

McKendree Church and the Theater. A meeting of the Official Board of McKendree Church was held, according to notice, last evening. Thompson Anderson presided in the chair, and J. D. Hamilton was Secretary. The following preamble and resolutions were presented by Dr. W. H. McTear and seconded by Mr. Henry Hart:

Whereas, recent events in our midst have directed special attention to the question of the relation of the Church of Christ to the theater; and

Whereas, this question is one of profound interest to all who have a heart for the purity, peace, and prosperity of the Church and the highest good of humanity; and

Whereas, existing conditions affecting this question imperatively demand the prayerful consideration of our people, and wise, firm, and timely administrative action on the part of their pastor; and

Resolved, That in common with all other evangelical Churches, the Methodist Episcopal Church, South, has, during its entire history, borne a uniform testimony against the theater as inimical to the Christian life and hurtful to public morals; the General Conference having again and again indorsed the deliverances of our chief pastors interpreting the General Rules as clearly forbidding theater-going on the ground that it is one of those "diversions that cannot be taken in the name of the Lord Jesus."

Resolved, That we, the members of the Official Board of McKendree Church, are in hearty sympathy with the law of the Church and these deliverances of our chief pastors in relation to the theater; that the sermon of our pastor, Rev. W. A. Candler, on Sunday Oct. 23rd, evoked convictions concerning this matter, and that we pledge ourselves to give the pastors who may hereafter minister to us in sacred things our sympathy, our moral support, and our official co-operation in all proper effort and disciplinary measures to banish theater-going from the Church.

Resolved, That our indignation at the violation of propriety and the law of the land by an actress who interrupted the religious services at McKendree Church on Sunday last, is enhanced by the flagrantly false accounts which have been sent forth by the press dispatches in relation to the matter. There might have been a few persons in the rear of the congregation who were in sympathy with the offender; but so far from applauding her conduct the evident feeling of the congregation was that of indignation mingled with disgust. The Christian and dignified bearing of our pastor on the occasion met our unqualified approval.

Resolved, That God being our helper, we will, both by precept and example, seek to promote that spirituality in the Church that will cause our people to prefer the worship and service of God to the pleasures of the stage, to choose the communion with saints rather than to run with the multitude to do evil, and, if need be, to suffer the reproach of Christ rather than purchase the friendship of the world by compromising the truth as it is in Jesus.

BISHOP McTYEIRE SPEAKS. After the preamble and resolutions had been read, Bishop McTear made the following remarks:

BRETHREN: Coming into the city this morning, after two weeks' absence, I heard that a preamble and resolutions of the character just submitted would be acted on by McKendree Church to-night, and I purposed to attend. The subject matter was not news. On the route home and at Abingdon the Knoxville and other papers had it. "Let me read to you the McKendree sensation of last Sunday," said a preacher to a company of us. And he read how an address had invaded your sanctuary and confronted the pastor and congregation with an indignant rebuke on the conclusion of his sermon on the theater. More, that the congregation heartily applauded her smart speech; she carried the house before her, and many rushed to congratulate her for her pluck and eloquence in defense of herself and her craft.

Some of our little company hung their heads in shame for McKendree Church; others doubted—it looked so much like an advertising catch. I ventured to assure them that the thing could not be as bad as represented. The laws of the land jealously protect worshipping congregations from interruption and scandal; and surely the congregations of this old and well-trained church could never furnish ill-bred and irreverent people in sufficient number to tolerate and enact such a scene. At Chattanooga the report grew worse, as the papers of that city and of other cities fell into our hands. "Thunderous applause" greeted the actress, "carriages of the best people" drove to her lodgings to congratulate her for rebuking Mr. Candler.

made to take a very tame part all through. A copy of the sermon was procured, and, after carefully reading, I could see no cause. The sermon was nervous and to the point; the authorities quoted were various, respectable, venerable, and overwhelming; the argument was clear, and the conclusion orthodox. Was the actress trying her hand in a new part in order to work up an advertisement? Or did the truth uttered, as our Brother Candler knows how to utter it, enrage her beyond control? Did the McKendree congregation forget its own self-respect so far as to cheer this brazen violator of propriety, instead of turning her over to the police? Well, my journey ended, and so did my questioning suspense. I soon learned that not only vanities, but lying vanities, had gone abroad. You are about to clear yourselves before the world. Your correction, if you see fit to adopt this paper, will never overtake these sensational falsehoods; but you will justify old McKendree before those whose good opinion you cherish, and you will receive a possible reproach and stumbling-block. More, you stand by your faithful pastor while he stands by his duty. This is honorable and just and right. You owe it to him and to the truth and to us all.

"The world will love its own," said our Lord. Be not surprised that your pastor is spoken of as fanatical and narrow by a certain class, and that a large and noisy class. My! how the lovers of pleasure more than the lovers of God enjoy this story. How they will garrison it up, and circulate it, and applaud the "plucky little actress," as they style her. She bearded the lion in his den. She did, indeed, and carried off the spoil. Now, sell tickets for the show. The men and women who run theaters will make the most of it. This morning's paper has an extensive telegraph headed "Honors for Emma," telling how, last night, in the Opera House of Chattanooga, the city editor appeared on the stage, "in the name of a large number of the best citizens," and "presented Miss Abbott" with a magnificent solid silver testimonial for her conduct in McKendree Church. Her reply is given in full—how she met the "shameless slanders" of the minister. No doubt the New York and other papers display the same advertisement to-day. Who got up this telegram? Think you the regular agent of the Associated Press did it? Hardly. The agents of this Abbott troupe might possibly tell us. Who sent out into all the land those lying reports that appeared in Monday's papers? It is barely possible they could tell us that also. It pays.

It would be amusing to see how those who patronize theatres are comforted by such chaff, if there is a serious side to this business. There is a very serious side. It concerns every church in Nashville and in Tennessee. Have we not laws for the protection of public worship, and are we ready to surrender them to strolling players? If a poor drunkard staggers into the house of God and behaves disorderly, he is locked up and fined. If a thoughtless rustic talks too loud, or otherwise swaggers into misbehavior not only in a church but under a humble bush-arbor where religious services are being held, the officers of the law attend to him. And shall this open, boastful breach of good order in McKendree Church be allowed to pass as a theatrical sensation, only bringing money and notoriety to the offender? What congregation is safe from scandalous intrusion? Your neighbor, Dr. Witherspoon, of the Presbyterian Church is a bold and faithful preacher. Suppose on next Sunday he preaches a sermon against card-playing, the round dance, such like, or repeats one that he did preach awhile back. Some indignant devotee of dice and the german gets up and contradicts him, and makes a sensation in his congregation, and—gets telegraphed! Or he is warning the young men of Nashville against gambling, and lo, a modest blackleg stands up for his profession and insists that some of them are gentlemen, and he browbeats the pulpit.

Suppose Dr. Strickland, of the Baptist Church, takes as his text the seventh commandment, and reads largely from the fifth chapter of Proverbs, and then duly enforces text and lesson. Before the congregation quietly receives the benediction and retires, a painted courtesan denounces the minister, declaring, in the stage manner of the most approved Langtry or Abbott that there are exceptions and qualifications that ought to be specified, and that as for herself she does not keep a disorderly house. Suppose Dr. Cave

should edify his people next Sunday with one of his fearless discourses against liquor-drinking and liquor-dealing, and the congregation, instead of being allowed to retire in order and seriously impressed, should be treated to a speech by some rumbler who had just dropped in and doesn't fancy what has been delivered concerning himself and his brethren like condemnation. Would such a thing be funny—a thing to laugh at, and to make the perpetrator of the outrage the hero of the hour and worthy of a solid pewter testimonial, delivered with great applause among his followers, and perhaps paid for by himself? The grand jury would have sworn duty to perform in such cases, and if that guardian of law is properly awake this case will not escape an indictment.

Whereunto will this thing grow? If one actress makes an advertisement by it, who next? The public should see to it, at least, that it be not a free advertisement. The vicious and idle would be delighted to see Christian Churches made a place for badgering and bear-baiting ministers. This is fair play, in their estimation. But churches are not built and supported by this class; neither were they dedicated to such uses.

I can not close without expressing my grief and astonishment at an anonymous article in yesterday's American, which, the editor tells us, was written by an "eminent divine." Save the eminent! Save the divine! Can it be possible that he is a Methodist? We expect sinners—and only a certain class of them—to revile faithful ministers, but when an "eminent divine" joins in the attempt to cry down Brother Candler, there is the more reason why the church he has served should speak out. I trust McKendree Church will utter no uncertain sound to-night.

After remarks by Dr. Morgan, E. W. Cole, Henry Hart, J. W. Mainor, Prof. Z. H. Brown, J. B. Richardson, J. D. Hamilton, T. D. Fite, G. A. Dazey, and Dr. G. W. F. Price, members of the Board, and the Rev. Drs. Tillet and Fitzgerald, visitors, the preamble and resolutions were adopted.—Nashville Daily American, Oct. 14.

The Bellows, a North Carolina Invention.

It is not generally known that the Fan Bellows is an invention of a Chathamite. Yet such is the case. We have had the pleasure of examining Letters Patent granted by our Government to Jesse Dixon of Chatham county, in 1827. It is done in parchment in excellent style and signed by John Quincy Adams, President H. Clay, Secretary of State, and William Witt, Attorney General. This is a genuine document. These signatures were done by these men themselves, and not simply a fac-simile of their autographs. The great seal of the nation is attached. It grants exclusive rights and privileges to the inventor for the period of fourteen years.

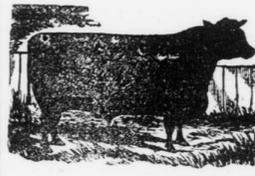
Jesse Dixon lived on Cane Creek as was of that same estimable family of that name that lives in the same section. Having conceived the plan of improvement in the bellows he proceeded to make a model of his invention. But how was he to utilize it without a patent? To secure this it was necessary that he should take his model to the National Capitol. At that time there was not a locomotive engine in America, and Mr. Dixon was under the necessity of finding some other means of transportation than by steam. He rigged up a one horse wagon, put his machine upon it and thus carried it to Washington City. Hon John Long was then our member of Congress. Though his friendly interest the invention was brought to the notice of the government. It was seen at once that it was an invention of great merit and a patent was at once granted.

It is reported that Mr. Dixon invented the bellows. The use of this machine goes back to time immemorial. Jeremiah speaks of the bellows and the blowmen. Ezekiel tells us of gathering silver and brass and tin and iron and lead, into the midst of the furnace, to blow the fire upon it to melt it. Homer describes the furnace in which the iron shields of Achilles was forged as being blown upon by twenty pairs of bellows. His was the moral and original plan of throwing draughts of air by means of a fan. He never was profited greatly by his invention, important as it was. His name is hardly now known in connection with it. Whitney invented the cotton gin and achieved fame. Dixon invented the fan bellows, and is forgotten; and yet his invention is as extensively used and as important as the gin.—Pittsboro Home.

Especially to Women. "Sweet is revenge, especially to women," said the gifted, but naughty, Lord Byron. Surely he was in bad humor when he wrote such words. But there are complaints that only women suffer, that are carrying numbers of them down to early graves. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action, it is a blessing, especially to women, and to men, too, for when women suffer, the household is askew.

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Railroad Schedules.

PIEDMONT AIR LINE Richmond & Danville Railroad.

Table with columns: WEST, READ, EAST, READ, EAST. Rows for various stations like New York, Philadelphia, Washington, etc.

WESTERN NORTH CAROLINA DIVISION.

Table with columns: WEST, READ, EAST, READ, EAST. Rows for stations like Salisbury, High Point, etc.

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Table with columns: WEST, READ, EAST, READ, EAST. Rows for stations like Asheville, Hendersonville, etc.

ASHEVILLE & SPARTANBURG RAILROAD.

Table with columns: WEST, READ, EAST, READ, EAST. Rows for stations like Spartanburg, Asheville, etc.

CHESTER AND LENOIR RAILROAD TIME TABLE.

Table with columns: GOING SOUTH, GOING NORTH. Rows for stations like Lenoir, Hendersonville, etc.

SOUTH CAROLINA DIVISION. RICHMOND & DANVILLE R.R.

Table with columns: SOUTHBOUND—No. 52, NORTHBOUND—No. 53. Rows for stations like New York, Philadelphia, etc.

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