

THE EPISCOPAL METHODIST.

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The Pulpit.

From the Christian Advocate
The Wisdom of Moses.

BY HENRY HERRICK.

More than a hundred years before the Christian era, the Hebrews made the bold assertion that the art of writing had not been discovered in the days of Moses; but through the researches of Champollion his fond theory has been overturned.

In the Necropolis of ancient Egypt several inscriptions have been examined that contain the name of the fifth king of the eighteenth dynasty, who reigned before the exodus of the Hebrews.

The inscription is a sufficient answer to the sceptic of the French philosophers.

Lucian, in his "Annals," says that the Egyptians were the inventors of letters, and it is well known that the priests professed that "There was the inventor, and that the sacerdotal alphabet was old as the nation."

Bishop Warburton is of the opinion that Egyptian hieroglyphics did not become sacred till after the invention of letters, and Josephus and St. Clement inform us that in the first ages of Christianity they were so considered. Hieroglyphics had their appointed letters.

"That Moses was the author of the Pentateuch," says Calvert, "is supported by the joint testimony both of the Jewish Church and of the synagogues of all the sacred writers of the Old Testament, and of the Saviour and his apostles."

"That amendments have been made to it, either by adding or by expanding is more than probable, for God never designed that the sacred books should be exempt from such alterations."

"From Moses to the captivity the law was in constant use, and it was always supposed to have been written by him. For ages his autograph was said to have been lodged near the ark, where it was found in the days of King Josiah. It is thought to have been destroyed at the captivity."

To my mind one of the strongest arguments that can be adduced to prove the genuineness and authenticity of the Pentateuch is the benevolent object of its framers in making his incomparable laws and regulations.

"Spartanized her soldiers, Rome her competitors, Carthage her merchants; but the ambition of Moses did not extend beyond the desire to form a virtuous nation, a nation true to Jehovah and his statutes, a nation that should become an example to the whole world of piety and purity."

In this noble undertaking, the noblest of wisdom and devotion unknown to all other legislators and legislators.

He made obedience the cardinal principle of his remarkable government; obedience, not to man, but to God. All his subjects were compelled to acknowledge the power, justice, goodness, and providence of the Almighty Ruler of the universe, who in infinite love had become the Saviour and redeemer of the people.

"Thus, every step they made was to be regulated by fear and love, and His sacred correspondence between God and his subjects was designed to rule, ennoble, and sanctify." Josephus has well remarked, "In other systems of legislative piety is an ingredient of virtue; but in ours all the virtues are subordinate parts of piety."

Moses lived far back in the mists of ages. He was surrounded by idolaters, whose minds were depraved, whose practices were debauched, whose religious rites were cruel. He triumphed over all these difficulties; he arose above all these fumes of corruption, he succeeded in establishing a pure faith, and in forming a humane and just government.

"The kindly rule of Moses," says St. Clement, "was altogether unlike the fashion of Heracles, who governed the Argives; or of Alexander, who reigned over the Macedonians; or of Sardanapalus, who demoralized the Assyrians. Moses sought not absolute power for the sake of domination or despotic authority in order to gratify his lusts. To speak comparatively, he became a living law, governing by the benign word. His whole system was suited for the training of such as were capable of becoming good and noble men; and this is the art of command."

He manifested all the excellencies of

real and unfeigned piety, not only in the just administration of his divine laws, but also in his own private example. He loved his people as an affectionate father loves his children.—His kindly rule, though necessarily rigorous, was often full of kindness and gentleness; he was patient with the people in seasons of trial and disorder, and long-suffering in times of popular commotion and riot. He never laid aside his natural dignity, or forgot the majesty of his high office.

In allusion to the integrity of the Pentateuch, the Bible Terms contain: "What greater reasons have there ever been to attribute to Mohammed his Alcoran, to Plato his Republic, and to Homer his Iliad?"

The Law is the sacred book of the Jews, that has been read with veneration for thousands of years. It includes all their science, all their civil, political, and religious code, their great treasure, their calendar, their annals; the only title of their sovereigns and pontiffs; their only rule of policy and worship. "Though charged with imposture, Moses speaks only truth." "What an impostor must he be who first spoke of divinity in a manner so sublime that no one since, during almost four thousand years, has been able to surpass him!"

"What an impostor must he be whose writings breathe only virtue, whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine."

When God commanded Moses to inscribe the Law, he intended that for all time his *written* revelation should be "separated from the doubtfulness and uncertainties of oral tradition."—With his own finger he traced its fundamentals on a surface of rock, which for ages was preserved in the ark of the covenant.

He ordered his ministering servant to record in the most legible manner all of his commandments, so that in the future they might become a rule of religion and policy.

"The Jews followed this rule from the remotest antiquity; they followed it in all its details, with a reverence bordering on superstition. In no period of their history is there any evidence that they ever doubted its genuineness, or that they thought it to be the offspring of tradition."

"Imposture passes away; but truth stands the test."

Thus we must conclude that Moses was not a political charlatan, but a true representative of Heaven, for he clearly mirrored the divine mind.—Moses was beyond all men that were upon the earth. He ruled the people in righteousness, guided them in safety, rescued them from national ruin, taught them the mind of Jehovah, and established for them an imperishable rule of faith.

The rabbi call him the father of all the wise men who went before him, and of all who came after, on whose memory he peaces.

1. Jews' Letters to Voltaire, vol. II.
2. Bible Geology—Herbert's System.
3. Calvert's article on the Pentateuch, vol. II.
4. Jews' Letters to Voltaire.
5. "Prometheus," 3d Act.
6. "Cromwell in Lent," 1844.

How LOUIS NAPOLEON BECAME NAPOLEON III. The story runs, or at least did run, that the idea of calling Prince Louis Napoleon III. arose out of the error of a telegraph clerk. "In the course of his preparations for constituting the Empire the Home Office wished the country to take up a word which should be an intermediate between President and emperor, and so the minister determined to order that France should suddenly burst into the cry of 'Vive Napoleon,'" and he wrote they say, the following order; "Que le mot d'ordre soit vive Napoleon." The clerk mistook the notes of admiration for Roman numerals, and in a few hours the forty thousand commences of France had cried out so obediently for Napoleon III., that the government was obliged to adopt the clerk's blunder; and Louis Napoleon, with ready docility, hit upon the device of calling Bonaparte's son Napoleon III.—This is the story.—*Courier Journal.*

DIED IN THE WOOL.

Said one Jacobin to another, the other day:
"You've heard of a man who died at his post, have you not?"
"Yes," answered his friend.
"And you've heard of the other one who died in the harness?"
"Oh, yes," answered the Jacobin.
"And we Republicans have died in the wool."
His friend saw the point and looked sad.

Communications.

For the Episcopal Methodist.
COLORED CONFERENCES IN OUR CHURCH.

Mr. Editor.—The Methodist Episcopal Church, South, up to the close of the late war, numbered among her converts to christianity and members of her communion, several hundreds of thousands of the colored population of the South. Many of these were to be found both among the slaves and the free persons of color.

The very introduction of Methodism in the Southern States, was marked with much anxiety for the salvation of the colored race. Our earliest ministers showed this care, not merely by preaching to them in connection with the whites, but at stated times by themselves, and by teaching them the doctrines of the cross in their cabins, on the road side or wherever they met them. This work was followed up with increased zeal and by increased means and appliances, till the late war ended. Our ministers not only labored for their salvation in the cities and towns and at the country churches, but when no man seemed to care for their souls, our missionaries followed them into the swamps and rice fields of the South and brought them to Jesus.

The Southern Methodist Churches and ministers from the beginning eschewed Church politics. Their Church was neither pro-slavery nor anti-slavery. Slavery they regarded as a civil institution, the creature of the State, with which the Church had nothing to do. Like their Divine Master while upon earth, they did not attempt to regulate or control civil affairs, but "rendered unto Caesar the things which were Caesar's, and unto God the things which were God's." They enforced the moral duties and obligations between master and slave, but did not feel called upon to interfere with their civil relations.

At an early day, Southern Methodism had her colored ministers, her ordained elders and deacons, many of whom rendered valuable aid in preaching and in leading our colored people to Christ. It was a sad thing to the Southern Methodist Church, when the political convulsions produced by abolitionism and the wicked insubordination of a few insurrectionary blacks, led the civil authorities in the Southern States, very wrongfully and unmercifully, we have always believed, to prohibit the preaching of colored ministers and the teaching of colored people the reading of the Word of God. The Christian Churches of the South submitted to this civil interference, but with the conviction upon many christian minds, that it was injudicious and a great moral wrong. What was really needed, was greater discretion in licensing men to preach, and persons to teach, and not prohibition.

Southern Methodism nevertheless continued to make conquests to Christ among the blacks, following them into every possible door to reach them the way of life. Strongly attached as many Southern Methodists were to the unity of Methodism in the United States, nothing so much reconciled many of them to the division effected in 1844, as the moral and political status assumed by the Northern Methodists on the question of slavery, and by the conviction that without separation the door to preach the Gospel in the South to the colored people, would be effectually closed to Southern Methodists. Indeed, this was the strongest reason urged by many for the separation.

After the separation, the "effectual door" to preach the Gospel to the blacks all over the South, was thrown open wider, and the last twenty years in the South before the war closed, furnishes the richest history of missionary enterprise by Southern Methodism, among the blacks, known to the world. Thousands upon thousands of the ignorant and unlettered sons and daughters of Ham were redeemed and disenthralled from the fetters of sin and Satan, and became members of our Church. With their conversion to Christianity, their civilization and value as laborers, became the more prominent and rapid, and all over the South from almost every plantation came the urgent cry from our slave owners to our Conferences, "Send us a missionary."

If Christianity,—if the saving doctrines and discipline of the Word of God, have been a blessing to the colored race in the South, to whom under God are they indebted for it? To whom do they owe their reclamation from sin in its worst forms, but to Southern Methodism? And if the

boon of freedom from political bondage, (far less a blessing than deliverance from the thralldom of Satan) shall prove a blessing to the colored race—if they shall ever rise to a full appreciation of political freedom, to whom will they owe so much as to Southern Methodism, which under God brought them to the light and liberty of the Gospel of Christ?

I have said, that at the close of the late war, the Methodist Episcopal Church, South, numbered among its members, several hundreds of thousands of the colored people of the South. Where are they now?

It was natural, that the great change produced by the results of the war, in the political condition of the blacks of the South, would excite them, would cause gladness and joy, would make them for a time scarcely reasonable enough, to act with discretion. Strange to say, that wherever Northern propagandists, white or black, calling themselves Methodists, professing extreme love for them, claiming to have been their deliverers from bondage, could get access to our colored people, thousands of them violently broke off from their old pastors and old Churches, and without enquiring without investigation, and in every case without seeking the advice of their old friends, connected themselves with the Northern African Methodist Churches. It would seem, that the most hasty reflection and the most ordinary prudence would have suggested to them the propriety of waiting to see, what their old mother, the Methodist Episcopal Church, South, would do for them. No Southern Methodist preacher forsook them! They were still ready to minister to them in the Gospel, and seeing that no legal barrier would now prevent, they had every reason to expect that as soon as ministers of their own color could be raised up, they would be supplied by them. But this idea did not suit the political designs of their new friends. All haste was made to alienate them from their old pastors and Churches, and to secure them to the interests of new Churches, adverse to the peace and quiet of the South and their old friends.

What has been the result? Wherever congregations of colored Southern Methodists could be found of sufficient numbers to support a preacher and his family, they have been drawn into these new African Churches, and Northern negro preachers have been settled upon them as pastors, whose demands for salaries and perquisites are excessively burdensome, while our native colored men who have become preachers, and in some instances are men of character and promise, are sent out into the highways and hedges to get their support as they can.

The great question is, Is the spiritual and moral condition of our colored people who were Southern Methodists improved by this change? Are they better served with christian instruction than formerly or as well? Is the moral discipline of the new Churches as wholesome and as scriptural as formerly? Do their new pastors preach to them Jesus and the resurrection as faithfully as their former ones?—Or are not their new pastors more anxious to teach them politics, than holy living? Are they as circumspect, as earnestly pious as formerly, and does the work of piety and earnest striving for heaven grow among them?

The last General Conference of the Methodist Episcopal Church, South, provided fully to meet the wants of our colored people. Provision was made for licensing colored men to preach, and our Bishops were authorized to ordain deacons and elders among them, and to organize them into Colored Conferences.

I have been much gratified in reading in the last Memphis *Christian Advocate*, an account of the organization of the "Memphis Annual Colored Conference of the Methodist Episcopal Church, South," by Bishop Paine of our Church, recently at Jackson, Tenn.

After due notice and previous preparation, about eighty-six colored preachers met Bishop Paine at Jackson, Tenn. Nov. 20th. A number of our white ministers met also to aid and encourage them. On the first day the Conference was organized with the above named title. The characters of the preachers were all examined and regularly admitted. During the session about sixty colored preachers were elected and ordained deacons and eight of the most experienced among them were elders. J. N. Stewart, an elder in the Baptist Church, was received and took upon him our ordina-

tion vows. The usual committees were appointed and reported, and the whole proceedings were conducted with great harmony and decorum. It is a thorough Colored Conference, no white man being a member of it.

I observe from the list of appointments, that there are fourteen Presiding Elders Districts, embracing parts of West Tennessee and Northern Mississippi and Alabama. Eighty-six colored preachers received appointments from the Conference, and two of these, Presiding Elders, Emory and C. G. Taylor were left to be supplied. Rev. Thos. Taylor who has been incalculable in his labors for the blacks, was appointed general superintendent of the formation of Colored Districts, over work, and twelve of the Districts were supplied with Presiding Elders from other Conferences or from our local ranks. This is a temporary arrangement.

This is a most promising beginning, and I trust it is but the nucleus of the formation of Colored Conferences throughout our entire South. Why may not the foundation of a Colored Conference in North Carolina, be laid for the next year? I think many of our present and our former colored members desire it. A little extra effort on the part of our Presiding Elders and preachers will effect it. Let the ball be started.

For the Episcopal Methodist.
The Scuppernon Grape.

The place of its nativity.—By whom brought into notice.—Mode of propagation.—Ease and simplicity of cultivation.—Its value as an article of diet and for wine.

The Scuppernon grape is a native of Tyrrell county North Carolina.—The original vine was said to be living on Roanoke river a few years since.—Calvin Jones Esq. states in a letter published in the *Southern Planter* of July 1867, as an extract from the *American Farmer*: "I am told that Governor Lane's and Capt. Phipps' report to Sir Walter Raleigh, published in Hakley's Collection, speaks of this grape as growing on Roanoke river when the colony first landed there.—'This grape and wine had the large Scuppernon given to them by Henderson and myself, in compliment to James Blount of Scuppernon (a river in Tyrrell County N. C.) who first diffused a knowledge of it in several well written communications in our paper, and it is cultivated with more success on that river, than in any other part of the State except on Roanoke Island.'"

The letter of Mr. Jones is without date and in his other remarks about the grape shows that he was not well informed about it.

Thirty years ago it was commonly reported in Tyrrell county that the Rev. Mr. Pettigrew (generally called Parson Pettigrew) grandfather of that accomplished gentleman and brave soldier (the late Gen. J. J. Pettigrew) first brought it into general notice.

2. Mode of propagation. It cannot be raised from the seed with any certainty, as many seedlings will be barren, many utterly worthless nearly all will be black and very few white.—Nor will they often, if ever, come from mere cuttings. But they come very readily from layers. A bunch run down to the ground and covered over with earth an inch or two, at any season from March to August will take root and may be separated from the parent vine in December, and if transplanted, without letting the roots get dry, in January, it will live easily.—Or a still safer plan is to fill a small box (say 6 by 8 inches four inches deep) with rich sandy soil or loam and bend the branch into this earth as above and in the last of November, or December cut loose from the parent vine and bury the box where you want your vine to grow; the box will rot and the vine never know that it was moved at all. Do not bury the box deep; the roots of vines grow near the surface and should be planted thus.

3. The mode of cultivation is very simple and very easy. A rich sandy soil is best for it though it will grow almost any where not too far north. I have seen them from the sea coast to Fredell County.

Plant the rooted vines from thirty to sixty feet apart, plant shallow.—Keep the ground clear of weeds and grass and well matted.

It is not at all essential whether you have only one stem or a dozen, any number will do well if the soil be rich and sandy.

Perhaps one stem looks best. If you wish only one to grow, you may pinch off the buds with your fingers, as soon as they make their appearance.

The Scuppernon should never be pruned after the sap begins to run which is generally very early as it is very

slow in its movements. It is never cut the vine from the first of January till the first of November, else it will bleed, even to death. Better never prune it at all than to lose it in the proper time.

If you will keep it trained to a post until it reaches the height that you desire for your scaffold and then make your scaffold and let the vine run on the scaffold and keep enlarging the scaffold as the vine grows it is an important business result. In this respect it is entirely different from other species of the grape. One vine would after awhile cover an acre of ground if kept properly trained and scaffolded.

Nearly all the trouble and expense of cultivating the Scuppernon is in keeping up the scaffold, as every man can make the estimate for himself in his own region of country, what it will cost to plant the posts and put the poles upon them sufficiently near and strong to hold up the vine; he can tell the cost per acre cultivating this excellent fruit.

The most durable posts and poles should be secured and they would last for years, and thus very little labor would be necessary in each year.

4. It is a most luscious and wholesome fruit. The Rev. Dr. Deems thinks it superior to any grape he met with in his travels in Europe. To enjoy them in all their perfection you must cut them fresh from the vines.—They are very wholesome, as is manifest by the longevity of those persons and families where large and old vines have been enjoyed for many years.

It makes a wine superior to any grape raised in America and Dr. Jackson thinks it would make a wine inferior to the Tokay. A full and fair experiment has hardly ever been made with the Scuppernon grape in making wine.

The quantity of grapes, that may be raised on an acre is large—being sometimes several hundred bushels. 5. There are several varieties of the Scuppernon; some very superior to others. Another these varieties spring from seedlings or soil or cultivation or defect in the branches from which the vine was taken, it is not easy to ascertain. Some are much larger than others—some smoother and thinner skins.

The real Scuppernons are all white; no other should ever be called Scuppernon. It will live for many years. The late Emory Spruell Esq., of Martin County N. C., told me of one he had known for more than seventy years.

J. T. W.

THE MISH GRAPE.

This grape was found by a Mr. Misch who resided a few miles below the town of Washington N. C., from whom it takes its name. It is sometimes called the Pandion from the name of the river on which Mr. Misch lived. The river being frequently called Pandion below Washington for thirty or forty miles above where it empties into Pamlico Sound.

The Mish grape is very sweet, is black, not as large or prolific as the Scuppernon; it would probably make a strong wine. I do not know that any person has ever attempted to make wine out of it as it was only brought into notice a few years before the commencement of the late war.

It is worthy of much more attention than it has ever received and must be of vast value in all the South. It would hardly grow well north of James River.

But wherever the proper manure (indicated by smooth slick leaves and smooth hard bark) will grow well and produce fruit the Scuppernon and Mish would both grow and bear fruit. A rich sandy soil suits it best.

It should be propagated only from layers, as seedlings sport too much, and cuttings rarely ever live. But layers take root very readily and can be separated from the parent vine in Nov. or Dec.

J. T. W.
For the Episcopal Methodist.
Conference Love Feast.

Dear MINISTERS.—I was present at the session of our Conference which has just closed and with most of the proceedings was much pleased, but I must say I was considerably disappointed at not being permitted to attend a "Conference Love Feast" and especially so as for months past I was preparing myself for the enjoyment of such a privilege as bearing and receiving spiritual benefit from the experience of our ministers, many of whom were old soldiers of the cross; who could tell of many hard battles

they had fought with the enemy of soul and body. I have had been called on for them, such a meeting would have been a blessing to the clergy who only have the opportunity of meeting with their brethren in the ministry once in twelve months. The administration of the sacrament of the Lord's supper would have been also enjoyed by all present. I am not making frolic here, but I am sure that the ministers and also of those numerous private and public friends who are spiritually benefited.

I hope the brethren are all at work, and that throughout this blessed our Conference, prayer is daily ascending that this may be a successful Conference year for the gathering of souls unto the church; and that the ministers may look for nothing but may see the work of the Lord prospering in their households. —S. W.

STRAPS.

TEACH YOUR CHILDREN INDUSTRY.

A certain historian remarks: "The law among the ancient Egyptians deserves to be remembered, and to be cherished in the memory. This was the punishment of idleness, and their manner their children to be taught, being taught the value of this law, they were not so dissipated, even by a christian people. If the youth of our country were generally brought up to habits of industry, how much vice and misery would be avoided. Suffered to be idle, as they are in too many instances, they become the prey of the devil, a curse to their parents, and a pest to society.—This is a crying evil in our day and demands correction. Get out over our offspring is required at our hands, and the parent who neglects it inflicts a moral injury on his child and his country, which he exposes himself to the wrath of his maker. If these parents apply the results of justice, they ought to be a blessing to them. They should be a pattern of industry, employed in their branches and in their occupations, which is a noble way, and that they may be preserved from temptation and ruin. All nature teaches the lesson of industry—the sun, moon and stars are constant in the performance of their duties with the earth also, on which we live. Unwisely travels onward in its course and the very insects teach a lesson of industry. Shall we disregard the lesson?"

RATHER EXPRESSIVE.

That eccentric genius Dow, Jr., in one of his discourses in which he describes the contrast between candor and reality, his own last sermon—"A woman says he may be an angel, though she glides through the maze of the dance like a spirit, and with a rainbow and a starry gleam. The young man may believe his admired object on the mountain in the true light of day, and yet wash his feet in the gutter with a poor man's soap. He who checks pale for the moment and messy, except when they in the hour, and her whole entire existence the appearance of a angel, poured through a bush into, a world of wretchedness and woe."

CHARACTER.—We judge a man's character by what he does—what pleases him. If a person manifests delight in low, sordid, vulgar, vulgar song and debasing language, in the misfortune of his slaves, in cruelty to animals, we may at once determine the complexion of his character. On the contrary, if he loves purity, modesty, truth—if virtuous pursuits engage his heart and draw out his affections—we are satisfied that he is an upright man.

WISDOM.—A cure was adopted a monotonous while in his prayers, on being reproached with his discourses, pleaded that such a time was very proper in acts of supplication, because beggars always assumed a wailing voice (they asked for mercy). The Bishop replied: "Yes, but when they do I always know that they are impostors, and give them nothing."

A person was boasting that he was sprung from a high family. "Yes," said a bystander, "I have seen some of the same family so high that their feet could not touch the ground."

Lady Margaret Herford asked somebody: "I possess a mirror from an Egyptian." "Well," said the person, "what signifies the pattern of a nightingale?" "O' child," said she, "you know or care of jure!"