

WESTERN N. C. METHODIST.

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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 cor-
rect please let us know.

If you fail to receive the METHODIST
promptly, notify us at once.

In ordering the paper changed, give
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 arti-
cle.

All letters of business, as well as
communications intended for publica-
tion, 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, ex-
cept Conferences, will be charged for,
at the rate of one cent per word.

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

Men die as they live; if you
want to die right, live right.

Some men are like mountains;
distance lends enchantment.

He that sees God sees himself;
for the light discovers God's glory
and excellence, also shows our
meanness and vileness.

The holy coat of Treves is a sub-
lime humbug. The seamless coat
of Jesus has long since passed
away; and the Treves garment is
a pious fraud.

We are just in receipt of a private
note from Rev. T. F. Glenn,
a Holston preacher of ability, in
which he says: "I like the W. N.
C. METHODIST; it is right on the
great questions of the age."

Rev. B. A. York, writing from
Forest City, N. C., Aug. 26, says:
I have closed two meetings with
good results. There were twenty
conversions and fifteen accessions.
The church membership was great-
ly revived, and much good was ac-
complished for the cause of Christ.

Says Dr. Burr in Whedon's
Commentary on Job: "One diam-
eter measures all the other diam-
eters of the same circle; so the
possession of one infinite attrib-
ute implies that all the other
attributes of that Being must be
infinite."

Local option is only one form of
prohibition. As yet we see no
cause to berate it. A half loaf is
better than no loaf. If we can't
drive the liquor traffic out of the
State, let us allow as many com-
munities to put it away from them
as are willing to do it. The four-
mile law in Tennessee has worked
well. We don't like high license,
or any kind of license, as it recog-
nizes the lawfulness of the saloon,
makes it respectable, and gives
the State an iniquitous partner-
ship in the proceeds of crime and
debauchery.

We hope the news that has
reached us is true, that Mr. Wash-
ington Duke has donated to the
endowment fund of Trinity Col-
lege a round half million of dol-
lars. If this is the fact, it places
the college on a broad and safe
financial foundation; it brings it
to the front among American col-
leges and universities. This dona-
tion is a bonanza to North Caro-
lina Methodism. It will be an
upheaving force that will place
the cause of Methodist Christian-
ity in the State on a higher plane.
Surely God has been good to our
Church in the State. All honor to
the Christian millionaire, who
opens his heart and his purse for
God and humanity!

There are but two sides to the
prohibition question. All posi-
tive men are on one side or the
other. Some professed friends of

prohibition are spending all their
strength in fighting prohibition-
ists. They have turned their guns
on their allies. They have left off
caring for the asses of the liquor
traffic and gone to searching for
the lost Saul somewhere among
the prophets of totalism. Drunken-
ness, debauchery and crime in
general have measurably been dis-
missed from their thoughts, and
they are bothering themselves
about fanaticism, union of Church
and State, and false methods of
prohibitionists!

According to the late census,
there are in this country about 65,000,000 people. There are 151,281 churches, 108,203 ministers, and 21,757,071 communicants. That is, one-third of the people are church members. If that one-third would do its duty, how long would it be before that other two-thirds would be brought into church fellowship?—New Orleans Advocate.

This is a tremendous proportion
of church members. The figures
cannot be true, if they mean adults
in the actual fellowship of the
churches. But some churches
count all the baptized infants of
Christian families. Many of the
churches do not baptize infants,
and many of those that do, do not
count them among the members.
We read the above figures with a
degree of incredulity.

Politicians Cowards.

Ex-Senator Ingalls, of Kansas,
has been making speeches in Wis-
consin. Among other things he
says:

"I am to speak to you upon the
problems of our second century
and I want to say at the outset
that all public and political lead-
ers are cowards. Unless I may
seem to be invidious in that ob-
servation or to be partial in my
statement I desire to say that
when I was in public station I
was myself included in that same
category. We are afraid to say
what we really think about the
great problems before the Ameri-
can people to-day.

Another problem I do not dare
say much about in Wisconsin is
prohibition, and I came from a
prohibition state and am a prac-
tical prohibitionist, from the fact
that I never take a drink unless I
want it. It is one of the great
problems of the second century
how to deal with the liquor ques-
tion, and yet for fear of offending
the radical prohibitionists, for
fear of offending the brewing
interest, for fear of offending the
distillers of whisky, there is
not a man in public life to-day
that dares to tell the honest truth
about prohibition—not one. I
admit it is one of the most stu-
pendous questions that ever
engaged the attention of the hu-
man mind. When you remember
that in this century, year by
year, more money is spent for
intoxicating liquors than is spent
for bread and public education,
and that there is nothing that
can be said in favor of a saloon,
it is indeed one of the greatest
problems of our second century."

The Lesson.

The sad tidings of the disaster
near Statesville sent a thrill of
horror throughout the country.
Perhaps so fatal a railroad acci-
dent never occurred in the State
of North Carolina. If occasioned
by the malice of tramps, as re-
ported, it teaches us a lesson. This
class is tolerated to an extent
annoying to the people and dan-
gerous to the country. Rigorous
vagrant laws should be enacted,
and scrupulously enforced. Men
beating their way on trains should
be arrested at once and handed
over to the authorities. The casu-
ality teaches another lesson: Men
and women should be always
ready to meet God. Suppose
there were unforgiving sinners on
that train, who were waiting for a
convenient season to turn to God!
Suppose there were persons on that
train dreaming of the benefits of a
death-bed repentance! Did the
convenient season come? Where
was the death-bed? In a moment,
in the twinkling of an eye, the
soul was dashed out of the body
into an awful eternity, without
time to say, "God be merciful to
me a sinner!" the sinner is ushered
into the presence of God. Were
there any aboard that had their
lamps trimmed and burning?
When the Son of man came to
them in the article of death, were
they at their post, doing their
duty? Then a crash, a shock, un-
consciousness, death, and a home
in heaven. Short was their tun-
nel passage to the skies. "Be ye
also ready."

In our advertising columns will
be found an advertisement of Ed-
itor Lafferty, who proposes shortly
to begin to teach in his paper a
system of stenography. Dr. La-
fferty is master of the art—as fine
a stenographic reporter as we know
of. Some years since he reported
a sermon of Bishop Doggett's,
preached in Asheville, word for
word; The Bishop himself was
surprised and astonished at the
accuracy of the report.

Law and the Substance of Law.

It is better that a community
protect itself from certain crimes
by the prompt punishment of the
criminal in every instance by the
forms of law if it can be done; by
the substance of law—the will of
the people—if escape through de-
fect of the law is probable.—Holston
Methodist.

The talk about the substance of
law is all bosh. What substance
of law is there in the rash, hasty,
murderous deeds of an infuriated
mob of men—generally bad men
and not unfrequently under the
influence of whiskey?—W. N. C.
METHODIST.

The W. N. C. METHODIST pro-
nounces the idea that "the will
of the people is the substance
of law" "bosh."—Holston Meth-
odist.

It doesn't take a philosopher to
detect the fallacy of this last state-
ment. We pronounced nothing
on the merits of the assertion
that "the will of the people is the
substance of law." We said, the
talk about the substance of law is
all bosh." There is a difference
between a talk about something
and the thing itself. There might
be a talk about a truth, and yet the
talk might be bosh. Truth is
sometimes talked about very fool-
ishly. In the ordinary mob of the
day we find neither the law nor
the substance of law; but lawless-
ness, confusion and every evil
work.

But while we offered no opinion
about the assertion that "the will
of the people is the substance of
law," we can do so. We doubt
the truth of the assertion. The
will of God, or right, is the sub-
stance of every just law; the will
of the devil or wrong is the sub-
stance of every iniquitous law.
Sometimes the voice of the people
is the voice of God, and only in
such cases does the will of the peo-
ple underlie good laws. Where
the voice of the people is not the
voice of God, the will of the peo-
ple may be the substance of bad
laws, or the substance of acts vio-
lative of good laws. There is a
difference between the will of a
whole people or nation as ex-
pressed in the laws, and the will
of a community or portion of a
community, whether harmonizing
with the laws, or as in the case of
a mob, subversive of the laws, that
is to say, subversive of the will
of the whole people.

What we have been arguing
about is not the will of a whole
people, as expressed in a national
code, but the will of a small fac-
tion, assuming the right to set
aside the will of the whole people,
and to nullify laws that are ex-
pressive of the joint wisdom of the
whole people. The will of the
people of Bristol, or of a part of
the people of Bristol, is not the
substance of law, but when neg-
lectful or violative of law, the sub-
stance of anarchy and rebellion.
Mob violence may be called a
whim, a fancy, an excitement, a
storm of fury, a riot, anarchy,
lawlessness; but it cannot justly
be called a law. There is no an-
tagonism between law and the
substance of law. The mob does
not simply violate the letter of
law, it violates the substance; it
violates the spirit and design of
law, and the will of the whole peo-
ple as deliberately embodied in
law.

The Methodist Pastorate.

No one system of church polity
has all the advantages. The Pres-
byterian, Congregational and Epis-
copal form of government have
each, their advantages and disad-
vantages. The Methodist Churches
suffer in the large towns from an
unsettled pastorate. The more
wealthy and intelligent of the peo-
ple incline to churches where the
pastorate has in it something of
permanency. They have their fam-
ily physicians, family lawyers, and
they want their family preachers.
They are not willing to be always
getting acquainted with their pas-
tors—that is to say, living under
pastors that are perpetually on
trial with them. A good man who
stays in the same place for ten or
twenty years, will acquire an in-
fluence that no other man can at-
tain. He, however, says:

"It is submitted, in the kindest
feeling, that the assumption that
the advocacy of a prohibition
party is the only way to advocate
or promote prohibition, is begging
the question. * * * And when
from this position he hurls anath-
emas on all who will not, with-
out question, take a stand at his
side, our astonishment is in-
creased."

The Duty of the Church on the
Liquor Question.

We are obliged to the senior ed-
itor of the Holston Methodist for
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nent place in his leader of Aug.
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When a preacher takes charge of
a congregation, he knows there will
be a party in his church demand-
ing his removal at the end of the
year. They will sow seeds of dis-
cord—labor to diminish his con-
gregations and circumscribe his
usefulness, in order to have an ar-
gument for a change. He does
not, cannot feel at home. He feels
that he is only a bit of passage—a
carpet-bagger. He cannot be-
come thoroughly identified with
his people; he can feel very little
encouragement in laying far-reach-
ing plans of usefulness, which he
is not likely to have time and op-
portunity to carry out.

We are not writing in favor of
removing the pastoral limit; this
would be putting too much power
into the hands of the bishops. The
removal of the pastoral limit,
would necessitate a radical modifi-
cation of the Episcopal preroga-
tive. We are not writing in favor
of an extension of the pastoral
term, tho' this might be for the
better; but we are writing in favor
reaping all the possible advan-
tages of the present quadrennial
term. If the whole country has
bishops for life; why does each
charge have a pastor for four
years; cases excepted only for
special reasons?

Of course conditions will arise
rendering frequent changes nec-
essary, but where pastor and charge
are well adapted to each other, let
it be understood that the relation
is for four years, unless a change
becomes necessary for important
considerations outside of this adapta-
tion.

Suppose a man is stationed in a
town; that he has talent, learning,
piety, prudence; he preaches well,
and attends to his pastoral work
well; yet that man up before he
gets acquainted with his people?
He has his defects, but also his
excellences. You might get a
younger man, but one less
discreet; you might get a
man of more talent, but less
piety; you might get a more
active man, but less solid. What
would you think of a wife that is
all the time looking around for a
better husband? Can she make a
good wife? What do you think
of a church that is constantly de-
bating the question how to get a
better pastor? Can the pastor of
such a church do them any good?

The principles we have been dis-
cussing apply to single as well as
married preachers. But there are
difficulties in the way of the fre-
quent removal of married preach-
ers that do not exist in the case
of single men. Town congrega-
tions want a gentleman for pastor.
They expect his family to move
in the first circles. They do not
allow him to dress like a tramp;
they do not allow his family to
dress and live like peasants. But
he must have means to keep up the
requisite style. This means, he
is not likely to have, if he is re-
quired to move every year, or every
two years. Besides the labor and
vexation of packing up and mov-
ing frequently, the loss and ex-
pense is large. Frequent moves
put preachers in debt, which in
many cases lies as a night-mare
upon their usefulness. There is
no sense in sacrificing the work-
men to carry on the work. The
preachers, as well as the churches,
should be taken care of. A
preacher in debt is a preacher
measurably lost to the cause. If
the time of the preacher is taken
up in scuffling with the wolf at
the door, he will have less time to
fight the lion in the streets.

The Methodist church was once
an invading army; it is now an
army of occupation. It is time
we should recognize this fact. The
tactics that takes a country, and
the tactics that hold it, are differ-
ent.

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emas on all who will not, with-
out question, take a stand at his
side, our astonishment is in-
creased."

Such a statement as this will,
no doubt, astonish all who are
regular readers of the W. N. C.
METHODIST; for we are sure, they
have not heard the "anathemas"
whizzing through the air. We
strongly advocate temperance, and
favor prohibition by the state;
but if we are broad and conserva-
tive on any subject we are on
that. We argue, and criticize, but
we hurl no anathemas. We have
no recollection of assuming at any

time, publicly or privately, "that
the advocacy of a prohibition party
is the only way to advocate or
promote prohibition." We (the
editor) advocated prohibition thirty
years before we seriously
thought of a prohibition party in
politics. We want to see war
made on the saloon by all right
and reasonable methods. We are
for temperance and sobriety, and
for downing the saloon, and are
for the method or methods that
will reach these ends the most
speedily and effectually, provided
they are lawful and honorable.

We (the editor) belong to no
political party; we team with
none; we are never consulted about
the question of platforms and
candidates by the members of any
party. We are free to vote for
the men and the measures that
commend themselves to our judg-
ment and conscience. We have
never asked Dr. Richardson to join
the third party. We would advise
him to join no party, but to hold
himself ready to support any party
or no party, when by so doing, he
can promote the glory of God and
the good of the country. For our
part, we are not afraid of the rule
of voting as we pray; and this we
propose to do, if the policy causes
us to agree with one of the old
parties, or to stay outside of all
parties.

We would not have the Church,
as such, to commit itself formally
to any political organization, as
such. We would not have church
organs to become the organs of
any political party, to assist that
party in a scramble for power and
office. But this is just what a re-
ligious paper does, that antagonizes
the third party. A religious
paper that berates the third party
is a partisan of the democratic or
republican party, or some other
party other than the third. In
republican States republicans fight
the third party for fear it will
draw votes from the republican
party. In democratic States dem-
ocrats fight it on similar grounds.
Let them do it; but let these par-
ties fight their own battles; and
let not religious papers be legging
for those old wrestlers against the
sober young athlete that has just
entered the ring. We don't ask
the Holston Methodist to become a
mouth-piece for the third party,
but at least to "lie low and keep
dark."

Members of the Church are in-
dividual citizens, and are at liberty
to identify themselves with any
or no political party, to vote for
any measures and men whatever,
so they do all things to the glory
of God. Political parties do not
exist *jure divino*; they are purely
human institutions; and none of
them have a first mortgage on the
suffrages of church members. A
Church paper should not make
war on the democratic party for
its free-trade tendencies; or upon
the republican party for its cen-
tralizing tendencies; least of all,
should it make war upon a party,
because it happens to insert in its
platform of principles the unpopu-
lar plank of prohibition.

But a Church paper may be al-
lowed to rejoice, that the evolu-
tion of morality has reached such
a stage in the country, that poli-
ticians are beginning to dare to
organize around the principle of a
prohibitory law, and to go before
the people on that measure. Most
of all, may it be allowed to rejoice
that just as the planet Neptune
was discovered by its disturbing
influence upon the planet Uranus,
so the progress of moral ideas may
be detected by the disturbing in-
fluence upon party politics of the
question of temperance, in its
crystallized form of prohibition.

The Church is not a political
party; it should not enter into a
close partnership with any politi-
cal party; but it is a teacher of
morals and a denouncer of sin in
all its forms, whether committed
by individuals or by governments.
It is her prerogative to teach pri-
vate citizens and rulers the prin-
ciples of truth, honor, and right-
eousness—to reason of righteousness,
temperance and judgment to
come. She has done right so far
to indoctrinate the masses with
temperance principles, and to say
to the State, that the open saloon
is an iniquity, and that its licen-
sure is a crime of the State as a
whole, supported by the votes of
individual citizens. She has a
right to call upon legislatures and
courts to suppress the traffic in
alcohol and souls; and to demand
of political parties a little show
of principle as well as a great show
of policy. She has a right to em-
body her views on this question
in published resolutions, and to
advise her members to bring their
votes to bear in focal power on the
machinery of government for the
compassing of ends so vitally con-
nected with life, liberty and the
pursuit of happiness.

The bulls have tossed the bears
high in the air in the wheat mark-
et in Chicago.

Event and Comment.

The rain-makers have succeeded
in causing rain at Midland, Texas,
by explosion of powder.

Capt. Slack of the Bristol Con-
vict came out in a flaming edito-
rial against the Alliance and Gov.
Buchanan.

European demand for American
wheat has not only bulled up the
wheat, but has caused the gold
that recently took a trip to Europe
to take the back track. Money
matters are getting easier in
America.

The following is the ocula alli-
ance platform in brief: The abo-
lition of National banks; the
sub-treasury system—or loaning
money to the people at two per
cent. on non-perishable products;
the increase of the circulating
medium to be not less than \$50
per capita; prohibition of dealing
in futures; free silver coinage;
prohibition of alien ownership; a
demand that national legisla-
tion shall not build up one indus-
try at the expense of another, the
removal of high tariff from the
necessaries of life; a graduated
tax on incomes; taxes only for
the necessary expenses of govern-
ment; governmental control of
means of communication and
transportation; the election of
U. S. Senators by the people.

The Virginia Alliance favors the
sub-treasury scheme.

Gladstone is recovering health.

The thermometer fell from 90
degrees in the shade to 35 at Bur-
lington, Iowa, August 24. The
cold wave passed all over the land
—nearing frost in Tennessee. The
frost did great damage to tobacco
and cranberries at Milwaukee.

Three hundred and forty per-
sons perished in the recent storm
at Martinique—without counting
shipwreck fatalities.

August 22, a five story brick
building fell at Park Place, New
York, doing much damage and
killing many people. Over hun-
dred persons were known to have
perished, and the ruins were, at
last accounts, being searched for
the dead.

Currituck county, N. C., has a
curiosity in a boy eight years old,
that weighs 204 pounds. He is a
son of Sarah and Lewis Clark;
the boy's name is Lewis.

Hamden county, Tenn., has
voted \$25,000 to a road from Mor-
ristown, to Embreeville, Iron
works, a road heading either for
North Carolina, or for Danville,
Va. The Morristown & Cumber-
land Gap railroad will be com-
pleted before winter; it is really
heading for Nashville, Tenn.

The night express train from
Macon, Ga., August 21, was held
up at Collins Station by three
masked men, and the express safe
robbed. The highwaymen were
heavily armed, and secured sev-
eral packages, making probably
\$30,000. There is no clue to the
robbers, but the officers are in
pursuit.

A disastrous and terrible acci-
dent occurred on the afternoon of
August 22, in the collapsing of
three massive buildings in Park
Place, New York City, caused by
a steam explosion. Eleven bod-
ies have been recovered, and it is
thought that sixty or more are
buried in the debris. Over one
hundred people were employed in
the buildings.

The cyclonic hurricane at Mar-
tinique, French West Indian pos-
session, August 18, proves to have
been disastrous in its effects, the
island being devastated and much
shipping destroyed. Two hundred
and eighteen people are found to
have been killed in the coast
towns alone, the towns in the in-
terior not having been heard from
as yet.

The American Agriculturist esti-
mates that unless unexpected in-
fluences change the current of
events the value of corn on the
ear will average in December fully
50 cents a bushel, wheat, \$1 per
bushel and oats at least 40 cents.
On this basis the value of the
corn crop to the farmers will be
\$1,000,000,000; wheat, \$500,000,000
and oats \$250,000,000, or a total
of \$1,750,000,000. This is
\$450,000,000 more than the value
of these crops in 1890; and \$625,000,000 more than the value on
the average of the crops from 1880
to 1890.

THE WESTERN N. C. METHODIST
seems to think the editor of the
Advocate is coveting a martyr's
crown, afraid that he will mix poli-
tics with religion, and wants to
hurting the party." If "the mar-
tyr's crown" comes we will wear
it, but we are not coveting it only
by standing and striking for the
right. No, we are not "afraid of
mixing politics with religion."
They want mix well that way. We

want the mixing the other way—
that is, get all the religion possi-
ble into politics. The latter is a
muddy stream that needs the puri-
fying presence and influence of
"pure and undefiled religion." Any
party that throws its protecting
and fostering care around the
whiskey traffic deserves being hurt
—hurt badly. Yea, more, it de-
serves death and must die or re-
form. If the Methodist does not
add "amen" to this with emphasis,
we will be disappointed.—States-
ville Advocate.

NOTES AND PERSONALS.

Rev. R. A. Young, D. D., reached
Nashville on the morning of the
20th inst., after an absence in
Europe of over eight months. We
have not yet had the pleasure of
seeing him, but we learn that he
is in good health and has had a
most pleasant time.—Nashville Ad-
vocate, Aug. 29.

The W. N. C. METHODIST is the
most able, courageous and care-
fully edited religious newspaper
that we have had the pleasure of
reading of late. Rev. Dr. Rich-
ard N. Price, the editor, is a man,
every inch of him.—Ducktown Re-
porter.

"Bishop Fitzgerald 'the elect
lady,' and their daughter, Miss
Lillian, are now settled down at
1037 1/2 Market street. The Epis-
copal family are taking a home-like
part in affairs. The rebuilding of
Centenary is absorbing the
Bishop's mind just now."—Pacific
Methodist Advocate.

"Dr. Stradley, writing from Los
Angeles, says: 'Bishop Haygood
is preaching every evening at West
End. Three things out here will
always make the bishop a tireless
worker. A rare atmosphere, no
end of work, and a constitutional
antipathy to inactivity.'"—Pacific
Methodist Advocate.

Rev. W. M. Leftwich, of the
Tennessee Conference, has been
greatly benefited by his stay at
Cobb's Island. He was suffering
with nervous exhaustion, and had
to be exempted from pulpit labor.
Now he writes that he can preach
twice a day, and is on the way
home, going by Lynchburg, which
is near his native place, and where
there are friends and relations. He
has been a useful and valuable
man in the West, and we trust is
yet to be spared many years for
good work out there.

Rev. J. I. Crooker writes from
Pomona, N. C., August 25, 1891:
I closed my camping at the
old historic Camp Ground, Muir's
Chapel, on Monday after 4th Sun-
day. There were fifty conversions
The church was thoroughly re-
vived. Old feuds of years stand-
ing were healed. The church is
now dwelling in brotherly love and
affection. The meeting was pro-
nounced to be the best held there
in 9 years. To God be all the
glory.

Rev. W. J. Dawson, of Glasgow,
well known in this country through
his literary works, the most im-
portant of which are "The Makers
of Modern English" and "The
Threshold of Manhood," is ex-
pecting to spend the months of
October and November in the
United States. Mr. Dawson is
also one of the most popular lec-
turers in the British Isles. "He
has all the late Dr. Puchen's
ability, with a wider grasp of lit-
erature, united with a taste more
severe, and a genius more strik-
ing." No doubt arrangements will
be made for his lectures in various
parts of the country.

NOTICE.

Many of our subscribers are
in arrears. Look at the label on
your paper and make your cal-
culations at the rate of \$1.00 per
year to August, 1890, and since
then at the rate of \$1.50 per
year and remit us the amount.
We need the money for current
expenses.

Would be glad if our subscrib-
ers would pay up to Dec. 31, as
it would greatly facilitate the
work of our bookkeeper and
mailer, by having all subscrip-
tions expire at the same date as
nearly as possible.

CHARLOTTE DISTRICT.

Quarterly Meeting, 4th Round
Wadesboro Station, Aug. 29-30
Wadesboro, Long Pine, Sept. 5-6
Pineville, et. Hebron, " 12-13
Charlotte, et. Pleasant Grove, " 19-20
Rocky River, et. Fountain Hill, " 25
Ansonville, et. Concord, " 26-27
Charlotte, Tryon St., Oct. 4
Charlotte, Church St., " 11
Lilwell, et. Shiloh, " 18
Pleasant Grove, et. Waxhaw, " 17-18
Monroe Station, " 18
Clear Creek, et. Zion, " 24-25
Monroe, et. Carmel, " 31
" " " " Nov. 1
Mathews, et. Mathews, " 7-8
ANDREW P. TYNE, P. E.

APPOINTEMENTS.

Asheville District, 4th Round.
Riverside, " " Aug. 8-9
North Asheville, " " " 8-9
Leicester, et. Turkey Creek, " 15-16
Hendersonville sta., " 22-23
Weaver, et. Alexander, " 31
Swannanoa, et. Tabernacle, Sept. 5-6
Ivy, et. Laurel, " " " 12-13
Hot Springs, et. Beators, " 19-20
Spring Creek, et. Meadow Fork, " 25-27
Mills River, et. Oak Forest, Oct. 3-4
Brevard, et. Brevard, " 10-11
Cane Creek, et. Patten Church, " 10-11
Will. Spr. ngs, et. Balm Grove, " 17-18
Burnesville, et. Boring's Ch., " 22-23
Bakersville sta., Red Hill, " 24-25
Toe River, et. Pisgah, " 31
" " " " Nov. 1
Old Fort, et. Providence, " 7-8
Central Church, Asheville, " 7-8
J. H. WEAVER, P. E.

FRANKLIN DISTRICT.

Quarterly Meeting, 4th Round.
Macon, et. Union, " " Aug. 22
Pigeon River, et. Bethel, " " 29
Haywood, et. Crabtree, " Sept. 5
Waynesville sta., " " 12
Bryson City sta., " " 12
" " et. Shoal Creek, " 19
Franklin sta., " " 26
Robbinsville, et. Robbinsville, " 30
Murphy, et. Murphy, " Oct. 3
Hiwassee, et. Nolichucky, " 10
Hayesville, et. Pleasant Hill, " 17
Webster, et. Webster, " 24
Hamburg, et. Shat-off, " 31
Franklin et. Watauga, " Nov. 7
W. E. BARNETT, P. E.

SHELBY DISTRICT.

Quarterly Meeting, 4th Round.
Lincolnton, et. Lincolnton, Aug. 30-31
Stanley Creek, et. Ebenezer, Sept. 5-6
Mt. Holly, et. Snow Hill, " 12-13
Mountain Island sta., " 13-14
Kings Mt. et. Concord, " 16
South Fork, et. Coopersville, " 19-20
McAdenville, et. Meadville, " 24-27
Forest City, et. Forest City, Oct. 3-4
Roeck Spring, et. Marvin, " 7
Rutherford, et. Centennial, " 10-11
Polk, et. Lebanon, " 13
Double Shoals, et. Rehoboth, " 17-18
Gastonia, et. Bethesda, " 21
Fallsport, et. Kadesch, " 24-25
Cherryville, et. " 28
Henrietta, et. Providence, " 31
" " " " Nov. 1
Shelby, et. Beulah, " " 7-8
Shelby sta., " " 7-8
T. W. GUTHRIE, P. E.