

The Advocate.

RALEIGH, N. C.

THURSDAY, SEPTEMBER 24, 1857.

EDITOR'S OFFICE: at his residence, one square north east from the Capitol.

Subscribers whose papers have a cross mark on them, are hereby informed that their subscription year is about to expire; and are respectfully requested to renew by forwarding \$1.50 to this office immediately.

The N. C. Christian Advocate will hereafter be sent to none, except to those who have PAID IN ADVANCE.

Time of the Conference.

The next session will be held in Goldsboro' on the 3d day of December. Earlier, would perhaps infringe upon protracted meetings and revivals, which we trust will be pressed on successfully. Later, would compel preachers to move with their families in the depth of winter. And it is suggested that the time fixed will subject brethren to this inconvenience. Perhaps it will. But we cannot now procure a change of time: let the brethren go to Conference; and such of them as wish an earlier period for Conference, can make their wishes known to the Bishop, who will give them due weight in fixing the period for the session of 1858.

Petersburg Female College.

It is reported that Rev. W. H. Christian has resigned the Presidency of this College, and taken charge of a male school. There is not a word of truth in the report; which perhaps originated in the fact that a brother of Rev. Mr. Christian has opened a male school in Petersburg.

Again, it is reported that Rev. Mr. Christian has resigned on account of feeble health. This report also is false; Mr. Christian is apparently in better health, than for years. A gentleman in Petersburg, perfectly reliable, informs us of these reports, and authorizes and requests us to make the above correction. We do so cheerfully, to prevent such false rumors from affecting the patronage of an excellent institution.

The Contingent Fund.

The year is waning, and it is pertinent to the season to inquire, whether the amount for the Contingent Fund, assessed upon each pastoral charge, has been collected?

We boldly affirm that it can be done, in every case, if suitable efforts be made. And it is not yet too late.

Let brethren reflect that they and those they love most, may, in coming years, be pensioners upon this fund. And let them now do for the superannuated, the widows and orphans, as they would, in similar circumstances, have their brethren do for them. Let them make a hearty effort to collect the amount needed to meet the wants of those who are dependent upon this fund for the means of life. The people will respond to the appeal, if it be made as it should be.

Rev. James Caughey.

This celebrated revivalist has gone on another visit to England. We are sorry to learn from the Christian Guardian, that he has identified himself by his labors with the Reformers. For this reason, the Wesleyan Conference have resolved that it is inexpedient to open their Chapels to him. And yet it is due to Mr. Caughey to add that the regular Wesleyan body during his former visit gave so little aid and comfort to him in his revival movements, as to palliate if not justify his present affiliation with the Reformers, and to suggest the fear that the Wesleyan body has lost the revival spirit which marked its early history.

Subscribers in Pittsylvania.

From the beginning, complaints have reached us that the N. C. Christian Advocate is nearly a week on its way to subscribers in Pittsylvania, Va. We regret this, and have done what we could to remedy the evil. All is right in the office here; but we fear the paper is detained improperly, either in Richmond or Danville.

Obituary Notices.

On p. 131 of Emory's "Defense of our Fathers" is the following note:

"When the great Fletcher died, the account of him in the English Minutes was contained in one line and a quarter. That line and a quarter, however, from the pen of Mr. Wesley, expressed, we confess, as much as some of our modern pages."

Would that those who write such notices, and other matters, for the news-papers, would take the hint, and learn wisdom!

A Model Subscriber.

A brother sends money to renew for a friend, whose paper had been discontinued. He says, "Bro. T. bids you stick to the principle of payment in advance, and when he stops paying, you stop sending—he don't like to read a newspaper on a credit." We assure that subscriber in Ireland upon our list of friends. He can be depended on.

Powers of the General Conference—An Important Fact.

No species of radicalism has ever been so dangerous to the connective unity of the church, as that which has latterly appeared in the shape of new theories about the powers of the General Conference. It is gravely proposed by two annual Conferences to restrict the powers of the General Conference to change boundaries.

It has even been argued that the restrictive rule, which forbids that body to change the Articles of religion, does also prohibit its hitherto unquestioned authority over boundaries of annual Conferences; an argument which is about as pertinent to the conclusion, as is a question in geography to the doctrine of the Trinity.

The emergency to which the opponents of a union of North Carolina Methodism have been reduced, has occasioned them to adopt theories to which our fathers were strangers. We abide by the old doctrine. We are content to walk in the old paths, as set forth in the authoritative precedents of Methodist history. One of these is cited below, for the edification of young America who threatens so strongly to curtail the General Conference.

It is from an address of Bishop Hodges, delivered before two annual Conferences in 1837 and published by request, in the Christian Advocate and Journal, on the 20th October, of that year.

The extract gives the unquestioned views of the Church from the beginning, up to the radical theory lately adopted by two neighboring Conferences, who wish to fortify their claim upon North Carolina territory:

"An annual conference is not a primary, independent body. Though it was so originally when there was but one annual conference, at the time our Church was organized, in the year 1784, it is not so now. When there was but one annual conference, that was also the General Conference. After our Church was organized, the primary, independent conference met once in four years, under the name of General Conference, consisting of all the travelling preachers in full connection; then for a time, of all the travelling elders, and thus it continued till 1808. The General Conference continued to exercise the same powers the original conference did when the Church was organized. During this time, from 1784 to 1808, temporary annual conferences were held to do particular business which could not be deferred four years. The bounds of the annual conferences were fixed, sometimes by the bishops, and sometimes by the General Conference, yet no one of the annual conferences was the primary body, but only a part of it.

Since the establishment of the designated General Conference, which was provided for in 1808, the whole travelling connection has been supposed to be present once in four years, by representation, in General Conference assembled, and has continued to be the primary body—the same as that which organized the church. And as the present annual conferences, are controlled, divided, and bounded by the General Conference, and as any one of them may be scattered into other conferences, and thus annihilated, it is plain they are neither primary nor independent bodies.

An annual conference is constituted by the General Conference—is dependent on, and responsible to it. And the General Conference has told the annual conference what to do—its duty and rights are laid down in the Discipline. That is its charter, and it has no other rights as a conference, than those which are granted either by statute, or by fair inference in that charter.

You have other rights as men, and as Christians, and as Methodist preachers, but not as an annual conference."

The General Conference has the authority to make such changes in boundaries, as will place the state of North Carolina in one Conference.

The interests of the good cause at home and abroad alike demand that this be done, so soon as the membership in the territory to be transferred shall be ready to acquiesce in the measure.

There is one important fact in this connection, which had escaped our attention. It is so well set forth in a letter just received from our friend and brother, Rev. T. W. Moore, Preacher in charge of Warrenton circuit, that we give his letter in full:

WARRENTON, N. C., Sept. 17, 1857.

BRO. HEFLIN: There is one fact touching the "Conference boundary" question that must have some weight. It was brought to my attention by the recent prosecution of a colporteur of the A. T. Society from Virginia, that our efforts to circulate the books of our publishing house are likely to be impeded.

There was a law passed at the sitting of the last Legislature forbidding under a penalty of \$100, the selling of books, &c., without licence, by any other than one who had been a resident of the State for twelve months, immediately preceding the offence.

—See Revenue law, sections 35 and 36.

All who are acquainted with the present condition of our own and surrounding conferences, will immediately perceive the difficulty. Men transferred from Virginia, Tennessee, or S. Carolina to N. C., for twelve months after such transfer, will not be able to sell a discipline or other book without exposing themselves to a fine of \$100. But so long as a part of a conference is in Virginia, and a part in N. C., or a part in S. Carolina, and a part in N. C.; such transfers may be constantly ex-

pected. And hence we may expect that so long as our boundaries remain as they are at present, a portion of our ministry will be disqualified to labor in a department acknowledged by the whole connection, to be one of importance. Will it not be to the interest of our people in N. C., and to the interest of the Publishing House, to make State lines conference lines?

Yours, &c.,
T. W. MOORE.

Missions.

In the revival of primitive Christianity during the last century which the world attempted to stigmatize by fixing upon it the name of Methodism, the old spirit of Missionary zeal, that had long slumbered, was aroused to action.

The Methodist Episcopal Church, South, in its doctrines, in its organization, and by its antecedents is essentially a missionary church. We embrace, in its full scope, the doctrine of free grace—free in all—free for all.

Our whole plan of operations is based upon the principle, that the gospel of salvation should be proclaimed to the world. We conform to the apostolic model by an itinerancy which obeys the command, "Go ye into all the world and preach the gospel to every creature."

Inasmuch as salvation is by faith, and faith cometh by hearing, the questions arise, how shall the millions yet in darkness hear without a preacher; and how shall the preachers go to them with the gospel, except they be sent? Who is to send the gospel to the destitute?

The church of God must do this great work. Necessity is laid upon us. Wee unto us and to our children, if we fail to do what we may, to give the bread of life to the perishing.

We are stewards; not our own; ourselves and our money belong to God. He has given us the gospel with all its blessings. He has placed in our hands the means to send the gospel abroad. He commands us, "freely have ye received—freely give."

If we are unfaithful in the mammon of unrighteousness, how can we expect the Lord to give us the true riches of his grace?

It is high time that the duty of giving liberally to the cause of missions should be urged upon all the members and friends of the church. Conference is approaching, and we fear but little has been done.

A dozen years ago we were contemptuously called the *shee string* Conference to our faces, because we only collected two or three thousand dollars for missions. Since then we have done better, and come up into fraternal competition with our sister Conferences.

For the last two years the liberality of our people has abounded, and more than ten thousand dollars have been annually contributed.

Shall we go backward? Nay verily! The fields that are ripe for the harvest, are spreading out upon the limitless horizon before us. New doors of missionary usefulness are opening at home and abroad.

The people of color, the foreign emigrants, the Indians on the western frontier, the Chinese in California; Mexico and South America, Asia and the Islands of the Sea; all these countries with their millions, invoke our aid. These souls belong to God. He has placed the Gospel in our hearts, and the means to send it, in our hands, for these millions. He has the means ready to send—all things are ready now for such an advance toward the day of millennial glory, as the world has never known before. They are giving money, sending missionaries, and offering prayer, for the evangelization of the earth. Were we obedient to the voice of our Chief, we should at once go forward to the aid of the militant host. The grace He hath given, calls upon us to diffuse its blessings.

Of all people, we should most abound in prayer, in labor, and in liberality, for the conversion of the world.

Our efforts in this way have hitherto been in vain: a blessing from heaven has returned upon ourselves, and attended our labors in the cause of missions. From the last Report we extract the following summary:

1. In the destitute portions of our regular work, 181 missions; 160 missionaries; 30,241 white, and 1,553 colored members; with 79 churches, 135 Sabbath-schools, and 4,469 scholars.

2. Among the people of color, 172 missions; 145 missionaries; 50,535 colored members; with 69 churches; and 17,480 children under religious instruction.

3. Among the Germans, 17 missions; 16 missionaries; 742 members; 8 churches; 12 Sunday-schools, 274 scholars.

4. Among the Indian Tribes, 31 missions; 27 missionaries; 4,537 members; 39 churches, 28 Sabbath-schools, 1,267 scholars; 8 manual-labor schools, and 489 pupils.

GENERAL AGGREGATE.

Missions,	401
Missionaries,	348
Churches,	195
Church Members,	87,608
Sunday-schools,	175
Children under religious instruction,	23,490
Manual-labor schools, (Indian),	8
Indian pupils,	489

And now the question is, shall our missionaries be called home, and the poor sheep left in the wilderness, to the ravaging wolf? While the Providence of God, the voice of duty and the Macedonian cry for help from many lands, combine to urge us on in

the glorious conquest upon which we have entered, shall we stop our ears, harden our hearts, and leave souls to perish while we sacrifice our own by bowing down with the brutish multitude at the altars of Mammon!

We appeal to the church for an enlarged liberality. And we trust and pray that the amount of the contributions to be reported at Conference may exceed the efforts of any former year.

It is the duty of the preachers to see that collections be taken up in every society. If they will attend to this duty, and present the claims of missions to the consideration of the people, boldly and zealously, the result will be glorious. But there is no time to lose. Let us work while it is day.

A Capital Criticism.

The N. C. Christian Advocate contains a very expressive critique on that singular book, "Post Oak Circuit." We give a taste of it:

"Those who regard Post Oak as a description of Methodism generally, do not estimate it from our standpoint. We could not accept it as such, nor speak favorably of it. There are Post Oak Circuits—few we trust, yet there are. Like a sore; fortunately it does not extend over much of the body—but it demands treatment. This book is a plaster for the sore, not a garment for the body. As a garment it would be a caricature, we would repudiate it. But as a plaster, it covers the case."

R. M. College.

The last R. C. Advocate says: "This College will resume operations during the present week. Two new Professors will enter upon their duties with the opening session. The chair of Ancient Languages, vacated by Mr. O. H. P. Corprew, and that of Natural Science, by Prof. Stewart, will be occupied, the first named, by Mr. W. B. Orr; and the last, by Mr. T. Lupton, gentlemen eminently qualified for their respective offices."

Lenoir Institute.

It should have been stated last week that the session has opened very auspiciously. A revival of religion has already begun among the pupils, and several have professed faith in Christ. Success to Lenoir Institute!

Receipts.

Crowded out this week; shall appear in next issue.

Editor's Table.

THE HOME CIRCLE: The number for September is received. It has an inviting table of contents.

The Editor, Dr. Huston, has succeeded in making this one his family magazine extant. Any short-comings in comparison with other monthlies are more than compensated by the safety of its influence, and the tone of evangelical piety which pervades it.

All the travelling preachers are agents. Price \$2 a year, in advance. Address Stevenson & Owen, Nashville, Tenn.

TUSKEGEE FEMALE COLLEGE: This institution is located in Tuskegee, Ala.—Rev. A. A. Lipscomb, D. D. is President; assisted by 16 teachers and Professors, two of whom, besides the President, are preachers; perhaps they have a surplus of preachers in Alabama. We will send the Advocate a year to cover what we did, will give the proper pronunciation to the name of the Professor, of Modern Languages, it is composed of the following letters; to wit: "Krzekowski." One of the classes of girls is called the "Fresh-man class." From the Catalogue we quote that the College is meritorious and flourishing; 246 pupils graded its halls during the last scholastic year.

FEMALE MEDICAL COLLEGE OF PENNSYLVANIA: The eighth Annual Announcement is before us. The Faculty consists of five gentlemen and two ladies. On the 28th of last February the degree of M. D. was conferred upon seven ladies, one of whom, Mrs. Lucy M. Petersilia, though a native of a northern State, was for some time a resident of N. C.

Ladies are the best nurses, and we do not see why they may not learn to be good physicians.

REVIVALS.

WILKES CIRCUIT, Sept. 11th.

BRO. HEFLIN: God is reviving his work on the Wilkes circuit.

At our camp-meeting, held at Sharon, embracing last Sabbath, about thirty professed religion, twenty-eight joined our church, and a very deep religious feeling went out into the different parts of the circuit.

The work is now going on at this place. Last night we held a meeting in town, and there were some fifteen or twenty penitents at the altar, anxiously inquiring for rest. Four or five of them professed conversion, and three joined our church. Young and old, white and colored, are becoming the recipients of the grace of God. Men of influence are being converted. God save our beloved people!

C. M. ANDERSON.

MONTGOMERY CIRCUIT, Sept. 15th.

God has visited this circuit, recently, in his great life giving power. We, his followers have been blessed and furthered on in the way to holiness; and at several appointments sinners have been converted to God. At Bethlehem and at Tabernacle, above twenty have been converted, and at the latter place the meeting is still carried on with deep interest. I left it with my colleague, Bro. Moore, and came here, to Union, where we have an interesting work going on.

J. THOMAS.

PATRICK CIRCUIT, Sept. 4, '57.

BRO. HEFLIN: On last Thursday morning we closed our camp meeting at Asbury Chapel, which resulted in the happy conversion of 32 souls, with an influence going out that will tell well upon the surrounding country to the day of eternity, and also for the cause of our beloved Ziona great influence is turned in her favor. For the two weeks previous to our camp meeting, we held two protracted meetings. The Lord was with us to bless and make his saving power known. 16 converts was at the meeting, and 2 at home, making 50 converts in about three weeks; to God be all the glory, now and forever! All well. Yours in Christ,
ISAAC W. AVENT.

SNOW HILL CIRCUIT, Sept. 16th.

BRO. HEFLIN: Please say to the readers of the Advocate, that the writer, with the help of the Local brethren of the Snow Hill circuit, commenced a meeting at Jerusalem, on August 7th, which was protracted until the 15th, and resulted in the conversion of 13 souls, 6 of whom joined the church on probation. To God be all the praise!
D. W. DOUB.

DAVIDSON CIRCUIT, Sept. 15.

BRO. HEFLIN: We have recently had about 12 conversions on this circuit.
Yours,
S. D. ADAMS.

HALIFAX CIRCUIT, Sept. 16.

BRO. HEFLIN: While writing on business, I would state that we closed a meeting last Friday at Union, where 17 persons professed religion. The interest was still good; but I was compelled to close, to be at our quarterly meeting at the Court House, next day. Yours in Christ,
A. NORMAN.

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MISCELLANY.

A Novel Plant from South America. The Boston Bee describing a bulbous plant rejoicing in the not over euphonious name of Pomsatqua Josephina, a native of South America, says:

"It is so rare that there is not probably another in the country. The trunk shoots out from a large bulb, at the top of which, resembling the palm tree, branches start in every direction, each terminating in a flower of reddish maroon color, without fragrance. It has no leaves whatever at the present time, though before blossoming a fine crop was visible. These possess a peculiar fibre, and in the opinion of Prof. Horsford, of Cambridge, may be used with success in the manufacture of paper. The fibre resembles cotton, and is white and very tenacious. The plant was forwarded by Rev. J. Bath, a missionary among the Ojibwees, to the Rev. Louis Schwartz, of the German Protestant Church of Boston an enthusiastic botanist."

Working Men. The Dover Reporter, in rebutting the declaration of Judge Wilnot of Pennsylvania, that "no man from the working classes in the South is ever sent to Congress, after saying that Andrew Johnson, of Tennessee, was appointed out of the Poor House to a tailor, and that A. H. Stephens of Georgia, was picked off the streets and educated by the ladies of Savannah, refers to an example nearer home, as follows:—J. Shua Vansant, of Baltimore, regularly served his time as a hatter, and continues to make that his business. He has been in the Legislature of his State, has been elected to Congress and held other important posts—all the time carrying on his hat store."

Change of Profession. Gen. Haskell, a prominent politician of Tennessee, announces through the Memphis papers that he intends assuming the character of a literary lecturer, giving a portion of his receipts to the M. V. Vernon fund. If liberally encouraged, he intends to lecture in England, Australia and the Sandwich Islands.

A New Liturgy. The liturgy committee of the German Reformed church, which had been in session in Lancaster, Pa., since the 25th of August, adjourned on the 4th inst. The Lancaster Express says:

This committee which was raised about seven years ago, by the Eastern and Western Synods of the church, with the acquiescence of all the Classes, consists of twelve members, six or seven of whom, we understand, have performed most of the labor of the great work which has been in progress for the past seven years. The members present at the session just were Rev. P. Schaff, D. D.; Rev. J. W. Nevins, D. D.; Rev. D. Zacharias, D. D.; Rev. E. Heiner, D. D.; Rev. E. V. Gerhart, D. D.; Prof. T. C. Porter and Rev. H. Harbaugh.

The committee are to reassemble in Philadelphia in October, when the work, making 500 or 400 pages, is expected to pass through the press. It is expected also, that a portion of his receipts to the M. V. Vernon fund if liberally encouraged, he intends to lecture in England, Australia and the Sandwich Islands.

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Each part of the work has been carefully prepared from the original liturgical sources, embracing some twelve or thirteen ante-Nicene forms, all of which were examined in the original tongues. Some of these date back to the earliest periods of the Christian era, and the committee had the books and forms collected in Europe for their use, many of them being very ancient. The church for whose use the work is done, as well as the Christian public at large—especially many theologians of all denominations—have been regarding the progress of the labors of this committee with great interest. Much has been expected from them, and if we may judge from some of the profuse letters we have seen, these expectations will be more than realized. It will be the most complete liturgy ever printed in the English or any other language, and although it is not particularly for the use of the German Reformed Church, it will be useful and interesting to members of all churches, as well as the student of ancient church history.

Speculating Spirits. The Buffalo Republic gravely assures the public that bankers, brokers and speculators, in that city, are in the habit of visiting mediums, and table turning and spirit rapping circles, and instead of attending to their legitimate calling, have been consulting spiritists and consorting with hairy faced men and strong minded women. We have heard, it says, in instances where spirits have been consulted prior to engaging in large speculative operations, which since have proved disastrous. Loans to large amounts have been made by banks and brokers at the suggestion and on the recommendation of spirits. Railroad stocks have been purchased and produce in large quantities bought on the advice of table-tipping mediums.

A Request in the Spirit of Christianity. The people of Taylor co., (Va.) in Convention, passed the following among other resolutions:

"That we ask as a special favor of the M. E. Church, North, and all other Churches that may consider this country a part of their moral vineyard for the future, to send among us only such ministers as have them wisdom and grace enough to enable them to preach the gospel, without meddling with the civil institutions of our country."

NORTH CAROLINA ITEMS.

Bath, N. C. A friend writes that the late storm did some damage in Bath, N. C., the tide having risen six feet above common high water mark.

The corn crops in the neighborhood also suffered damage, the fodder being nearly destroyed.

By the way, there is a legend commonly credited in that vicinity (that the celebrated George Whitfield having once preached in Bath, and received bad treatment from the audience, shook the dust from his feet, and denounced the judgments of God upon that town. Not long afterward it was scourged with yellow fever; its prosperity was checked by rival towns, and it has never recovered its former importance. The denunciation of Whitfield is believed by many to be the cause of this reverse.

The Editor preached in Bath two years ago, and found its citizens to be civil hearers of the word, and kind and hospitable at their homes. In fact, he thinks Bath is a delightful old town, and that it merits respect and prosperity.

Fair at Henderson. The 4th annual Fair of the Granville county Agricultural Society will be held at Henderson on the 14th, 15th and 16th of October.

A large list of premiums, and competent committees to award them, encourage a brisk competition in the exhibition of agricultural products of every description.

New Cotton. The first bale of new Cotton received in this market the present season, was brought in on Wednesday. It was from the plantation of John McNeil of Robeson, and brought 16¢. James G. Cook Esq., was the purchaser.

Another bale from the plantation of Col. Wm. McKay of Robeson, was brought in the same day, and brought 15¢.—Fay, Argus.

Robbery. We learn that Mr. C. T. Stevens, of this county had his pocket-picked of \$1,400, while asleep on the cars between Weldon and Warsaw—on the 10th inst.—The individual suspected was examined but the money was not found.—Clinton Independent.

Convent Presbytery. The Asheville Spectator of the 10th inst. says: "The Presbytery of Concord has been in session in this place the past week. Rev. J. Rankin officiating as Moderator. We learn that a series of resolutions were adopted endorsing the 'North Carolina Presbyterian.' We have heard of no other business of public interest that was transacted. On Sunday afternoon the Rev. Robt. Hill Chapman, D. D. was installed as Pastor of the church in this place. Rev. Dr. Lucy and Rev. Messrs. Penick and Cunningham officiated on the occasion. A resolution tendering the thanks of the Presbytery to the citizens of Asheville generally and to the Methodist brethren for the use of their pulpit was unanimously passed."

Dr. Deems' Address. The Dispatch, noticing the Old Fellow's celebration which took place in Richmond Thursday, speaks of Dr. Deems' address in the following complimentary terms:

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