

THE BREVARD NEWS

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Thursday, July 9, 1931

A CALL TO THE BAND BOYS TO COME ON WITH MUSIC.

The Brevard News is not fully informed of all the difficulties being experienced by members of the Brevard Municipal Band. We understand that the delay in beginning the summer concerts is due, largely, to a squabble, or misunderstanding among some members of the band. We are not interested in these internal quarrels. All we have to say is that no internal differences among members of the band should be permitted to stand in the way of the concerts.

Brevard appreciates the work that has been done by the local band. This appreciation is attested by the splendid manner in which Brevard has responded to every call made upon the town by the band. Just recently the town and county people attended the minstrel given under auspices of the band, paying the very high figure of fifty cents each to see local talent do its stuff on the stage. This attendance was a most convincing evidence of Brevard's interest in the municipal band.

We know that many members of the band are ready and anxious to begin the concerts. What is delaying the plan? Who is holding back the work of the band? What is it? The people of the town are entitled to know all about this matter.

After all is said and done, Brevard and Transylvania county made this band, and made possible the existence of the band. For many years the town and county made contributions to the band to enable the instructor to remain here and teach the members of the band what they know about music. The band is a creature of the community, and no creature should ever consider himself bigger than his creator. It matters not what personal differences may exist between members of the band—that institution owes a duty to this community, and that duty is to begin the summer concerts and begin them at once. This newspaper has stood by the band, in season and out, declaring it to be one of the town's biggest assets. We are now disappointed because the band has not begun its work, in accordance with its announced intention. Whoever is holding back the work that was pledged to be done by the band, is doing himself and his associates in the band a great injustice.

Let us hear the strains of music in your splendid concerts, boys right away, will you?

HOW FORTUNATE ARE THE DEAF, SAYS THIS MAN.

A man from afar on, having spent some five years in that section, visited the School for Deaf at Morganton one day. Three hundred deaf children marched across the beautiful lawns of that ideal spot. This man stood in silence as the young people paraded, danced, and marched. Directly this man feelingly remarked:

"How fortunate are those deaf children!"

"Fortunate?" he was asked by a friend. "How do you call them fortunate who cannot hear?"

"Ah! my friend," he replied, "they are most fortunate in that they do not hear all the discordant notes in life. They do not hear one neighbor back-biting, slandering, tongue-lashing another neighbor. They do not have to listen to all the knocking, the belly-aching that goes wherever one or more people are gathered. God has been good to those little fellows. They can see all the beauties of God's creation, and still not have to hear all the fussing and cussing that goes on all about them. Think how wonderful it would be in your beautiful Brevard to be able to see all that beauty there, and hear none of the hateful, little, catty, sardonic, unfriendly, unmanly, ungentlemanly, backbiting talk indulged in so freely and regularly."

And the fellow may be right, after all.

The Associated Press says that folks up in Springfield, Ill., pay their taxes with chestnuts. We pay ours with taters. What's the difference, A. P.?

SURELY, SURELY, SUFFERING IS SUFFICIENTLY HARD TO HALT CONSTANT WRANGLING

Citizens of Brevard and Transylvania county have always displayed keenest interest and deepest sympathy when a neighbor was suffering, or in serious trouble. Strangers and visitors often remark upon the kindly feelings existing here, and the fine display of human sympathy, when one neighbor is in trouble, or when death comes to a home and removes some loved one.

Well, practically all the citizens are now suffering—mentally, physically, financially. Business is stagnating; houses are vacant and taxes eating up such property; mortgages coming due; notes long past due are being flashed in the face of nearly every citizen here. Surely this suffering is sufficient to call to the surface all that fine spirit which has marked this community as a most splendid place.

Yet the scrapping goes merrily on, and on, and on. Within a few weeks this situation is to become more aggravated than ever before. In addition to the trials and tribulations of the citizenship, with the inevitable liquidation of thousands and thousands of notes, with taxes due and payable, and sale of property in event taxes are not paid, in addition to all this, a court is soon to sit at which time the high sheriff of the county is to go on trial. A man whose popularity and standing in the community has been attested by a record of never having been defeated in the many times that he has been a candidate for public office.

Another man is to be tried, a man who was president of the bank here for a long time. He was, for many years, the outstanding citizen of the community. But few men failed to go to him, at some time in the past, to receive favors. Still another man, for a quarter of a century the head of one of the county's greatest industrial institutions, is to be tried at the coming term of superior court.

Then, five men, constituting the board of county commissioners in that term lasting from December, 1928, to December, 1930, are to be tried. These men, representing the county from the Gloucester section in the upper end, to the Penrose section down the line, are men of high standing, conscientious in their efforts to serve the county which has long respected them individually and as a group.

And a lawyer, a young man who has worked his way up from the cord-wood pile to leadership in his county, is to be tried. He who stood the fire of shot and shell in France, is now to be tried in the courts of his own county, by his own people who have long honored him as a leader.

All of the above have been indicted, and each has his friends, and each has his enemies.

Now report has it that indictments will be asked against the present board of county commissioners and the present county attorney, and against the immediate past mayor and board of aldermen, town clerk and town attorney, all of whom are men of high standing, long active in behalf of their county and town.

Further reports going the rounds are to the effect that affidavits are in hand upon which indictments will be made against 124 election officials and election workers, charging irregularities and violations in the 1930 election. In this number will be citizens in every precinct of the county, and in every walk of life. To make matters worse, this prosecution will, it is said, include some women.

Where the thing will end, no one knows, and what good will be accomplished in it all is problematical. The harm to be done, however, is so big, so far-reaching, so destructive, that a blind man can see its devastating effect.

"Man Lives 160 Hours with Bullet in Brain," says a headline in a daily newspaper. That's nothing to snort about. We know a man who has lived 49 years and seven months without a brain into which a bullet might be fired.

Now The Asheville Times will have something to editorialize upon, world without end. Bishop Cannon has been once more at Lake Junaluska, and has once again declared that no "wet, Tammanyite, lickspinner" shall be elected president of these United States of ours. Go to it, C. K! It's your bat.

Y. T. H. F. WILL MEET NEXT SATURDAY EVENING

Brevard Chapter Young Tar Heel Farmers will meet at the Brevard High School building Saturday evening at eight o'clock. No afternoon meeting will be held. Reports by the boys who attended the state meeting in Raleigh last week will be given, and plans discussed for the annual Y. T. H. F. Camp to be held at White Lake during the early part of August.

International Sunday School Lesson for Sunday July 12th.

THE PREACHING OF THE APOSTLES

Printed Verses: Acts 4:1-14.

GOLDEN TEXT: We Must Obey God Rather Than Men.

The Lesson

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow; for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired: "By what power, or in what name, have ye done this?" Then Peter, filled with the Holy Spirit, said unto them: "Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there other salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing more.

Comments on the Lesson

We come from last Sunday's lesson, which was the first in this quarter's study, into today's lesson with the characters of the story in reverse positions. Throughout the last quarter Dr. Luke was telling us about the life and teachings of Christ, with his followers always with Him. The disciples were students in all of these studies heretofore, and in last Sunday's lesson they received their final instructions from the Master, as He said: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." As these parting words left his lips, He was taken up, and a cloud received Him out of their sight. Then came the day of Pentecost, and the Holy Spirit did come upon them, and the apostles were changed from students to teachers and preachers, and Peter preached a great sermon on that day, after which three thousand men, pricked to the heart, made confession of their sins and asked of the apostles what they must do, and Peter answered and said to them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This the three thousand did, and the apostles continued their work, both in the temple and in going from house to house, carrying the message of Jesus Christ and Him crucified.

Some ten days after the day of Pentecost, Peter and John went into the temple at the hour of prayer, and there was a lame man, a cripple from his birth, lying at the gate of the temple, where his people carried him each day so he could beg alms from those entering the temple for worship. When Peter and John approached, this beggar asked alms of them. Peter said to him: "Silver and gold have I none, but such as I have I give to thee. In the name of Jesus Christ of Nazareth rise up and walk." And Peter took the cripple by the hand and lifted him up, and immediately his feet and ankle bones received strength, and he leaped up, stood, walked, and entered the temple, with Peter and John, shouting, jumping, and praising God. All the people in the temple, having known the beggar's life and his crippled condition, were amazed and stood speechless in the face of this wonderful thing. Then the healed beggar, a beggar no longer for he had received a million times more in one gift than all the alms of his forty years' begging had brought to him, pointed to Peter and John, and touched them, and embraced them, crying out that these men had healed him.

Peter saw the look of consternation and amazement on the faces of the people, and addressed them thus: "Ye men of Israel, why wonder at this great change, or why look at us in this strange manner, as if we had done anything? It is the God of Abraham and Isaac and Jacob, the God of our fathers, doing this in glorifying His Son, Jesus Christ. You delivered Jesus up yourselves, and denied Him in the presence of Pilate when he was determined to let our Jesus go. But you denied Him, the Holy One, and desired a murderer to be granted unto you instead. You killed the Prince of Life, whom God hath raised from the death to which you sent Him, and we are witnesses of these things." So Peter completed his message to the people gathered about, and all were deeply impressed with the events just witnessed.

It was while Peter was talking in this manner that our lesson for this Sunday begins in its printed verses. As Peter preached, the priests and the captain of the temple, and the Sadducees came upon them. They were violently angry with Peter for telling the people these things, and roughly they laid hands on Peter and John and put them under guard until the next morning, for it was then evening. Peter walked away under guard, a prisoner, but he left five thousand new converts in the big

crowd which he had been talking to about Jesus Christ.

Next morning Peter and John were brought before the rulers in a session of the Sanhedrin, and the spokesman for the rulers asked Peter by what power, or by what name, he had done this thing? Peter, filled with the Holy Spirit, promptly answered by saying: "Ye rulers of the people, and leaders of Israel, if we are to be examined this day of the good deed done to the crippled man, and to tell you how he has been made whole, be it known unto you all, and to all the people of Israel, that it was by the name of Jesus Christ, whom you crucified whom God raised from the dead, that this man stands before you, a well and wholly cured man. This is the stone which was set at nought by you builders, which now has become the head of the corner. Nor is there salvation in any other name under heaven given among men, whereby we must be saved."

Peter's boldness, his eloquent, forceful language, nonplussed the priests and rulers. They knew Peter and John to be unlearned, ignorant men, yet they had just heard matchless words of wisdom spoken with a courage that was new to these bosses of the people. The rulers looked at John and Peter, and then at the once crippled man, standing there as perfect as any among them, they could say nothing. They knew not what to say, and, like all cowards when they have heard the truth, they sent Peter and John out of the room and went into executive session. When the rulers and elders were alone, one of them said: "This is serious business. We cannot deny the fact that these ignorant men have worked a notable miracle. Everybody in Jerusalem knows about it, and knows that it is, indeed, a great thing that these two men have done. We will go easy with this matter, for it is a delicate situation. We will bluff these fellows. We will call them back into the room, and threaten them with the punishment which shall be meted out to them if they ever again speak to another man in the name of Jesus Christ."

Peter and John were duly called back into that august presence, and one of the number, with a frown upon his face and a fearful look in his eye, said to them: "You must not speak at all or teach in the name of Jesus Christ any more. We command you, and we are the rulers here."

For an answer Peter and John said, "You must be the judge whether it is right in the sight of God for us to obey you more than we obey God. For we can speak of nothing else except the things which we have seen and heard." Again the rulers threatened the two teachers, but the threats were unavailing, and had no effect whatever upon the determined followers of Christ, so the rulers, fearing the people who had been converted, could find no way to punish the two men without arousing the multitude let them go. And, being let go, Peter and John went on back to the other disciples and reported the events of the day. The army of followers of Christ praised God for the work that had been in the name of Jesus Christ.

What have we here? Peter, the unlettered man, the fellow who denied Christ when pointed out as being one of the number, denied Him three times in rapid succession now preaching such soul-stirring sermons that men by the thousands were being added to Christ's Kingdom. That's what we have. How was it done? What brought about this great transformation? The Holy Spirit had come upon him and into him. He had forgotten self in the service of Jesus Christ. He was ready to preach Christ and Christ alone. Rulers and priests and officials held no terror for this man who was filled with the Holy Spirit. When called upon to give his authority for healing the crippled, he gave it, boldly, openly, fearlessly.

Then what is lacking today? Why are not men being led to Christ by the thousands, as Peter's preaching led them? Are we laying too much stress upon college preparation of preachers, and paying scant attention to the all important part that the Holy Spirit must play in this great work of the Master? Is the spirit of the diplomat stronger with the preachers today than the Spirit of the Holy Ghost? If our preachers are at fault, can we blame them so very much? Preachers are men, after all, with all the human emotions to be found in any average man. They dread the onslaught of the critics, just as other men dread it. Take the liquor forces of America, the gang that would repeal the prohibition laws—powerful it is, with an almost absolute control of the press. The preacher who stands up and battles that gang must be filled with the Holy Spirit. I was talking with Bishop James Cannon one day last week, and, looking into his eyes I saw the spark of fire leap forth at the mention of the millions of attacks that had been made upon him. He has led the fight against the repealers, and the guns of a thousand sharpshooters have been trained upon him for years. Yet he battles on and on.

Take any average minister in any average town, and let him preach against sin existing in his town, that is, really preach against it, and ere long his official board would come together, in executive session like the members of the Sanhedrin held their counsel against Peter and John, and after a while the minister would be brought before that board, and the word given him that he must never again say such things in the pulpit as he had been saying. We do not want the truth, any more than the priests and leaders and captain of the temple wanted the truth as spoken by Peter and John. We want flattery and cajolery, rather than the undying and everlasting truth. We want the preacher to tell us how good we

Interesting Chapters in W. N. C. History BREVARD-DAVIDSON RIVER CHURCH OLD PRESBYTERIAN INSTITUTION

By
(JUDGE ROBERT L. GASH)

1890—1915

During the winter of 1890 and 1891 Rev. D. McNeill Turner, D. D., spent the winter at Davidson River, and much of the time preached at Davidson River. He also taught a private school for several months. In the Spring of 1891, Dr. Turner's son, McNeill Turner, from Corpus Christi Texas, suddenly arrived, making his father an unexpected visit. The school suddenly stopped; also Dr. Turner's visit.

In 1891, the public school started, as usual, in the late Summer, and in the Fall the roof of the church caught fire from a defective flue, and the building was burned to the ground. Plans for rebuilding were at once started. The church desired to separate the church and school and the trustees conveyed to the school committee a quarter of an acre of land at the South end of the church grove for a school site, and allowed the school children to use the church grove as a playground, an arrangement that continues to this day.

At the Fall meeting of Mecklenburg Presbytery, formation of a church at Brevard was authorized. In October 1891, a number of members living in or near Brevard were granted letters of dismissal, and they became the charter members of the Brevard Church. Rev. J. M. Grier supplied both churches during the remainder of 1891 and 1892.

The work of building the new church went forward rapidly. A few months later, when the construction was advanced sufficiently to permit using the building, Dr. D. McNeill Turner (who was again on a visit to Davidson River) preached the first sermon in the new church.

Mr. Grier was called to other fields, and Rev. J. L. Wicker came to Brevard, to supply the Brevard and Davidson River churches, which he did until November 1899.

Mr. Wicker built his home in Brevard—then on the Old Asheville Road, three quarters of a mile from the court house, across the road from the M. J. Orr residence.

A coincidence in connection with the Wicker residence: The St. Phillips Episcopal church had been formed in Brevard, and the old Episcopal church, St. Paul's in the Valley, on the Greenville road, had been dissolved. The old St. Paul's building was sold, and Mr. Wicker bought it, and used the lumber in building his residence.

Mr. Wicker is well and affectionately remembered by all the "old settlers."

It was during Mr. Wicker's pastorate at Davidson River, in 1896, and sent the overture to the Synod for the formation of Asheville Presbytery.

Rev. D. M. Douglas came to serve the Brevard and Davidson River churches in 1900, and remained until March 1904. Mr. Douglas has been prominent in educational circles for many years, and still visits Brevard for a vacation nearly every summer.

In the summer of 1904 Rev. C. B. Currie came to Brevard and Davidson River, and served the churches until November 1905. Mr. Currie was just out of the seminary, youthful, enthusiastic and energetic and covered more territory in his pastoral work than most of the preachers. However, it was difficult for a youngster just out of school to deliver the seasoned sermons that would satisfy the old members—old ones being the majority of the congregations—who had been accustomed to hearing "heavyweight" sermons for many years. Also, one of his sermons on "usury" raised a row and much friction (a number of his flock were engaged in selling Bibles on the Southern plantations, at what he called an exorbitant and usurious profit). At any rate, he left.

In 1906, a number of the members of Davidson River objected to afternoon services; objected to be yaled with Brevard under one preacher; ob-

jecting to young preachers just out of the seminary; and started the movement to again secure Rev. W. H. Davis as pastor. On invitation, Mr. Davis again visited the field. After he left, a subscription list was made up. The result was that on July 1st 1906 Mr. Davis again came to Davidson River, which he served until retired in September 1914. During part of this time, he divided time with Mills River. He continued to preach from time to time until his death in 1915.

In the Spring of 1915, Asheville Presbytery held a special meeting in Brevard, and instructed the two churches to work together. Dr. R. C. Reed, D. D., of Columbia, S. C., served the two churches during the summer of 1915, dividing time equally, one Sunday preaching at Brevard in the morning and at Davidson River in the afternoon, and the next Sunday reversing this arrangement.

While Dr. Reed was here, he conferred with the two churches about possible preachers that might be available for this field, and, after considering the various ones thought available, gave his advice that the best one for the field was a young man who had studied under Dr. Reed, had been preaching for several years in the low country, but who had been ordered to a higher altitude on account of malaria. This young man was John R. Hay. Mr. Hay, on being invited, visited the field, preaching at both churches, and visiting nearly all of the members of both churches. Following this visit, churches called him as pastor, and he came to the field again on Dec. 1st, 1915.

The next chapter will take up the pastorate of Mr. Hay.

(TO BE CONTINUED)

NOTICE OF TRUSTEE'S SALE

Under the power of sale contained in that certain Deed of Trust executed by James Bostic and wife Sallie Bostic, to Lewis P. Hamlin, Trustee, dated the 30th day of August, 1929, and recorded in the office of the Register of Deeds for Transylvania County, North Carolina, in Book 24, at page 255, et seq., and default having been made in the payment of the indebtedness thereby secured, and demand having been made for sale, the undersigned Trustee, will sell at public auction to the highest bidder for cash, at 12 o'clock M. on the 27th day of July, 1931, at the Court House door in the town of Brevard, N. C., the following described piece or parcel of land, lying and being in Boyd Township and more particularly described as follows:

FIRST TRACT: Containing one acre more or less and fully described in a deed from C. W. Hemphill and wife to James Bostic, bearing date of April 16, 1904, and registered in Book No. 43 at page 308 of the Deed Records of Transylvania County, N. C.

SECOND TRACT: Containing one hundred and fifty poles and fully described in a deed from D. A. Surrent and wife to James Bostic by Deed dated Jan. 15, 1897, and registered in Book No. 43 at page 309 of the deed records of Transylvania County, North Carolina.

THIRD TRACT: Containing 8 3-4 acres more or less and fully described in a deed from J. P. Whitmore and wife to James Bostic dated June 25, 1906, and registered in Book 45 at page 17 of the deed records of Transylvania County, N. C.

FOURTH TRACT: Containing 3 1-3 acres more or less and being the same land described in a deed from R. Mackey and wife to James Bostic by deed dated Jan. 25, 1907, and registered in Deed Book No. 45 at page 19 of the deed records of Transylvania County, North Carolina, with the exception of one acre sold off of this tract.

Reference is hereby made to said deeds of record for a description of the four tracts of land by metes and bounds, said deeds and records being hereby referred to and made a part hereof for the purpose of a description of said lands.

Also including in this deed in trust another tract bought from P. C. Townsend and wife, Ethel Townsend, by deed dated the 13th day of Feb. 1913, and recorded in Book 41, at page 461, being more fully described by metes and bounds as follows: Beginning on a Post oak corner of church lot and runs North 11 degrees West 18 poles to a stone in Charlie Smith line, thence South 65 degrees East 4 poles to a stake; thence South 29 1-2 degrees East 22 poles to a stake in Hattie Kempf's line thence South 4 poles to a stake corner of church lot; thence West with said line to the beginning, containing 7-8 acre, more or less.

Said sale being made for the purpose of satisfying said debt, interest, costs and expenses of said sale.

This 26th day of June, 1931.
LEWIS P. HAMLIN, Trustee.
July 3-10-17-24.

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