

WESTERN N. C. METHODIST.

REV. R. N. PRICE, D. D., Editor.
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ASHEVILLE, N. C., AUGUST 6, 1891.

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NOTICE.

Hereafter we shall not send receipts to our subscribers. The label pasted on each paper is a receipt. As soon as remittance is received, the date on the label will be changed to correspond. Look at the label, and if no change is made within two weeks after remittance, let us know promptly. Any mistake that may occur we will gladly correct.

All who are in arrears will please remit; we need the money.

To Subscribers: Look at the date opposite your name on the label which we paste on your paper each week, it is the time your subscription to the Methodist expires.

If the date on your paper is not correct please let us know. If you fail to receive the Methodist promptly, notify us at once.

In ordering the paper changed, give us the old as well as new address. All traveling Methodist preachers are authorized to receive and receipt for subscriptions.

To Correspondents: The name of the writer must accompany all matter for publication. As a rule the writer's name should be published with his article.

All letters of business, as well as communications intended for publication, should be sent directly to the office at Asheville, and not to the Editor at Morristown.

Obituaries must not exceed 30 lines; resolutions of respect, from Sunday schools and other bodies, except Conferences, will be charged for, at the rate of one cent per word.

JAMES BUTTRICK, Bus. Manager, Asheville, N. C.

Do the best you can, and don't bother yourself about what men will think of you, or what will become of you after death. It can't be ill with the righteous.

Some boys are so rough and noisy that they are a nuisance in every house where they go. To be welcome in the family, a boy should be polite and agreeable.

There is too much extravagant living in the country. The result is debt, embarrassment, bankruptcy. Fast living and a slow income do not go well together.

Preachers have too much financial work to do. It interferes with their private devotions, their studies and their pastoral work. Collecting should be done by laymen.

An inefficient steward is a positive curse to a church; he will neither collect nor allow anybody else to collect; he is a barren fig-tree, that cumbereth the ground. He ought to be cut down officially.

The Pacific Methodist Advocate has put in its appearance in our sanctum, Vol. I, No. 23. H. M. Dubose is editor, and Barbee & Smith publishers. It has a small face with three wide columns to the page, and twelve pages.

Men can be happy without fine houses, luxurious tables, and costly apparel. A small house out of debt is better than a great edifice with a mortgage on it. It is better to be snubbed by fashionable society than to be persecuted by the sheriff.

Some men manifest their zeal for the glory of God by arguing in favor of cards, ball-rooms and theatres. They never expect any one to pray, to trust in Christ, or to deny themselves; they spend their whole force in combatting asceticism and puritanism in the Church. The fact is they love sin, but want to pass for champions of a broad Christianity.

A man of means who refuses to contribute to the missionary cause, lacks either intelligence or piety. Where men have both intelligence and piety, we never fail to get missionary money from them, if they have it. A man can as easily be a Christian without prayer, as without giving for the conversion of the world, or at least willingness to give.

The Nashville Advocate has an editorial on "Vote as You Pray," a saying which it thinks is often used "in a thoughtless and unintelligent way." May be so. But it is a capital rule. What is hurting the country is praying one way and voting another; praying for prohibition and voting for men, and parties and measures that are arrayed against what we pray for.

Barkeepers do not deserve the sympathies of their neighbors, when their boys become drunkards. We have known some cases where their wives have become addicted to drink. This is a righteous judgment sent on them. In such a case they are not entitled to a particle of sympathy; they spend their time in destroying the peace of families, and they deserve no peace themselves.

We kicked before we were spurred. The St. Louis Advocate very politely apologizes for omitting the W. N. C. Methodist from its notice of Southern Methodist exchanges. It had not gotten round to us. Our turn will come yet. We are ashamed of our impatience. But we were not going to fall out with the editors of this great Advocate—worthy to issue from our greatest Southwestern City.

The editor wishes to acknowledge his indebtedness to the Raleigh and Statesville Christian Advocates for valuable personal and Methodist items. These papers are well printed and loaded with valuable thought and information. The Raleigh shows marks of thorough and systematic editing, containing a variety of useful matter, and a thorough digest of connectional news and general intelligence.

Sam Small has been "dropped at his own request" from the Utah Conference, and he is again a newspaper man in Atlanta. He has not given up his divine hope, so far as we know.—Richmond Advocate.

Dr. Small will edit a daily that advocates prohibition. This work well conducted will be good work, the work of God. But is there not danger that Small will hurt the party?

These days the sentiments of writers cannot be gathered from what they write. To know what they believe, you must read between the lines. When you find a temperance advocate awfully afraid of politics in the Church, of one-headed men, of fanaticism, you may know where to locate him. He is either directly opposed to temperance and prohibition, or is so wedded to some political party that he will wink at the liquor traffic rather than hurt his party. They hold with the hare and run with the hound, but hold mainly with the hound.

It is reported here that there is a certain individual traveling over the parish selling jewelry to negroes, and taking their notes in payment, with the promise that these notes will not be taken up in case the debtors vote for the Lottery. This report comes to us from responsible parties, and we have no inclination to doubt it.—Webster (La.) Signal.

It is the intention of the advocates of the lottery to buy up the negroes. The men who are bad enough to gamble, and to carry on lottery gambling, will stickle at nothing. The men who buy the tickets are as mean as the men who sell them. Are there any Methodists in the country that have bought lottery tickets? If so, what are you?

Best Evidence of Christianity. A very intelligent gentleman, who is a thorough-going free-thinker, said recently to the writer: "For the opinions of those who, after a careful, truth-seeking examination of the records, become believers in Christianity, I have the profoundest respect; but the great mass of so-called Christians, who accept their creeds in full, ready-made, knowing almost nothing of the history of their religion, deserve no credit for believing as they do. They are Christians for the same reason that they are democrats or republicans—because their fathers and grandfathers before them were. And the strange thing about it all is, the advocates of Christianity make faith the leading requisite to salvation—exalt it as the prime virtue. If faith be honest belief, founded upon reason and evidence, what virtue can there be in it when it becomes merely hereditary? What credit does a man deserve who imports his theology made to order and labeled?"

When it comes to the question of belief or non-belief in Christianity, there are only two sides. With all a man's variations from the beaten path of theology, he is either on one side of the great central question or the other. If he comes to the conclusion Christianity is true, it differs little how independently he acts in reaching his conclusion, he finds himself on the side of the majority of those who may be regarded as the leaders of religious thought. He must either believe or reject with millions of others.

The masses of men, it is true, have neither the time nor the ability to examine for themselves the

historical evidences of Christianity. In religion, as in politics and science, they must needs leave the discussion of abstract principles largely to their leaders. They must and will accept as true certain fundamental dogmas, without demanding the authority for them. And this faith, this confidence in others, is not without virtue. It is by accepting as truth the bulk of what we believe, that we make progress. If every man had to examine afresh into the rudimental truths of life, the experience of others would contain no lessons for us. We should be content to take nothing second-hand. Instead of resting upon foundations laid by our predecessors, and rearing thereupon new superstructures, we should exhaust our lease of life without accomplishing more than what our predecessors have accomplished.

We are not emphasizing the idea that any one should be abjectly dependent on others for his opinions—that, however illiterate, he should be an intellectual automaton. On the contrary, let every man exercise in the formation of his religious or political creed, a manly self-reliance. His field of investigation may be limited; still he will find within its bounds ample scope for independent thought.

One does not have to know all the facts of history—all the ins and outs of the life of Christ and the apostles—in order to make a just verdict touching Christianity. The best evidence in the world is the most palpable. It is the evidence open to all minds. The common man knows little of historical evidence, and cares little. That a God-man once walked the plains of Galilee and the hills of Judea, performed miracles of benevolent character, taught truths far in advance of his times, attacked dead ceremony in worship, brought upon himself the enmity of those in authority, was arraigned on a double charge, was convicted against the evidence, and was hanged upon Golgotha's cross, are facts comprehended by the ordinary man only in a vague way. There is to him about this historical life a dreaminess, a lack of flesh and blood, a shadowy indistinctness, that would not of itself impel him to right doing. It is the force of that character, reacting upon the lives of those around him that brings conviction. It is the continuous presence of Christ's Spirit, breathing into the physically dead acts of his life and the cold words of his teaching a deathless inspiration, that constrains him to believe.

This plain, honest, ignorant man sees a friend, whom misfortune has pursued, lying prone in the gutter, his manhood paralyzed by drink. Under the influence of the thing called religion the unfortunate one becomes a man again, shoulders his responsibilities as a man once more, and marches bravely along the path of right. He sees about him those who apparently despise the pleasures, the comforts the emoluments of a life; who are ready to leave happy homes, to give up position and congenial associations in their native land, and go away across seas to distant shores, among a people who have little, not even a language in common with them; who may despise their teachings, may even murder them for attempting to teach. And these men and women make such a sacrifice all for the sake of a Jew that was put to death near Jerusalem two thousand years ago!

He sees men around him building homes for the insane, the blind, the deaf and dumb, for fallen men and fallen women, for the poor and the sick, and he asks them why they do these things. When they tell him it is all for the sake of an obscure Galilean who has been dead twenty centuries, is it strange he believes that Galilean must have been a wonderful man?

He hears good men say they have comfort in all life's troubles; that they are guided by an influence which helps them to do right. And when these good men come to die, he sees them stand upon the threshold of that most fearful experience—that tragedy of all tragedies—that mystery of all mysteries—and hears them say without fear, even with joy, to those behind, "All is well."

The best evidence of Christianity is found in the lives and professions of living men. This evidence, conjoined with a personal experience of the forgiveness of sins, an awakened instinct of religion, an inward consciousness of God, constitutes an irrefragable proof that Christianity is divine. Religion in the life and religion in the heart are the Jachin and Boaz of the temple of Christian evidences.

Snap Judgement.

A few weeks ago we noticed in these columns the arrest of D. R. Rader, of Rader's depot, Greene county, for making false returns of his shipments. The sequel was told in the Federal court, last Friday, at Knoxville, when the judge sentenced him to two years imprisonment in the penitentiary at Columbus, Ohio, for attempting to bribe U. S. attorney general Lindsay with a \$20 gold piece. The judge in delivering the sentence pleasantly informed him that but for his bold attempt to bribe the case against him, he would have been dismissed on payment of the costs.—Morristown Gazette.

We do not know Mr. Rader; neither do we know who the judge in the case was. But if the above account is correct, it appears to us, that the judge made a bad break as well as Mr. Rader. By his own confession the case was such that Mr. Rader did not deserve to be sent to the penitentiary. He was therefore not sentenced to the penitentiary for the crime for which he had been tried, but for a crime for which he was not tried. He was sentenced to the penitentiary for an attempt to bribe the attorney general, and that without a form of trial or an opportunity to answer. In this case the judge is judge, witness and jury. The other case would have been dismissed. Was this right, according to law and evidence? Then, admitting the attempt to bribe, it was still right. The case should have been dismissed, and Mr. Rader should have been put on his trial for offering a bribe. The federal court may have had no jurisdiction over such a case; and it may have been triable only in a State court; so much the worse for the judge. What right had he to take jurisdiction over a State case? And what right to convict and sentence a man without due form of trial by his peers? We are not a lawyer; but this is the way the thing looks to us.

Prohibition and Iowa Politics. Hon. Jerry Murphy, of Davenport, Iowa, is in Washington. Speaking of Iowa politics he said: "To be sure Boies will be re-elected, and by a big majority, to show how our people admire a clean administration and an honest man. The democrats will win in a walk on the liquor question. Look at my town—Davenport. Under prohibition we have 250 saloons and generate revenue; by a license law there would be over 150, and the tax would bring into the treasury \$500,000. The large cities and river towns liquor can be had without trouble and the people are tired of this farce.—Bristol Courier.

"A clean administration," and "a walk on the liquor question" don't go well together. If prohibition increases the saloons, why do saloonists vote against prohibition all the time. You remember the story of the little boy that got to school by turning and going the other way. The country has now learned how to flood the country with whiskey—by just voting for prohibition! The democrats who oppose prohibition are the great temperance party of Iowa; they vote against prohibition in order to put down the saloons! The prohibitionists are working in the interest of the still-houses and grogshops! If their principles are carried out, the country will be ruined; we shall become a nation of drunkards! "Will win in a walk on the liquor question!" Of course all Christians and friends of temperance will unite with the democrats in fighting the prohibitionists and the saloons! If Boies is re-elected there will be dry times in Iowa! Drinking and drunkenness will be numbered amongst the things that were before the flood! The women will not be able to get whiskey enough for their campfire! Then Gov. Boies will loom up as a presidential candidate—will be elected, and the country will be ruined for want of whiskey! Surely the good people of Iowa, who fear God and love whiskey, ought to see to it that Boies is crucified and democracy electrocuted.

Mobs Again. Dr. Price and Dr. Converse are having a tilt over the Bristol discussion. As to the merits of the discussion, we have nothing to say; but when the South ceases to treat certain crimes with the summary justice it has always visited on such criminals, it will have taken a dangerous step. We say this because it has an element to contend with which can be restrained with great difficulty even when doomed to summary punishment.—Holston Methodist.

There is no tilt except that we oppose mob violence and Dr. Converse advocates it. The above paragraph winks at the evil. It is the duty of Christian journals to uphold the supremacy of law. If the world is getting better, as the Holston Methodist holds in the article from which the above is clipped, then the courts are getting better and more to be trusted than ever. If this is so, there is less apology for lynching than ever. In fact there is no apology for it in a well regulated government; one hanging by law is worth

more to the community than a thousand contrary to law. The law cannot be mended by breaking it. Order cannot be established by disorder. Any man who kills another except in self-defence or through the regular courts is a murderer.

Lynching can only be justified upon the hypothesis, that there is no law and no courts, or that the courts are corrupt. But the courts are what the people make them; they are as good as the people; if they are not to be trusted, the people are not to be trusted; and if the people as a whole are not to be trusted, surely the scum of society, the lewd men of the baser sort, that usually constitute the bulk of mobs, are not to be trusted.

Justice that cannot be administered through the courts should not be administered at all. A mob is as much the enemy of society, as a robber or a murderer. A mob is no remedy for anything. It does not diminish vice or the probabilities thereof; it increases it by increasing a disregard of the law and the authorities. It multiplies crimes by demoralizing the men who engage in it, and endorse it.

The days of persecution have revived. There have been two cases of violence towards ministers in North Carolina, and two in Texas recently. Mobs are now winked at by the authorities, advocated by the press, religious and secular; why should not preachers be mobbed? They are interfering with balls, barrooms and brothels.

NOTES AND PERSONALS.

Miss Mae Bates, of Knoxville, Tenn., has taken the stage. We are sorry.

Henry M. Stanly, the great African Explorer, accidentally fractured his left thigh bone while climbing a mountain.

Dr. Price is doing some of the best work of his long editorial career in helping to make the W. N. C. Methodist one of the leading conference organs in the South. The paper has had a phenomenal growth, and deserves all of its success.—Bristol Courier.

We have not been satisfied with our editorial success; the paper is not what we think it ought to be; and we lift our hat to Col. Slack, and highly value an opinion from such a source.

Colonel John S. Mosby, according to the Savannah News, is the manager of a branch of the Louisiana lottery, established in Mexico, which is literally flooding the country with advertising matter and circulars, which the government is powerless to suppress, because it has no authority to interfere with the mail coming from a foreign country.—Issue.

This confederate soldier, almost brigand, became radical republican for money, and he now sells his soul to the devil for money.

John A. Cokerill, the newspaper correspondent, writes from New York under date of June 27, telling of a visit he recently paid Mr. Jay Gould. In the letter Cokerill says: "Mr. Blaine said to me some months ago during the strain caused by the failure of the Baring Bros., that there was one man in the United States who had in his power absolutely to bankrupt and paralyze the entire republic—the man being Jay Gould."

Here is food for reflection. Bad legislation has created a monetary congestion. The wealth of the country has accumulated in a few hands, making millionaires at one end of the line and tramps at the other. One man has the country completely in his grip. Harrison is the nominal, Gould the real president of the United States. We have a republic in name, but a plutocracy in fact.

The papers report the death of Mrs. Key, wife of Bishop Key.

Dr. E. E. Hoss accompanied the remains of his mother to Jonesboro, recently. She died in Arkansas. In her prime she was a very intelligent woman, and devotedly pious.

The death of Mrs. French, mother of Rev. George D. French, of Holston Conference, is reported. It occurred in West Virginia. She was a woman of advanced age.

Rev. C. M. Campbell, of Asheville mission, is on a trip to Tennessee, visiting friends at Morristown, Charleston and Chattanooga. "Some of the most brilliant talent in this country has been crushed by circumstances. A man that would be a great preacher, is crammed into a little station. A writer that would be a Sydney Smith or a McAnnally is slaved into silence and obscurity."—W. N. C. Messenger. The "intelligent community" had never heard of Macaulay, but the aged McAnnally was not unknown to a printer in a Methodist press room, so Macaulay is shortened into McAnnally. The editor, Rev. R. N. Price, a gentleman by instinct, was too polite to correct it.—Richmond Advocate.

nothing or to know everything. It is not safe to call attention to a typographical mistake, as not one in a hundred would discover it. It is a bad wind that blows good to nobody, and the scarcely deserved compliment in the last line above is full compensation for the interchange of names.

Rev. H. P. Baily writes July 30th: "I have found that the Hayesville Male and Female college opens August 3rd. I wish you would correct what I said at the close of my article about its not opening till Sept."

North Carolina Methodism.

The Methodists of Wilkesboro are taking steps to purchase a lot on Main Street for the erection of a church.

Bishop Galloway will hold the W. N. C. conference one week later than the published time. This will make it begin Nov. 11th.

Bro. P. H. Williamson and wife of Reidsville, passed through this city last week returning home from a visit to Pittsboro. Bro. Williamson reports steady progress on the new church in Reidsville. The old church having been sold and delivered, the congregation is even now worshipping in the new church, though yet far from completion.—Raleigh Advocate of July 22.

Rev. J. T. Finlayson, whose ill health caused him to surrender his charge at Shelby, is now residing at Durham, N. C.—Raleigh Advocate.

Rev. Mr. Tuttle and his family left Tuesday for a month's vacation at his home near Blowing Rock, N. C.—Mt. Olive Telegram.

Rev. Mr. Arnold, recently elected a professor in Asheville Female College by the Western N. C. Conference, filled Rev. Mr. Turrentine's pulpit in the Methodist church at this place on last Sunday morning. His sermon was a very able one and was delivered to a large congregation.—Herald.

We don't doubt the ability of Bro. Arnold's sermon, or the fact of his election to a professorship in Asheville Female College; but we are prepared to say that he was not elected by the W. N. C. Conference, which, however, no doubt gave its assent to the election.

Rev. A. G. Grant reports a meeting conducted by Rev. John F. Butt and himself at Cherryville, resulting in 20 conversions and 8 accessions. Rev. R. H. Broom reports a fifteen days meeting at Roberdel, Richmond circuit, resulting in 30 conversions and 14 accessions. These items we condense from the Raleigh Advocate.

Event and Comment.

The North Carolina Legislature last winter freed Gaston county from the liquor manufacture and traffic. The country had been terribly cursed. There were forty-three distilleries in it. On the 8th of June the adjoining counties of Cleveland and Lincoln voted on prohibition; the majority against the saloon was 648 in Cleveland county and 130 in Lincoln county. So we have three counties united for prohibition. The citizens are active in suppressing the illicit traffic. The law does not permit the sale in any quantity.—Issue.

Australia has formed a federation and is now composed of five states. It has retained its relations with the British government, but is practically a free and independent government. It has a senate and a house of representatives elected after the manner of those in our own country.—Issue.

The mayor of Atlanta vetoes the beer license on the ground that they are to all intents and purposes "blind tigers," and their existence is unfair to the prohibition element, and the saloonmen who pay the higher license. That is the case everywhere. The beer-saloon, with inconsiderable exceptions, will furnish any kind of liquor the customer is willing to pay for. Many do it openly; others to those whom they know.—Issue.

Thus the world moves. Governor Buchanan managed the mining difficulties in Tennessee with admirable skill and firmness. No situation could well have been more complicated. Law and politics, duty and pity, were hopelessly involved. But the governor held steadily to one position—the law, while it is the law, must be respected. Sympathizing with the views and pitying the sufferings of the miners' families, nevertheless he held with Spartan firmness his duty as the executive of a great State. The only concession he made was patient deference of the situation in repeated conferences with the representatives of miners. But there was no indication of vacillation. When the troops, numerically sadly unequal to cope with

the enraged miners, were sent back to Knoxville by the ejected convicts, the governor instantly repaired to the scene of troubles with ample forces to sustain his authority.

And when the miners had been brought to realize the situation and accept his proposal, that they should allow the convicts to work until a special session of the Legislature could convene and take action, he dismissed the military and went back with the convicts and personally superintended their re-entrance into the mines. The miners received him kindly, and Tennessee ought to rank him high for prudence, courage, and executive ability.

What the Legislature will do, is uncertain. What it must do to preserve peace is evident.—Western Christian Advocate.

BERLIN, July 31.—D. Thamm, of Dusseldorf, has issued a report which has caused much pleasure among the believers in Prof. Koch's system of inoculation as a cure for tuberculosis. Dr. Thamm says that he has managed by the Koch system to bring about a complete cure in 40 per cent. of the tuberculosis which he has treated and that satisfactory results have accrued in 45 per cent. of the other cases, which he has treated by the same system.

Naturally, the followers of Prof. Koch are much elated over this report, which it is supposed, will do much to strengthen the courage of waverers.

A man that seduces a woman, single or married—as much deserves hanging as a murderer. A seducer is worse than a rapist; as he corrupts before he destroys.

Mr. Pierce Blair, son of Hon. Frank S. Blair, was recently returning from a dance at Max Meadows, Va., attempted to board a train in motion, and was killed. He had better been returning from a prayer meeting, and had better waited for a stopping train. But people frolic and yet they die. The parents deserve great sympathy.

HOUSTON, TEX., July 31.—While preaching to a large audience here last night, and when in the middle of his discourse, some people on the outside turned out the lights and rotten-egged Rev. Sam Jones and his audience, most of whom were ladies. There is great indignation, and trouble may ensue.

So reads a telegram. The manner in which Jones has been treated in that State, shows that civilization has much to accomplish in that country.

Miscellaneous.

A Good Lesson Learned.

Col. Ludlow, who was chief of the water department of a large city, one day received a call from a wealthy manufacturer, whose establishment had many favors to ask of the department. Before this man made his request he handed the colonel a fifty-dollar bill, which the colonel laid upon the desk before him, without saying a word. When his visitor arose to go, however, he inquired: "Now, my dear sir, what is this for?" holding up the bill. "Oh, that's to buy cigars for the boys!" "Yes; then I suppose you are fond of the weed?" The manufacturer acknowledged that he did like a good cigar. "Then allow me," said the chief, in his most genial manner, "to insist upon your trying one of these."

He took two cigars from a box, lighted his own with the fifty-dollar bill, and passed the burning paper to his amazed visitor. The man said nothing, but he never made a second attempt to bribe Colonel Ludlow.—Youth's Companion.

Many of our subscribers are in arrears. Look at the label on your paper and make your calculations at the rate of \$1.00 per year to August, 1890, and since then at the rate of \$1.50 per year.

NOTICE.

CHARLOTTE DISTRICT. Quarterly Meeting, 3rd Round. Wadesboro Station, June 12 13 Asheville circuit at Bethel, " 13 14 Matthews et al. Hickory Grove, " 20 21 Charlotte et al. Prospect, " 27 28 Pineville circuit at Marvin, July 4 5 Monroe Station, " 12 Ansonville et al. Hopewell, " 18 19 Rocky River et al. Olive Beth, " 20 21 Charlotte, Tryon St., " 26 27 Clear Creek et al. Bethel, " 8 9 Pleasant Grove et al. Pine Grove, " 15 16 Libbville et al. Stady Grove, " 19 20 Monroe et al. Gilboa, " 22 23

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APPOINTMENTS.

Ashville District, 3rd Round. Kylesville, " June 6 7 North Asheville, " " 6 7 Swannanoa et al. Skyland, " 13 14 Ly, " " Big Ivy, " 20 21 Leicester, " " Big Sandy, " 20 21 Weaverville, " Flat Creek, " 27 28 Hot Springs, " Jewel Hill, " 27 28 Spring Creek et al. Big Pine, July 4 5 Mills River, " Shaws Creek, " 4 5 Cane Creek, " Ball's Chapel, " 4 5 Brevard, " Pine Grove, " 11 12 Hendersonville station, " 11 12 Sal. Star, meet at Snow Hill, " 18 19 Burnsville, " Deacons Bend, " 25 26 Bakersville sta. Bakersville, " 26 27 Toe River et al. Concord, " 29 30 Old Fort et al., " Aug. 1 2 Central Church, Asheville, " 1 2 J. H. WEAVER, P. E.

FRANKLIN DISTRICT.

Quarterly Meeting, 3rd Round. Macon et al. Asbury, " June 6 7 Waynesville sta., " " 13 Haywood et al. Richland, " 20 Pigeon River et al. Pisgah, " 20 Franklin sta., " " 27 Robbinsville sta. at Sweetwater, July 4 5 Bryson City sta., " " 11 " et al. Wichee's Chap., " 11 Murphy et al. Tomolia, " 18 Hiwassee mis. at Fairview, " 25 Hayesville et al., " Hayesville, " 29 Franklin et al. Jopka, " Aug. 8 Webster et al. Spedden, " 8 Hamburg mis. at Hamburg, " 15 District Conference will meet at Hayesville July 30, and will embrace the first Sunday in August. W. R. BARNETT, P. E.

STATESVILLE DISTRICT.

Quarterly Meeting, 3rd Round. Mooresville, McKendree, " June 20 21 Statesville et al. Trinity, " 27 28 Statesville sta., " " 28 29 Connelly's Spg Mt. Harmony July 4 5 Table Rock et al. Linville, " 11 12 Hickory & Lenoir, Lenoir, " 17 Caldwell et al., " " 18 Lenoir et al., " " 18 Morganston et al. Glen Alpine, " 25 26 Morganston sta., " " 26 27 McDowell et al., " Aug. 1 2 Marion sta., " " 2 3 Fredrick et al., " " 8 9 Alexander et al. Rocky Springs, " 18 Catawba et al. Ball's Creek, " 20 Newton et al. Ball's Creek, " 20 J. R. SCOGGS, P. E.

SALISBURY DISTRICT.

Quarterly Meeting, 3rd Round. Salisbury sta., " June 14 15 Mocksville et al. Salem, " 20 21 Rowan et al. Harris' Chapel, " 27 28 Forest Hill sta., " " 27 28 Enochville et al. Sialish, " July 4 5 Mt. Zion sta., " " 5 6 Mt. Pleasant et al. St. Paul's, " 11 12 J. J. RENN, P. E.

MT. AIRY DISTRICT.

Quarterly Meeting, 3rd Round. Sparta et al. King's Creek, " June 13 14 Creston, " Thomas' Chapel, " 20 21 Jefferson et al. at Jefferson, " 27 28 Mt. Airy, " New Hope, " July 4 5 Raddick's River, at Charity, " 13 14 Dolson et al. Rockford, " 18 19 Wilkes et al. at Wilkesboro, " 25 26 Elk Park, " " Aug. 1 2 Watauga et al., " " 8 9 Elkin & Jonesville, Map Spg, " 15 16 Mt. Airy sta., " " 30 31 R. M. HOYLE, P. E.

WINSTON DISTRICT.

Quarterly Meeting, 3rd Round. Kernersville et al. Bethlehem, June 13 14 Winston, Centenary, " " 20 21 Forsyth et al. Doubt's Chapel, " 27 28 Stokes et al. Germantown, " July 4 5 Jackson Hill et al. Jackson Hill, " 11 12 Madison et al. Bethesda, " " 23 24 Davidson et al. Olive (D.C.), " 11 12 Winston, Burkhead, Marvin Aug. 1 2 Lexington sta., " " 7 8 Thomsville sta. Fair Grove, " 15 16 Zion & Prospect, et Prospect, " 22 23 Leaksville et al., " " 29 30 Danbury, " " Sept. 5 6 Yadkinville et al., " " 12 13 P. J. CARRAWAY, P. E.

SHELBY DISTRICT.

Quarterly Meeting, 3rd Round. Lincolnton et al. Trinity, " June 20 21 Mountain Island sta., " " 27 28 Mt. Holly et al. Moor's Chap., " July 4 5 Shelby et al. at Sharon, " " 11 12 Kings Mt. et al. Kings Mt. (D.C.), " 18 19 South Fork et al. Zion, " " 25 26 McAdenville et al. Dallas, " Aug. 1 2 Forest City et al. Tanners Grove, " 5 Rock Spring et al. Camp Ground, " 8 9 Rutherford et al. Gilboa, " 13 14 Polk et al. Saluda, " " 15 16 Double Shoals et al. Clover Hill, " 19 20 Gastonia et al. Gastonia, " 22 23 Henrietta et al., " " 26 27 Cherwell et al. Lander's Chap., " 29 30 T. W. GIBBIE, P. E.

GREENSBORO DISTRICT.

Quarterly Meeting, 3rd Round. Pomona et al. Jamestown, " July 18 19 Summerfield, " " 25 26 Asheville et al. Asheville (D.C.) Aug. 1 2 Greensboro et al. Pisgah, " " 8 9 Greensboro, Centenary, " " 9 10 Uwharrie et al. Concord, " " 15 16 High Point, " " 23 24 Randolph mis. " " 30 31 Randolph et al., " " Sept. 2 3 J. S. R. BROOKS, P. E.

The Asheville district conference will convene at Weaverville, N. C., and will embrace the 5th Sabbath in August.