

Western North Carolina Methodist.

"In the name of our God we will set up our banners."--Psa. 20:5.

Vol. IV. No. 15.

ASHEVILLE, N. C., THURSDAY, AUGUST 6, 1891.

\$1.50 PER ANNUM.



The Church Walking With the World.

The church and the world walked far apart
On the changing shore of time;
The world was singing a giddy song,
And the church a hymn sublime.
"Come, give me your hand," said the merry world,
"And then walk with me this way,"
But the good church hid her snowy hand,
And solemnly answered—"Nay."
"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the world with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;
Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."
Half shyly the church approached the world,
And gave him her hand of snow;
And the false world grasped it, and walked along,
And whispered in accents low,
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled,
"I will change my dress for a costlier one,"
Said the church with a smile of grace,
Then her pure white garments drifted away,
And the world gave in their place
Beautiful robes, and fashionable silks,
And satins and gems and pearls;
And over her forehead her bright hair fell
Waving in a thousand curls.
"Your house is too plain," said the proud old world,
"Let us build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold,
And fair and festive—frolics untold,
Were held in the place of prayer;
And maidens bewitching as Syrens of old—
With world-winning graces rare.
Bedecked with fair jewels and hair all curled—
Untrammelled by Gospel or Laws,
To beguile and amuse and win from the world,
Some help for the righteous cause,
The angel of mercy rebuked the church,
And whispered, "I know thy sin."
Then the church looked sad, and anxiously longed
To gather the children in.
But some were away at the midnight ball,
And others busy at the play;
And some were drinking in gay saloons,
And the angel went away.
And then said the world in soothing tones—
"Your much loved ones mean no harm—
Merely indulging in innocent sports,"
So she leaned still on his proffered arm.
And they of the church, and they of the world,
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the church sat down at her ease and said,
"I'm rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."
The holy world heard her and laughed within,
And mockingly said aside—
"The church has fallen—the beautiful church—
Her shame is her boast and pride."
Thus her witnessing power, alas, was lost,
And the perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin,
Then the angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads in shame.
A voice came down from the hush of heaven,
From Him that sat on the throne;
"I know thy works and what thou hast said,
But alas! thou hast not known
That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope;

Communications.

Dr. Converse Replies.

Extract from "The Bible and Laud," pp. 201-202:
The night of revolution is guided by the true doctrine [Rom. 13:1: "The powers THAT BE are ordained of God." See Exodus 3:16. Compare I Samuel 10:1; with I Samuel 11:15. Compare I Samuel 16:13, with I Samuel 24:4.] For rulers are only God's ministers as they are appointed by Him through the consent of the people. If the people have not or do not consent to the reign of any emperor, king or governor, he is not God's minister, but is an impostor and has no right whatever to the power he profanely claims. Dethroning the tyrant is obedience to heaven. As the amount of consent or approval needed to legitimate government cannot be studied accurately, so it is impossible to say how much discontent will justify rebellion. This is a better foundation for the right of revolution than that offered by the theory of the social compact, which bases it on the desire to promote the public welfare. Rebellion is right, according to the common theory, when the evils of resistance are less than the evils of obedience. As war is a necessary incident to rebellion, it is right to kill to promote the public welfare, to do evil that good may result—a Jesuitical doctrine. According to Paul's doctrine that only existing governments—governments that have the consent of the people—are ordained of God, the revolutionists dethroning a tyrant are as much the ministers of God as the police officers who arrest a burglar. The tyrant is a sacrilegious pretender. The sword, the power to kill, is given by God to the rebels. Of course there is danger of error here, as there is in all moral questions. Only a very general disapproval of the rulers can justify rebellion.
DEAR DOCTOR PRICE: Still thinking that you have not as thoroughly considered the science of government as your great abilities will enable you to do, may I ask you to publish the extract above, which will be new and interesting to most of your readers, and comment upon it?
May I also ask you to explain the fact, that although the lynching in Bristol was done in broad day, with no effort at concealment, no witnesses will appear against the lynchers, no grand jury will indict them, no prosecutor will prosecute them and no jury will ever convict them? You and I are acquainted with the people of Bristol, and we know that they are as law-abiding, as humane, as brave, as any community in the land.
I do not approve of lynch-law any more than I approve of revolution or rebellion. Every rebellion or revolution must be judged by itself, on its own merits, and so must every temporary and local rebellion or revolution which we call mob-law or mob violence. In regard to the lynching in Bristol I have expressed no opinion, as I am not sufficiently acquainted with the facts; but knowing the people of Bristol as I do, I am inclined to think they are doing right.
Yours for public righteousness,
JAMES B. CONVERSE.

Signs of the Times.

BY REV. H. P. WAUGH.
MR. EDITOR: When we look around and see the confusion of the country, many are ready to cry out, "Watchman, tell us of the night." It looks to this scribe very much like we are on the eve of a revolution for the political parties are in such a state of upheaval that a great split is likely to take place, and it may be that the Hand of Providence is in it, and the good Lord is going to bring about a great change that will be for His glory and the good of souls. How sad to think of the havoc the liquor curse is making, and before any change will take place, the old parties will have to be broken up, for the old prejudice is so strong that as long as these old parties continue in pow-

er, there is no hope of getting rid of the whiskey curse, for both the old leading parties are controlled by the whiskey men, and then there are so many men that let political prejudice have the uppermost seat in their minds, that although they say they are for prohibition, yet when it comes to voting, they will go and vote for these old parties, that they know are going to continue the whiskey curse on us; and how any man claiming to be a Christian can go and pray for the downfall of this great evil, and then go right to the polls and vote for a party that he knows is going to continue it, is a mystery that I can't solve; and in order to try to quicken the conscience of this class of voters, I want to quote a few paragraphs that I see in a temperance paper, for some of them are so prejudiced against prohibition that they will not read them. Why, sir, even in our Annual and district conferences, when the temperance reports are read, if there is anything in them that don't agree with their political notions, they are ready to jump up and oppose them and make bitter speeches, that saloon men and dram drinkers will cheer them for! Nearly one hundred thousand every year in America are going to a drunkard's grave, and if I vote for the old whiskey parties, I am helping to send them there! When religion strikes a man's ballot, he will strike a b-line out of a whiskey party. Hitch a preacher in the harness of a whiskey party and the devil will bank his all on that team. Away with the religion that makes a man politically loyal to the saloon.
But, Mr. Editor, I think the signs are that the cause of prohibition is growing all the time, and that it is coming faster than Abolitionism came. There are now six prohibition States, and if the old parties are broken up, it will come faster yet. I am glad to learn that prohibition is growing so fast in North Carolina, that they already have it in four or five counties, and that the Supreme court judges have decided that the county commissioners have it in their power to refuse to grant license to any one to sell liquor, and to refuse it without even giving a reason for refusing. Now, let all the good people go to work, preachers and laymen. Let the good women also exert themselves, and let petitions be circulated and signed, asking the commissioners not to grant license to any one to sell liquor. In those counties and States where no liquor is sold, the prisons are nearly empty; and let what a reduction of taxes! Let mass meetings be held in every county and neighborhood! If any one thinks that a city or town will be injured if liquor is not sold, let them look at Harrison, the new prohibition town in Tennessee, where no liquor is sold, and see how rapidly it has grown—four or five thousand inhabitants in one year! What whiskey town can beat that? And look at Atlanta, Ga.; during the two years of prohibition there, they never had more prosperity, peace and happiness than they had then, and about two thousand souls were converted to God. They are going to vote on it there again, and let every Christian pray earnestly for the success of prohibition there, and everywhere else, for day is beginning to break.
MORRISTOWN, TENN., July 21.

Evangelistic Work.

BY REV. A. L. MCKENNAH.
There seems to be a disposition among some of our brethren to make an indiscriminate attack upon all evangelistic work and upon all who have worked in this field, which I think very unkind and savors somewhat of the old Adam, and may, possibly, be somewhat mixed with *Jealousy*; but be this as it may, this sweep covers too much territory, and gives room for the other side to show up inconsistency among the regularly appointed ministers of the Methodist Church. There are some methods used by some of the evangelists I don't think is the best way, and some styling themselves evangelists have made shipwreck of their work. So have a number of our station and circuit preachers done the same thing. Some may have shown zeal with knowledge. Some of the other class may have shown knowledge without zeal, and sometimes a

lack of both. That there is a great lack of spirituality in the church to day there can be no doubt. Now whether this state of things has been caused by the evangelists remains to be shown. It does seem to me that there was a great deal of deadness in the church generally before we had any of these evangelists in the field; and not only so, but winked at by the ministers in many sections. To illustrate, I know of instances where stewards acting in the Methodist Church were guilty of dealing in intoxicants, not only this, but illicit dealing, and the ministers did know of these things but failed to bring them before the church, and I am sorry to say that the church lacks a great deal of being yet clear of these terrible calamities. There have been failures on the part of both parties, and signal failures on the part of the lay members,—a lack of discipline on the one hand, a failure on the other to comply. So the kettle should not call the pot black, but "come let us reason together," and find where the disease is seated, and then apply the remedy. I would not say one hard thing against preacher or people; but I will say that the church is very sick and needs purging and cleansing, and every help that is available should be utilized. Now let there be a little more caution about leaving gaps open for as sure as we do, some one will step in and find pasture. More anon.
RANDLEMAN, N. C.

Lenoir District Conference.

The Statesville district conference met at Lenoir, on Thursday, July 16th, at 9 o'clock in the morning. Rev. J. R. Scroggs, the presiding elder of the district opened the session with devotional exercises.
Rev. W. L. Sherrill of Morganton was made secretary. All the preachers were present, and the fullest lay delegation we have seen for years. Of course the schools were represented and I am glad they were. Dr. Dixon of Greensboro, Rev. D. Arnold of Asheville, and Prof. J. D. Minick of Davenport Female College were all there and presented the claims of all these worthy institutions. President Crowell was expected and we were disappointed at not seeing him there. Circumstances were such however as to prevent his attending and he notified Rev. S. B. Turentine of Morganton, to represent the interest of Trinity college.
Rev. T. H. Law of the Bible society was present and laid before the conference much valuable information pertaining to the work of this great institution. Our church papers seem to have almost forgotten us though. Bro. Willson ran in one afternoon and spent awhile and then off he put for King's Mountain to attend the Shelby district conference. Bro. Reid of the Raleigh Advocate, and Bro. Austin of the Asheville Metropolitan both had homes provided for them but they failed to appear at all.
The claims of our church periodicals were not forgotten, however, as agents were deputized and people given the opportunity to pay up or subscribe. Then good Bro. Gattis, our conference book agent was well represented by his son and a fine collection of religious literature from his store.
The conference sessions were very pleasant, and the general interest manifested was encouraging. The preachers and delegates reported generally that the great work was moving steadily forward in all lines. The spiritual condition of the people is on the up grade. The missionary spirit of the people is improving and all the indications are favorable for a year of great religious progress on the district.
M. V. Sherrill, W. M. Robbins, G. W. Flowers and J. A. Lackey, were elected delegates to the Annual conference with Rev. W. L. C. Killian, J. U. Long, M. W. White and J. R. Wilson, alternates.
When the question of deciding where to hold the next session was reached, the conference was in a dilemma. We didn't know what to do. Everything was exceedingly quiet. Not a soul moved or spoke. When at last a motion was made and passed to

refer the matter to the presiding elder and let him select the next place of meeting. The reason of all this was that every body forgot all about the next session and went to conference unprepared to extend an invitation because they had not been authorized to do so.
We have hospitable people all over this land, and at the proper time Bro. Scroggs, in whose hands the matter has been placed, will have no trouble in finding a community that will be glad to entertain the next district conference.
Bro. Scroggs is a very pleasant presiding officer. He is much respected by the people. From all over the district we hear kind words spoken of him.
Every member of the conference was pleased with Lenoir, and her hospitable people. Lenoir possesses as much culture and as high a grade of Christian character in her citizenship, as any town in North Carolina. We all were charmed with the place, and shall remember most kindly the days spent there.
W. L. SHERRILL,
Morganton, July 27, 1891.

Meeting of the W. C. T. U.

The Womans Christian Temperance Union has just closed a ten days session in Asheville. A lady who has attended many at the North says none of them has interested her like this one.
The leader, Miss Mary Allen West, is the national superintendent of the department of Assemblies and Training schools, and to her appearance and ability, the success of the meeting, was in a great measure due. Miss West was 25 years a teacher, and then became county superintendent of public school returning from that office to take active work in the national W. C. T. U. She is at present editor of the *Union Signal*, organ of that organization, and below few papers in the union in the extent of its circulation.
The presence of Mrs. Lathrap of Michigan added greatly to the interest of the assembly for the first three days. Those who have heard her public lectures will know how well prepared she is to speak on every phase of the temperance work. Persons who have heard many platform lecturers both men and women think that they have never heard a lecture superior to that of Mrs. Lathrap in the old opera hall on Tuesday night. Mrs. Lathrap is called, on account of her logical method, force and eloquence, the Daniel Webster of the W. C. T. U. Four other national organizers and lecturers were present. Mrs. Chapin of Charleston, who is well known in this community, by former splendid services. Mrs. Wells, the president of the Assembly whose ease and grace in presiding at public meetings is thoroughly appreciated by the ladies, as well as her excellent lecturing ability. Mrs. Griffin, of Alabama, the humorist of the assembly, who bids fair, with more experience, having been but eighteen months a platform speaker to rival Bill Nye and Bill Arp in their peculiar spheres. In her lecture of Friday night was many telling truths behind a guise of mirth and drollery which kept her audience convulsed with laughter.
The modest, quiet, woman, who on Sunday afternoon surprised her audience with her words of wisdom, and through acquaintance with the Sabbath question, is Mrs. Bateham, national W. C. T. U. superintendent of Sabbath observance, and a resident of Asheville, having come here in the fall after the Atlanta convention. Though known to few outside W. C. T. U. circles here, she is well known in other parts of the country by her efficient unpaid labors in behalf of the preservation of the American Sabbath, and Asheville ladies will do honor to themselves by making her acquaintance.
Injustice would be done to the personnel of the convention did we omit to mention the presence of Mrs. Kells, editor of the *Mississippi White Ribbon*. A teacher of high intellectual qualifications. She gave up her profession to aid in the effort to rid her country of the curse of the liquor traffic, and few women are more capable of dealing telling blows to this enemy of humanity and God. Her paper is among the best of the on.

State organs, and has now become the organ of the assembly.
Another notable person was Mrs. Webb, of Savannah who, with her husband, a worthy minister of the Baptist Church, honored the assembly last year, as well as this with her presence, and made many friends in Asheville.
Mrs. Mary L. Ray, of our own town must not be omitted in this mention, as she is now National Superintendent of W. C. T. U. missionary work for the Negro race, and has already laid foundations for having these people prepared for the task for which, it would seem, God in His providence sent them to America; viz, the evangelizing of the dark continent.
MRS. A. E. PEASE.

Miscellaneous.

Can Women Keep a Secret?

Every woman is not trusty any more than is every man; but quite as many women as men are so. In truth it may be doubted if there are not more trusty woman than there are men. Secrets are seldom imparted to persons who do not inspire confidence; they who tell what they call secrets to dozens of persons, without knowing much about the persons, without forming any positive opinion of their discrimination or reticence, are not apt to have any secrets from the entire circle of their acquaintance. They are mere babblers, gossips, tattlers who try to bestow some importance on their communications by declaring them to be secrets. Such communications are usually commonplace, or of so little consequence as to make no distinct impression on the mind; needing to be labelled private, lest they be thought to belong to the public. Besides, the communicators are prone to the habit of repeating their stories to every one they can persuade to listen to them, and then pronouncing them confidential. To many to whom they are thus disclosed, the stories are already familiar, and politeness alone prevents the recipient from immediately saying as much. Candor and delicacy compel those, when informed of their confidential character, to acknowledge that they are by no means new. But the babblers—men for the most part—take no notice of this. They go their babbling round, and when they hear the current tale, they like to assume an injured air and to assert that some confounded woman never can keep a secret. That woman should owe, in any measure, their false reputation to such a dunce, is the best evidence of its falsity.—*Junius Henri Bronne, in Ladies Home Journal.*

The Man The Printer Loves.

There is a man the printer loves, and he is wonderful wise, when'er he writes the printer man he doth tell all his 's. And when he's docted all of them with carefulness and ease, he punctuates each paragraph, and crosses all his 's. Upon one side alone he writes, and never roll his leaves; and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he hath been—he doth the goodly penny stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes a review, reads, corrects, and rewrites all again, and keeps one copy safe, and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assure himself his manuscript will not be burned or lost. And so he speaks through all the land, and thousands hear his word, and in the coming day shall know how much he loved the Lord.
So let all those who long to write take pattern by this man, with jet black ink and paper white, do just the best they can; and then the printer man shall know, and bless them as his friends, all through life's journey as they go, until the journey ends.
—Exchange.

The Work of the Stone Foundation.

The work of the stone foundation of the addition to Sullins college, Bristol, Tenn., is going

SUNDAY SCHOOL LESSON

For August 9, 1891.

BY REV. J. C. ROWE.

SUBJECT—Christ's Authority. John 5:17-30.

GOLDEN TEXT—"All power is given unto Me in heaven and in earth." Matt. 28:18.

TIME—Some time after the incident of the last lesson, probably early in the year 31, A. D.

PLACE—Jerusalem.

The golden text does not mean that the Father had divested Himself of all power and given it to Christ, but that the Son was equal in power to the Father, and that the directing of all mediatorial work was committed to the Son. "My Father worketh hitherto and I work," means that the Father in sustaining and blessing the world never suspended His work for the Sabbath day, and that He, in healing the impotent man was using His power in harmony with the Father. His hearers understood him to assume equality with God, and therefore they considered Him a blasphemer and worthy of death.

The lesson teaches that Christ is the Son of God, and as such is equal to the Father. The Father loves the Son, and withholds no secrets from Him, but acquaints the Son with all His works. The son is invested with the power of the government in both of God's realms, that is, heaven and earth. In the exercise of this power He wrought His miracles, raised the dead and will raise all at the last day and also judge the world. The Son also has power to give eternal life to all who receive His word. He exercises all His power in perfect harmony with the Father.

The Son, being equal to the Father, is entitled to equal honor with the Father. Those who profess to honor the Father, and yet do not equally honor the Son, make a mistake. Their honor is made dishonor because they do not subscribe to what the Father has done in exalting the Son to equality with Himself.

The lesson teaches from verse 24 to 30 that Christ is made the source of eternal life to all who receive it. This life is received through Christ by hearing and believing His words. He reveals the Father to all who believe His words. Life can come only from life. A stone cannot give life because it does not possess it. But as the Father has life in Himself He has given the Son to have life in Himself. Therefore the Son is able to make the dead live. He has power to quicken the dead soul. And also by the power of His voice all the dead bodies shall live. "All that are in the graves shall hear His voice and come forth."

The resurrection will not be effected by any process of nature, but by the direct power of Christ. Christ has all power to give and sustain life. He is able to give liberty to the captive soul.

The whole life work of Jesus was wonderful. His words were wonderful. "He spake as never man spake." His knowledge was wonderful. He manifested an impressive familiarity with the deepest mysteries. His works were wonderful and showed a power superior to all the powers of evil. He never failed in any work. But wonderful as were His mightiest works He will yet accomplish one most wonderful of all, in the resurrection of all the dead. The earth and the sea shall give up all the dead that are in them at the sound of His voice. The millions of graves unknown to men will open and their dead will come forth and live.
Monroe, N. C.

Our readers have already learned from telegrams in the secular press of the troubles in China, and of the attacks that have been made upon foreign missions, Protestant and Catholic. The ulterior design of this movement seems to be to overthrow the existing government by bringing about difficulties with foreign powers. Hence these attacks by the rebels on foreign mission stations. At the same time there is more or less opposition to foreigners throughout the country. "Many places," says Dr. Y. J. Allen in the *Nashville Advocate*, "have been threatened, and some of them actually attacked and destroyed, the missionaries

for the most part fleeing to Shanghai. All our missionaries from Suchow are now in Shanghai, and all the others have been advised 'o come in. An attack on our property at Suchow was repulsed by the soldiers sent to guard the place. A Wesleyan missionary, and an American employed in the custom house have been killed. The foreign ministers at Peking have notified the authorities that unless the government takes immediate steps for the protection of the foreigners, the governments they represent will step in and do it. In the meantime the area of alarm and disaffection is spreading."—*Southern Advocate.*

A company has been organized with a capital of \$100,000 to operate a farm in Florida of 112,000 acres.
Now is the time to subscribe for the *METHODIST*. Now contributors to its columns are constantly widening its interests and influence,

Current Opinion.

Pulpit Profanity.

We do not approve of profanity, either in or out of the pulpit. But if we must hear God's name profaned, we much prefer to hear it on the street, from the lips of the low and vicious. God save us from profanity in the pulpit, and from the lips of a preacher. We would no more allow a child of ours to listen to a preacher who denounces people from the pulpit as "infernal liars" than we would allow him to stand as an interested listener to the profanity of the lowest dens of iniquity. No man ought to be allowed a place in the Church, much less the Gospel ministry, who would dare to use such terms as the above from the pulpit, and while preaching the Gospel of Christ.—*Southern Christian Advocate.*

Power Behind the Pulpit.

There is no more important officer in the church than the steward, and the board of stewards of each pastorate are charged with a most responsible duty. To have a successful ministry we must relieve them from all financial embarrassments and worldly entanglements, that they may give themselves wholly up to the ministry of the Word. In the order of God's house, and the wise and economic arrangements of the Methodist Church, men are set apart for the one purpose of relieving the preachers from this responsibility, by arranging for and securing an ample support for them. But if these men fail to do their duty, the preachers are embarrassed, the cause suffers, and the Church is damaged. Will not every steward give diligence to this work, and never cease until the pastor is paid to the last farthing?—*Central Methodist.*

Coming to Time.

Commend us to the man who keeps his appointments. The man who is always on time is to be honored. David, moved by the wisdom of Omnipotence, commends the man who sweareth by his own hurt and changeth not. Methodism would not have been what it is to-day if her preachers had not been so faithful along this line. What contract, or promise, or duty, can be more sacred than an engagement to preach the Gospel at a given time? The man who gives his note of promise to pay at a given time is due the payee the amount promised when the note falls due, but the man who makes an appointment to preach is due the people a message from the Lord, and is due the Lord also the discharge of a solemn duty.—*Texas Advocate.*

Multiplied Ducats Bring Ruin.

We are unwilling to believe the charges which are so freely made in the secular newspapers to the effect that the methods of the modern evangelists are saturated with the commercial spirit. But we warn the brethren who are engaged exclusively in revival work that they can ill afford to do anything that will give the least support to these allegations from without. No preacher is entitled to get \$40,000 a year for his services, and no preacher can get it for a great length of time without ruining his reputation and destroying his power.—*Nashville Advocate.*

Multiplied Ducats Bring Ruin.

We are unwilling to believe the charges which are so freely made in the secular newspapers to the effect that the methods of the modern evangelists are saturated with the commercial spirit. But we warn the brethren who are engaged exclusively in revival work that they can ill afford to do anything that will give the least support to these allegations from without. No preacher is entitled to get \$40,000 a year for his services, and no preacher can get it for a great length of time without ruining his reputation and destroying his power.—*Nashville Advocate.*