

DAILY EDITION.
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ADVERTISING RATES LOW.

The Asheville Citizen.

VOL. II.—NO 307 ASHEVILLE N. C. SUNDAY MORNING, APRIL 10 1887. PRICE 5 CENTS

CITIZEN JOB OFFICE,
NO. 13 PATTON AVENUE.
BILL HEADS,
LETTER HEADS,
POSTERS,
BLANKS, &c
And Job Work of all kinds done with
promptness and at low prices.

DAILY EDITION.

THE DAILY CITIZEN
Will be published every Morning (except Monday) at the following rates—
One Year, \$2.00
Six Months, 1.00
Three Months, .50
One Month, .15
One Week, .05
Our Carriers will deliver the paper every Morning in every part of the city to our subscribers, and parties wanting it will please call at the Citizen's Office.

Send your Job Work of all kinds to the Citizen Office, if you want it done neatly, cheaply and with promptness.
Arrival and Departure of Passengers
SALISBURY—Arrives 6:30 p. m. and departs 6:45 p. m.
TAMPA—Arrives 10:45 a. m. and departs 10:55 a. m.
WAXHAM—Arrives 6:00 p. m. and departs 6:10 p. m.
REARMINSTER—Leaves Asheville 7:00 a. m. and arrives at Hendersonville 8:15 a. m.; at Spartanburg 11:40 a. m.
Leaves Spartanburg 4:00 p. m.; arrives at Hendersonville 7:10 p. m.; at Asheville 8:15 p. m.

INTERESTING READING MATTER ON FOURTH PAGE.

Landreth Garden seed at Pelham's.

Rev. Dr. Carter has been preaching to the good people, and sinners too we hope if there be any—of Marshall the past week, holding services every night.

This is Holy Easter Morn. God bless the day to all people! And may all who can, attend upon the preaching of His holy word, and learn to love God and their neighbor as themselves.

The recent revenue disturbances in Rutherford seem to have been rather high handed, and the officials engaged there are being severely criticised. Collector Dowd has sent an officer to make thorough investigation.

Mr. Swicegood, we are pleased to say, will resume his public duties in a few days. His sprinkler will be at work on our streets again, much to the comfort of our people and the stranger within our gates. The city has engaged his services for the future.

Messrs. Hageman & Hildebrand have in their brick yard in North Asheville in good running order. The bricks are made by steam process, and are turning out 25,000 daily. They find ready sale for all they make. They are prepared to make the best pressed brick.

The fountain is doing partial services, but is a thing of beauty, and greatly admired by all. When the full force of water is turned on, which will be in a few days, it will be superb, we have no doubt. All we regret is we cannot about a dozen such scattered about the city.

Since prohibition went into effect in Raleigh N. C., the largest saloon in the city has been turned into a shoe factory, which will employ more persons than all the dram shops in the city.—Ez.

Yes, and turned more other places into saloons than Raleigh ever boasted in the palmy days of license. That city now enjoys all the advantages of the traffic with none of its disadvantages, viz: revenue. This may be public policy but we fail to see it.

M. E. CHURCH SOUTH.

These will be proper Easter services, with appropriate singing and sermon night and morning. The church will be handsomely decorated. The public invited. Sunday school and preaching at old depot and college street mission chapels.

A STRANGE SQUIRREL.

Our friend Mr. Benjamin Morris killed yesterday a rare specimen of squirrel family. It was the largest we ever saw, and weighed full two and a-half pounds. Its tail was quite gray, and its body a grayish red. He let Mr. Pain have it for mounting, and in a few days his squirrelship will look as natural as life, if not so lively.

MR. N. W. FAIN.

Who is gaining an enviable reputation as a taxidermist met with a rare streak of luck yesterday. DeHaven's Circus Company had the misfortune a day or so since to have one of their largest boa constrictors die, and Mr. Fain secured it and will have the huge varmint well mounted, in a few days, and on exhibition at his residence on Academy street. Mr. F. showed us a fine piece of work, a horned owl, caught on Avery's Creek township, which he had just finished. It was a pretty bird.

Many imitators, but no equal. See Dr. Sage's Catarrh Remedy. ap 6 dawi

NEW JAPANESE GOODS.
Fash in great variety from 25 cents each up, for use and decorative purposes. Novelties of all sorts, entirely new, at LAW'S, on Main St.

Lowest prices possible on Crockery, Glass and Cutlery, Lamps in greater variety and at lower figures than ever before.
at LAW'S.

Landreth Garden seed 50c. dozens papers, Pass Bean and Corn 10c. 15c. and 20c. Fine at Pelham's Pharmacy.

MR. DeHAVEN'S CIRCUS

Begins a series of performances at Waynesville on Monday, and will continue for several days. Our Haywood friends who wish to see some very good performances, and some animals that very many of them have never seen before, indeed get the full worth of their money, will have an opportunity of doing so next week.

HON. R. Y. McADEN AND ASHEVILLE.

Our excellent friend Hon. R. Y. McAden lives and has his being, as all North Carolinians know, in Charlotte, which is also in this State. By some very singular freak of his nature he does not believe there is any other place but Charlotte, and he nightly prays that he may be allowed to remain in Charlotte after death. Charlotte is a very excellent, attractive, and progressive place, but our friend has willfully closed his eyes to the fact that there can be any other place than Charlotte. Mr. McAden frequently visits New York and other places of minor importance, more by way of recreation than otherwise. Recently he visited that metropolis, and stopped at the leading hotel of the city. He approached the hotel register with the air peculiar to North Carolinians when away from home, and in his well known, bold hand, which but few people can read, wrote "R. Y. McAden, Charlotte, N. C." There happened to be standing near several gentlemen, all strangers to Mr. McAden. No sooner had he registered than one of the strangers stepped up very politely and said, "I see you are from North Carolina."

"Yes sir," said Mr. McAden, "I'm from Charlotte," with an expression of voice that indicated, "you may not know anything of North Carolina, but when I mention Charlotte you will know where I am from."

The stranger replied, "Myself and several friends have been thinking of going to North Carolina, that is, Asheville. Is your home near that city?"
But for the immediate presence of another friend, Col. S. McAden, who nominally is considered a citizen of Morganton, but whose neighbors have long since noticed an inclination in him to become a citizen of Asheville, something very serious would have happened on the spot. Mr. McAden made no reply to the inquiry for his change of color alarmed Col. Tate, who at once called him off and administered something soothing. What it was we have never been able to find out; all we could learn it bore the imprint of a well known North Carolina house of high reputation, located, we believe somewhere in the South Mountains. When Mr. McAden had gotten quiet enough to be reasoned with, Col. Tate assured him he should not be surprised at such inquiries. "Why," said he, "I have frequently been confronted and affronted in my travels, in this country and abroad with just such questions, and have actually met most intelligent people who seemed to know all about Asheville who scarcely knew of North Carolina. How this is perplexing, but it is a fact. Others can tell you Asheville is in North Carolina, but when Charlotte or Raleigh, or Wilmington, or Atlanta, or Augusta or Columbia or Knoxville are mentioned they ask 'What State is such a place in?' We may as well recognize the inevitable," continued Col. Tate to his friend, "there is but one Asheville, and that fact seems to be impressed on all the world."

Our friend Mr. McAden accepted the explanation and kindly services of his friend Col. T., but he did not, and can never get over the idea that Charlotte is a most interesting and an existing fact, and sympathizes with the great ignorance of mankind and want of general education.

By lack of open air exercises, and the want of sufficient care in the matter of diet, the whole physical mechanism often becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor.

The Philadelphia Times says:—William T. Coleman, of California who is nursing an undersized presidential boom, is a bald-headed man with moustache big enough to knot at the back of his head. His availability as a candidate is said to be largely represented by a fortune of \$20,000,000.

Bucklen's Arnica Salve
The best Salve in the world for cuts, bruises, sores, ulcers, rheum, fever sores, tetter, chapped hands, chilblains, combs, and all skin eruptions, and positively cures piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25c. per box. For sale by H. H. Lyons.

LIME, LIME.
Plenty of lime at depot for 25 cents per bushel, or can be had at my house by the barrel. Call promptly.
M. J. FAGO.

FOR SALE.
Household goods, at 23 Bridge street, Call at once.

Landreth Garden seed at Pelham's.

A CHALLENGE

To the Statements of Rev. C. S. Long, and a Demand for Proof.

ED. CITIZEN: In the Methodist Advocate published at Chattanooga Tenn. of March the 23 1887, the Rev. C. S. Long, late missionary to Japan, and Presiding Elder of the Asheville district, M. E. Church, delivers himself as follows:—"The deep seated prejudice and ill feeling that has long existed in this country is having a hard death. The attempts to turn popular feeling against us by calling us a 'Northern—Political—Negro—Equality Church,' have not been successful, and now a different but equally mean and contemptible policy is being deftly pursued, but which will in the end bring only reproach and ignominy upon its authors. The M. E. Church South, in advertising its services in the Asheville papers, habitually leaves the word 'South' off, and I am told the pastor of the church in Asheville never uses the burdensome word even in the reception of members into his church. All are received into the M. E. Church. This is a trap to catch northern emigrants and visitors of Methodist affiliations of which there are hundreds in Asheville at all seasons of the year. To perfect the deception the Southern Methodist Hymn Book is hid away and pulpits and pews furnished with Methodist Hymnals." Members of our church from the north visiting Asheville for health or recreation, or with a view of making it their home, take up the Sunday morning papers and seeing their own church advertised, as they suppose, go to it of course. The Hymnal of their own church in the pew drives away every suspicion that possibly they may have been deceived and when the preacher gives an opportunity for persons to 'unite with the M. E. Church by letter or otherwise' they hand in their certificates and become members unaware, of a church they have always regarded with suspicion, not to say contempt."

He sets me down as a knave, and makes each one of them up as a fool. "Members unaware!" Now, all this comes from a supposed scholar; a man who by his very birth, and blood, and family, and education, and converse, and Christian association, ought to be too big, and broad, and thick, and "Long," to deal in anything so narrow, and little, and envious, and jealous, and unbrotherly, and silly, and absurd, and absolutely untrue.

He associates me with what is not only slanderous and false, but positively preposterous, impossible and absurd. Yet I will try not to be bitter and spiteful. He declares that a something has been attempted and done, which could not possibly be accomplished in any intelligent community on the earth—that of duping, and deceiving and taking "unawares" the members of one church into the fold of another. His silly assertion is actually an offence and an insult to the reason and common-sense of mankind. He completely stultifies himself.

I do not believe that in the entire Southern Methodist connection, he can find one intelligent Methodist from the North, who has become a member of the M. E. Church, South, "unaware." I doubt if he could find a parallel case, even among the most unlettered colored churches.

I believe his preposterous, attempt is made from a certain cause, and manufactured for a certain purpose; for "capital," I believe. I believe the cause is solely, malice, petty spite and jealousy, and the purpose is to play upon the supposed credulity of the less informed people of his district. To me it appears, as the appeal of malice and spite in one man, to the supposed credulity, prejudice, and passion of other men. This is my own, candid opinion; but I am not going to display the recklessness of Bro. Long, by declaring my own opinions and mere hear-say, as POSITIVE FACTS, and thus present the double display of both my malice and my ignorance.

But to return, I believe he hopes to make capital out of the "deception" of myself and my people in Asheville, and especially out of the innocent credulity of those poor people from the North who join "unawares"! Poor lambs of the Northern fold! Behold Bro. Long weeping around his district, and telling how the poor, aforsaid Northern "lambs" are taken "unaware," by that Southern Methodist "wolf" in Asheville, and he, poor man, absolutely unable to prevent it!

through a "stragem" become members, "UNAWARES," of a church which they have always regarded with suspicion, not to contempt!"

That is, according to Brother Long, the good Methodists of the North, regard their brethren of the South, with suspicion and contempt. This, it seems, is Bro. Long's idea of Christianity in general, and Methodism in the North, in particular. If it were ideas, it seems, of both. The whole charge of the Rev. Mr. Long, when properly formulated is this: "That I have been mean enough to attempt and 'sharp' enough to succeed, through a series of 'insincerity, deception,' and public, ecclesiastical lying, to designate members of the Methodist Episcopal church, from the North, 'UNAWARES,' into the M. E. Church, South. Now, I beg the candid, unprejudiced public to keep this in mind. This is the issue. He says: 'A mean and contemptible policy is being deftly pursued.' This is not very charitable language from a gospel minister, about his brethren, especially as he had received no provocation, and professed to be a friend!" "A mean and contemptible policy" And then, he goes on to show who is at the head of this "mean and contemptible policy." That it is the pastor of the M. E. Church, South, in Asheville, N. C. He boldly states this as a fact, and now he is hereby required to prove it as a fact. How complimentary Bro. Long is, to the INTELLIGENCE of these good people of the North, whom he says "become members, 'UNAWARES' of a church they have always regarded with suspicion, not to say contempt."

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O, sad, sad thought; "scores, no doubt," have thus been taken, "unaware; unaware; and oh, sadder still, 'there's more to follow'!!! Oh, that poor Bro. Long's head were waters, and his eyes a fountain of tears, that he might weep day and night for the slain "UNAWARES," of the daughter of his people!!!

tion of ours, at all. Perhaps he would, I say, "perhaps"!!!
Oh, what a "delightfully sad" work for a pastor, as he must tell of those "scores, no doubt," who have been taken in this "stragem." "UNAWARES; UNAWARES"!!! What an exalted opinion Bro. Long has of the intelligence of those members of the M. E. Church, South, who came from the North, and were caught "unaware." What a compliment to them. What "Mighty Interest in Reading," as Horace Greeley used to say, it will be for them. Of course Bro. Long's views and statements will be published in all the great "Advocates" of the North, and the intelligent Methodists of the North will be practiced upon poor Methodists from the North, and told in all its vivid colors, by a "thoroughbred son of the Sunny South"—Rev. Dr. C. S. Long, D. D., P. E., &c., as he demonstrates his opinion of the Methodists from the North, in the matter of intelligence. Caught unaware!!! He will tell how "scores, no doubt," have been taken in this "stragem," and become members "UNAWARES" of a church they have always regarded with suspicion, not to say contempt. "Mighty Interest in Reading," that!!! SCORES UNAWARES!!!

Oh, ye Methodists from the North, in Asheville, have ye never found out how ye were caught? Dr. Long says ye joined UNAWARES; that I have duped, and deceived you. I confess I did not know that Northern people could be caught that way, but Bro. Long says they can, and are, "SCORES OF THEM." "UNAWARES"!!! That, my brethren and sisters, is the estimate Bro. Long places on your intelligence. "Unawares; unawares." I will now notice some of Brother Long's implications and charges, concerning me, and then demand his proof, positive and point-blank.

1. He says the M. E. Church, South, in Asheville, "habitually" leaves the word "South" off in advertising its services. Now, mark the meaning. This is what he says the M. E. Church, South, does—does itself, its own public act. He does not say it is done for the M. E. Church, South, but a something she does herself, (through her pastor, of course, as all will suppose and see). Now, I deny this charge, and demand Bro. Long to establish the truth of what he declares. I demand the proof, positive and direct, that the M. E. Church, South, as such, does what he alleges, "habitually" or otherwise.

2. He says that he is "told" that I do not use the burdensome word ("South") in the reception of members. Now, it is evidently his intention to make the public believe that I am practicing a deception, by not using the word "South" in the reception of members. I demand that he show cause why I should use the "burdensome word" in the reception, and wherein I practice deception by not using it. He must answer.

3. He says, with regard to the members I receive into my church: ALL ARE RECEIVED INTO THE M. E. CHURCH. Now he does not say he is informed that he believes, that it is his opinion, that "all are received into the M. E. Church," but he declares it as a fact, without one iota of qualification. This assertion makes me a deceiver, and a liar, by act, at the altar of the church. Now, I demand the proof. He has unequivocally made the assertion, and demand the proof. He implicates me as receiving members into the Methodist Episcopal church (his church), and now I just as positively demand the proof. He declares that the thing is actually done—"all are received into the M. E. Church," and that it is done for a purpose—that it is an act of deception,—"a trap to catch Northern emigrants of Methodist affiliations." He has simply stated it, declared it, publicly published it to the world, as a fact, and now I demand that he truthfully prove it.

4. He further publishes to the World: "To perfect the deception, the Southern Methodist Hymn Book is hid away, and pulpits and pews furnished with Methodist Hymnals."

"To perfect the deception," he declares, "the Southern Methodist Hymn Book is hid away."

He does not publish this as hearsay, or his information, or belief, or opinion, or impression, but he boldly tells it to the world as a truth, a fact, the thing he actually knows it to be; nothing but the truth. He publishes this as a fact, without one particle of contingency or qualification, but publishes it as the unequivocal truth, told to the world by a minister of the gospel, a scholar, a graduate of a college (as I understand it), told by the Presiding Elder of the Asheville district as the truth; told by a Doctor of Divinity (as I understand it) told by a late Missionary to Japan; publicly proclaimed to the world as the truth, that in the M. E. Church, South, at Asheville, N. C., "the Southern Methodist Hymn Book is hid away." And for what purpose? He positively says to "perfect the deception." What deception? Why, a "trap to catch Northern immigrants of Methodist affiliations." He has so published it; and now I demand the proof of

it—clearly, positively as he has stated it to be so, or let him brand himself as a falsifier. And I further demand what deception there is in having the "Methodist Hymnal" in the pews of the M. E. Church, South, in Asheville, when each book has on it a label on the outside cover or "lid," and on it, printed in tolerably large capitals: "PROFESSOR OF THE M. E. CHURCH, SOUTH, ASHEVILLE, N. C." He positively says the "Methodist Hymnal" was "furnished" to perfect a deception; and now I hereby publicly and positively demand the proof that what he says is true. He is required to prove the truth of what he says, or put on himself the brand of a slanderer and falsifier of a sister church and a brother minister of the gospel, just as he may choose for himself. The burden of proof rests on him. The brand is his own.

He represents me as giving opportunity for persons to unite with the "M. E. Church, by letter or otherwise," and that members of the M. E. Church, from the North, under this guise, hand in their certificates and become members "unaware" of a church they have always regarded with suspicion, not to say contempt; and that "scores, no doubt," have been taken in this "stragem."

And now I demand the proof and the scores. Yes, I demand that he produce the persons or the names of the "scores." The scores (plural), cannot mean less than forty; and now I demand of Mr. Long the forty, and if he refuses or fails, he does so at the peril of his good name as a man of truth, by his own action. I demand that he find the "scores" who have thus been taken "unaware" by the pastor of the M. E. Church, South, in the city of Asheville, N. C.

Yes, I demand that he present the person or the names of the "forty" thus taken "unaware." I demand that Bro. Long fully establish the fact that "a mean and contemptible policy is being deftly pursued."

Mr. Long has made several very grave and untrue assertions; and I demand the proof that what he has publicly and solemnly proclaimed to the world is true; the truth, and nothing but the truth. He has assailed my character as a man and a minister, and I demand that he substantiate his charges and implications. He has made untrue statements about the doings and state of things with regard to the M. E. Church, South, in Asheville, N. C., and he must prove the truth of all he says, or falsify himself. I hereby demand of Bro. Long to prove all these charges and implications, and thus fully prove the existence of a "mean and contemptible policy" which he boldly and without qualification says "is being deftly pursued" in Asheville, N. C. He first says there is such a "policy" and then he goes on to show who are its authors and what are its several operations, and now he must "come to the scratch," and prove the existence of the "policy," and every one of the alleged operations—every one of them, just as clearly and unequivocally as he has asserted them, every one of them, or implicate and criminate himself as a calumniator and falsifier.

As the party assailed, I demand that he substantiate the truth of all his assaults. This is my right, and this he must recognize. Bro. Long professes to be a truthful man. He is an educated man; a man of travel, and converse, and association with great and good men. He is (I think) a Doctor of Divinity; a Presiding Elder, a man of no little pretensions and no little reputation, in his great church. His church accepted him and sent him as a missionary, to teach the heathens of Japan of the true God; to teach them of Christ and his love; to teach them of the common brotherhood of man; and that men should speak and act the truth, that a man must not slander and bear false witness against his neighbor. Now, Bro. Long surely, is too great and good a man to publish things as facts, which he will decline to prove as true! We will wait and see, what we will see. I deny his assertions as untrue, as false. I hereby discredit his assertions. I hereby publicly impeach his published testimony, and just ask him to prove the truth of what he asserts; that and nothing more. Now, this he must do, if he desires to maintain his reputation as man of truth. He professed to be my friend, but he has assailed me as an enemy. He attacks my character without warning and without provocation, with all his force, and hate and spite of a "zoo-drother" resting on his laurels, and stantiate clerically, and publicly, in Asheville, N. C., the existence of a "mean and contemptible policy" from the taken

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the truth of all said charges and implications.

W. W. BAYS, Pastor,
M. E. Church, South,
Asheville, N. C.
April 9th, 1887.
P. S. I here, as yet, make no serious, formal charges against the ministerial or personal character of Rev. C. S. Long. I simply imply what he makes himself to be, unless he makes certain proof. If he must wear any 'improper brand, he must remember he put it on himself, and to himself alone he must look for redress. He has implicated me as a mean, insincere, dishonest, deceitful man, and actually publicly acting the lie at the very chance of my church, as I, according to him, "defly" pursue "a mean and contemptible policy." All these things he has implied or asserted. Assertion is not proof, but must rest on proof. He has asserted much. He has proved nothing; but he now has the grand opportunity of his life to prove much. I demand that every point of proof, that I have publicly indicated, Bro. Long, that proof must come.

CONCLUSION
1. I deny that the M. E. Church, South, in Asheville, "habitually" advertises herself as the Methodist Episcopal church, and I defy Rev. C. S. Long, to prove the contrary.

2. I demand of Rev. C. S. Long, that he show cause why I should use the word "South" in the reception of members, and that he publicly furnish the name of his informant, who told him I did not use the "burdensome word."

3. I deny that in the reception of members at the M. E. Church, South, in Asheville, that "all are received into the M. E. Church," and I defy Rev. C. S. Long to prove the contrary.

4. I deny that the "Southern Methodist Hymn Book" is or ever was "hid away" from the M. E. Church, South, in Asheville, N. C., and I defy Rev. C. S. Long to prove the contrary.

5. I deny that the use of the "Methodist Hymnal" in the M. E. Church, South, in Asheville, N. C., is there to "perfect the deception," and I defy Rev. C. S. Long to prove the contrary.

6. I deny that I ever offered the "opportunity for persons to unite with the M. E. Church, by letter or otherwise," and I defy Rev. C. S. Long to prove the contrary.

7. I deny that in the city of Asheville, N. C., "scores no doubt," have been taken in this "stragem," and thus become members of a church they have always regarded with suspicion, not to say contempt; and I defy Rev. C. S. Long to prove the contrary.

8. I deny that the pastor or people of the M. E. Church, South, in Asheville, N. C., are "defly" pursuing "a mean and contemptible policy," or that they have "a trap to catch Northern immigrants and visitors of Methodist affiliations," or that they have ever resorted to any "stragem," for the same purpose, and I defy the Rev. C. S. Long to prove the contrary.

And furthermore, I finally, here and now, and forever, once for all, deny that "Live Yankees" are, or ever have been, or EVER WILL BE, caught in a "trap" by the Southern Methodist church, "unaware," and I hereby deny Dr. C. S. Long, P. E., &c., &c., to now or ever hereafter prove the contrary.
W. W. BAYS.

Starting at Ten.
WILLS POINT, TEX., Dec. 1, 1885.

After suffering for more than three years with disease of the throat and lungs, I got so low last spring I was entirely unable to do anything, and my cough was so bad I scarcely slept any at night. My Druggist, Mr. H. P. Goodnight, sent me a trial bottle of DR. RANK'S COUGH AND LUNG SYRUP. I found relief, and after using six \$1.00 bottles, I was entirely cured.
J. M. WELDON.
Sold by H. H. Lyons. d&w

Ladies' Riding Derbies and Caps, at Whitlock's.

One Price Store!

Handsome Spring Suits, in Sacks and Four Button Walking Coats; also several grades of Frock Coat Suits.
Yen's and Boys' Clothing in great variety.