

Texas Christian Advocate

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THE Texas Christian Advocate FOR 1877. Within the reach of all.

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It is a condition that payment on subscriptions sent must be made before any premium is forwarded.

Any one sending us Five Subscribers, (\$12.50), we will send THE TEXAS CHRISTIAN ADVOCATE one year, free of charge.

Knowing that there is a sad deficiency in the libraries of most of our preachers and people...

For Six Subscribers, \$15 00. Hymn and Tune Book, in cloth. Life and Times of Wm. McKendree...

For Three Subscribers, \$10 50. Manual of Discipline by Rev. M. McTearle. Commentary on Ritual by Sumners...

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For Five Subscribers, \$12 50. "Ezekiel's" and essay, showing the essential identity of the Church in all ages...

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For Eighteen Subscribers, \$45 00. Watson's Sermons, two volumes. Rollin's Ancient History. Encyclopedia of Religious Knowledge...

For Twenty Subscribers, \$50 00. Dick's works, two volumes. Or any work marked in catalogue \$7 00.

Church Appointments.

COLUMBUS DISTRICT—SECOND ROUND. San Felipe circuit, at Huxley's Branch, April 14, 15.

HUNTSVILLE DISTRICT—SECOND ROUND. Prairie Plains, at Martha Chapel, April 14, 15.

GEORGETOWN DISTRICT—SECOND ROUND. Georgetown and Roundrock sta, 2d Sunday in April.

BEAUMONT DISTRICT—SECOND ROUND. Wallisville circuit, at Inside Prairie, April 21, 22.

CHAPPELL HILL DISTRICT—2d ROUND. Hempstead, April 21, 22. Travis, at Nehonville, April 28, 29.

MARSHALL DIST.—SECOND ROUND. Bellview cir, at Hickory Grove, April 21, 22.

WAXAHACHE DIST.—SECOND ROUND. Plover, at Towash, April 21. Hillsboro miss, at Bold Springs, April 28.

COMANCHE DIST.—SECOND ROUND. Rockvale cir, at Comanche Springs, April 21, 22.

WEATHERFORD DIST.—SECOND ROUND. Jacksonville, at Jacksboro, 5th Sunday in April.

CORISCANA DIST.—SECOND ROUND. Fairchild cir, at Lake's Chapel, April 21.

FORT WORTH DIST.—SECOND ROUND. Cedar Hill cir, 4th Sunday in April.

WACO DIST.—SECOND ROUND. Mt. Vernon cir, at Rhode's Chapel, April 21, 22.

JEFFERSON DIST.—SECOND ROUND. Coffeeville circuit, April 21, 22.

WEATHERFORD DIST.—SECOND ROUND. Weatherford circuit, 4th Sabbath in April.

GRANBURY DIST.—SECOND ROUND. Gatesville cir, at Gatesville, April 21, 22.

EURKA YEAST POWDER.—Adapted to the preparation of light, palatable and healthful bread.

Selections.

California Raisins. The production of raisins in California yearly increases. Consumers pronounce them better than those of foreign growth.

PALESTINE DISTRICT—SECOND ROUND. Palestine circuit, April 21, 22.

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Scraps by Different Authors.

Like to a blaze of fond delight, Or like a morning clear and bright, Or like a frost, or like a shower...

"DEATH." It has been doubted whether thoughts of death are useful, when they put a man out of possession of his faculties.

How much weakness there is in the strength of man! To travel for years, over oceans, through deserts...

A Money-Making Newsboy. Everybody who has frequently passed up Montgomery street in the latter part of the afternoon...

A New Kind of Cotton. A special from London to the New York Herald announces that a gentleman representing the Austrian government in Egypt...

Valuable Patents. A young gentleman came into our office this morning with a basket containing twelve eggs...

terward selling the property to a capitalist for \$3,100. He has an eye to the value of possessing real estate...

Detective James White, of Cincinnati, has been sentenced to the penitentiary for thirteen months for being implicated in the election frauds last October.

The flexible rubber worm recently patented is to supersede the angle worm as fish bait.

WELLS, RICHARDSON & CO., Manufacturers of Good Dye Colors from one to two pounds of goods any shade with certain success.

THE LANE & BOILEY CO. JOHN & WATER STS., Cincinnati, O. Manufacturers of—

Plantation Machinery. SAW MILLS, GRIST MILLS, COTTON GINS, SUGAR MILLS, ETC.

Madame FOY'S Corset & Skirt Supporter. Increases in popularity every year.

MUSIC BOOKS THE SCHOOL SONG BOOK! FOR YOUNG LADIES' SEMINARIES AND NORMAL SCHOOLS.

BIOGRAPHICAL SKETCHES OF EMINENT MUSICAL COMPOSERS. This charming and very useful book, by L. R. Urtich...

OLIVER DITSON & CO., BOSTON. Successors to Lee & Walker, Philadelphia.

"Voice Bars." Strengthens the voice, makes it musical, extends its compass, indispensable to singers and speakers.

CASH'S CAMBRIC FRILLING. Run through from HOUSTON TO ST. LOUIS with the fast trains of lines from St. Louis to Chicago and all points East.

ST. LOUIS EXPRESS. Leaves Houston 2:30 P. M., Galveston, 5:30 P. M. Arrives daily, except Sunday, Arrives daily except Monday.

AT UNION DEPOT OFFICE, Foot Tremont Street, GALVESTON. J. H. MILLER, Agent.

AGENTS double their money selling "Dr. Chase's Improved" Receipt Book. Address Dr. Chase's Printing office, Ann Arbor, Michigan.

WHAT I KNOW ABOUT VEGETINE. SOUTH BOSTON, MAY 9, 1870. Dear Sir,—I have had considerable experience with the Vegetable Food preparation...

Dispepsia. SYMPTOMS—Want of appetite, rising of food and wind from the stomach, acidity of the stomach, heartburn, eructations, and whitening of the tongue in the morning...

Gained Fifteen Pounds of Flesh. SOUTH BRAMWICK, Me., Jan. 17, 1872. Dear Sir,—I have had dyspepsia in its worst form for the last ten years...

Feel Myself a New Man. NATICK, Mass., June 1, 1872. Dear Sir,—I have had the advice and earnest persuasion of the Rev. E. S. Best, of this place...

Reliable Evidence. Dear Sir,—I will most cheerfully add my testimony to the great number you have already received in favor of your medicine...

Appreciation. CHARLESTON, Mass., March 19, 1867. Dear Sir:—This is to certify that I have used your "Blood-Preparative" (Vegetine) in my family for several years...

ON SUNDAYS Train Leave Galveston, daily 6 A. M., 10 A. M., and 2:30 P. M.

ON SUNDAYS Train Leave Houston at 10:15 A. M. Leaves Galveston 2:20 P. M.

For G. H. & H. R. R. and Houston & Texas Central Railway take the 6 A. M. and 2:30 P. M. Trains.

FOR INTERNATIONAL & GREAT NORTHERN RAILROAD, take the 10 A. M. Train.

MANAGER. G. H. & H. R. R. 211 Broadway, New York.

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Reasons Standing Advertisements. To find price of an advertisement for a given time over three months, multiply the price of an advertisement for one month by the number of months; then deduct.

A SAMPLE.

A gentleman of more than ordinary intelligence—we will not say when or where—stopped us in the street to inquire where a certain passage of scripture could be found. He was asked to repeat it. He was not sure, he said, that he could give the precise language, but as near as he could recollect, it was: "And they shall gnaw a file, and should wander in the mountains of Hepzidam, where the young lion roareth and"—something he could not remember what it was—"mourneth for its first born."

ONE of the cheering "signs of the times," is the change which is manifest in the tone of the Northern Methodist press. They have withdrawn political questions from more than one-half of their editorial columns, and added that proportion to the discussion of moral and religious questions.

"ONLY a prayer-meeting." That is considered a sufficient reason with many why they are absent, though the church is lighted up. If it were preaching, a lecture, a concert, choir-meeting, they would feel bound to be on hand.

WE have received a pamphlet copy of a sermon preached by Rev. B. T. Kavanaugh, on the occasion of the funeral of Sister Halsey, of Harrisburg. It is an able production.

CATHOLICS AND THE BIBLE.

A "Catholic subscriber" of the Galveston News, with more zeal than wisdom, attempts a refutation of certain statements made by Dr. Ditzler, in one of his lectures, respecting the denial of the Bible to the masses by the Catholic church, and the "Bible burnings" which have marked its history.

His "refutation" consists in telling us that in the early ages of the church a number of translations of the Bible were made by Catholics. This may be admitted without disproving the assertion that the Catholic church denies the Bible from the masses.

Now, what to think of the thrilling history of Bible burnings so vividly described by Dr. Ditzler I do not know, if the reverend lecturer had any facts present to his mind when he made that description; but I am sure, if any burnings took place, they were not of the true Bible, of which the Catholic church has always been so fond, and which she preserved with such persistent care through fifteen centuries.

Though affecting ignorance of the fact that his church has engaged in Bible burnings in lands where it controlled the secular power, he very carefully avoids any denial of the fact. This is prudent. The testimony of history is familiar to almost every school-boy.

Unwilling to admit that his church has been guilty of Bible burnings, he attempts to evade the force of the fact by claiming that they were "spurious" editions. Here we have the admission that the Catholic church so far withheld the Bible that it forbade men to examine the different translations.

He not only tacitly admits that the Catholic church has burnt the Bible, but attempts a justification. He says censures of this act are absurd. He places all who have read and translated the Bible for themselves alongside the counterfeiters of the notes of the Bank of England, and justifies their persecution and martyrdom as he would the imprisonment or death of an English counterfeiter.

It was said near the close of his administration, and he added that were he to begin his administration again, the first question he would ask, respecting each applicant, would be, "Does he use ardent spirits?"

book." Such intolerant sentiments confirm all the distinguished lecturer said about the attitude the Catholic Church holds toward the Bible in the hands of the people.

The writer in the News furnishes further evidence that his church denies the Bible to the people by repeating the old argument that the different sects among Protestants are the result of the private interpretation of the Bible. There are sects, we admit, in the Protestant world, and some wise men think this is a wise and Providential arrangement.

The next time this "Catholic subscriber" to the News co-operates with a Protestant lecturer in calling attention to the bigotry of his church, will he undertake to show that his church does not deny to the people the right of private interpretation of God's revelation of His will and law to man?

Will he attempt to prove that translators of the Bible have not been subjected to the "running off and persecutions and martyrdoms" alluded to in the report of said lecture in the Galveston News?

Will he deny that in Spain freedom of speech on questions of religion and the circulation of the Bible have met the unyielding opposition of the Pope and the Catholic Bishops and Priests, and that to-day the Bible and Protestants are placed under tyrannical restrictions by the authorities of that Catholic nation?

Will he deny that in Portugal and every other nation under the control of the Catholics, the Bible is under the ban of the church, and that opposition to its circulation is only limited by the power in the hands of the priesthood?

THEY had the same style of religion in the days of Amos that is now found in the church: They were so full of the world that the hours of devotion dragged heavily. They said: "When will the Sabbath be gone that we may set forth (sell) wheat?" They were weary with the dull services of the sanctuary.

It was Thomas Jefferson who said: "The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes." This was said near the close of his administration, and he added that were he to begin his administration again, the first question he would ask, respecting each applicant, would be, "Does he use ardent spirits?"

SCIENTIA SCIENTIARUM.

We are more than pleased at the liberal recognition of the vital power of metaphysical discussion, as exhibited by our community, in the large and attentive audiences commanded by Dr. Ditzler, noticed currently, and more in detail, in our present and last issues.

We remind our readers that it has become fashionable, since the full sunlight of physical investigation has burst upon us, to decry and to belittle the methods of that generalizing spirit, which, under the title of Metaphysics, has falsely been asserted to be in antagonism with the inductive system.

The world has been, for the last century, resounding with the praises of material discoveries and advances—and we freely admit that no tongue can be so eloquent as to touch the highest note demanded in praise of Watt, and Howe, and Morse—but we would ask: is Aristotle dead, because Bacon supplements and corrects his suggestions? Is Locke, the prince of English metaphysicians, defunct, because he generalizes subjectively upon the methods propounded in the immortal "Novum Organum"?

We are filled by a spirit of secret laughter—as Dr. Ditzler suggests—in view of such opinions, when we reflect on these things! Mind is master. Fact is the wood it carves. Self-knowledge is the beginning. All outside, except the idea of GOD, are consequents and products.

It is with the utmost satisfaction that we point to the metaphysical lectures of the Rev. Jacob Ditzler, D. D., delivered in Galveston, recently, as a true and proper instance and proof of our general allegations.

His subject matter is profound, mysterious, disputed; yet common, since every human heart responds unhesitatingly to the chords struck by a master-hand.

The audiences, therefore, in this non-literary city of Galveston, were large and attentive. Let us mark—in parenthesis—the simple fact of the latter adjective: "attentive!"

There is an immortal instinct that draws all classes of people to hear the expression of individual thought upon these universal and tremendous subjects. So we have seen all the classes of our community, save the declaratively abandoned, attending and listening with profound interest to the earnest, learned and manly utterances of this apostle of metaphysical TRUTH!

It is the triumph of nature over fashion, of the true self over the false, of the eternal yearning of the human heart to learn its origin, its duty and its destiny, over the doctrine that would teach it to lie in the ashes of ignorance and to gnaw the bones of a Barbecue empiricism.

We believe that the community is now, more than ever, of opinion that Almighty God in His revelation to man, His creature formed in His own image, has established, arranged and controlled that revelation in such a manner as that it may be understood by the procedures of His providence; first, through pre-human history, and ever since, through all the changes and vicissitudes of mankind. We

believe that Dr. Ditzler has so conducted the discussion on these vital topics as not only to attract general attention, but also to force the conviction of Divine truth on immortal souls. We do not desire to give any offense by the expression of the conviction forced on us by listening to these masterly discussions of principles, but candor urges us to declare that both those ignorant mystics who preach the Gospel with a zeal, not according to knowledge, are rebuked as well as those hard-hearted infidels who close their eyes to the beams of the sun while they discover "mares' nests" in the light of a tallow-candle!

Dr. Ditzler may be deficient in the best utterances of articulate speech, he may be criticised on the point of consecutive ratiocination; but Galveston has rarely heard one who stands so squarely upon the platform of reason, and who waves with so powerful a hand the torch of Divine Truth!

DR. DITZLER'S SECOND LECTURE.

This lecture embraced the question: "Is there a conflict between the science of geology and the Mosaic record of Genesis (Chaps. 1 and 11), and is man of comparative modern times, or has he a vast antiquity, such as infidels maintain from the pile-dwellers of the Swiss lakes, cave-dwellers, and excavated human relics?"

Mr. Huxley, being the most eminent, most guarded, yet being the boldest of the advocates of infidelity, and coming thousands of miles across the Atlantic to attack Moses and the Pentateuch, will not allow the use of flexibility in the Hebrew text, of which he professes profound ignorance, but must have a very literal rendering of the text. We will accommodate him even in this, and take the most liberal meaning of the Hebrew words. We will do more. We will assume that their interpretations of his so very infallible records of geology are all correct; that they make no blunders in their interpretations; that when he contradicts so broadly (on p. 7, Tribune report, pamphlet form of his recent Lectures on Evolution) the well known facts admitted by his brother infidel, Draper (p. 187, Civil Policy and Conflict, p. 510), as to sudden changes, that he is correct; and, for that matter, that both are correct when they assert opposite positions.

They may have it as they please. Further, we will say nothing about the possibility, as well as probability, of the animal life of the ocean, insective forms, crustaceous, etc., increasing, multiplying with far greater rapidity than of later periods, owing to the warmth of the ocean waters and the earth, and the abundance of food; that animal life matured in shorter time in such warm elements, as we know vegetable matter did far North, the most luxuriant growth making our coal deposits. We forego all this, and take as true all he and his associates say, and see if Moses is to be repudiated.

1. The first verse of Genesis is a wonderful announcement. It does not say six or eight thousand years ago God created earth and heaven. "In the beginning"—(construct state in Hebrew—a word suppressed in grammar—beginning of the creation must be supplied; God, not plural in intent, but, as elohim, plural in form, but united with verbs and relatives in the singular, it is simply the pregnant form of expression), God bara, carved out, moulded, created the heavens and the earth."

Can astronomy or geology furnish a fact against that? By no means. It gives no date. Wise legislator! no date given would have suited the conflicting prejudices of all ages. The truth is given, so couched as to meet any case. Next—"And the earth (he calls as to the human interest) was tohu wa-bohu, emptiness and desolation." The words imply it was in a roaring, fearfully noisy state at the same time. Instead of geology refuting this, it is one of the scientific points settled and fixed by geology, and astronomical tendencies point it out, and biology confirms it as literally true. While this was so, the verse adds: "And darkness was upon the face of the

stormy (or raging) waters." So the Hebrew reads. The whole earth was covered with a raging sea, so intensified by heat, that vapors most impenetrable to light rise miles above the whole fiery mass, and not simply clouds and darkness, but surging, stormy billows and mists of murky night invested the whole earth. To this David also alludes. (Ps. civ. 6, 9.) Geology demonstrates the truth of all this. Now, it was not the interest of Moses to narrate this without a reason. He found it in no mythology. No Greek, Persian, Chaldean, Latin or Egyptian taught it. Even a chaos never occurred to the heathen till Ovid borrowed it from contemporary Gospel ministers in his late day. Now, Moses could know these awful facts only in one of two ways. First, either by geology; or, second, by inspiration. The former no one can advocate. It is only in the last few years that these facts as matters of scientific investigation have been brought out. Hence it is here demonstrated that Moses was inspired.

Here though the heavens were created, yet because of the dense bodies of vapor, miles in solid thickness, no light could reach the earth. The Spirit hovered over, brooded over the waters, and the fiat of God brought light to the earth. In this way it was that God said, "Let light come forth," viz: bring order and quiet out of the stormy, raging elements. The writer then comments, which subordinate matters no one attacks. How high and in what quantities the waters rose from the fearful heat of the earth can never be known. The degree of the violence no science can ever express or discover. The earth being a fiery mass, such liquid and aerial quantities as invest our globe, made a degree of violence that we can never calculate. Hence all that is involved in and meant by verses 6 and 7, we can never know. That which we do not and cannot know, we cannot contradict. The facts as far as knowable are true; no one will deny them; that by waters under the firmament is meant those on earth—i. e., under heaven; verse 9 shows where heaven—the immediate space above the earth, in contrast with the vapory elements above, where the waters collect in bodies. How came Moses to know that the seas, oceans, etc., were not a part of the organic, original creation? Notwithstanding he shows it was not so, thousands of preachers and people have thought and taught that it was so.

2. Geology teaches that the first vegetable matter was delicate and had no seed. Seed was a later development. Very well; Moses has it just that way. (Verse 11.) The word implies the most delicate herbage. Next comes "the herb yielding seed." It was a nice thing for Moses to discover that botanic and geologic fact just thirty-five hundred years before any and all scientists. Who was there, before man or beast existed, to record this fact? Whence came Moses' information? Next and later came shrubs or trees, say geologists. So Moses repeats it. (Verses 11 and 12.) Before we proceed further, let us settle the "day" question:

Did Moses intend us to understand his evening and morning were day one, day two, of our twelve-hour days, or twenty-four hours, or an indefinite period?

1. That your day is used for a longer period—yes, for a complete dispensation, in which all that pertains to it is accomplished—a whole dispensation or administration) is a settled fact, not a doubtful question. (Is. xii. 1, 4.) "And in that day shalt thou say, O Lord," etc. In what day? Throughout the entire Christian dispensation—in all the Messianic reign, from the incarnation till the judgment. Is. x. 20: In that day, is so used again, covering thousands of years. Xi. 10: "In that day," includes the same. That day is used for general time. (See Is. xxvi. 1; xxviii. 1, 12 and 13; xxviii. 5; xlix. 8.) "In a day of salvation." Christ said, "Abraham saw my day"—the dispensation of Christ. Many more could be added.

2. When God speaks, he claims his day is not our twenty-four hours or twelve hours. "One day is with the Lord as a thousand years—a thousand years as one day." A thousand years in His sight are as yesterday, the past day. (Ps. xc. 4.)

3. Seeing the word "day" has such use, not only in the Bible, but is very common in our language, till the coarse proverb is common,

Texas Christian Advocate

JOINT BOARD OF PUBLICATION

THE ADVOCATE having been returned to the direct control of the Five Annual Conferences, is now published under the direction of the following Joint Board of Publication:

- WEST TEXAS CONFERENCE.—John W. DeVilbiss, O. A. Fisher and J. G. Walker.
NORTH TEXAS CONFERENCE.—S. J. Hawkins, W. C. Halstip, W. F. Esterling.
NORTHWEST TEXAS CONFERENCE.—Thomas Stanford, T. W. Hines, W. C. Young.
EAST TEXAS CONFERENCE.—R. S. Finley, D. Morse, John Adams.
TEXAS CONFERENCE.—J. W. Whipple, B. D. Dashiell, J. M. Wesson.

Methodism—Past and Present.

It is assumed by some writers that the Methodist membership of the present generation is not up in all respects to the standard of Godliness erected by our fathers; that either they had too much religion or we too little; and that upon the latter theory we are only the degenerate sons of noble sires.

The meeting was held in a sort of tent constructed of the plank intended for a large building; Rev. C. Richardson, presiding elder, was present, and labored with great acceptability. I have never known an elder that could do so much work at a quarterly meeting.

Between the crystal streams, the Cibolo and San Antonio rivers, whose meanderings are separated at this point by about twelve miles distance, lies a fertile region of open post oak country, with occasionally a small prairie.

I am more indebted to Brother Richardson for his care and attention to me than to any other man, dead or living.

Between the crystal streams, the Cibolo and San Antonio rivers, whose meanderings are separated at this point by about twelve miles distance, lies a fertile region of open post oak country, with occasionally a small prairie.

The first camp-meeting ever held on the Guadalupe river was held on the bank of McCoy's creek, a small tributary of that stream. The entire shade for the congregation was made by one large live-oak.

ilton, of Egypt circuit, and Dr. John Crawford, a local preacher. At the very beginning the Divine presence was felt. On Friday night penitents were invited to the altar, and thirteen came forward, mostly heads of families.

Our country is improving with an unexampled ratio. Villages are springing up, new neighborhoods formed, churches being built and schools established.

The mineral springs here in the Cibolo bottoms are fast gaining popularity. And now Brother Richardson, six miles below Sutherland Springs, has a well which proves to contain the same properties of the celebrated spring near Sutherland Springs.

This is the third year that I have been the pastor of our church at this pleasant little city, during which time this kind people have made my sojourn with them pleasant by the many kindnesses and courtesies they have shown me and my family.

We have a new and promising feature in the development of the financial resources of the church for the support of the ministry, which was inaugurated by Bro. James A. Weaver.

Between the crystal streams, the Cibolo and San Antonio rivers, whose meanderings are separated at this point by about twelve miles distance, lies a fertile region of open post oak country.

The Christian papers all over the land complain of vice and immorality, with the grog-shop multiplying the causes of crime and debauchery.

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once a week at some house in the neighborhood. Not a few only take the lead in these social meetings, but all participate and offer prayers when called upon.

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Obituaries. BROWN.—Joshua D. Brown was born in Hardin county, Kentucky. Came to Texas at the age of nineteen; was married to his now deceased wife in 1851, and united with the M. Church, South, the same year.

FOSSATT.—James M. Fossatt, eldest son of Judge Henry and Sarah E. Fossatt, of Meridian, Bosque county, Texas.

JOHNSON.—Died at the residence of his son-in-law, S. L. Pegues, Esq., in the town of San Marcos, Texas, Capt. Samuel Johnson, in the seventy-sixth year of his age.

HAYES.—Emma Kerr was born in Corsicana, Texas, Oct. 25, 1855. She was educated at Beeman's Camp-ground in Aug. 1876.

BURLISON.—Mrs. Emma Burlison, nee Kyle, wife of Maj. Ed. Burlison, died Feb. 5, 1877, at their residence near San Marcos, Texas.

MILLAN.—R. H. McMillan, son of A. C. and L. F. McMillan, was born near Brownsville, Navarro county, Texas, March 24, 1855.

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The first camp-meeting ever held on the Guadalupe river was held on the bank of McCoy's creek, a small tributary of that stream.

and useful life was in prospect for him. Yet when he was summoned, he was ready and willing to obey. His parents are feeble and he expressed a desire to remain with them that he might care for them, but still cheerfully obeyed.

Southwestern University, GEORGETOWN, TEXAS. The Spring Term Opens the Third Monday in February. Students desiring to enter should be present the week previous.

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