

The Lincoln Courier.

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Mr. Blaine made his hearers at Canton, Ohio, feel good by telling them that the 64,000,000 people in this country owned \$60,000,000,000 in money and property, which gives to each man, woman and child about \$1,000 apiece. Now, this is very interesting to us; and we would like to know who has got our \$1,000! And we suspect there are a good many other people of the like enquiring turn of mind.—*News & Observer.*

MERIT WINS.

We desire to say to our citizens, that for years we have been selling Dr. King's New Discovery for Consumption, also Dr. King's New Life Pills, Booklen's Arnica Salve and Electric Bitters, and have never had a single remedy that has not been given with universal satisfaction. We do not hesitate to guarantee them every drop and we stand ready to refund the purchase price, if satisfactory results do not follow their use. These remedies have won their great popularity purely on their merits. At J. M. Lawing's Physician and Pharmacist.

It is customary for all our people to turn out when a circus comes to town. It is also customary for all who have ever tried Carter's magic chicken cholera cure to recommend it to their neighbors. It is sold on the plan of "no cure, no pay." by Dr. J. M. Lawing.

A SAFE INVESTMENT.

Is one which is guaranteed to bring you satisfactory results, or in case of failure a return of purchase price. On this safe plan you can buy our advertised Druggist a bottle of Dr. King's New Discovery for Consumption. It is guaranteed to bring relief in every case, when used for any affection of Throat, Lungs or Chest, such as Consumption, Inflammation of Lungs, Bronchitis, Asthma, Whooping Cough, Croup, etc. It is pleasant and agreeable to taste, perfectly safe, and can always be depended upon. Trial bottles free at J. M. Lawing's Drugstore.

DR. ACKER'S ENGLISH PILLS are active, effective and pure. For sick headache, disordered stomach, loss of appetite, bad complexion and biliousness, they have never been equaled, either in America or abroad. Dr. J. M. Lawing, Druggist.

We see by a paragraph on the rounds of Republican organs that the Harrison Administration has paid \$205,700,000 of the National debt. It's a lie. The people paid it, and a large part of the money to make the colossal reduction of the debt was wrangled from the people in a way and at times that raised their rates of interest to three and four times that borne by the bonds redeemed. In a word the people were robbed to make a chance for the Government to put out a flaming advertisement of its efficiency.—*Chattanooga Times, Dem.*

How Men Die.

If we know all the methods of approach adopted by an enemy we are the better enabled to ward off the danger and postpone the moment when surrender becomes inevitable. In many instances the inherent strength of the body suffices to enable it to oppose the tendency toward death. Many however have lost their lives to such an extent that there is little or no help. In other cases a little aid to the weakened lungs will make all the difference between sudden death and many years of useful life. Upon the first symptoms of a Cough, Cold or any trouble of the Throat or Lungs, give that old and well-known remedy—Boschee's German Syrup, a careful trial. It will prove what thousands say of it to be the benefactor of any home.

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Tired feeling, dull headache, pains in various parts of the body, sinking at the pit of the stomach, loss of appetite, feverishness, pimples or sores, are all positive evidence of poisoned blood. No matter how it became poisoned it must be purified to avoid death. Dr. Acker's English Blood Elixir has never failed to remove scrofulous or syphilitic poisons. Sold under positive guarantee by Dr. J. M. Lawing, Druggist.

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Knowing that a cough can be checked in a day, and the stages of consumption broken in a week, we hereby guarantee Dr. Acker's English Cough Remedy, and will refund the money to all who buy, take it in per directions and do not find our statement correct. Dr. J. M. Lawing, Druggist.

Subscribe for the LINCOLN COURIER.

From Wilmington Messenger.
REV. WALTER S. CREAMY REPLIES TO REV. DR. PRITCHARD.

HERE come times in the lives and histories of men and Churches, when silence ceases to be a virtue. In the humble judgment of the writer one of those times has arrived in the city of Wilmington as regards the preachers, and people called Methodists. Dr. T. H. Pritchard, a man for whom I have had the highest regard, with whom I have labored in the various matters which we believed in common to be for the good of our people, a man whose age, experience, wisdom and position I honor and to whom I have been and ever shall be ready to give my hand and hearty co-operation in every good word and work, has on three or four different occasions, in the public prints seen fit to criticize disparagingly our Brother Sam P. Jones to the detriment, as far as his influence extended, to the meeting of the Methodist church in Wilmington. We bore this in silence, choosing rather to suffer wrong than to wrangle and perhaps cause some poor sinner to be lost, excusing himself from his duty, by saying the Christian ministers did not agree themselves; and had Dr. Pritchard held his peace, the past would have been forgotten, and this article would never have been written. But he sees fit to revive the whole matter, to tear open afresh the wound that we hoped was healing. Nay, more, he seems to challenge all who think differently with him to show a reason for their thinking, to which task we now apply ourself.

We are not discussing the difference of opinion between the Doctor and Sam Jones on doctrine. It is natural they should not see alike along those lines, belonging to the different denominations they do, but we have worked together and differed in doctrine, and the Doctor might have borne with Uncle Jones as he has with some of his weaker brethren.

He says: "I do not call in question the piety of Sam Jones or impugn his motives." Farther on in his article he says, "As a lecturer he would be superb, and as a boon companion delightful." Let us put those sentences in the scales and weigh them with other utterances of the Doctor's. "When he makes a good hit he pauses to note its effect and twirls his moustache or scratches his head." One would think this was striking at vanity, a motion to gain applause. The Doctor says: "Instead of pointing sin-sick souls to the Savior, to obtrude his own little personality in such flippant slang, seemed to me little short of sacrilege. He was somewhat less smutty here than in Charlotte, but he said enough in Wilmington to outrage propriety, common decency, and good morals." Yet he would make a superb lecturer and boon companion. He says, "That he was vilified in some of the papers and private correspondence for styling Sam Jones a vulgarian and blackguard. After a fuller acquaintance with him I am sorry to say that I cannot withdraw those charges, on the contrary I must add to them one still more serious, that of profanity." (Italics mine.) "Superb lecturer, boon companion." "I do not call in question his piety or impugn his motives." Now if the Doctor will explain how a man who is all he says Sam Jones is, in the above remarks, can be a delightful boon companion, when a man in his private companionship is expected not to be quite so precise as when in his public expressions I will be obliged. The Doctor's idea of a boon companion is somewhat different from the writer's. He says "Mr. Jones was able to benefit several hard cases that the ministers could not reach but Mr. Pearson many more." And further he says, "I think it is just, however, to consider other agencies in the meeting besides those of Mr. Jones personally, which contributed largely to its results, Mr. Stuart's preaching. Several hundred goodly

men and women who had been praying for weeks, the singing of Excell and Bowden." Granted. But Doctor, you forget, in your comparison, that there had been no general union meeting in this city for years before Mr. Pearson came, and that his sweeping revival, (for which I shall ever thank God and bless Him that I permitted to work in it) gathered in a large quantity of wheat that was ready for the garner, and a comparatively short while has elapsed since his meeting. The preparation was well nigh perfect. Seven congregations banded themselves with their seven pastors for the work. There was one month's preaching at the various churches. Prayer meetings were suspended and everybody followed the preparation meeting. Singing—Yes, all the singing talent of the seven congregations, practicing, getting ready and singing when the meeting began. After the meetings for half an hour or an hour all the preachers and many laymen and godly women working. Yet Mr. Pearson (and God knows I honor and love him and would not take one laurel from his brow or star from his crown if I could) is to have all the honor for what was done in his meeting, but Jones must stand back and let every one else come for their share first. I do not believe that 'sainly godly man, Mr. Pearson himself, would think it a fair comparison.

The Doctor says: "Let it be remembered that he was invited here by his Methodist brethren and not by the Alliance." So the Methodists had to call; they had to build; they had to hold preparatory meetings; they had to assume all responsibility; they had to endure the bitter sarcasms and thrusts of Jones' enemies, and yet his meeting is to be compared with Mr. Pearson's. Let me say here that for every word of encouragement and sympathy, for every dollar, for every voice that helped us sing outside of our Church we are profoundly grateful and shall forever be thankful, but the facts were demanded, since the Doctor made this comparison.

He says: "That on one occasion he turned to the preachers and said: 'You fat lazy rascals, why were you not here at the early prayer meeting, trying to save souls instead of taking your morning nap?'" The Doctor thinks this was terrible and that Jones was assuming the role of dictator. Well, I asked him to speak to the preachers about the early meeting. There were some forty or fifty here and from three to five out at the early meeting. The preachers felt that he was right and they were wrong, if they were well. They did not complain. Again the Doctor says: "Jones said: 'I expect to be at the judgment and to bear the excuses of some of the pastors of this city for not helping in this meeting.'" "The intimation," the Doctor says, "seemed to be that he not only expected to be at the general judgment but to be a sort of associate justice with the Almighty in pronouncing sentence, and I would enjoy the condemnation of those of us who did not see fit to join in his meeting. (The Doctor forgets that it is to be remembered that the Methodists called him. It was a Methodist meeting led by Sam Jones.) "Such arrogance would be unbecoming in the Apostle Paul much more in Sam Jones." Well Paul said some very positive and wonderful things about the future as well as the past. Does not Brother Jones have a right to expect, if he keeps right and does right, (and the Doctor does not call in question the piety of Sam Jones or impugn his motives) that he shall sit upon a throne and judge in his Master's kingdom, Luke xxii, 30: "That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." The Book gives him a right to expect it; but the Doctor seems to be in a hurry to get a seat on the judgment throne before Uncle Jones, does not wait for the last day but declares that he believes the sentiment of the best Christian people of the State are with him. (Italics mine.) It is not for me to

say. I will not judge whether the vast throng of from six to seven thousand who were at the tabernacle on the last night of the meeting are among the best Christian people of the State. Be that as it may, when called upon to say by standing up whether they felt or believed that Sam Jones' visit and preaching in Wilmington had in any way harmed or demoralized a single soul not one in all that crowd stood up. When asked if they felt that his visit and preaching had been a blessing and help, to stand up, the vast crowd, so far as I could see, with barely two exceptions, stood up and seemed glad of the privilege. There might have been more than two who did not stand, but I did not see them and I looked closely. I have seen quite a number of those whom I at least take to be among the best Christian people of the State who are not with the doctor to criticisms of Sam Jones.

The Doctor says: "He called some of the most respectable gentlemen of Wilmington, 'Pasilian' 'mous polecats of hell,' and further, of some of our citizens he said, 'if a buzzard should get scent of them, he would fly straight up half a mile to get away from the smell.'" Well, Doctor, these last you say are some of our citizens, not some of the most respectable citizens of Wilmington. Well, if you had heard the class he was talking about, you would have thought the old bird would be trying his wings in the upper atmosphere. But, Doctor, you were not there when the term was applied to the most respectable citizens of Wilmington. Doctor, you did not hear the character of those men, who they were, where they went, their lives. If you had, you would never again think of coupling their names with the most respectable citizens of Wilmington. Hundreds can tell you the characters he referred to.

The Doctor says: "There is a strife here," and he charges it upon the pulpits of Sam Jones. "This," he says, "is the only issue he makes with him and his friends." If any one should say: "Creamy, why did you write?" I answer: "Dr. Pritchard made an issue with Sam Jones and his friends, and I am glad of the privilege of being called the friend of Sam P. Jones." That issue was his pulpits manners. Dr. Pritchard virtually says that we, the Methodist preachers who have heard and invited Jones before he came, and have heard him since he came, and still endorse him, know nothing of pulpits manners or, if we do, we run with reckless carelessness on to our own destruction, as the storm he acknowledged to have had a part in raising, shall so transform us "that the skies will be clearer and the water purer." Ah, Doctor, you are hard on us, but we trust "him who hath been our shield and salvation." Doctor, the issue I make is that it was not the pulpits manners of Sam Jones (why have they not torn other towns like ours) but the opposition before he came, the bitterness while he was here and the relentless, persistent attacks upon everything about him that seems to savor of impropriety, while the great amount of good he has done is overlooked and forgotten, and, this too, by those who are the sworn followers of Christ the Lord. The Doctor sights a case or two where children have been reproved by their parents for using what he terms Sam Jones' Slang. Why did he not tell us of the great change wrought in hundreds of our people on the use of profane language, the great work in the Wilmington and Weldon car shops, of the forty or fifty young men who banded themselves together and promised to quit swearing, of the many who have joined the different Churches of the city and throughout the State, of the many backslidden members that have been reclaimed, of the homes in this city made happy by the husbands stopping drink—names that can be given, short sales in bar-rooms and saloons, men depositing money in bank, white and colored, who never did so before, money saved where they once drank it up. Ah, Doctor, you have not been looking for the good done, I am

afraid. Many a poor heart has said to me: "The good Sam Jones has done by coming to Wilmington will not be known till the Judgment."

The Doctor uses Dr. Primrose to prove that Sam Jones is profane. He quotes the phrases used by Dr. Primrose in his conversation with Jones, and then, that Jones said, "Brother Primrose, I appreciate this more than anything that has happened. You are right and I am wrong. I was thoughtless and by God's help I will stop it." The meaning of Dr. Primrose, grand, true, kind, was lost, covered up. Dr. Primrose said, "After that no man need tell me that Sam Jones is not a good Christian, and for this reason it was with the utmost cordiality, I grasped his hand last Monday night, and closed my brief remarks with these words, 'As a brother in Christ I give you my hand.'" Dr. Primrose was not trying to convict of blasphemy, but to show the great heart and character. Ah, Doctor, to have been fair with Dr. Primrose and Jones you should have given the context, but it was against you.

Now let us see the witnesses he brings against Jones in every way, pulpits manners and all. In a former article he brings Mr. Joe Caldwell, of the Statesville Landmark. He don't call any names in this article, except Dr. Paul Whitehead, of the Virginia Conference. Well, well, Doctor, did you have to go clear over to Virginia to find a preacher you could name against him, and then only one, and he within the last twelve months has preached in Richmond, Danville, Lynchburg and Norfolk? If his manners are ruining everybody and everything why don't more of the preachers say so? The Doctor says, "He knows one of the most distinguished of the young preachers of the Methodist Church, lately a popular pastor in Wilmington, N. C., proposes, at an early day, to publish strictures in the *Christian Advocate* on the pulpits manners of Sam Jones." It is fair to infer from all the marks he gives us, though he calls no name, that he refers to Brother D. H. Tuttle, now of Wilson. Well, Brother Tuttle seemed mightily pleased with the meeting when he was here, told me that he enjoyed it very much indeed, preached with much power and seemed to be in the spirit of the meeting. I did not hear one word of criticism. He was with Brother Jones. If he had anything against him he did not do like Dr. Primrose—go to Uncle Jones and tell him about it and receive thanks, if it was done in the proper spirit. Ent, somehow, when Uncle Jones gets clear away, out of reach, we do say and write things we do not when he is about. Brother Tuttle, or any other brother has a right to say and write what they choose in this free country, and that is what this brother is trying to do now.

Let us examine a few witnesses on the other side. Bishops Gallo, way, Hendrix, Fitzgerald, Hargrove Haygood and Key all stand by and endorse him. Talmage, Moody and shall I say it, yes, Dr. R. G. Pearson has precisely the same views of Jones that Dr. Primrose advances in his sermon on Sam Jones, and his pure good wife, whom the people of Wilmington know and love so much, after hearing him for three weeks is ready to endorse the sermon of Dr. Primrose, fully.

What shall I say of Dr. Dickenson of Virginia, (I reckon he'll tie off Dr. Pritchard,) Hawthorne, of Georgia, both eminent Baptist divines. But why pursue the list, Sam Jones numbers his brethren all over this country, and his friends by the thousands, and the signs which attend a man of God are following him, to wit, the conversion of many, many souls.

A word or two more and I am done. The Doctor says he was asked by one of the city editors to give his opinion of the man in his journal but he preferred to write for the columns of the journal for which he wrote regularly. The Doctor then asked as I am informed that he was copied in a Wilmington paper.

The Doctor forced the issue upon us, at our doors, in our homes, in our Churches. None but cowards quail when the Lord leads. We promised at the altar not to shrink. The Doctor has thrown down the gauntlet and we must pick it up. He, with strength, age, wisdom, experience, all surpassing ours, may be Goliath, but with the trust in God to lead, help and defend, we will try to be David without any harness from Saul, but in the strength of the Lord of Hosts lead our people in the right way. It is queer that the Doctor should make an organ that is devoted to the interests of orphans, to criticize and stab a man in, whose life is devoted to that cause, a man whose heart is ever warm and tender towards those helpless ones, who gives food, shelter, clothing and education to sixty of those helpless ones. *Charity and Children*, you had a queer, strange paint on your face when you went out to ask help for orphans and were tramping in the dust one of the best friends they ever had.

Now, Doctor, the way matters stand I don't know what about the Alliance, but let me tell you, I have not forgotten the lesson it impressed upon me, I had learned it before, but you know we promised not to patronize the Sunday paper. Others could do so, if they wished, but we were to be true. I was sorry when the Messenger stated on Saturday that you would appear on Sunday. You may get more readers than I, but I prefer to follow the teachings and good impression made among my brethren and around my mother's knee.

And now Doctor, you said in conclusion, you knew you were right and should not fear to speak. I will not go that far, but will say that I feel I am right. My judgment says I am right, and with the case as submitted I leave it for the reader to decide. And now, my brother, I have calmly and dispassionately reviewed your article. God knows whether there is anything in my heart against you. He knows there is not, and I shall meet this statement in the Judgment. I am ready to join with you and all my brethren in every good work as I have always done. God bless and save the people of the city by the sea." W. S. CREAMY.

An Eloquent Appeal.

(Delivered by Hon. James P. Buchanan, President of the Alliance in Tennessee and Democratic candidate for Governor,

MY COUNTRYMEN: Let us not only rally in defence of the rights and privileges we have left us, but to restore those that have been taken away from us by the usurpation of the leaders of the Republican party. Under Democratic legislation you have had enacted and enforced the wisest and best laws for the suppression of vice, immorality and dissipation. You have seen the public school system built up, fostered and protected, until every child in the State can get a common school education. You have seen the great charities providing for the care and support of the unfortunate of the State, until all who have their reason dethroned, or are sightless, or deaf and dumb, can share in the blessings. In a word, whatever of good has been accomplished, has been done under Democratic legislation. Then why, I ask, my countrymen, need we go after new or false gods? Let us stand by the old ship of Democracy and follow its tenets as taught and expounded by the fathers. She has weathered many storms in the past, and if we will only stand by its glorious precepts, and arouse the people to the dangers threatening our government and its institutions, she will yet carry us to the haven so devoutly desired.

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Confirm our statement when we say that Dr. Acker's English Remedy is in every way superior to any and all other preparations for the Throat and Lungs. In Whooping Cough and Croup, it is magic and relieves at once. We offer you a sample bottle free. Remember, this remedy is sold on a positive guarantee. Dr. J. M. Lawing, Druggist.

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