently near, and we do not take time to read communications with only the initials of the writer signed.

In my communication the word "man" is substituted for "move" in the sentence: "This circuit has long needed a move on this line," etc. JAS. A. KERR.

Well, brother, what is the difference between a "move" and a "man." It takes a man to move circuits and with-

out a man they will not move. But it is understood that the word man may be either male or female. The substitution was not made intentionally, however.

BRO. D. G. STEWART, of Tyler, Texas, has been reading the articles which have recently appeared in the ADVOCATE on praying in public. He makes the following suggestive remarks:

Praying in public is, when it is a burden, like carrying a load on one's shoulder. If we never carried a load we would know nothing about the relief one feels after the burden is lifted. So in prayer, if we pray earnestly to God for grace, and put our trust in him and lose sight of ourselves, he will answer our prayers and the burdens will roll from our mental shoulders.

To know what rest is one must work. We have received the program of the commencement exercises of Washington and Lee University. The exercises begin with the baccalaureate sermon by Bishop E. R. Hendrix, June 14, and end with "Final Ball," June 17, at 10 p. m.

YOUNG MARVIN [afterwards Bishop] once bewildered a celebrated minister of the Church of the Disciples. The minister, after preaching an able sermon one night, invited all who wished to lay aside all creeds to come forward and join him on the broad basis of the Bible. Marvin accepted the invitation and gave the minister his hand, to the very great surprise of a few in the audience who recognized the young preacher. He was at once questioned as to when it would suit him to be baptized. He responded by saying he was satisfied with the baptism already received. He found he could not join the minister on his broad proposition without being immersed. Then Marvin addressed the audience, saying, "I have been invited to lay aside all creeds and come forward and join on the broad basis of the Bible, and when I come forward I find this preacher knee-deep in the Jordan, and his every movement is to cram his creed down my throat."—St. Louis Advocate.

It cannot be denied that the low estimate placed by many persons upon the eldership is due, in some measure, to the appointment of inferior men to that office. Some of the poorest sermons, not to say total failures, we ever heard in the pulpit were by the members of that office. Local preachers and probationers in the conference we have known to preach with greater strength and originality. We have known presiding elders to repeat the same sermon in every charge in the district, and even repeat them in different churches by the same circuit in less than a month, when the congregations were partly the same. The same sermon has been repeated in our presence so often that we could, with little difficulty, reproduce certain portions of it just as it came from the lips of the speaker. It is no uncommon thing for laymen who wish to attend a quarterly meeting of that office to join a circuit to express the fear that they shall hear the same sermons to which they listened on their own circuits only a few weeks before.—A writer in Episcopal Methodist.

THE SCARRITT BIBLE AND TRAINING-SCHOOL, 1891. The enclosed report represents the Easter offerings in my hands up to date. I am still receiving small sums daily, and since Carolina has sent \$100.00 what is included in this report to Mrs. M. D. Wrightman, of Charleston. God has been very gracious to us in all this work.

THE PRACHER'S WIFE—PARSONAGES. Rev. C. O. Jones, pastor First Methodist Church, Dallas, on Sunday last, delivered a sermon on "Parsonages," with the following conclusion, which we trust will be read with profit on all works not supplied with parsonages: There is one unanswerable argument for parsonages, that is the preacher's wife. She renounces all hope of a home or temporal prosperity when she marries a preacher. She deliberately gives up all up to move from place to place, to be thrown periodically among new surroundings, to tear away the tendrils of friendship and endure the friction of forming new ties, and to present herself to the curious eyes of every congregation that looks closely, if not critically, at her face, form, dress, speech, children and house-keeping.

The preacher walks abroad, sees things, collides with new ideas, dines out when his wife is not invited—shame to him—attends protracted meetings, commencement and conferences, receives praise for big sermons, while his poor wife stays at home, sews on his buttons, washes his children and cooks his meals, feeling neglected and growing old before he, ungrateful wretch, knows it. If young women knew exactly the life before them, some of them would not be so anxious to marry the brother whose chief force is voice and of whom the presiding elder says: "A clear case, Bishop; he does well for a young man. I think there's considerable come-out in him."

The true Methodist preacher's wife is a heroine. Oh, queen of the parsonage! having no home, thou dost brighten many homes; often weary, thou dost not cease in well-doing, feeding the hungry, nursing the sick, shrouding the dead, comforting the mourner, pointing the sinner heavenward, thou art the Lord's sinner to the poor and his messenger to the rich; to

WOMAN'S BOARD OF MISSIONS. ANNUAL SESSION.

Texas in general, and Fort Worth in particular, is highly honored in having this grand body of elect women in our midst. They are a living demonstration of the truth that Methodism is a living church, capable of adjusting itself to the expansion and demands of the present and thus keeping up with the march of mind. This is their thirteenth anniversary, and by all the tests which justify the existence of any individual or institution the Woman's Missionary Society has demonstrated its right to a place in the economy of the church. Any one who will take the pains to inform himself as to its history, its aims and its success will accord to it only words of praise.

One item only will be mentioned as illustrative of their influence. Thirteen years ago the whole Methodist Episcopal Church, South, paid for missions \$60,000. At the end of the twelfth year of their history they reported their collections for that year as \$75,000, while the amount contributed by the whole church was nearly five hundred and fifty thousand dollars. Who can say how much of this increased interest and activity was due to the enthusiasm of the women?

The opening sermon of the occasion was preached in the First Methodist Church of Fort Worth, Sunday, the 7th, at 11 a. m., by Rev. E. B. Chappell, of Austin; a sermon every way worthy of the occasion, calculated to awaken new interest and bring about more active cooperation in woman's work for women. Sunday afternoon a children's mass meeting was largely attended and addressed by Mrs. Juliana Hayes, of Baltimore; Mrs. Black, of North Carolina Conference, and Mrs. Dowdell, of the North Alabama Conference. At night a large audience listened to an appreciated sermon by the pastor, Rev. W. F. Lloyd.

Monday was given to a meeting of the Executive Board and an informal meeting of the conference corresponding secretaries, and the night was given up to the addresses of welcome and responses. The regular business meeting was formally opened Tuesday morning with the venerable President, Mrs. Juliana Hayes, in the chair. A full account of the proceedings will be given next week.

NOTES AND PERSONALS. The attendance is very good. A large majority of the conference secretaries are on hand and quite a number of visitors. Quite a disappointment was experienced and expressed when it was learned that neither Mrs. McGavock, the Corresponding Secretary, nor Miss Mary Heim, the Secretary of the Home and Parsonage Work, would be present, both being prevented by sickness.

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Among the more noted members is Mrs. Mary Black, the "Aunt Mary" of the North Carolina Juveniles and editor of the "Bright Jewels," a bright jewel of a Juvenile Missionary Society paper. Mrs. Butler, editor of the Woman's Missionary Advocate, is also on hand.

The question concerning the adoption of a general organ for the juvenile department will come up for decision, and will likely create a lively discussion. The two leading competitors for the place are "The Bright Jewels," of North Carolina, and "The Little Workers," of North Georgia.

The preliminary skirmishes give promise that the discussions will be quite spicy. The sisters may not know as much as the brethren about points of order; but they usually manage to carry their points.

A number of ministerial brethren are on hand to see the sisters and enjoy the fun of a controversy where no man is involved. Fort Worth is maintaining her well-earned reputation for hospitality.

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thy children the dearest object on earth; to thy husband, next to God, his source of power, keeping trouble from him as far as possible, stimulating him with praise, or it may be loving censure, urging him on when he is discouraged, bearing privations for his and the work's sake, thou art his consolation and joy, and deserving not only of a home on earth, but of a bright and happy one in heaven. If earth denies thee this boon, continue on in thy labor of self-sacrifice and love and the blessed Savior will give thee a heavenly mansion at the last.

So the young parson and his bride grow old together. Their children have homes and families of their own. Year before last they were appointed to Baulah. At the last conference the Bishop read them out to Pisgah. A pleasant passage and hospitable people received them. They enter on the work with accustomed energy; winter passes and spring buds open; the gray-haired wife is busy about the garden and flowers, the protracted meeting comes on and once more she works at the altar and rejoices with her husband at the prosperity which the Lord gives them. She is faint, yet pursuing. One night she says: "Husband, I am strange; I weary; I fear I am going to be sick"; she does not rise in the morning. A physician is summoned and prescribes, but the Lord is calling her and she is ready to go. Sinners come to her bedside, are convicted and go away to pray; infidels tremble at the messages she sends them; backsliders sweep an asker here to pray for them as she puts her thin hand on their heads; the faith of old Christians is strengthened as they see in what patience and peace she draws nigh to Canaan. Her children come and receive her blessing.

Then asking all to go out, she takes her husband's hand and drawing his wrinkled cheek down to hers, says: "Husband, we have walked together for fifty years, but now we must separate for a little while. We have many things to be thankful for. Though we gave up houses and lands and earthly hopes, God has paid back a hundred fold even in this world. We have moved from place to place, and you have seals to your ministry everywhere. Annie is buried at Smyrna and Willie at Sardinia, and I will rest at Pisgah, but we will rise together. I do not regret that the Lord has led us on devious ways, but it will be so sweet to have a home in heaven. My precious husband, be faithful to the end, and meet me and our children in heaven." The others were called in and they sang "Home of the Soul," and she seemed to have a vision of the many mansions. Then they sang "O, Lord, Angel Be," and they came and bore her away on their snowy wings to her immortal home.

And the preacher's wife was at rest in a parsonage of her own!

NOTWITHSTANDING THE MONEY stringency there are still found those who give of their substance to save the heathen. The following is the statement for this week: Previously reported, 66 3/4-10 shares, \$65.50; First Church, Sunday, 5 " 50.00; School, Marshall, 1 " 1.00; Total, 71 3/4-10 " \$71.50.

Payments: Crier Creek Cheerful Givers, \$2.50; First Church (Marshall), \$0.50; Total, \$3.00.

The following letter is from the superintendent of the school at Marshall, and contains such an admirable plan for raising missionary money, and shows such a well organized school, that I feel like asking the editor to give it space in the ADVOCATE. JOS. S. KEY.

FORT WORTH, TEXAS. Bishop J. S. Key:

My Dear Brother—The Sunday-school of the First M. E. Church, South, of this city, through its teachers, authorize the superintendent to subscribe five shares to the support of a missionary in Japan, and inclosed I send postoffice order for \$10 and will send the same amount monthly until the whole is paid. We heartily approve of the plan and feel confident that our school will, if called upon or desired, do the same every year. Every Sunday there is placed before our school a small tin church, neatly painted, a miniature of the building we occupy, and any member of the school whose birthday has fallen on an anniversary during the preceding week is requested to come forward and give to the missions I sent a year for as many years as God has given them life. We have followed this plan for several years and "our birthday" money, as we call it, has averaged fully \$50 a year. Out of this fund we propose to let you have \$50 for Japan. Our school, through the Juvenile and Young People's Missionary Societies and Little Home Builders, raises about \$150 annually. So you see another proof that there is much that can be done by organization and systematic giving. Our prayer is for the prosperity of Zion and the spiritual health of all her people. God bless and keep you and dear Sister Key. Your brother, J. R. HEARTELL.

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EASTER OFFERING. Alabama Conference, \$84.63; Arkansas Conference, 25.94; Baltimore Conference, 20.44; Central Mexican Mission Conference, 1.41; Columbia Conference, 2.00; Denver Conference, 26.35; East Texas Conference, 24.66; Florida Conference, 63.00; German Mission Conference, 21.00; Holston Conference, 48.72; Indiana Conference, 21.00; Indian Mission Conference, 83.90; Kentucky Conference, 78.54; Little Rock Conference, 26.00; Louisiana Conference, 74.00; Louisville Conference, 29.00; Memphis Conference, 1,218.84; Mexican Border Mission Conference, 10.06; Mississippi Conference, 229.81; Missouri Conference, 379.28; North Carolina Conference, 25.10; New Mexico Conference, 25.00; North Alabama Conference, 199.44; North Carolina Conference, 1,228.17; North Georgia Conference, 712.50; North Texas Conference, 212.00; Northwest Texas Conference, 67.50; Pacific Conference, 121.10; South Carolina Conference, 77.00; South Georgia Conference, 1.81; St. Louis Conference, 181.88; Tennessee Conference, 710.00; Texas Conference, 206.00; Virginia Conference, 101.52; West Texas Conference, 209.94; Western Conference, 80.45; Western North Carolina Conference, 48.18; Western Virginia Conference, 102.98; White River Conference, 116.79; Unclassified, 116.79; Total, \$3,215.98. BELLE H. BENNETT, Agent. RICHMOND, KY., May 30, 1891.

LOYALTY VS. TOADYISM. I have been greatly scandalized, yeasted, at the ruthless and caustic criticisms on the sayings and doings of our Bishops, presiding elders and sectional officers, which from time to

time appear in the public prints. It may be well enough for political, social, financial, scientific and literary circles to call in question the policy and proceedings of their leaders; but our church Joshua are, or ought to be, not only above suspicion, but quite infallible also. To criticize them, therefore, is monstrous, and, as far as I am concerned, I wish it distinctly understood that, so long as there is any possible hope of bettering my bread thereby. Why, just think of it! Our leaders are more liable to be perfect than the Pope of Rome; and where is the good Catholic who would criticize the most absurd conduct of the "Holy See"? For confirmation, who ever heard of a Bishop in our church who was not a "grand man"? And where is the presiding elder who ever failed to "preach with his usual dignity" or to preach on Sunday "with great power and authority"? He is always "the right man in the right place, in the right time, in the right way," as long as there is any possible hope of bettering my bread thereby. Why, just think of it! Our leaders are more liable to be perfect than the Pope of Rome; and where is the good Catholic who would criticize the most absurd conduct of the "Holy See"? For confirmation, who ever heard of a Bishop in our church who was not a "grand man"? And where is the presiding elder who ever failed to "preach with his usual dignity" or to preach on Sunday "with great power and authority"? He is always "the right man in the right place, in the right time, in the right way," as long as there is any possible hope of bettering my bread thereby. Why, just think of it! Our leaders are more liable to be perfect than the Pope of Rome; and where is the good Catholic who would criticize the most absurd conduct of the "Holy See"? For confirmation, who ever heard of a Bishop in our church who was not a "grand man"? 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HOME CONFERENCES.

(Continued from first page.)

In the neat cottage, then with the cowboys on the ranch, who are always kind, over rough roads and good roads, I am at last pointed in the direction of home and wife and babies. We are looking forward to results from the faithful seed-sowing of our pastors. Dr. Easer is now holding revival services at Kerrville. We expect to retain him till fall. He came upon my invitation. He is a grand man. That is the report from my wife.

Dublin.

W. H. Vaughan, June 6: Cicero District Conference gave me \$1000 for the Orphan's Home. I go to Waxahachie next.

Lancaster.

C. G. Shutt, June 6: Rev. J. A. Rogers, N. A. Keen and the writer are engaged in a great revival at Rylie Prairie. Thirteen conversions and fourteen additions to date. A large number of penitents at the altar.

Carthage.

L. C. Ellis, June 2: The district conference at Carthage has closed, but the meeting continues with fine prospect; thirteen accessions to date. The Lord be praised for his goodness.

Center.

C. F. Smith, June 3: Our meeting at Center resulted gloriously. The whole town moved. Thirty-eight have united with our church. We have secured prospect for a much-needed church at Center. The money is being raised.

Jefferson District.

C. B. Fieger, P. E., June 1: The Jefferson district conference, Rev. C. Jones has just closed a good meeting here—the best we have had since I have been here. I like him. Come to our district conference, June 25.

DeKalb.

Charles H. Peete, June 4: Our ten days' meeting was a success; sixteen added to the church; some converted who will join other churches. Bros. T. E. Sherwood, Guber, Morris and Jones helped me. Collection on Children's Day \$100.00; at Shawnee Chapel \$200.00. Praise God from whom all blessings flow.

Lampasas station.

W. T. Meunier, June 8: Our third quarterly meeting was held on time by our beloved presiding elder, E. A. Bailey. The meeting was protracted under his faithful and zealous preaching, being ably assisted by Bro. Boyd, of Gatesville station. The church was greatly revived. We had six conversions and nine additions to the church. Pray for us, that greater demonstration of Divine Power may be made known to our people during the present quarter.

The Orphan's Home.

Horace Bishop, Secretary. The committee to locate the orphan's home met at the appointed time in Weatherford, Texas; Bishop Key in the chair. A quorum being present, the business was transacted in a very satisfactory manner. The fact was patent that the enterprise has the hearty approval of the church, and it was decided that the work be pushed forward vigorously until conference. Bishop Key was requested to relieve W. H. Vaughan from the presiding eldership of Weatherford district, that he might devote his time to the work of raising funds for the home, caring for orphans who might be brought to his attention, and securing bids for location. The Bishop granted the request of the committee and the business manager at once assumed the duties of his office. It was decided that it is unwise to locate the home until after the manager has made an active canvass and reports the results; so the location is postponed until the meeting of the next session of the Northwest Texas Conference. Meanwhile, we assure the church of our determination to push the enterprise with all diligence, and we cordially commend the business manager, Bro. Vaughan, to the church wherever he may travel. We thought of a home for the orphans has struck a responsive chord in the hearts of our people, and we confidently look for large donations, bequests, etc., before the meeting of the annual conference in November.

Grand Saline and Pleasant Grove Picnic.

John C. Burgamy, June 4: On May 29 the Sunday-schools of Grand Saline and Pleasant Grove met together at Grand Saline to enjoy themselves in a Sunday-school picnic. By 9 o'clock both schools were at the church; Prof. Shurley and his most excellent class furnished the music for the occasion, and it was simply first-class. The superintendents of these schools are Bros. C. C. Henderson and G. H. Hawkins. Bro. Henderson is the worthy superintendent of the Grand Saline Sunday-school; Bro. Hawkins is the model superintendent of the Pleasant Grove Sunday-school. Each of these dear brethren deserve credit for the great work they have done and are still doing for the orphans. The schools remained at the church until 10 o'clock. During this time Prof. Shurley and his class gave us some sweet music. At 10 o'clock the schools were marched out of the church and formed a double file—having the music class to march in front of the schools, while the pastor took his position in the rear. We then marched to a beautiful grove where arrangements had been made for the entertainment. At 10:30 the exercises were opened by singing, which was followed by prayer by the pastor. Bro. P. B. Hawkins had been selected as usher for the occasion. He proved to be a man for the occasion. Our worthy representative, Hon. Jno. T. Curry, was led to the stand, and was introduced to the congregation. Bro. Curry made the opening speech. It was such a wonderful one always makes—rich in thought, and was delivered with more feeling and was adapted to the occasion. The next speaker introduced was Major Parsons; he delivered a fine speech. He is a high-toned Christian gentleman. We then adjourned for dinner. The dinner was first-class in every respect. After dinner the people were called together again and the Rev. C. C. Fountain of Mineola station, for one hour and a half held the congregation spell-bound with his eloquence. After the speech of Bro. Fountain the congregation was dismissed by singing the doxology and the benediction. The best of order prevailed during the whole day. The occasion was a grand success. At night, and also the next morning at 10, Bro. Fountain preached for me to the delight of all. May the good Lord ever bless this dear young brother. I am praying for and expecting a glorious time on this work.

Cottonwood Circuit.

W. A. Gilleland, June 2: Last Sunday was a grand and successful day for Methodism at Cross Plains, one of the appointments on Cottonwood circuit. For several years the Campbellites and Baptists have been dominant in this community. They have been preaching immersion and crying out against affusion and infant baptism; while Methodist preachers have

preached so little on this subject at this place that some persons have turned away from the truth, and other people were saying that the Methodist Church could not sustain her doctrines from the Bible. This being the condition of affairs, I wrote to Bro. I. N. Reeves, of Carbon circuit, to come to Cross Plains and deliver some lectures on the subject of baptism. He came and delivered two able lectures. In the morning he preached on the baptism of Christ. In that lecture he showed: 1. Christ was not baptized for an example. 2. Christ's baptism did not represent his death and resurrection. 3. Christ was not baptized by immersion. 4. Christ was baptized by affusion. All of this he clearly proved by the Bible. In the evening he gave some of his reasons for believing in and practicing infant baptism. After the evening lecture six children were baptized. During this service the Lord poured out his Spirit abundantly upon the people; Christians made happy enough to shout the praises of God and sinners were made to shed tears of repentance for their work. We believe that a grand victory was gained for the cause of Christ. Bro. Reeves did not say anything in his lectures to wound any one's feelings, unless their feelings were wounded by the Word of God. If any of the brethren desire Bro. Reeves to preach or lecture for them on the above-named subject they need not be afraid of his wounding the feelings of any honest seeker after truth. Many were heard to say that they never witnessed such a baptismal service. The power of God was so manifest and his approbation of the service so apparent that the work showed it was according to his will.

Valley View.

L. F. Palmer, May 28: A lecture was delivered the 19th, at night, by Rev. C. L. Ballard, on the subject of "Justification by Faith Only," which was to the point and of benefit to the hearers. He considered the subject one of vital importance and so delivered the message. 1. What is it to be justified? 2. What is the faith that saves? 3. The meritorious cause of justification. These points were considered negatively and positively. Showed the consistency of Paul and James on justification. The 26th, at night, the lecture was on "Canaanion." The object was to give the Method at position and to expose some errors of restricted communionists, with a view to the edification of many. The 27th, at night, Bishop Richardson, late of the Blue Grass State (Kentucky)—the said Richardson is a close communionist of the D. B. Ray following. He replied, giving the people to understand the above statement. He was Bishop when he was at restricted communionist. His position was: 1. The Lord's supper was a church ordinance. 2. Immersion necessary to church membership. Hence, only the immersed, and that by a believer in immersion, were members of the church. Therefore, only the church were entitled to the Lord's supper. Bishop Richardson only asserted, with but little proof. He relied on D. B. Ray's for backing. May 28th the Bishop replied to Bro. Ballard on the action of water baptism. He made light of Bro. Ballard going to the Old Testament for proof for affusion as the mode for water baptism. Asserted that John's baptism was "baptism of repentance." Also, that Christ organized his church after spending a night in prayer and the apostles were the first members. Bishop Richardson singled the action on the definition of the word baptizo, and said it was a specific word, and never meant to sprinkle or pour. Bishop Richardson said, hence, immersion alone signified the "death, burial and resurrection of Jesus." May 31 the Bishop replied to Bro. Ballard on infant baptism. I did not hear this reply; I was better employed. I read the text of his text in the discipline. Well, you know the old sheep of a Mr. Collins that was given to butting. The boys swung a maul and he began to butt. After a while you know what was left. Bro. Ballard held out the discipline and this butting began; the discipline remains intact yet. Methodism is better by the keeping of the old and on, for the Bible proof has been brought out and the people are able to see for themselves. Elder Alsop, of the Campbellite faith, is to review these lectures next week. Will let you hear from us again.

Houston Preachers' Meeting.

D. H. Hotchkiss, Secretary, June 8: Bro. Sam Jones, with his able assistants, Rev. Geo. R. Stuart, our preacher in charge at Chattanooga, Tenn., and Prof. E. O. Excel, of Chicago, were at a meeting of nine days' duration. The opening sermon was preached by Bro. Jones on Sunday morning, May 24, and the closing service was held Monday night, June 1. He came, he saw, and in God's power, he conquered. He saw many homes that some of our best and ablest have never discovered. At first we are convinced by what they had not done under the circumstances, and he triumphed more gloriously than we had dared to hope. Bro. Jones preached just like Sam Jones preaches. Of the many reviewers of Bro. Jones' preaching, not one has as yet discovered a single failing explanation of his wonderful power, and the above is as good a description as we can give. Perhaps you will, however, have something on this line from our Solomon. The sermons were plain, pointed and powerful. Bro. Jones could not have found it, seems to us, a better assistant than Bro. Stuart. They understand each other thoroughly, and, being in perfect accord in plans and labors, are enabled to accomplish the greatest amount of good. Bro. Stuart has great nervous energy, is quick, but distinct in utterance, and is largely blessed with the gift of true pathos. His illustrations, nearly all taken from incidents of his own knowledge or experience, making plain the truth as presented by him, were the means of softening and breaking down hearts that had grown hard in sin. Bro. Excel's singing was musically eloquent. His solos were very effectively rendered. Under his leadership the song-power of the large choir and the congregation was drawn out to its utmost limit. Services were held three times daily—at 10 a. m., 4 and 8 p. m. The large congregations were large, some business houses closing at the hours of service, so that the entire force of employees could attend, and others letting off a part of the clerks for one service and the other part at another hour. At night the tabernacle was filled to overflowing. As before mentioned, the tabernacle, temporarily constructed of rough boards, was erected in one of the most accessible parts of the city, and was arranged with seating capacity for 5000 persons. Hundreds of persons stood every night in the aisles and on the outside at any place where they could hear. Many visitors, including a number of our preachers, were in attendance at various times. Interest increased daily, and it is a matter of general regret that Bro. Jones could not continue with us longer. Bro. Stuart preached Tuesday morning on "Home Religion," and at the close we judge that nearly two hundred of the women promised to erect family altars at their homes. On Saturday, at 4 p. m., Bro. Jones and Stuart preached at a special service to 5000 colored persons. On Sunday afternoon a service of three hours duration was held in the interest of "men only," and while Bro. Jones preached with the utmost plainness there was hardly a word that might not have been heard by the purest woman. This was one of the most enthusiastic meetings held. The lawless condition of the city and the ungodly lives of the people were clearly pointed out; the men were exhorted to better citizenship and morals, and frequently as the mark of manhood that they had been lumbering and dying out in so many men was being rekindled and set ablaze, cheer after cheer ascended. Twelve or fifteen hundred men stood up promising from that time to lead a better life. At the close of the service, when a few of us were left, we were invited to pledge themselves to organize a society for the enforcement of law and order, at least 1000 men responded, and they ran over the benches in their eagerness to give their hands to Bro. Jones. We might write much more of interest, but will content ourselves with the above. 1. A Law and Order League organized with 600 members. Yesterday (the first Sunday) Houston was dry for one day in its history. No cigars, cigarettes, soda water, milk shakes nor liquors of any kind sold; every saloon and store closed; no one was permitted to play pool, base-ball; expect to run the gamblers out. 2. At least 2000 persons have pledged themselves to lead better lives, among them infidels, saloon men, sportsmen, intemperate men, and hundreds of this number experiencing conscious salvation. 3. Some saloons and gambling houses have permanently closed. 4. A hundred family altars erected. 5. The church awakened and greatly quickened; many of the card-playing, theater-going and dancing members reconverted. 6. More additions to the church already and more to follow. 7. The preachers graciously blessed and encouraged, and by Bro. Jones' talk at the last service more strongly seated in the affections of the people. 8. Two of the Catholic priests have commended the Methodist mission and his plainness. Bro. Jones said, for the time spent at the size of the congregations, this was the best meeting he had ever seen. We failed to discover the least evidence of a desire to produce a "rousing." We were not disappointed, but a reformation. Bless God for the Sam Jones meeting in Houston.

At our meeting this morning we had present: Solomon, Vordenbaum, Cochran, Hotchkiss and Green. After prayer by the secretary the following reports were given by professors of faith and three by certificate; congregations fill the house; church ablaze; Sunday-school growing; twenty-two adults and four infants baptized. First German Church—Six additions; church revived and in good working order. Washington Street Church—Large congregations; five additions; all church interests helped. McKee Street—Good congregations; eleven additions by profession of faith and four by certificate; four adults and four infants baptized; good class-meeting yesterday afternoon; Sunday-school at White Oak reorganized. Houston Tabernacle—Six additions; one infant baptized; congregation and Sunday-school both largely increased; appointment at Harrisburg changed to Thursday night. Albany.

Mrs. C. C. Armstrong: My interest in our ADVOCATE has not abated. I eagerly scan its columns every week for its "good things" and for news from the many beloved ones. I learned that the "good things" have brought us sad tidings of death among those we have loved and those who have ministered to our comfort and pleasure in their homes in the Texas Conference. Since we left there Sisters Crockett and Gafford, of Ft. Worth, have gone from their happy home on earth to meet their Father in heaven. Sister Nellie Lawley, of the same place, was called from her brief married life to enter eternal life with her father and mother. Sister Herbert, of Eagle Lake, has gone from her elegant home and its lovely flowers to dwell amid the flowers of paradise. My dear friend, Mrs. Mary Moore has left her sphere of usefulness in the Weimer church to enter upon her eternal reward, and her sweet young niece, Lizzie Brasher, was soon called to join her, cutting short an unusually active and useful life, devoted to the welfare of her church. Never shall we forget her sweet voice as we first heard it singing.

"Guide me O thou Great Jehovah." And he has guided her into his heavenly home, safe from all the snare and storms of life. Our dear friend, Mrs. E. M. Wilkins, of LaGrange, too, has entered into rest, after five long years of suffering, borne with the patience and fortitude that the religion of Christ alone can give. Later, I have read of the drowning of Jas. Wesson, who, in the vigor of open-eyed youth, was a member of the church in Navasota; and letters bring tidings of the death of a good sister in law in Los Angeles, and of the playmate cousin of my childhood in Kentucky. These all have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, and the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." Their joys are commensurate with God himself, and they wait but for the coming of the Lord. I tremulously read the list of the dead in the ADVOCATE, perhaps my name may appear there soon. Our little church in Albany is in a promising condition. Perhaps no church ever comes up to the desire of the pastor and wife, for they long to see perfection in what is so dear to them, and that is never attained in this world. The devotion and work of some of our late converts is most gratifying, while others do not measure up to their privileges. But this is the history of all converts. I never saw such unity among Christians as exists here. Though we have six Protestant organizations, the welfare of any is a common cause with all. This cannot be said so much of the transient preachers, who come here to work awhile for some of the churches, as of the people. A narrow preacher gets broadened among these people, if he will bear it; if not he is left to go to pieces under the effort made to broaden him. The Old School Presbyterian Church has had no pastor for a year, and that most excellent membership has worked and worshipped with us until we sometimes forget that we belong to different churches. So I am doubly blessed in my chosen sphere this year for I receive from them every kindness and attention that they could pay to the wife of an own pastor and love them as much as if they were my husband's own people. I was invited last week to a most interesting meeting at the home of Mrs. Their church is composed mainly of two large families by the name of Reynolds and Matthews that moved to this part

of Texas about thirty years ago. The Indians made raids on their settlement for a dozen years or more, killing people on the right or left, but these two families escaped death, though some were wounded. They were once hunted miles from a postoffice; only got letters once or twice a year, there being no paper mail at all. When the war came on they were cut off from all supplies and had to live on game and fish, which were abundant. The boys killed deer and dressed the skins, from which their clothing was made by the mothers, who are both living, and who sigh as they relate their perils and hardships. In the Reynolds family there were two girls and four boys; in the Matthews five girls and one boy. There were three marriages between the boys and girls, and two occurred but were annulled. The remote branches of the families since, so that they are very close "skin." At the reunion there were present the two grandmothers and one grandfather, lovingly designated "Uncle Joe" (Matthews) the other having died only a few years ago. All the boys were present, and one who lives in Texas, nine in number. All are married and were accompanied by their husbands and wives and thirty-five grandchildren. A good number of the latter are joint grandchildren of the two Reynolds and Matthews grandmothers. Really naturally suppose that children reared under such great disadvantages would be lacking in education and polish of manner, but such is not the case. Any of the daughters are fitted to grace any station on the seas and are standard men in business, social and church life. Their parents are true ladies and gentlemen themselves, and after the war procured private teachers who did good work on good material. I think they all are, without an exception, church members. The churches in Albany have all been enriched not only by their generous donations, but by their co-operation and prayers for the boys, both in their physical and spiritual. The reunion was at the residence of Judge Bartholomew, who is the husband of the eldest daughter of the two families. Two long tables were spread under the large trees bordering a stream that flows by the house, and several of the ladies and gentlemen who did not belong to the family, partook at the same time of the elegant dinner spread before them, served by dusky waiters. A photographer came and took a picture of the group after dinner. Afterward the grandparents and sons and daughters were all of the same age, and some did not belong to the family, partook at the same time of the elegant dinner spread before them, served by dusky waiters. A photographer came and took a picture of the group after dinner. 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