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REVERENCE.

MRS. MARY H. LORRINE.

It seems a little thing to teach a child to fold his hands and kneel to lip its evening prayer, or to clasp its hands and sit still while "papa" asks the blessing at the table.

Some dare to call it a mockery, and some artist has gone so far as to paint "The Forced Prayer," representing the little white robed figure with pouted lips and sullen brow. They who are on that side of the question look at the matter in a very one-sided, distorted way. They see not the true symbolism, the far-reaching meaning of the posture and the act. Teaching a child these things is subsoiling his heart for the reception of the seed to be sown therein in after years. From the cradle reverence can be taught to children, and when it is not taught them can we wonder at the stony places, the wayside, the thorns and briars that choke out the young growth even when the soil is sufficiently prepared to admit of germination. Inculcate reverence for God and his worship and you have laid deep the foundation of Christian character. Way down in the well prepared soil of the heart the roots of the seed of the word sown will strike, and maturity and fruitage may be looked for.

A person reverent towards God is reverent to his superiors, and indeed to all human nature, and to himself, an atom of that nature. He looks upon his body as the temple wherein dwells a portion of God—the God-breathed soul. Compassionately he can regard the faults of others, tenderly he can overlook the faults, and divinely he can forgive.

With reverence in his heart man is prepared to battle for the right. He will more readily discern the right, though evil may be commingled with it. He can better sift the false from the true, and he will be stronger, more valiant, because of an indwelling sense that seeks strength from a higher source than that of his own frail nature.

Teachers, whether they be teachers in spiritual or temporal things, find the irreverent the toughest characters they can deal with. Take the little child as it enters the school-room. The devotional exercises open. The teacher sees the child as it were lost. He does not take the posture of reverence as do the others. Immediately the teacher recognizes and rightly classes the deficiency. He realizes at once that this child has come to him without that sure foundation upon which he likes to build the character of his pupils, and nine times out of ten the child that has not reverence for God has no reverence for his teacher. He may have a slavish fear but not the heartfelt reverence that opens his better nature to the teacher's influence.

So in the congregation the minister, at a glance, distinguishes the irreverent. He finds it difficult to preach to them. His words seem to rebound as on some hard substance and come back to him void. Many of their acts appear to him as if intended as a mockery of him and his sacred calling. Immediately he recognizes and classes the deficiency. He feels the want of that sure foundation. His desires to do them good may be sincere, and his efforts proportional, but some how he cannot get at them. A wall is there, a wall of adamant that only the power of God can break down. Irreverence the wall, the adamantine wall.

We read in Roman literature that the Emperor, Numa Pompilius, Rome's best, purest Emperor, first taught the the Roman's that all their religious rites and ceremonies must be performed with reverence and deliberation. There should be no haste in commencing them, no haste in completing them. Often I have thought of the good Numa's teachings to his heathen people. If the imaginary gods of the Romans should be approached with reverence how much more the great God, whom the Christians worship. If those heathen rites must be gone through with as prescribed, each part with due reverence even to the last act, how much more the worship of God in his holy sanctuary should be carried through with all due reverence, without haste, without cursory glances at the clock.

Irreverent conduct in church where God is being worshipped! What shall we say of that? Had we not better let it rest. Nothing we could say can reach an irreverent heart. But we have a yearning tenderness for the dear young people who are irreverent in church. Perhaps some parent's fault lies back of all of it. Surely if reverence had been inculcated such things would not occur. Once I knew a man who seemed to be a strange character. His conduct would often be inexplicable to me. When dining on one occasion at his table he apologized for not asking a blessing, and added, "My mother died when I was very young and I had no raising; I can't get over it."

That was the key to his inconsistency. In our course for the irreverent how much pity should be commingled!

IN THE LADIES' ANNEX, SOUTHWESTERN UNIVERSITY.

The last two weeks have been of the deepest interest to our college community. On Thursday, March 7th, we moved our Ladies Annex to the new building and began all the female college work there. The teachers and pupils of the collegiate and preparatory classes, and those of the schools of art, elocution, vocal and instrumental music, ascended the hill and took their places in the new temple of learning, happy that their long cherished

anticipations were at last realized. They sat, at new desks in beautiful rooms, arranged with every comfort and convenience. They mingled their glad voices in hymns of praise, and joined together in devout thanksgiving to Almighty God that his good hand had guided in the joyous consummation. On Tuesday following in response to an invitation a large assembly of citizens and students gathered in the spacious chapel to hold a service in formal acknowledgment of God's goodness in giving prosperity and success to the enterprise. A part of Solomon's prayer of dedication was read as an opening exercise. The full choir, composed of girls and boys of the school, discoursed lovely music.

Addresses were delivered by Rev's. Vaughan, Hutton, and Sellers, pastors respectively of the Methodist, Presbyterian, and Baptist churches of Georgetown; and Rev. C. C. Armstrong, our financial agent, who also offered prayer. The meeting was in the best spirit and left a pleasant impression on the audience.

The organ used was presented to the Annex by the pastor and official board of the church at Cleburne last fall during Bro. A. P. Taylor's pastorate, and is a sweet-toned instrument. We are deeply grateful to the brethren for their contribution to the pleasure and profit of the young ladies.

After the benediction Prof. and Mrs. Cody, the host and hostess, opened the house to the guests, and invited them to inspect the entire building. From kitchen to mansion they ascended. Through music rooms, art studio, recitation rooms, dining hall, parlors, sleeping apartments, every where they came and went, pausing longest in front of the windows of the fourth story to take a view of the pleasing landscape of rolling prairie in its carpet of green, broad fields yielding to the ploughshare, groves of forest trees in the distance, and the laughing San Gabriel scarcely visible on account of high bluffs distinctly seen, and on the west the little city of Georgetown which "fairer grows by every change."

All the guests were delighted, and joined in the general verdict: we now have a female college with every comfort and convenience, "beautifully situated" and thoroughly fitted to afford higher education to the daughters of the southwest. They need never go abroad for what they can find so amply provided at home.

On Friday night March 15th, the semi-annual exhibition of the graduating class took place in the new chapel. Seventeen young ladies and gentlemen appeared and delivered essays and orations before a crowded house. The programme was as follows:

March—Miss Heidt.

ORATION.

B. L. Adams—Modern Heroism.
R. B. Allen—When shall the reign of mind begin on earth?

W. H. Atwell—Supremacy of Reason.

MUSIC.

Misses McLean and Porter.

ESSAY.

Miss J. L. Giddis—They all wear cloaks.

ORATION.

E. V. Cox—America.
R. D. Harris—Development of Intellect.

MUSIC.

Misses M. Clark and J. Sellers.

ESSAY.

Miss M. Ingram—Home.

ORATION.

J. D. Kilgore—Know Thyself.
W. H. McCullough—Napoleon.
J. R. Mood—Wanted, men of night.

MUSIC.

Misses Mood and Templeman.

ESSAY.

Miss C. Little—Our school days.

ORATION.

T. L. McCullough—Alexander and Alexandria.
T. M. Taylor—History.

MUSIC.

Miss Wullifen.

ESSAY.

Miss E. Sellers—One hundred years to come.

ORATION.

J. R. Thomas—Ideal greatness.
S. B. Thomas—Liberty the crowning jewel in the treasury of a nation's hope.

MUSIC.

Miss Carobel Heidt.

BENEDICTION.

All acquitted themselves creditably, eliciting rapturous applause.

The removal of the Annex gives the old building to the preparatory department. Prof. Williams is duly installed there and conducts a large well managed school. It is modeled after the famous Webb Training school in Tennessee. The separation of the smaller boys from those of the collegiate department gives greater efficiency to the work in all departments. The University is prospering in its patronage and discipline, and only needs endowment and hearty support of its friends. The number enrolled will probably be the largest in the history of the institution. Students are still coming in and more are expected.

Our commencement exercises will begin Thursday, June 6th, and close Tuesday, June 7th, prox. The curators and trustees will meet on Friday,

June, 11th. Bishop Key will preach the commencement sermon on Sabbath, June, 9th. Rev. W. D. Robinson, of Albany, Texas, will preach the sermon to the undergraduates on the same Sabbath night. Hon. H. D. McDonald, of Paris, Texas, will deliver the annual address before the literary societies June 10th.

I make these announcements early that brethren may arrange their appointments so as to come to commencement.

Cards are out for the marriage of two members of our faculty, Prof. R. F. Young and Miss Anna Barbee. The nuptials will be celebrated in the Methodist church on Wednesday, 20th, inst., at 8 o'clock, p. m.

Bro. Vaughan has just begun a series of meetings which we trust may result in a gracious revival. Let the church pray that the Baptism of the Holy Ghost may fall upon students and citizens, and a "time of refreshing from the presence of the Lord" will give us peace and joy. Yours truly,

J. W. HEIDT,

SOUTHWESTERN UNIVERSITY.

THE SOUTHWESTERN UNIVERSITY.

This central institution of learning, the property of the five annual conferences in Texas, continues to enjoy increasing popularity and a high degree of prosperity. A faculty of thirteen instructors direct the studies of the four hundred students now in attendance. Eighty counties and five states are represented. Thirty-two of the young men are preparing for the ministry.

THE HELPING HAND.

Through the benevolence of Messrs. Giddings of Brenham, forty-six youths are enjoying the opportunity of securing a liberal education. Their expenses in the hall averages nine dollars a month.

REV. S. C. VAUGHN

of Madisonville, has induced five students to attend the University during the present session. Were all our preachers as active as this brother, our temple of learning would soon be crowded with ardent votaries, ministering at the altar of Minerva. The vice-regent informed me, during my late visit to the institution, that the order among the college students has been excellent, no one of them having received a single demerit during the past term.

THE YOUNG LADIES' ANNEX.

This magnificent structure of stone, occupying an eminence east of the town, is now occupied. Prof. Cody and wife are entrusted with the care of the young ladies. Fortunate are those who may enjoy such guardianship.

THE TRAINING SCHOOL.

This department under the management of Prof. E. R. Williams, A. M., late of McTyeiro Institute, Tenn., has a very large attendance. It occupies the building formerly used by the Annex.

COMMENDATION.

We heartily commend the Southwestern University to the patronage of Texas, for it is an institution of which all Texans ought to be proud. Though young, her alumni are occupying positions of trust in church and state.

P. C. BRICK,

Visitor from Mexican Border Conference.

PUEBLO, COL.

SOUTHWESTERN TEXAS.

REV. W. J. JOYCE.

Lands are worth in Bee, and adjoining counties, from \$3 to \$10 per acre. The difference in price is not because of improvements, for there are very few improved places for sale, but because of their nearness to railroads, and the difference in fertility. Col. Mathews of Rockport has many thousands of acres lying chiefly on the Nueces river, for sale. This land I have never seen, but it has been represented to me by disinterested parties as being very fine. He asks \$5 per acre for the land lying out from the river, and \$10 for that immediately on the river. His terms are one-fourth down, and the balance in three or four annual installments, with 10 per cent interest. He would require the purchaser to fence all the pasture he needed of his own land for his own stock. All require this. They will not allow the cattle of others to be turned in their pastures. Col. Mathews is an honorable, high-minded gentleman. Communicate with him at Rockport. I do heartily recommend him to my readers. There is a railroad station on his ranch. Col. Malone (Skidmore), owns land east of the Mathews ranch. Most of the land he has for sale is almost smooth prairie, covered with fine grass, and where much hay is saved every year. The railroad, from Skidmore to Kleberg, passes through it. He offers this land for \$7 per acre, one-fourth down, the balance on time. The payments of all are about alike. Write to him at Skidmore.

Mr. John Clare, Beeville, has one of the finest bodies of land I have seen. It lies southwest of Beeville, 10 miles. Four or five men are putting in large farms this year on this tract. The land is level black sandy, rather sticky, but "scours" pretty thick with mesquite, in some places; very open, prairie-like in others—thousands of acres, and he wants \$6. But I think John would do better by first comers—all of them in fact. Remember I recommend to you no one but honorable men, the best citizens we have.

John Thompson, Beeville, also has a fine ranch in the same vicinity, and on which there is a small farm. He has 1500 acres for sale in small or large tracts—that is for 50 cents up. He will sell any quantity, you may desire. Write to him.

Frank Skidmore, of Skidmore, has a large tract of land joining Col. Malone, and pretty much the same quality and terms—perhaps a little higher priced, as the town of Skidmore is on it.

Capt. Jones, an old citizen, and one of the most enterprising men in the state, or any where else, lives in Beeville. He has many thousands of acres immediately about Beeville, and much of it fine lands in the county. But there is no live dollar land around Beeville. Correspond with him. He will give you a candid and immediate answer. He is, perhaps, the chief leader in immigration movement in this county, and is well informed on all points that would interest one seeking a home.

Capt. Fulton, of Rockport, or his son George, or Gregory, will give you information and definite terms of purchase. Their lands lie in Refugio and Aransas counties chiefly, mostly level, and much of it rich prairie. The Colonel told me he would sell in any quantity, per cent only down, and for the balance almost any time wanted, with 8 per cent interest, and this paid in farm products at cash prices.

There are no school lands in the county of Bee, or any where in this part of the country. I am informed.

In my next, I will tell what sort of people we have here, and about schools, churches, and etc., and perhaps close, unless I get letters of special inquiry.

THE SILENCES OF THE BIBLE.

REV. D. SHERMAN, D. D.

The silences of the Scriptures are hardly less impressive than their revelations. Usually they are silences where man, controlled by natural impulses, would have spoken out with emphasis. The reasons for this restraint and check in the tide of Divine communication may not be always clear, though some general considerations may apply to the matter.

This result is reached in part by the writer's singleness of purpose. Inspiration is not only intense, but definite, aiming to do one thing at a time, and to do that one thing effectively. The general theme of the Bible is the economy of redemption; but the subject is usually treated in detail. One writer depicts the Redeemer, His birth, life or death; another, the grand features of the scheme, or the application of the redemption to the human soul in regeneration and sanctification. The relation of the new to the old covenant is elaborately presented in the epistle to the Galatians and Hebrews; justification by faith is expounded in the epistle to the Romans and the importance of works is insisted on by St. James. Whatever be the immediate object of the writer, he keeps the end steadily in view, allowing no side issues to obscure his grand objective, or to encumber his narrative. In this particular they are unlike the average secular historians and biographers, who often delay to note side events and to touch with rhetorical flourishes characters but loosely connected with the subject in hand. The inspired historians are chary of rhetoric. In a style simple and direct they hold the main facts in relief. Like a majestic stream, flowing amid groves and meadows, the narrative moves onward with only incidental notice of even the most distinguished individuals aside from its course.

Again, omission is an effective mode of placing in relief the topic under consideration. The single tree is revealed in full proportions by cutting away the rest of the forest; the telescope is directed to the particular star about which information is desired. The exclusion of all the others from the field of vision allows the concentration of attention upon the particular point of interest. The Bible writers put nothing in the narrative to distract or divide attention. They hold the thought of the reader to the one thing under consideration.

The silences of the Bible are often a test of faith. The whole and rounded truth is self-evidencing, but God often gives it a segment at a time. Partial truth appears to unfaith to be untruth. Produce the missing segments, and unbelief is put to confusion. These are sure to come along in the unfoldings of God's providence; but meantime faith may experience a strain and be sorely put to for an answer to the specious objections of the doubter, who reasons without all the facts in the case.

Noah had but a part of the case when required to build the ark. He had the Divine command and purpose; the exhibition of power in the carrying out of that purpose was yet to be realized. With the entire case in hand, no great faith would have been acquired; the tension of his faith was in the requirement to act on a partial revelation. The point is illustrated, also, in the case of Abraham. The silence as to the place of his destination, when departing from his Chaldean home, was a severe test to the childlike and implicit confidence reposed in God. Moses' prayer, "Show me Thy way," could not be immediately answered. As to much of His plans for the future, there was deep, unbroken silence. Faith must move out on the simple declaration of the One who dwelt in the bush and the cloud.

The silence of Scriptures insures brevity, by the omission from the record of immaterial items. Compression rather than expansion is the law of Revelation. The Bible in a hundred quartos would have been a failure by excess; the whole would have been buried long ago in old libraries. Most great authors are too voluminous to live. The

brilliant thought, which would have lived in an incisive paragraph or in a monograph, is lost when diluted into twelve octavos. Dickens and Scott filled libraries with the sketches of their airy nothings; the legislation of England has grown to cart-loads; the Lord has given the literature, law and history of His kingdom in the compass of a small volume which may be carried in the pocket and read in a week. The question was not how much could be put in, but rather how much could be omitted. How little we know of most of the Apostles! How little of Mary, the mother of our Lord! Nay of the Lord Himself, how little! Of His birth and death, some of His travels and discourses, we know something. Of His childhood and youth, how little! From the age of twelve to thirty, that formative period so important in the history of all great men, not a line or letter! Eighteen golden years, which an uninspired author would have filled with details, a total blank! Of the household, whose lineage was traceable further than that of William the Conqueror or Caesar, to Solomon, David, Abraham to Noah and Adam himself, and whose glory was to fill the whole world, we have only faint traces. The omissions far outnumber the insertions. The record of our salvation is the given with adequate fullness; as to the rest, there are great gaps in the record we study in vain to fill out. Something may be gleaned, but after the most weary research much obscurity remains.

Finally, the silences of Scripture tend to awaken inquiry and inspire study. They take us below the surface, and induce the examination of minute and obscure points and the comparison of passages and incidents standing far apart in the record, but capable of shedding light on each other. The two Testaments interpret each other. Long ago Augustine wrote: "In Veteri Testamento, Novum latet; in Novo, Vetus patet"—"In the Old Testament, the New is concealed; in the New, the Old lies open."

St. Paul tells us the Israelites were baptized in the cloud and in the Red Sea. The Old Testament history informs us that they passed over dry-shod. The Psalmist adds: "The clouds poured out water; the skies sent out a sound. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook." (Ps. lxxviii:18; I Cor. x:2). The people were not immersed in the sea, as one might be led to think by the language of the apostle; they were sprinkled, as the Psalmist informs us, by the thunder shower passing over them while in the sea. The Bible abounds in similar illustrative cross-references, where one passage sheds important light on another in a distant part of the volume.—[Zion's Herald.

THE HOME CONFERENCES.

Galvest.

J. H. Chambliss, March 22: Having a meeting of some interest—growing.

Whitney.

H. B. Henry, March 26: Bro. Collard is with us. Three conversions last night. Praise God.

Fort Worth.

A. P. Taylor, March 20: We are having a glorious revival at Missouri avenue; 73 conversions up to date. The meeting will continue indefinitely. Will report progress weekly. Pray for us.

Sherman.

W. F. Clark, March 25: Sherman is in the midst of a glorious revival: between 80 and 100 conversions; 70 or 80 additions to date. Interest growing. Old Bro. Archer, the father of the beloved pastor, has been in attendance from the beginning. Notwithstanding he has been suffering from fever he has preached some grand sermons. Bro. A., the pastor, is doing a fine work. His church is all alive. God bless the good work, and to Him be all the glory.

Cotulla.

Mrs. T. C. Mullen, March 22: [The welcome ADVOCATE reaches us every week, and is read with pleasure, for it tells us what our preachers are doing in Texas. We are well pleased with our preacher, Bro. Holt. He is a talented young man, and welcome. I think, in every home in town. Hope much good may be done this year. Our Sunday-school is improving and much credit is due the present Superintendent, Bro. J. H. Sumner. Our prayer-meetings are well attended. Remember Cotulla in your prayers.

Whitewright.

S. A. Ashburn, March 23: I began my meeting the 3d and closed the 18th. Bro. I. S. Ashburn helped me four days the first week. Bro. J. M. Binkley preached for me on the second Sunday at 11 a. m. Bro. Hill helped me the three last days of the meeting. The brethren helped me and Methodism much by their sermons. The meeting was not a failure. Seventeen professions and about 20 additions to our church. We will resume the special work after this pressure of school duties are over. We have let the contract to have our church repainted (including roof), inside and out, repaired, the windows frosted—a complete renovation of the church. Whitewright grows on me.

Van Alstyne.

J. E. Vinson, March 23: Our second quarterly meeting was held last Saturday and Sunday. Bro. Mountcastle, our estimable presiding elder, was at his post, magnifying his office. I will not speak of his fine sermons, as you fore-

stalled us, but will say that we all felt that "it was good to be there." God honored his word and made our humble souls happy. This is a new station and we are trying to establish ourselves in gospel soil. The Sunday-school is growing in interest under the faithful efforts of its superintendent and earnest teachers. The prayer-meetings are magnetic and are seasons of grace. Our people give audience to the preaching of the gospel. Come to our District Conference the 20th of June, Mr. Editor, and see and feel more than I can write.

Moscow

J. M. McCarter, March 13: Moscow circuit is on rising ground. Congregations are large and attentive. The people are disposed to talk about religion, and some of them are praying. We expect a gracious outpouring of the spirit during the year. Much kindness has been shown the preacher. His reception, though an entire stranger to most of them, has been kind, warm and open-hearted. Liberal provisions are being made for his comfort. Many kind, encouraging words have been spoken. May he be a pattern of good works unto them, and so preach the word that they may grow thereby in the knowledge and love of God. We intend building two new churches during the year. Are enlarging the bounds of our circuit. The ADVOCATE meets with a kind reception among our people, and we are increasing its circulation.

Dallas Preachers' Meeting.

D. P. Brown, secretary: Dallas preachers convened Monday morning at Floyd Street Church.

Present—D. F. Fuller, pres. pro tem, Allen, Brazleton, Shutt, Brown, Religious service by Bro. Allen.

First Church—Good prayer-meeting Wednesday night. Sunday services well attended for the day. Two accessions; an encouraging number of subscriptions for the finishing of church secured during the week.

West Dallas—Good services and good Sunday school.

Trinity—No service yesterday. House undergoing repairs.

Floyd Street—The meeting has been going on during the week. Several happy conversions. The pastor, Bro. Fuller, was sick during the week; while sick Bro. Allen and Brown carried on the meeting. Bro. Campbell, Editor of ADVOCATE, preached at 11 o'clock Sunday. Three accessions on profession of faith. In compliance with the requests of the brethren the meeting will be continued during the week.

Bro. Hughes absent in Tennessee. Adjourned.

Dexter.

Jno. B. Smith, March 19: On last night we closed a two weeks' meeting in Dexter, which resulted in about twenty-five conversions and six accessions by ritual, with others yet to join. The church, with very few exceptions, was greatly revived and did faithful work for the Lord. We are hopeful, and believe this to only be the beginning of a thorough reformation and a sweeping revival in this place in the near future. We are greatly indebted to the Rev. W. P. Petty, of Gainesville, who introduced the services with a few sermons on the prophecies, which drew large congregations and put them to reading the Scriptures daily. I have been hearing this man of God preach for fifteen years. He certainly did the best work of his life. He scored deep and hewed to the line, and was marvelously blessed in his delineations of the truth of God, and the gospel of his Christ. His sermons on their prophecies are clear and comprehensive and afford much help in the study of God's word. They will do any reading people good. To God be all the glory for a gospel that saves souls, and for the agencies employed by him to carry it to the lost. And the agency of our ADVOCATE is no small one.

San Angelo.

A. E. Rector, March 21: Our church at this place has been blessed with a gracious revival. The meeting continued four weeks, but the first half of the time, on account of rain and cold, was in a measure lost. Bro. J. R. Nelson, of Brownwood, was present most of the time and conducted the services. There were thirty-six professions and will be about twenty additions to our church. Some will join other churches. These figures do not represent the good accomplished, for the issue between the church and the world was for the first time in the history of our community fairly joined. The line between the righteous and the wicked, between him that serveth God and him that serveth him not, was fearlessly drawn; and as I have never witnessed such bitter, exciting opposition to a religious movement, so have I never seen the cause of truth more triumphantly vindicated. Our church, and I believe, the cause of true religion in the town, was never upon so high and hopeful a plane. As Bro. Nelson is not a stranger in Texas, I need not undertake to analyze his style or methods; and as he is not an evangelist seeking employment, I need not "recommend him to the brethren." The least that should be said, however, is that he is a man of God, and a workman that needeth not to be ashamed. He made some enemies for conscience' sake, and won a host of friends who regretted his departure, and who will bless his coming again.

WRITE IT ON YOUR HEART THAT EVERY DAY IS THE BEST DAY IN THE YEAR.—[Ralph Waldo Emerson.

(Advertisement.) The Texas Chautauqua Assembly.

Early in 1888 an association was formed with the above title, for the purpose of fostering the Chautauqua idea in the State. It consisted of the following gentlemen: Rev. H. M. DuBose, Rev. E. O. McIntire, Rev. C. C. Armstrong, Rev. W. H. Shaw, Rev. Jno. E. Stovall, Rev. J. D. Scott, and Rev. W. W. Pinson.

Why locate at Georgetown? 1. Because it is centrally located, and easily accessible from all points in the State.

2. Because it is surrounded by picturesque and attractive scenery.

3. Because it is a place of refinement, culture and enterprise, and free from the dissipation and vices of large places.

4. Last, but by no means least, the citizens of Georgetown showed their faith by their works, offering a sufficient bonus in land and money to make success possible at once, and form a basis for large development in the future.

For natural beauty and adaptability to the purpose, the grounds, consisting of 200 acres woodland, now in course of preparation, would be hard to excel. They are high and airy, covered with a dense natural growth of live oak, post oak and cedar, with a beautiful surface, varying from a dead level through almost every gradation of swell and undulation to the abrupt canon and frowning cliff, many feet high.

Any business relating to the lectures, etc., will be attended to by Rev. Jno. E. Stovall, LaGrange, Texas.

About S. S. Normal work, address Rev. E. O. McIntire, Austin, Texas.

In regard to U. L. S. C. Work, address Rev. W. H. Shaw, Austin, Texas.

For other information, write to undersigned. W. W. PINSON, Cor. Sec. San Antonio, Tex.

About the Lesson.

MISSIONARY LESSON. Isaiah 55:1-10.

ORITICAL NOTES.

PRESIDENT TIMOTHY BRIGHT.

Verses 1, 2.—The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God: The introductory words or titles prefixed to this chapter in the authorized version are as follows: "The joyful flourishing of Christ's kingdom. The weak are encouraged by the virtues and privileges of the gospel."

Verses 3, 4.—Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come and vengeance, with the recompense of God; he will come and save you: At this point the prophet turns to words of encouragement in view of the prospect of the coming time. The weak hands and feeble knees represent, as some hold, the powers of action and endurance, which gave way through fear and faint-heartedness. The word "feeble" is perhaps better represented by "trembling," or, as the margin has it, "tottering."

to those who were thus familiar than that set forth in the transformation thus imagined. Gladness and joy enter the solitude of the desolate region; and the beauty of flowers fills the desert everywhere. "Lebanon, Carmel, and Sharon will, as it were, share their splendor with the desert, that all may be clothed alike in festal dress, when the glory of Jehovah, which surpasses everything else in its splendor, shall appear."

Verses 5, 7.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes: In the first two of these verses, the future blessing is represented under the figure of the removal of bodily infirmities; in the latter part of the second, and the third, the figure of the barren desert changed into a fruitful field is again resumed, though the language in which it is presented is somewhat varied from that which has been previously used.

Verses 8-10.—And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein: The way and the high way here mentioned seem to be the same thing. The way of holiness along which the people of God are to move is to be a raised way—a way built up and made firm for the people to pass over it. Those who are not of the true people, "the unclean," as the prophet describes them, will not be able to go along this way, for it will belong to, and be open to, those only for whom it was made.

Verses 11-13.—No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: The representation is of a way built up so high that the wild beasts of prey could not go up to it. These dangerous enemies shall not be found there; and so the redeemed may move forward as free from fear, and as safe from harm, as if they were passing through well-known roads and in cultivated regions. They may go on their course without apprehension of losing their way or wandering from the path, and also without apprehension that any enemy or danger will overtake and overpower them. The redeemed alone shall walk there, and they shall walk in peace and safety.

Verses 14-17.—And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and sighing shall flee away: The way leads homeward. Along the way, as they move certainly and safely, with no fear of dangers or of error, they will move in continual joy and with continual expression of their joy. The blessing which God gives will be one to which no sorrow is added. Sorrow and sighing will flee away. The picture is completed with these words. It is a picture of what the prophet saw before himself and before the people, but the reality was to be beyond even his loftiest and most beautiful dream or vision. And so, as the ages have passed on in their course, and the great things which were dimly or partly revealed to him have become the facts of history on which the world's highest life rests, we also, in our day, take his words as descriptive of the still distant yet promised future; and we find in the wonderful imagery of the early days the representation of that blessed coming time when the ransomed of the Lord shall come to Zion—when the work of the world's redemption shall be completed, and the redeemed shall rejoice with everlasting joy.—[Sunday-school Times.]

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Old and Young.

SNOW FLAKES.

Rev. G. H. Lora, in The Philadelphia Methodist. Round about me snow flakes falling, whirling, swirling through the air, Mutely covering hedge and fir tree, tangled woods and earth so bare. Oh, the snow is cold and chill, Tho' it falls so silently; And through vales and o'er the hill The winter wind moans fitfully. But the snow makes nature fairer than a dream of poet's mind; Covers all earth's blots and filth stains with a gentle hand and kind.

Round about us cares are falling like the snow on every life. Touching heart of saint and sinner, happy child and burdened wife. And the care is cold as snow, Chill as winter's cruel wind; For it brings us pain and woe, Saddened heart and burdened mind; But the pain and care and burden by and by will bring reward.

SPEAKING ONE'S MIND.

"You know there is nothing deceitful about me," remarked Mrs. Carter, piously. "I always speak my mind, and am done with it."

Mrs. Hartwell tried to murmur something pleasant in reply; but, poor soul, she had had so much of her neighbor's "mind" she was ready to beat a retreat. "When the little woman reached her own home she was foolish enough to sit down and take a good cry over the matters into which candid Mrs. Carter had found it necessary to stick her lance of criticism.

"Really, mamma," Katherine Carter began, as soon as the hall-door closed, "Mrs. Hartwell looked as if she would go through the floor when you told her what Miss Harris said about her house-keeping. It's a shame to say anything when she does her own work and takes care of those two restless children. And if she is a minister's wife, she can't help being young and pretty, and that nice dress you told her was extravagant, was a birthday present from her mother, and she made it herself. I remember how you cut the last minister's wife because she always looked so dowdy."

"Katharine, I am surprised at your talking to your mother so," said Mrs. Carter, in an injured tone; for like all others who pride themselves on speaking their mind, she did not allow any one else the same privilege.

A white-haired, sweet-faced old lady had heard all that was said; but she took no notice of the passage of arms between mother and daughter, except to make a mental note of it.

"Now, mother, we can have an evening to ourselves," Mrs. Carter said a few hours later, as she and her mother sat alone before the cheerful fire. "The children are in bed, and Katharine has gone to a party, and as usual George is at some church meeting. For all you have been with us a week, I have had no opportunity to talk with you."

Mrs. Carter sat on an ottoman at her mother's side, as she had not done for years. It was easy to see the mother's sweet, softened face might have been once like the bright, nervous face of the daughter, before sorrow and suffering had chiseled off the sharp corners of the nature, each face so plainly indicated.

"Katie, dear," said the old lady, stroking the brown hair in her lap as she had done years ago, "there is something I want to talk to you about. You were so young when your father died, you do not remember much of my character then."

"All I remember is, you were always sweet and lovely. How did you ever have such a quick-spoken daughter as I? I fear Katharine has my disposition. Did you notice how she took me up to-day? I did not mean to hurt Mrs. Hartwell. George is good enough to call me a diamond in the rough. You are a polished one, mother dear," Mrs. Carter said, kissing the thin hand that was smoothing her forehead.

"Dear child, you are your mother over and over again. I have had many severe lessons to get to the place where the rough corners of my nature did not bruise others. But I would spare you the hard discipline I have known. The Lord wants his daughters 'corner stones polished after the similitude of a palace.' I will tell you what has been the greatest sorrow of my life. I think our family was as affectionate as your father's, in a certain way. But we had always been allowed to say the first thing that came to our lips. Of course we often said harsh words, but they were soon forgotten. Your father came from a sensitive, refined family, and they were all trained to speak kindly to

one another. I know I must have been a constant thorn to Mother Evans by my rude speeches. I did not suppose your father cared for my quick way of talking. I loved him so, and he was always so kind and tender, I was not prepared for the way my eyes were opened at last. He was taken with typhoid fever. O those days of hope and fear! At last there was no hope, and I hardly left his bedside. One night he began talking. It was sweet to hear his voice even in delirium, and I put my ear down to catch every word. This is what he said: 'I love Mary, O I love her more than my life! But she does not care much for me. She makes it so hard, so hard; always criticising, and never praising me! I'm so tired, so tired!' O Katie, I loved him, I had thought; but, I realized then, it was a selfish love, or I would have been kinder to him. If he had lived he would have known how I loved him by my work. But he never knew me again. He died that night. Do you wonder, Katie, I want to save you from even the possibility of such sorrow as I have known?"

"O, mother, do you think George doubts my love?" Mrs. Carter asked in alarm. "I hope not, dear; but you must not expect him to admire you as he would if you were as amiable as you could be," was the answer.

"Mother, you don't know how hard I try to be good," and Mrs. Carter laid her head down in her mother's lap and sobbed like a child.

"In many ways I never saw a better wife, mother, or daughter, and you all overwork in church matters. But you often remind me of a Jersey cow we used to have, who gave a large bucket of cream milk, and then, if she got a chance, kicked the bucket over. You do so many kind, unselfish things, and the next moment you say something so cutting to the one whom you have helped, you destroy most of the good you have done. I hate to pain you, darling, but let us see how you have been speaking your mind to-day. The first thing I noticed, you told George he always kept breakfast waiting, when, at least, it was the first time since I have been here. You told Bridget she was the most careless girl you ever had, for some little thing, that sent her into the pantry for a cry. Yet you tell me she is the most faithful servant you ever saw. You told George any other man would keep a horse and carriage for a wife that could not walk well, and it seemed to trouble him. He looked pained when you declared you hadn't a single decent dress to your name. You see, dear, it is impossible for anyone to say the first thing that comes to their lips and be strictly truthful. Then you sent the children to school with shadows on their little faces by telling Harry he was the worst boy in town, and Minnie she was the laziest girl that ever lived. When that little boy came with needles and pins, you told him his pins were of no account, and you were sick of peddlers."

"But, mother," said Mrs. Carter, smiling through her tears, "shall I praise Bridget when she breaks a dish, or take no notice of the children's faults? And if I were kind to peddlers I would be overrun."

"You will find, dear, an occasional reproach when it is really needed will do more good than a month's constant nagging about every little mistake. It is an easy matter to refuse a peddler or agent so politely that he will not feel he had been stealing instead of trying to earn an honest living. Bridget told me afterwards that little boy's father had just died, and his mother had a young baby, and this was his first attempt to help the family. You could see Mrs. Hartwell was distressed because you criticised her husband's sermon last Sunday. Anybody might have seen he had such a cold it must have been difficult to speak. Mrs. Riggs looked pained when you called her attention to her weak eye, and Mrs. Bright was really angry when you said her baby wasn't pretty."

"Well, mother, how could I say that ugly little thing was pretty?" asked Mrs. Carter. "My dear, there is your mistake. It is not necessary to give your opinion on everything. Every mother thinks her own darling has some gifts and graces no one else discovers. One of our good bishops, when he can't compliment a baby, says, 'Well, that is a baby.' That shows his interest, yet can't offend anybody. Then to-night you told George he devoted himself so much to church work to get away from home. Who made you a judge of other people's motives?"

"O, mother! I had no idea it was so bad to speak one's mind. I will never forget your words," was the answer in a sincere tone. "If you want always to speak your mind, be sure you have the mind of Christ in you. Jesus denounced sin always; but that was his mission, and he could read the heart-motives, and you and I can not. But he never scolded or fretted, or criticised the failings of those around him. You have a high standard. You want everything perfection. You ought to remember a story a minister told me. A man went into a store and bought a watch. 'Is it a perfect watch?' he asked. 'Yes,' was the answer. 'It is as perfect as a watch can be; but it does not keep as exact time as the stars.'"

"That's just it, mother. I want angel perfection instead of poor earthly perfection, and looking for it in others, I lose even human perfection in myself." A year later Mrs. Evans visited her daughter again. "Dear," she said one evening; "this hardly seems the same household, and you are giving your husband and children a priceless heritage in your kind, wise way of talking."

"Thank you, mother. Your words were good seeds. Before I speak my mind now, I try to find out if I have in me the mind of Christ, and can speak the truth with love."—[Exchange.]

BEST METHOD OF KEEPING BEEF.

A correspondent of the National Stockman and Farmer, J. H. D. Guernsey county, O., furnishes the following recipe for keeping beef, and says of it that he and many neighbors have used it for many years, and would not use any other. It was published some twenty-five years ago in the Rural American: "Cut up the meat in pieces as large as you desire. Pack it in a barrel or cask. Then make a brine as follows: One and a half pounds salt to one gallon of water, one ounce saltpetre to 100 pounds of beef. One tablespoonful of ground pepper to 100 pounds of beef. Put in salt and saltpetre, and heat it boiling hot, skim it, and then add the pepper. Pour it on the beef boiling hot, and cover slowly. Your meat will be good at any time. The philosophy is this: The hot brine closes the pores on the surface, preventing decay, and the meat from getting too salt. Try it. If necessary, scald the brine over in the spring, or put on a new brine. Farmers can in this way have fresh meat nearly all the time. The meat should be taken as soon as it gets cold, before it has acquired any old taste or exposure to the atmosphere. It takes about seven gallons of water to each 100 pounds of beef. Vary saltpetre to taste."

THE STORY OF MUSSENTOUCHIT.

By the time baby was twelve months old she had learned many things. She could say "Kitty" to the little, soft, furry ball of a cat, and "tove" and "burn"—for once she had put her hand against the hot stove, and she never forgot the pain of the big blister that came on the delicate flesh—and she knew the moon and the stars, and the trees.

About this time she heard a long, queer word many, many times a day. The word was Mussentouchit.

Baby wondered who Mussentouchit could be. The strange thing lived in the bureau drawers. Baby knew that. For the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussentouchit."

It lived in the sewing-machine. For the moment Baby set the wheel going "Mussentouchit" was screamed in her ear.

It lived in the tall jar that stood on the little round stand. Everybody in the room shrieked "Mussentouchit" when Baby put up her hands to touch the jar.

In the corner of the parlor there was a glass globe half filled with water. In the globe lived three little gold-fish. Baby was very fond of climbing into a chair to see the tiny gold-fish dart across their pretty lake. But whenever she put her fingers into the globe to touch one of the pretty creatures somebody screamed, "Mussentouchit."

This went on till Baby was two years old. There was no word she heard so often as the long, queer word, Mussentouchit.

Mussentouchit was everywhere—in the shining books on the parlor-table; in the flower-beds; among the roses; even in mamma's work-basket the strange thing lived; and if Baby but took up a reel of silk or cotton, there was Mussentouchit.

One day Baby found herself by the glass globe all alone. The family were very busy, and for a few minutes forgot the little, prying, restless darling. This was her chance. Up went the chubby legs in the chair that stood near the gold-fish globe. Poised on the rounding cushion, Baby reached far over to touch the gold-fish. In reaching she lost her balance and fell, dragging the globe to the floor. There was a crash, a scream, a rush, and mamma was on the spot. Baby was picked up, kissed, and scolded.

"I did I tilted old Mussentouchit 'is time!" she said, shaking herself and walking off.—[Wide Awake.]

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THE DEDICATION.

With great joy, expense, ceremony and glory, the temple was presented or dedicated by King Solomon to God. That temple was to be the place where the Lord God should manifest himself to his people. His name was to dwell there, and thither all the tribes were to go and present their offerings. The will of the Lord was to be consulted and made known there, as nowhere else on earth. The glory of that house, as the dwelling place of God's name on earth, demanded and far exceeded all the grandeur of ceremony the richest of kings could bestow at the dedication. Nor did the king spare his great wealth, nor the wealth of his people for the occasion.

About one thousand years from that time another temple was presented to the Lord in the temple at Jerusalem. This time the ceremony was simple and the offerings indicative of poverty. Instead of "sheep and oxen that could not be told nor numbered for multitude," the sacrifice consisted only of a pair of turtle doves, or two young pigeons. Instead of the king in royal purple and crown of gold, with the multitude of a great nation assembled, there were a couple of poor people and a "just and devout" man "waiting for the consolation of Israel," and "a widow of about four score and four years, who departed not from the temple, but served God with fastings and prayer night and day." Yet this dedication exceeded the other in grandeur of ceremony and cost of sacrifice. The one was the dedication of a house of worship, built of earth's most costly material; the other was the presentation of the living body in which the Son was to manifest the express image of the Father and the brightness of his glory. The one was the house in the "most holy place" of which the Lord of glory was to declare himself to the people through a high priest. The other, the living temple in which the Word was dwelling among men. When Joseph and Mary presented as holy unto the Lord the child Jesus they dedicated the real temple of which King Solomon's was only the symbol.

Nowadays with becoming reverence and solemn ceremony we dedicate our churches to the service of God, which is right; but far more important is it that we dedicate our children to be the living temples of the Holy Ghost. There is great convenience and significance in the separation of a house from all secular purposes, to be used only for worship, but the place where God most delights to dwell is the humble heart and contrite spirit. The incarnation declares a sanctified humanity to be the only proper dwelling place of God upon earth. If we dedicate our houses, temples of brick and wood made with hands, why not the living temples? Let not parents forget that while it is important to build and dedicate houses for their children to worship God in, it is far more important that they dedicate and train their children for temples for God to dwell in. Let them not forget to see that the crystal waters in holy baptism declare their little ones to be holy unto the Lord.

The starting point of all effective religious training of children is dedication. The child must first be sanctified to God. Whether the dedication takes place in some formal ceremony or not, it must take place. Give the child to God, and then train in the way. To neglect the dedication prophesies neglect in the training. Beware.

THE PEOPLE FOR FRATERNITY.

A prominent layman in the M. E. Church, South, and in the state of Texas was about to move with his family to one of the Northwestern Territories when he asked his pastor what he must do about his church relations. He said there was no M. E. Church, South, where he was going, and that the feeling in the M. E. Church, North, was very strong against the South. The pastor not only advised but rather urged him to take his certificate and join the sister church, saying that sectional feelings and political opinions should never interfere with church relations nor with christian fraternity. The preacher was right. Both his advice and reasons were good. There is no good reason why members of the Methodist Church, South, going North, should not enter the communion of their brethren of the same faith; and on the other hand the members of that church coming South to live should unite with the church South. We defy seven wise men to give a good reason why these two should exist in the same territory. Churches are known in the South where Northern and Southern Methodists are joined in the same communion, and work together in perfect harmony. Northern and Southern men occupy places on the same board of stewards, are alike class leaders and Sunday school workers. They both alike have their peculiar political opinions, the one voting the Republican and the other the Democratic ticket.

Difference in politics and party affiliations do not mar the harmony of the brotherly communion in the same church. This is as it should be. The Northern Methodists who take the pains to make the examination will find that we are not a political church, and that uniting with us they are required to abandon no political faith in order to find a hearty welcome. Neither are those of them who unite with us cowards, as represented by Dr. Peck. They are men true and brave, who have the good sense to see things in their true relations. If Dr. Peck, et id omne genus, would lay aside their prejudices long enough to hear the fraternal heart beat they would discover that the people in these two great churches are nearer together than they are aware of. They would find there is a deep and strong current of fraternal feeling among the people and an earnest desire for a closer union in brotherly love.

BIGOTRY VS. THE TRUE CHURCH.

There is nothing more opposite to the true Christian spirit than the intolerance of bigotry. There is no better proof that any denomination is not THE true church of Christ than the arrogant claim to be the "only church." One of the most ridiculous spectacles imaginable is to see a little band of people content to sit themselves down in the towns, while doing nothing to evangelize the great masses of the people, calling themselves THE Church. Nothing is more absurd than this except the so called "Apostolic Succession," wherein the right of Christian churchhood is made to depend upon an unbroken tactual succession by the laying on of hands, and which is almost as blasphemous as the presumption of the church which puts in the mouth of the ordaining bishop the words of Christ: "Whosoever sins ye remit, they are remitted unto him; and whosoever sins ye retain they are retained."

"Now if any man have not the spirit of Christ he is none of his." These words are as true of churches as of individuals. The church which embodies the spirit of Christ, whose mission and work and efforts are to save the world from sin, no matter under what form of government it may exist, is a true church of Christ. A recent manifestation of bigotry and narrowness was made by a portion of the Episcopal clergy of New York. In that city all the Protestant ministers, except the few referred to above, agreed to the plan of the Evangelical Alliance to induce the non-church-goers to attend public worship. Archdeacon Mackay-Smith sought to commit the archdeaconry of New York to the measure, but was strongly opposed by some of the clergy. One of the rectors of that city is reported as having said "if Mr. Mackay-Smith wanted to go into the scheme of the Evangelical Alliance he had a perfect right to do so; but we do strongly protest against the archdeaconry of this archdeaconry doing so. We feel that it is inconsistent with the beliefs of an Episcopal clergyman. In this Alliance there are Methodist, Baptist, Dutch Reformed, and other ministers, and how could I, consistently with my belief, ask a person to attend a Methodist church? My belief may be wrong; I don't know about that. Then, again, suppose that I should know of a family that seldom attended church, and when they did so it was the Methodist or the Baptist church that they attended; could I consistently with my belief as an Episcopal clergyman, call

upon that family, give them a card, telling them that it will admit them to a Methodist church, and urge them to attend that church? I think not. We are opposed to the whole scheme of the Evangelical Alliance, as far as making it part of our work as Episcopal clergymen, but we do not, of course, care how much of that kind of work others wish to do."

One of the sad things about this denominational littleness is that the New York clergymen have so many imitators; but it is even more sad that they represent the arrogant claims of the sect to which they belong.

CHEAP PAPERS.

Every now and then there is a complaint that the price of church papers are too dear. It is strange that these complaints come from men who spend many times the amount necessary to put the ADVOCATE in their families fifty-two times a year on trifles. To all such we commend the following from the New Orleans Advocate:

People who don't take pains to inquire into the matter in all its details are very apt to suppose that a weekly religious paper can be published as cheaply as the Weekly Preceptor or Times Democrat. If we published a daily Advocate at \$12 a year, we could very well afford to publish a weekly Advocate at \$1 a year; but as we don't do the first, we can't do the last. All the churches have tried the experiment of publishing cheap papers, and they have invariably failed. The last failure is thus noted by the Christian Observer:

"The Church at Work is the name of an excellent little paper which has been published weekly in Indianapolis, in the interest of the Presbyterian church. The want of a low-priced newspaper rather than a cheap paper, is the attempt has been faithfully made to supply it by furnishing a sheet at one dollar a year. It was a matter of surprise how the paper could be made so cheap as it has been at that price. It secured a circulation of about twenty six hundred subscribers, but after a few months it was abandoned, and its last issue announced its suspension and the transfer of its list to the Herald and Preceptor."

Thank you, most noble confere, for a name. Not like this, being familiar with such things, we confess we were at a loss as to what we should call the thing. Now we have it. A dime museum! Mirabile dictu. A bishop for showman, a P. E. for penny-box, a colored presiding elder for exhibition, and the Central for the admiring spectator. A dime museum! Yes, that's the word. Thank thee; thank thee.

In these modern days, after centuries of practice, the "nigger" steals a chicken, the white man steals a horse; the "nigger" steals a man, the white man steals a hog; the "nigger" steals a dollar, the white man steals a bank; the "nigger" steals a cross-bill, the white man steals a railroad; the "nigger" steals a constable's office, the white man steals the presidency of the United States.—Zion's Herald.

It is such exhibitions of the anti-Christian spirit that the ADVOCATE takes thoughtful, honorable mention from Christian Churches.—Central Advocate.

Let not our readers be mistaken. By "anti-Christian spirit" the Central means anti-goodwill-Peck dime-museum-show-of-negro-white-so-called equality spirit. That "thoughtful, honorable man" should "stand aloof" from such a cheap show of charity to the colored brother is not surprising.

H. S. T.—Department Reports.—State Geologist: Having many years ago been disappointed, not to say bored, by a report of a Texas State Geologist, so called, it was with some misgiving that I opened the recent report issued at Austin. For one, I will say that I was greatly surprised at the late appointment. It was fully expected that some politician would receive the office as a reward from some other State. Under these circumstances the appointment of Theodore Dumble was, permit me to say, an agreeable surprise.

He is no politician, a Houston raised boy, an anti-theologian, and every way well qualified for the work. Considering the short time Mr. Dumble and his co-laborers have been in the field an extraordinary amount of work has been performed. It can hardly be said this first report of progress brings to light any new important facts; but it contains in a condensed form much information discovered or stumbled upon in previous explorations. Texas possesses incomparable wealth in her undeveloped mines containing precious metals, her inexhaustible coal fields, mines of salt, deposits of petroleum, etc. Many years ago this writer crossed the gulf on a steamer with the late George Wilkins Kendall. That gentleman remarked that he should regard the discovery of gold or silver in Texas as a great calamity as it would divert attention from the farming, stockraising and manufacturing interests of the State, in which its real and permanent prosperity was involved. We have had many newspaper reports of the discovery of gold at all points in various parts of Texas, but heretofore these empty mines have not turned out profitable to those who worked them. We may possibly be disappointed in the future but there can be no question that a thorough geological and mineralogical survey of the State will result in lasting benefit.

Now does any man who has read the New Testament, or has a spark of genuine religion in his heart, doubt that Jesus of Nazareth would have paid exactly the same deference to the negro as to the white under the same circumstances? Can we, who of race, color or condition, is anti-christian. (Bishop Goodsell need not fear the judgment of the world, nor of Jesus.—Central Advocate.)

This is rather hard on the church which draws the color and caste line through its own members, which has written churches and black churches side by side in the same city and with little intercourse as the Pharaoh and the Plague. But it is said that a certain species of the genus reptile becomes so blind with anger at times that it thrusts its venomous fangs into its own flesh. There is a scripture which says, do as they say, but not as they do.

My postoffice address is Nogales, Arizona, and not Sonora, N. M. If there is such a place as Sonora, New Mexico, it is not given in the post-office directory, and some people, even the Missionary Reporter, will persist in saying it is Sonora, New Mexico.—J. F. Conlin, Nogales, A. T.

and other literary periodicals have no ostensible or personal editor. It is the journal itself that speaks to the public. In this associate capacity the editor speaks of our subscribers; we publish no unclean advertisements, etc. Such a paper forgot to give us credit, so and so. But he does not say our wife gave us a late breakfast. Nor, we had to provide ourselves or ourself, with new spectacles. The personal pronoun I, may in very elegant taste be avoided where desired, by using the third person.

But for private contributors to periodicals to appear with the regular editor, is a gross breach of good taste, devoid of elegance. See how they almost invariably jumble together both singular and plural, in the same paragraph, and often in the same sentence. To avoid too frequent repetition of the first person, use the third. The Springfield man was right.

THE TEXAS ADVOCATE indulged in an anti-Republican war-whoop not long since, and its brethren had to come to its defense. It needs their charitable offices again.—Central Advocate.

Well, yes. THE TEXAS ADVOCATE is for peace and opposed to all "war-whoops." The Central can always count on the Texas being "anti" to "Republican war-whoops" and all other "war-whoops," even though it be a Peck-Goodsell "war-whoop" against a sister church whose kindness and hospitality had been rejected in order to make a show of "dime-museum" colored charity. Now for any charitable offices of its brethren the TEXAS ADVOCATE is always thankful. However we do not remember the kindnesses alluded to, and if any of the brethren now feel disposed to do the "charitable office," and yet know not how to proceed, we refer them for instruction to the Central who evidently felt that "charitable offices" needed its "charitable offices," and came to the rescue with great zeal, if with but little judgment.

There is one period of Bishop McTyeere's life of which no one, as far as I have seen, has made any mention. It may be called the period of his retirement, and lasted from 1862 to 1864.—E. E. Hoss, in Arkansas Methodist.

THE TEXAS ADVOCATE said: In 1858 he was elected editor of the Nashville Christian Advocate. He says: "Feb. 1862, I 'refused' to go to my farm in Alabama. 'Butler Lodge' built Salem church in the woods and sowed it and others. He was stationed at Montgomery in 1864, '65 and '66."

THE TEXAS ADVOCATE has put on the war paint of a speech chief and dances about the pure article in a dime museum.—Central Advocate.

Thank you, most noble confere, for a name. Not like this, being familiar with such things, we confess we were at a loss as to what we should call the thing. Now we have it. A dime museum! Mirabile dictu. A bishop for showman, a P. E. for penny-box, a colored presiding elder for exhibition, and the Central for the admiring spectator. A dime museum! Yes, that's the word. Thank thee; thank thee.

It is remarkably strange that one of Bishop Goodsell's intelligence would expect to retain the respect of Southern white people, or to secure greater esteem from colored people, when he attempts a social revolution not desired even by the more intelligent and respectable colored people of the South, and which would not find general favor in the North.—Arkansas Methodist.

BISHOP GOODSSELL of the Northern Methodist church, while holding a colored Texas Conference, boldly made his home with a woman. A recently the Bishop discovered he was too sick to dwell longer with his dusky and musky brother. He went to a hotel kept by a white man. The Bishop is annoyed by the incident. One upon a time Bishop "Gill" Haven found himself in a room with one bed and a negro delegate to enjoy it with him. The tradition is that a terrible fight kept Brother "Gill" up all night. The negro had been "assigned" to that room to test the talk of the Boston bishop. Let the brethren "up there" first sleep and eat with negroes, also select their brides, then before us on race prejudice.—Richmond Advocate.

Now, Bro. Lafferty, you are just a little too hard. Just think what a strain on the poor "Yankee" it would be to hold his tongue until he could practice your advice. Besides, we are for the elevation of the negro race, and have very serious doubts whether the hybrid would be an improvement. Mixture often spoils the best things.

Our young friend, Andrew Anderson, who has an article in this issue has the mind of a philosopher and drives a sharp pen. The philosophy he champions is honored in having so able a champion.

Two things we firmly believe in, viz: both the existence of spirit and matter, and that these two have no known properties in common. We also firmly believe in the immortality of the spirit or soul, and thank God for better evidence of that fact than any fine spun theories of philosophy, either new or old.

their degraded notions, then they deserve to be ignored by respectable white people, and they will be. That is all there is in it.—Raleigh Advocate.

THE D. D.'s are still disputing through the columns of the Nashville Advocate and other papers about "the heretics." While the doctors discuss their fine spun theories of dogma let the people remember that "pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

SEVERAL Southern Methodist papers have criticized the article of Dr. J. O. Peck on "Bishop Goodsell and the New South," which was printed in the Christian Advocate of Feb. 21, with a good deal of acrimony. The chief complaint is that Dr. Peck has published to the world the fact that the bishop was socially ostracized by white Methodists at the house of a colored presiding elder. The sum of these criticisms is: "We of the South will not socially or ecclesiastically receive a bishop who accepts negro hospitality, but we will be very angry if any Northern man is so unbrotherly as to say so.—New York Advocate."

Oh, no, beloved, we are not angry. We are just having a little innocent fun over the madness of Dr. Peck, et al. Bishop Goodsell was professed a home in one of the most respectable white families in Paris, Texas, but he wrote the negro P. E. that he preferred to stay with him. The bishop had the right to choose for himself, and the people of Paris had the right to leave him alone in his glory. But when the bishop did not find it convenient to remain in the home of his choice, Dr. Peck, one of the missi nary secretaries of the M. E. Church, became very much enraged because the white people did not come to the bishop's rescue, and published in the CHRISTIAN ADVOCATE, the organ of the M. E. Church, a slanderous letter about the inhospitality of the good people of Paris. We were surprised at the appearance of the communication of Dr. Peck in the New York Advocate, but then we remembered that the editor was traveling abroad, and concluded that this is only another instance of how a great paper suffers in the absence of its responsible editor.

THE TEXAS ADVOCATE of March 7 is one to be preserved to be read by Christians fifty years from now.—Central Advocate.

Many thanks to our admiring friend of the frost for his noble compliment. We hope our archive of the 7th will be well preserved in the archives of the Central, and that the editor will live to be edited by its perusal fifty years hence.

SAM JONES is "agin" base ball. He said recently in San Francisco that if he "had a yellor dog that went over and saw one of your Sunday base ball games he'd kill it just as quick as it got back." Sam is doing some good advertising for the national sport that will be appreciated by the boys when the season opens on the coast. If he has no better effect in his attacks on sheol inan in such fantastic denunciations of base ball he is liable to make sinners of the best of us.—News. Sam is wrong. "Yellor dogs" and some news papers are the only fit attendants at Sunday base ball games.

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A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say.

The Central Advocate is not favorably impressed with the manner left is observed: The observance of lent by the two churches in this country which try to make the one do it does not convey to the other churches the idea of genuine repentance and an enlarging spiritual life. When worshippers and travelers are given full play with the understanding that it is to stop at a given hour and a series of religious or ceremonial observances is to be taken up, one may seriously question the whole ecclesiastical performance. Hours of meditation and periods of a larger round of religious duties, and seasonable fasting, have their value, and we have probably failed to give them the prominence when they deserve it. The perfunctory performance of fasting has p. r. has little value as anything in the way of religion that could be named. The true fast, in which the soul separates itself for all time from worldliness and lives henceforth entirely unto the Lord, cannot be too highly commended.

The doing too many things at the same time detracts from each. The Cumberland Presbyterian is for doing one thing at a time in public worship as well as in other matters:

Order in public worship is very beautiful and becoming. One often sees many incongruous things, however, in a worshiping assembly. The collection is often taken up while the choir is singing one of its most beautiful anthems or while some soloist is singing like an angel. The clinking of small coins in the basins and the tread of heavy feet are not calculated to add anything to the harmony of sweet sounds. The collection is a part of worship, and so is singing, and each should have its due share of time. What a devout congregation think if when the pastor was passing a fervent prayer the deacons should pass the plate for collection? Why should the sexton be allowed to lower

the windows or replenish the stove while the people are singing? Why not attend to these things while the pastor is praying? Don't put on your wraps while the congregation is singing the doxology. Keep still until after the benediction is pronounced, and then pass quietly out of the house of God, or linger to speak in subdued tones to those whom you know, and especially to strangers who may be present.

The Independent has turned prophet. Here is one of its prophecies:

What the advanced Episcopalians are now looking for is the reorganization of their church on the pattern of the Anglican Church. First, the name will be changed from the Protestant Episcopal Church to the American Church. Then instead of a General Convention meeting once in three years we shall have a General Synod which will meet in ten years. This Synod will be divided into provinces, each with an archbishop and an Annual Synod. The Archbishop of New York will be the primate, and will have jurisdiction over the American Church as the Archbishop of Canterbury does to the Anglican Church. Then there will be no bishops, no deacons, no sub-deacons, no parsons. Archdeacons will carry out the plans of the bishops. The projected episcopal cathedral in this city will accept the name of the metropolitan bishop or archbishop. All this is prophecy, and not very unlikely. The provincial system is now being got into working order in this state, and several dioceses are providing for a cathedral. The first struggle will be over the change of name, which is very likely to be accomplished at the next General Convention, in which it is greatly helped by the system of voting which gives the smallest diocese an equal vote with the largest.

The Sunday School Times thinks there is an answer to every question:

Any one who has the ability to ask a question that, to him, is worth asking, has the capacity to receive an answer that to him, is worth receiving. A thoughtful child, on inquiring about the location of heaven, was told by his mother that he could not understand, even if she explained the matter, was probably right in so far as the child's ability to understand her was concerned; but she was wrong in not telling him that, as far as she herself and not with him, had she known as much about answering him as she knew about questioning her, there need have been no trouble about his understanding her explanation. There is no question that a child can seriously and fairly ask, that cannot be seriously and fairly answered. To tell a child, or to tell a man, that he is "too little" to know anything more on any subject about which it already knows enough to frame a question, is to tell him that he is "too little" to grow. It is to thrust the child into a dungeon instead of opening it to the light. It is to bind it in fetters instead of giving it freedom of action, and to make it incapable of posing a question to receive. And no questions are better worth answering and worth better answers than a child's.

The Nashville Advocate thinks the character of a people will determine the character of immigration:

If we here in the South will maintain religion, education and good roads, the sort of immigration we want will come fast enough. The other sort will flow to the affluities that attract it where there is more money, whisky, and but little Sunday rest or devotion.

If some cities and countries we know of would pay a little more attention to this fact it would be better for them in the end.

SOUTHERN METHODISM.

News, Views, and Personalities.

—The Rev. J. T. Ellis, a veteran of the Tennessee conference, died March 19.

—Our church at Huntsville, Ala., has enjoyed a great revival, which resulted in one hundred and fourteen accessions.

—Dr. M. B. Chapman says there have been more conversions this year in the Missouri conference than during any year since 1885.

—The Rev. W. J. Young, formerly of Texas, was stationed at Alexandria, Washington District, at the session of the Baltimore Conference.

—Rev. A. C. Miller, president of Central Collegiate Institute, Arkansas, proposes to make a tour through the Eastern states to study the system of education followed in the leading colleges of this country.

—Rev. L. M. Keith, formerly of the Little Rock Conference, has been appointed in charge of the church at Warrensburg, Southwest Missouri Conference. He has already served upon his new station.

—Forty-two hundred dollars was secured at the late session of the Baltimore conference for the purpose of adding to the endowment of Randolph-Macon College and to secure the establishment of Randolph-Macon Academy, Liberty, Va.

—Rocky Mountain Methodist: Prof. P. C. Bryce is at work in Pueblo Collegiate Institute. He is a Christian gentleman and a scholar. The Institute now has a number of Prof. Bryce, a rare opportunity to those who may wish to study the Spanish. He not only is conversant with the classical Spanish, but converses fluently in the modern.

—Rev. J. C. Berryman, D. D., has been in Dallas for some days, a guest of his son-in-law, Capt. F. E. Barrow. Will's B. O. Berryman is a member of a Missouri conference, he really belongs to the whole Church South, being one of the two survivors of the General Conference of 1844. Bro. Berryman is now in his eightieth year, over sixty of which he has been a preacher of the gospel.

—Central Methodist: Dr. D. C. Kelley seems to have retired from the editorship of the Evangelist, published at Nashville. The doctor writes well. Helitencious, honest, and true, he will fight until he dies if he has any of the doctor would be defective, however life-like it might be, if it did not represent him with his sword drawn.

—Western Advocate: Last Sunday was a field day at Jacksonville, Fla. Dr. Haygood helped the pastor perform and preaching. The raised \$13,000 to begin with. Dr. H., in passing through macon, told us these things, and said: "Anderson is one of the liveliest of my men, and that country is the most considered, the most liberal I ever saw made."

—Episcopal Methodist: Bishop Wilson looks worn, and suffering from a bad cold, was unable to preach on Sunday. We learn of from Dr. Barbee, who took his place on Sunday, that the new hymn-book would be certainly issued next meeting, and that at last secured all the remaining stereotype plates, and the presses will be run continuously until the people can be supplied. Let every congregation get for its copy of the present book is not to be compared to the books which other denominations have long since secured.

—Dr. J. E. Edwards in Richmond Advocate: Much depends on the pulpit in putting a salary check on the growing worldliness in our church. No pastor should dare think of giving his implied sanction to the evil complained of by nominating any man for the office of steward in the church who allows dancing parties or progressive entertainment parties in his house. The card table in a church member's house should be held as a stigma of reproach on his character. I repeat, the preachers must take a bold and fearless stand against these reprehensible sins that are insinuating themselves into the Methodist Church.

—Baltimore Conference Statistics: Local preachers, 110; white members, 39,153; an increase of 726; colored members, 31, an increase of 5. Adults baptized 1,397, infants 1,092, a decrease in both cases. There are 638 churches valued at \$2,527, showing an increase of 4 churches and \$7,410 in value. There are 1,035 parsonages, an increase of one; they are valued at \$187,400. There was raised for church improvement \$88,008; and \$5,884 was paid on old debts. There was raised for building and improving parsonages, \$7,319; paid on old debts, \$4,750. Baltimore district has a 648 white and 112 colored members, a gain of 363 in former and a loss of 38 in the latter. East Baltimore district has 3,064 white members, a net gain of 81, and a loss of 115 colored members.

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Its superior excellence proven in millions of boxes for more than a quarter of a century. It is used by the United States Government. Endorsed by the head of the Great Universities as the purest, finest, and most healthful. Prizes' Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cases. PRICE BAKING POWDER CO., NEW YORK, CHICAGO, ST. LOUIS.

SUBSCRIPTION.
 ONE YEAR \$2.00
 SIX MONTHS 1.00
 THREE MONTHS50
 TO PREACHERS (half price) 1.00

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 OVER 75,000 MANUFACTURED.
Will. A. Watkin & Co.,
 737 MAIN STREET, DALLAS, TEX.

He that saveth his dinner will have the more supper.

Thos. Bell Co., Texas, April 30, 1888.

A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

It never has failed in a single case of Itch, yet it is certainly the cure for Itch. Respectfully, G. W. GARDNER.

Never haggle about the basket if you get the fruit.

A. P. Davis, M. D. No. 909 Elm Street, Dallas, Texas, one of the greatest Specialists in this country is making a tour through the principal towns of this state, for the purpose of accommodating the many who need the removal of Catarrh, Stricture, Gonorrhea, and other ailments. He is prepared to do any thing in that department required; such as the removal of Catarrh, Stricture, Gonorrhea, Ectropium, Straightening Cross-Eyes, Curved Granulated Eye-lids, etc.

ROYAL ORNAMENT
 enter Catarrh, Rheumatism, Constipation, Diarrhea, Bleeding Piles, Dyspepsia, and Eczema, and SEVEN FAILS. Try it and you will be delighted with the result. Price, 25¢ per bottle. Send order to
 D. P. HAGGARD,
 106 FLORENCE ST., DALLAS, TEX.

Glen's Electric Lotion will remove Freckles, Blackheads and Pimples. A weekly five-cent jar mailed. E. Arnold Co., 605 Elm Street, Dallas, Texas.

The readers of the ADVOCATE will read the card of L. M. Martin, manufacturer of the Common Sense Kitchen Cabinet, a cut of which will be found with this card. It is believed that this new invention will supply a long felt want in every household, and its cheapness brings it within the reach of nearly all the families in the State. Ladies should get delay to write to Mr. Martin, at Dallas, Texas, for full particulars about this useful invention.

We call the attention of readers of the ADVOCATE to the card of the National Bank of Commerce, Dallas, Texas, to be found on the inside of this paper. This bank is not only backed by ample capital, but it is in the hands of gentlemen of recognized integrity and fine business capacity.

The card of the New England Mutual Life Insurance Co., of Boston, Mass., will be found in this issue of the ADVOCATE. This is a reliable company that has just opened an office in the city of Dallas with a view of doing business in the State. The past history of the company would seem to indicate that it is a company of superior ability and of fine character. Its policies are made non-forfeitable after two years, after which time it has a definite cash value fixed by law at the end of each year thereafter. For particulars write to J. E. Gardner, general agent, North Texas National Bank Building, Dallas, Texas.

See the card of W. Wirt Williams, photographer, Elm Street, Dallas. The few words which he is doing in his line would justify you in giving him a call.

When you visit Dallas stop at the SEYMOUR HOUSE, 327 Patterson Ave., one block north of F. depot. First-class fare. Transient, \$1.50 per day. Special inducements to boarders by week or month.

N. C. T. L.
 As another pioneer step, Dr. Price has opened a thoroughly equipped Gymnasium in the NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES. Physical defects cured, complexions restored, weak organs strengthened, by exercise, in care of an expert.
 Rev. Geo. W. F. PRICE, D. D.,
 108 Vauxhall St.

Agents wanted, both ladies and gentlemen. Send stamp for particulars. E. Arnold Co., 605 Elm Street, Dallas, Texas.

There is winter enough for the snipe and woodcock too.

SHERMAN, TEXAS, Jan. 4, 1889.
 A. B. Richards Med. Co.: Gentlemen— I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing, after several other remedies had entirely failed. Respectfully,
 H. S. HYNEMAN.

Squeezes not the orange too hard, lest you have a bitter juice.

ROOMS FOR ALL!
 How, When and Where to Get a Home, on Very Small Payments.
 Cities and towns advancing with the phenomenal growth of Dallas, invariably get short of housing accommodations; and in some cases not only do rents frequently become excessive, but it is even difficult to get houses on any terms.
 THE ANGLICAN LAND AND LOAN CO., (an institution heavily backed and financially progressive) have arrangements by which they CAN MEET THIS REQUIREMENT. They are prepared to sell lots and build houses in SOUTH, EAST AND WEST DALLAS on the very easiest terms: only one-fifth cash, and balance in five years, on installments. They will build any kind of house from \$250 to \$5000, following parties in their own plans and specifications, and make their own contracts; the company paying for the improvements, and giving purchasers time as they desire. This does away with high rents, as a home can be had for less than what would be paid out in rents. And not only this, but the advance alone on the property, during that period, will undoubtedly pay more than the whole rental.
 For full particulars call at
 OFFICE, 110 SCAMORE, BKT. MAIN AND ELM. Correspondence promptly attended to. Office hours 9 a. m. to 5 p. m. Telephone 59.

Obituary—Texas.
DIED—
 Mrs. Picher, at Cisco.
 J. P. Kerr, at Lufkin.
 J. M. Tatum, at Granbury.
 J. H. Faust, near Marshall.
 A. M. Morrow, at Arlington.
 C. L. Hefflin, at Weatherford.
 Mrs. M. H. Parker, at Blossom.
 Mrs. Jane Welsh, at Marshall.
 Mrs. Sallie Bradford, at Deatur.
 Mrs. Dr. G. A. Swann, near Deatur.
 Mrs. Belle Portman, at Van Alstyne.
 W. H. Hodges, merchant, at Sherman.
 Christian Sachtleben, near Trowille.
 C. W. missioner Rafael Quintana, at San Antonio.
 The child of Mr. E. B. Stinson, at Clifton.
 Thomas Kennedy, late of Pittsburg, Pa., at Hookley.
 R. K. Newton, an old citizen of Pilot Point, at Mountain Springs.
 A two year old son of tax assessor J. J. Masile, at Fort Worth.
 W. K. Daiby, a citizen of the place since 1859, at Dalby Springs.
 G. N. Trout, and G. W. Teal, leading citizens, at Whitehall.
 Charlie Lawrence, aged eighteen, the only son of a widowed mother, at Greenville.
 Ed. Whitcomb, at Palestine, from effects of typhoid fever received by being run into by a train.
 A. L. Carle, at Granbury. Miss Feste Nati was married to him on his death-bed only three days prior to death.
 Geo. Stephens, a laboring man, died on a southern freight train near Antonio. In his trunk are letters from Rutledge, Ill., and one from a man named Rothman, New Orleans.

Nonsensical man pretends wealth to health. Some few have lost; very many have gained. Well, you may have first choice. Which will you take? Health? Very well, what's your ailment? "I have nothing wrong." What's the cause? "Blood out of order." Kidneys weak, digestion bad, heart's action irregular? Yes, and every disease can be traced to these same sources. Get a few bottles of Brown's Iron Bitters. It will remove the cause of disease and restore you to robust health.

Deep Water Commission.
 The commission is composed of Lieut. Col. Henry M. Robert, Lieut. Col. Geo. L. Gillespie, Lieut. Col. J. A. Smith. The following is the text of the law authorizing the commission: The secretary of war is hereby authorized and directed to appoint a board of three members, five of the following officers whose duty it shall be to make a careful and critical examination of the western coast of the Gulf of Mexico, west of 90 degrees 30 minutes west longitude, and report to the most eligible point or points for a deep water harbor, to be of sufficient depth and width to accommodate the largest ocean-going vessels and commercial and naval vessels of the country which can be secured and maintained in the shortest time at the least cost, provided that this harbor shall not be constructed to supply the station of the work on other points of the Gulf coast. The improvement of which is deemed necessary for commercial or naval purposes, and the board of engineers shall report the result of its investigations to the secretary of war as soon as practicable. To pay the expenses of said board \$2000 is appropriated, or so much thereof as may be necessary. The work of this board will be simply of an advisory character, and the recommendations subject to the approval of Congress. While under authority vested in them by this bill they may report on any matters arising up to the coast, as they may deem it their duty to do. The secretary of war has expressed his opinion that this report will be of great value as a recommendation for a course, carrying the weight due to a scientific investigation, and that with Congress will be left the ultimate decision as to whether or not the project shall be improved in accordance with his suggestion.

Who climbs too high goes to fall. The great danger of letting that lacking cough run into the lungs, and consumption, should be at once arrested by using
Warner's Log Cabin COUGH AND CONSUMPTION REMEDY.
 It is a reliable and harmless remedy.

Texas Incidents.
 At Weatherford a running factory orer factory has been completed by the election of officers and a board of directors.
 At the meeting of Weatherford city council a special tax of 12¢ cents on the \$100 was levied to pay off the present indebtedness of the city.
 Pursuant to a request of Chas. F. Black, president of the National Association of Democratic Clubs, the 1st Pac Part Reform Association held a meeting and arranged to give a grand banquet on the evening of April 2, in honor of Jefferson's birthday.
 Jefferson and Marshall officers went to the lake to catch shrimps who it was thought would yield 3-4 bushels. The officers went with three shrimps to proceed and catch large fish nets and at about a dozen was made on the wharf and the net burned to pieces as a joke.
 A Waco telegram of March 27, yesterday, in the 15th ward, two sons of Mr. R. P. Winn died of measles, aged respectively twelve and six years. This morning Mrs. Winn died, and there is none left of the family except the father. All day two boys lay in the front room and people went by looking in to view the suffering scene. In one corner the boys were placed, the youngest with his head on his brother's bosom, and the older boy's arm embracing his little brother. Beside them sat a woman, the mother of the boys, who was apparently of a broken heart. Those who came to sympathize and to cheer the boys were begged in profusion in the room. The death of Mrs. Winn and her two sons was mentioned today in every pulpit in the city.

The following has been sent out from Worth: Fe-Deer Sir and brother, the president's letter invited to send one or more delegates to a mass meeting at Wortham, Wednesday night, Tex. said meeting to be held April 2, 1889, with address at the Lodge No. 423. The meeting is called for the purpose of organizing a Central Texas mass convention; said convention to be held semi-annually for the purpose of instruction in the work and lectures of masonry as taught by the committee on work in Texas during the year of the celebration of Central Texas will be present at Wortham. Any master mason in good standing may attend said meeting. Let all who expect to attend notify W. L. Singleton at Wortham. Fraternally,
 J. L. MILLER.

March 21, Galveston had complied with her part of the obligation in raising the necessary money required as a condition precedent for securing the relocation of the Santa Fe shops there. "You can say," said Mr. Sealy "that Galveston has now raised her \$50,000, with which she will supplement her efforts for the re-establishment here of the Santa Fe shops (the location has not yet been definitely settled) pending the action of President Strong, to whom all of the propositions have been submitted, he now having them under consideration." While Mr. Sealy failed to state how the \$50,000 had been raised it is learned from other sources that the committee appointed for the purpose failed to secure more than about \$10,000, the balance of the amount being made up by Mr. Sealy, who is understood to have his assurance to the committee that he would personally meet the deficit. With the \$30,000 that Mr. Sealy had previously collected and the \$10,000 collected by the committee, it still left a deficit of \$20,000, which Mr. Sealy made up.

The annual meeting of the Central Texas live stock association took place at Waco, March 21. President Wheeler delivered an address reviewing the association for the four years of its existence. The following resolution was adopted: It is resolved that the sense of this convention is that the present system of weighty stock by the railroads does injustice against Texas cattle and we favor its revision or abandonment. Messrs. A. W. Moore, W. W. Seley, W. A. Poague and E. J. Ashburn were selected as a committee to ascertain how many cars of live stock would be shipped during the year by the railroads, and to report thereon to the convention. The committee was also authorized to secure from the railroads better rates. The following resolution was also passed: Resolved, that it is the desire of the live stock association to have the cattle exchange of Chicago ascertain the value of exchange of beef cattle of the cattle growing states

and territories, the number of cows, calves and bulls, and cattle equipped with shipments in former years, and that the central Texas live stock association is willing to cooperate and assist said exchange in ascertaining said facts. After a lengthy discussion of the best method of conducting the association's business into the annual election of officers with the following result: President, A. Wheeler; second vice-president, H. E. Conger; second vice-president, H. E. Conger; secretary, W. W. Seley; W. A. Poague; treasurer, W. W. Seley; marshal, E. J. Ashburn; executive committee, J. B. Payne, J. W. Hines, W. W. Seley, W. A. Poague, G. H. Gassaway, H. E. Conger and W. B. Allen.

Terrell, last week, opened his creamery and cheese factory. The building just completed is 100 feet long, 18 feet in height, with triple air space walls, neatly and substantially put together. The lower floor is divided into a cream, milk-room, manufacturing-room, and a room for the creamery. The upper floor is divided into a cheese curing room and storage rooms. The machinery consists of a 10 horse power engine, a cream separator, a butter churn, a cream separator, power churn, refrigerating apparatus, milk and cheese vats, cheese press, calendering cans etc. The plan of procedure was to start with the creamery, and to have the gathering cans to the farmers in which the cream is to be gathered daily or in weekly by drivers to the creamery. The cream is to be delivered to the creamery and introduced as once into the separator, where the cream and butter is separated. The cream is to be so that a farmer may take a morning's milking to the creamery and return with fresh skim-milk to be fed to his pigs or consumed by his family.

The gathering cans are so constructed that one line of cream on the milk, called a "kangaroo" will represent one pound of butter. The creamery proposes to pay 10 cents per gallon to the farmer, which would be equivalent to 10 cents per gallon. Delivered at the creamery milk will bring \$1.20 per 100 pounds. The creamery will supply the cream to the farmers already been paid for by a sum of money, milk amounting to 2000 gallons per day, from which there will be made upwards of 600 pounds of butter daily. The creamery is already being paid for by a sum of money, which is nearly double that amount. For the present an attempt will be made to manufacture cheese, though the apparatus for that purpose is not yet received. The creamery was tested last week for the first time. A small churning was made, turning out something over a pound of butter, firm and sweet, and the cream was found to be of a fine quality. The creamery is now being built on the site of the old creamery, and the new building is nearly double that amount. For the present an attempt will be made to manufacture cheese, though the apparatus for that purpose is not yet received. The creamery was tested last week for the first time. A small churning was made, turning out something over a pound of butter, firm and sweet, and the cream was found to be of a fine quality. The creamery is already being paid for by a sum of money, which is nearly double that amount. For the present an attempt will be made to manufacture cheese, though the apparatus for that purpose is not yet received. The creamery was tested last week for the first time. A small churning was made, turning out something over a pound of butter, firm and sweet, and the cream was found to be of a fine quality. The creamery is already being paid for by a sum of money, which is nearly double that amount. 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