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POETRY.

The March of the Years.

One by one, one by one,
The years march past, till the march is done;
The Old Year dies to the solemn knell,
And a merry peal from the changing bell
ushers the other, one by one,
Till the march of the years shall at last be done.

Bright and glad, dark and sad,
Are the years that come in mystery clad;
Their faces are hidden and none can see
If merry or sorrowful each will be,
Bright and sad, dark and glad,
Have been the years that we all have had.

Fair and subtle under the sun,
Something from us each year has won,
Has it given us treasures? Day by day
It has stolen something we prized away;
We meet with fears, and count with tears
The buried hopes of the long-past years.

Is it so? And yet let us not forget
How fairly the sun has risen and set;
Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers.
Power to love, and time to pray,
Its gifts have been e'er it passed away.

We hail the New that has come in view,
Work comes with it and pleasure too;
And even though it may bring some pain
Each passing year is a thing of gain;
We greet with song the days that throng;
Do they bring us trouble? 'Twill make us strong.

With smiles of hope, and not with tears,
We meet our friends in the glad new years;
God is with them, and as they come,
They bear us nearer our restful home.
And one by one, with some treasure won,
They come to our hearts till they all are gone.

—Marionne Partridge.

COMMUNICATIONS.

For the ADVOCATE.

The History of Methodism in North Carolina Prior to the Organization of the North Carolina Conference in 1837.

BY REV. ROBERT HENRY WILLIS, A. B.
AND REV. JESSE ARMOR BALDWIN,
A. B.

WITH A CRITICAL ESSAY ON THE SOURCES OF INFORMATION.

BY STEPHEN B. WEEKS, PH. D.

II.

History of Methodism in North Carolina in the Eighteenth Century.

BY REV. ROBERT HENRY WILLIS,
A. B.

(Continued.)

CHAPTER IV.

GROWTH OF METHODISM IN NORTH CAROLINA FROM 1783 TO 1800.

In 1792 and 1796 preachers were sent to a Scoperlong circuit [Scupperlong] which, if we judge from the name, must have been north of the Mattamuskeet circuit in Washington and Tyrrell counties. After 1793 the two counties above mentioned were included in Pamlico circuit. It is probable that both Mattamuskeet and Scoperlong were covered by Pamlico at first.

The Pamlico circuit was the first one formed in the section between Pamlico River and Albemarle Sound. It was formed in 1789 and James Parks was the first preacher. The first account we have of its limits is in 1794, when Jeremiah Norman traveled it. [Norman's Diary, 54-95. Jeremiah Norman was the author of this diary and it extends over the years, 1793-1801. In 1792 and 1793 Norman traveled Russell and Boteourt circuit in the Holston country. He was then sent to Pamlico circuit where he had been reared and where he then had several brothers and sis-

ters. For the next three years he took no regular work and spent his time in teaching singing-schools in eastern North Carolina. He again took work in 1788 and spent the next four years in the South Carolina Conference. His Diary has not been published.] It then extended from Alligator River on the east through Tyrrell, Washington, and a part of Martin county to Williamston. The most of the preaching was still done in private houses, but they had a few chapels, such as Sogg Chapel near Williamston and Swain's Meeting-house somewhere near the dividing line between Tyrrell and Washington.

Thus we see that there were five circuits formed in North Carolina north of Pamlico River before the nineteenth century. The Methodist preachers had found their way into every county in this part of the State, and there was perhaps no very large district where they did not have regular appointments.

The first circuit to be formed in the southeastern part of the State was Wilmington, in 1781. The membership reported is 80; Beverly Allen and James Hinton were the first preachers. In 1785 another circuit is formed to the north of this and is called New River circuit. The next year Wilmington, New River and Newbern appear together as one circuit. This is the last time that Wilmington appears upon the minutes until 1800. It was probably, during this period, a part of Bladen, as that circuit is formed the same year that Wilmington disappears from the minutes.

New River circuit lay between Wilmington and Newbern, and took its name from the stream in Onslow county. The name is changed to East New River in 1789 to distinguish it from a circuit by the same name that had been formed in the mountains. After 1791 there is no longer a circuit by this name. It was probably then divided into Goshen and Trent, which were formed this year.

Very little is known as to the situation of these two circuits. Goshen certainly extended as far west as Sampson county. [Asb. Journal, II., 239.] It probably also included Wilmington for a while. [Doub, Chap. VIII., 1 and 4.] Trent circuit was in Jones and Lenoir counties and may have extended down through Craven into Cartaret. Societies had been organized down the Neuse River and at Beaufort and Straits. [Asb. Jour., I., 392; Norman's Diary, 304-531.] This was the nearest circuit until 1797 when Newbern circuit was formed.

Contentney circuit seems to have been the best circuit in all eastern North Carolina. Jeremiah Norman spent a year or more on this circuit giving singing lessons, and from his diary a pretty good idea of the circuit and people may be obtained. [Norman's Diary, 267-531.] This circuit was formed in 1790 and included portions of Green, Pitt, Craven, Lenoir and Wayne counties. Among the places of worship were Span's meeting-house in Wayne, Speight's meeting-house near Greenville, Rainbow meeting-house near John Granger's. Other names which appear often upon the pages of this old manuscript are Forbes, Wooten, Frizzell in Craven, Dr. Randolph in Greenville, all of which are well known names in that part of the state to-day.

Bladen circuit was formed in 1787 and Daniel Combs was the first preacher. Thirty negroes are reported as the membership for the first year. The next year thirty-five whites are reported, and no negroes. This seems very strange, but there is no explanation for it if the minutes are accepted as correct. At that time alterations were made at almost every Conference and this might account for the change in membership. We have no further account of the circuit until 1800 when Norman traveled it. [Norman's Diary, 866-1009.] At that time very little, if any, of it lay within the present county of Bladen. That county then extended much farther south than now, Columbus having since been formed from Bladen and Brunswick. The circuit included the greater part of what are now Brunswick and Columbus counties in

this state, and Horry county, South Carolina. Some of the regular appointments were at Town Creek, Lockwood's Folly, Shallotte, Nixonville, Kingston (now Conway,) Belum's meeting-house and Union meeting-house. Wilmington was not now a part of this circuit, even if it had been before. A separate circuit was formed by that name in 1800, but it must have extended mostly to the north of Wilmington as Bladen nearly reached that place on the south.

From these brief sketches of the eastern circuits it can be seen that this part of the State had been pretty well occupied by the Methodist preachers before the nineteenth century. We will now turn to the central part of the State and see what progress was made in the work there.

As has been seen, it was in these parts that the Methodist preachers first appeared in North Carolina. We have seen how that the original Carolina circuit was soon divided into three circuits, Roanoke, Tar River and New Hope. It was not long until it was found necessary to form still other circuits in this part of the State. Yet there were not so many formed here as in the east, notwithstanding the fact that the movement here was several years older. In 1783 two new circuits appear upon the Minutes for this part of the State, Caswell and Guilford.

As was shown on a preceding page, the old Pittsylvania circuit of Virginia extended into Caswell county. A few appointments were now taken from this circuit and from New Hope to form Caswell circuit. Jesse Lee and Peter Moriarty were the first preachers. It was soon found, however, that the circuit was too small to support two preachers, and Lee was removed and sent to Amelia circuit. [Life of Lee, 115.] The number of members from this circuit was not reported this year, but at the next conference 165 is given as the membership. It did not increase very rapidly for two or three years, but in 1787 the work began to revive. At the Conference of that year 213 members were reported, and from that time on the number grew larger and larger. By the end of the century over 500 were found in the various churches.

Guilford was probably composed of appointments taken from Yadkin and New Hope circuits. Dr. Hudson says that it was taken altogether from Yadkin circuit. [Hudson, RALEIGH CHRISTIAN ADVOCATE, May 17th, 1876.] Samuel Dudley and James Gibbon were the first preachers on this circuit and it was begun with a membership of 314. From this as a beginning the number increased slowly, but steadily, until there were in 1800, 685 white and 39 black members. No other circuits were formed in this part of the State during the eighteenth century, and it is supposed that no great changes were made either in Caswell or Guilford circuits.

Several circuits were formed on the border line between North and South Carolina and lay partly in each state. The Pee Dee circuit was formed in 1786 and extended from Georgetown in South Carolina along the Pee Dee river to within ten miles of Salisbury, N. C. The Santee River circuit, formed the same year, extended from near Charleston along the Catawba River to within ten miles of Charlotte. [Shipp, Methodism in South Carolina, 153.] Very little of these circuits lay within North Carolina. Union was mostly in this State and was placed with the North Carolina circuits on the minutes a few years later. This circuit was formed in 1791, but does not appear upon the minutes after that year until 1795. Anson circuit was considered as a South Carolina circuit, though it took its name from a county in North Carolina. It was formed in 1788 with David Haggard as the first preacher. At the next conference 584 members were reported.

There was probably little change in Roanoke, Tar River, and New Hope circuits. New Hope does not appear upon the minutes after 1796, but it seems that there was a change merely in name and not in territory; Haw River appears in the place of New Hope in 1797. Haw River and New Hope are both found with preachers assigned to them in 1793, but not again.

(To be continued.)

For the ADVOCATE. Our Mississippi Letter.

BY GILDEROY.

It has been many a day since I had a word with your thousands of readers in the "Tar Heel" State. The fact is, I took a great liking to North Carolina the only time I was ever in the old State. That was an unfavorable time for seeing the country. It was during the war—the last campaign of Gen. Joseph E. Johnson. As for the people I saw little of them, did not get acquainted with a dozen citizens while there. We went some thirty or forty miles beyond Raleigh, down on the Neuse river, on the cars—mainly on box cars and flats; and we "hoofed it" back in rather quick time. We stopped long enough in Raleigh for me to take in the State House, some of the Asylums, and the city generally. I liked the place mightily. Would like to go back again and see it under more favorable conditions. Down on the Neuse we camped after dark, in a turpentine farm where the pine straw was deep and soft. I lay down and fell to sleep congratulating myself on having such a soft bed. About midnight I found myself standing up, snorting like an Indian pony, and doing my best to get on the outside of my shirt. A light was procured and revealed a little animal that looked something like a Mississippi crawfish, only that it had a sting in its tail. "Stinging scorpion," said one of the boys. I had heard my mother describe them, but I never saw one before, and I saw that one mostly behind, for he had poked his sting under my left shoulder blade. I was not the only Confederate that had a feeling remembrance of that night, in that turpentine farm. Some of the boys said had work when stung; they were taken unawares. I slept no more that night, indeed, I did not lie down again. The next day we burnt off the pine straw to get rid of these pesky little bugs. They were uncomfortable bed-fellows. When the operating end of one of them got next to a fellow, sleep departed from his eyes and slumber from his eye-lids. I never saw a stinging scorpion in Mississippi.

While down on the Neuse we had shad every meal. They were good eating then—said to be good in their season all the time. Anything out of the regular line was good to a hungry soldier. We often sat and talked of good eating till the water would run out of our mouths.

Rev. Archibald C. Allen, D. D., once a preacher in your State, the most intimate preacher friend I ever had, used to talk to me by the hour about North Carolina. He spent many long and useful years in Mississippi as teacher, preacher, circuit rider and presiding elder. A true and mighty man of God he was. He moved to Texas and died there. His son, Rev. Jno. R. Allen, D. D., now in Texas, is worthy of his father's mantle. Another son, Wm. R. Allen is a worthy and influential lawyer in Terrell, Texas. Dr. A. C. Allen was a great friend and admirer of Dr. N. F. Reid, of your State. Gen. W. F. Tucker, a brother-in-law of the elder Dr. Allen, also a North Carolinian, was one of the truest, bravest and noblest Christian gentlemen I have ever known. I was chaplain of his Brigade during the war—his pastor before and after the war, and I knew him as I have known few men. He was a prince among men. He was wounded in the right arm at the battle of Perryville, Ky., and had to learn how to write with his left hand. Then at the battle of Resaca, Ga., he was wounded in the left arm, and some three or four inches of the bone in the upper arm had to be resected, and after that he wrote with pain and difficulty with his right hand again. For courage, physical and moral intrepidity, enterprise, energy, true nobility of character and generosity, limited only by the emptiness of his purse, he was a princely man. He was a fine lawyer, and as true to God and truth, before the court and jury, as in the prayer meeting. He scorned a mean or little thing and never stooped to quirks and turns in the practice of his profession. If he found that a client had deceived him, or

lied to him, he threw up the case at once. I have seen him do this before the court and jury while the case was being tried. General Wm. F. Tucker was foully assassinated in his own home some ten or twelve years ago. He was known, loved, and honored in every nook and corner of this great commonwealth. Mississippi is rich in North Carolinians both living and dead.

Pickens, Miss., Dec. 23rd, 1893.

For the ADVOCATE. Shintoism.

BY REV. W. A. WILSON.

Although Shintoism may have many points in common with other religious cults, yet it is sufficiently distinct to warrant one who has studied it in saying it is an indigenous product of the Japanese mind. When it arose and how, we do not know. It is most probable that Japan was peopled from China, and that they brought with them the ancient traditions of that country. In Confucius' time his countrymen had strayed from the faith of their ancestors, and it was his supreme endeavor to try to rehabilitate the first principles of that religion.

Letters found their way to Japan from China, about the close of the third century of our era, and from that period the religious and historical traditions and legends began to take form. As gods were principal actors in the early history of the country, history, or rather fiction and religion are one. Long ages of isolation and ignorance have led the Japanese to cherish these fictitious tales, and one by studying their customs sees how thoroughly they are wrought into the life and thought of the people.

Shintoism has a genesis, the chief points of which are: That in the beginning all was water, nothing having form. But *Ama no Mi Naka Nushi no Kami*—to whom they seem to attribute some creative powers—created Isanagi, a male, and Isanami, a female; both of these had divine attributes. Isanagi, from heaven, extended his spear into the sea, and the drop that fell from its point when drawn up formed the island of Uwaji, which can be seen from Kobe. Isanagi, while walking around the island he had formed, met Isanami, the goddess, who greeted him in words praising his beauty, at which he was enraged. Not deigning civilities, he resumes his march and when he meets the goddess again she had learned to be modest which fascinates him, and henceforth they are companions. This pair were the ancestors of a race of gods dwelling in the heavens for five centuries, then followed another race of gods who dwelt on the earth for seven centuries, these in turn were succeeded by the present Japanese race, the imperial representative of whom was Jimmu Tenno. This alleged hero—his place in history is doubted by many scholars—lived twenty-five centuries ago, and his authority was acknowledged, before his rule came to an end, by most of the aborigines of the whole of the present country of Japan. In this most polytheistic of all religions, the gods who existed in the pre-Jimmu Tenno age hold the more exalted place except in emergencies when the gods who have been men become protectors of the people. The conception of God, to a Japanese in general, is the hero, or superior man who has been deified, yet there are some mysterious agencies which they call God; of the former class, all the emperors from Jimmu Tenno to the present one, one hundred and twenty-two in all. The common title of the emperor is "Son of Heaven" (Ten Shi.) No doubt, like his ancestors and the ancient heroes, the present ruling emperor will be deified on his decease. All who have played a conspicuous part to the benefit of the country in her trials and triumphs enjoy the same honors. The one who enjoys the widest distinction of all the deified is Ojin Tenno, emperor and hero. This exalted personage, it is said, was born many months after his expected time, in answer to a prayer of his mother, who was on a hostile expedition to Korea. When she returned to her

own land, as conqueror, she gave birth to him, miraculous signs portending his future greatness. Ojin Tenno was a civilizer as well as a conqueror, and the people honor him as the greatest of their gods. In almost every town and village, the country over, a temple has been erected to this god, some of them being the finest specimens of architecture to be seen in Japan. In the court of these temples there are numerous pictures representing historical facts, and much that is fiction, as well as many interesting relics of war.

Hideyoshi, the hero who conquered Korea, suppressed rebellion in Japan, and ruled the country so magnificently in the emperor's stead is counted among the divine. Kato, his most powerful vassal, persecutor of the Catholics three hundred years ago, comes in for a greater share of honors than his master, and temples to him are frequent in most parts of the country.

As an illustration of their strong propensities to apotheosize I will relate the following recent observation: About the middle of the 17th century, Hideyoshi, being assured of his perfect authority over the vassal princes undertook the scheme of conquering China, but thinking it would prove beneficial to his plans to first subdue Korea, selected five of his most valiant and powerful princes and put them at the head of a large force and dispatched them on the expedition. Two of these princes, at least, were Christians, and one other was a sympathizer with the new sect, then, for the first time being proclaimed in the country. One of these, Nakagawa, died soon after returning from this famous expedition, and as might be expected, was duly apotheosized. I recently visited the temple erected to him, and with peculiar emotions saw people worshipping at the shrine of one who beyond all doubt was a Christian. In this temple is a large foreign-cast bell with inscriptions on it in a Romantic language, and on two sides is an inscription of the cross. This was no doubt a gift of some Roman Catholic, perhaps some earnest Jesuit, who led him to Christ. On the walls are some very vivid scenes representing battles with the Koreans, and on Nakagawa's banners and pennons are the insignia of the Cross. The Roman Church has canonized many of the Japanese Christians, and it would be interesting to know whether one who has been deified by the Japanese populace has been sainted by the "Holy Roman Church."

Often benefactors have been accorded divine honors, and men zealously repair to their temples to worship. Among these it is sufficient to mention the man who discovered the use of indigo.

The mysterious influences that are called gods are more generally and enthusiastically worshipped than those raised from among mortals. *Ama no Mi Naka Nushi no Kami* (the great god ruling in the midst of heaven) so far as I have been able to learn, is not worshipped. *Amaterasu O Mi Kami* (the goddess who rules the sun) receives devotion from all the faithful; for example, when they turn to the rising sun in prayer, through which they look to her. To this goddess the temples of Ise, the most ancient and famous in the country, are erected. The government bestows special care upon them, restoring them in all their parts every twenty-one years. Every devout Shintoist tries to make a pilgrimage to these temples once in a lifetime.

(To be continued.)

The religion of Christ does everything for man that he cannot do for himself.

The only way by which love can be measured is by what it is willing to suffer.

Lack of fear does not always mean courage. It may mean a lack of knowledge.

The devil will never be much discouraged as long as he can find a moderate drinker.—*Ram's Horn.*