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POETRY.

The Voice of the Guide.

Walking through an unknown region,
Tangled thicket, briar, and thorn,
Weaving barriers dark and legion
Shadows on the face of morn;
Noontide hid in brooding tempests,
Nightfall coming cold and gray;
Lord, we thank thee for the promise,
Star-like in thy word to-day!

Give us listening ears to hear it;
Give us faith to follow on;
Though the clouds unritted cover
All the glory of the sun,
"Thou shalt hear a voice behind thee!"
Do we, waiting as we pray,
Sweet from heaven discern its cadence!
"Tread with courage, this the way!"

Lord, so many thoughts beset us;
Lord, so many whispers press
On the silence of the spirit,
Pilgrim in this wilderness;
Only as thy voice commands us,
Only as our hearts obey,
We are safe and sure of reaching
Home at ending of the way.

Lord, when we are worn and weary,
Lord, when faith is weak and faint,
Give us then, we pray, to hear thee;
Hush the moaning of complaint,
Thou shalt hear a voice behind thee!
Star-like beams the word to-day!
And we listen and we journey,
God himself our strength and stay.
—Margaret E. Sangster.

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 ARMON 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.

According to the minutes the place fixed for the Southern Conference to meet in 1786 was Salisbury. Of this Conference Asbury says: "I thought we should scarcely have preachers at the time appointed, but the bad weather did not stop their coming. We spent three days in conference, and went through with our business with satisfaction." [Asb. Jour., I., 393.] The minutes also indicate that Salisbury was the place appointed for the Conference to meet in 1787, and Lee states that it was held there; [Lee, 124] but it was held in Charleston, as Asbury's Journal shows. [Asb. Jour., II., 11.] Asbury's account of the proceedings is a good example of his extreme brevity. Under date of March 25th, he says, "We held our conference in this city." "Tuesday, 27th, we exchanged sentiments on matters freely. Wednesday 28th, the Doctor [Coke] treated on the qualification and duties of a deacon. Thursday 29th, our conference ended."

For the next three years the Conference met at M^r Knight's Church on Yadkin River. Of the one held in 1789 Asbury says: "We opened our conference, and were blessed with peace and union; our brethren from the westward met us, and we had weighty matters for consideration before us. [Ibid., II., 46.] Of the conference in 1790 he says: "Saturday

5th, and Sunday 6th, were days of the Lord's presence and power—several were converted. We had ordination each day. We have admitted into full connection some steady men, with disposition and talents for the work." [Asb. Jour., II., 76.] At the Conference of 1791, "many of the preachers related their experience, and it was a most blessed season of grace." [Ibid., II., 97.]

Green Hill's is the place where the Conference met for the next three years. There were two in 1792, the first in January and the other in Dec. This was the result merely of changing the time of the Conference from the spring of one year to the last of the preceding year. At the one which met in the first of the year there were "thirty-one preachers stationed at the different houses in the neighborhood." [Ibid., II., 120.] It was not necessary now for one man to entertain the whole Conference as was the case in 1785. A good work in the eastern part of the State was reported this year. In December there were about forty preachers from the two districts in North Carolina. [Ibid., II., 148.]

The Conference held at Green Hill's in December '93 was the last one held in North Carolina during the eighteenth century. The Conferences were now somewhat re-arranged and the greater part of North Carolina fell within the Virginia Conference. At this session "it was agreed that the next Conference should be held in Petersburg: there the preachers from North Carolina, Greenbriah, the Center and Southern Districts of Virginia, may all meet, and change properly, and unite together for their own and the people's good." [Asb. Jour., II., 181.]

They did not meet at Petersburg as was intended. There was a rumor that the small pox was at that place, and so they held Conference at "Sister Mabry's," in Greensville county. From the following can be formed some idea of the salaries which these early preachers received: "After raising and applying what money we could (which was about fifty pounds) we calculated that one-fourth of the preachers at this Conference had received for their salary the past year about ten pounds; one half from about twelve to fifteen pounds, and one fourth their full quarterage (sixty-four dollars)." [Ibid., 208-9.]

So much as to the early Conferences; a few words now as to the early districts in North Carolina. These were changed at almost every session of the Conference. The number in the State varied from one to three. Up to 1791 there was hardly any regularity in the formation of the districts at all, and it is not worth while to undertake any account of them before that date. In 1794 there were three districts, one in the eastern, one in the central, and one in the western, part of the State. In 1796 they were cut down so that there was merely an eastern and a western district. In 1799 the number was cut down again and there was only one district in North Carolina. It extended from Yadkin in the west to Mattamuskeet in the extreme east and included fifteen circuits.

For one presiding elder to undertake such a district as that to-day would seem almost preposterous. But few hardships were too severe for the consecrated men of that day. They had no comfortable railroad cars in which to ride from one end of the State to the other; they had to take those long trips in private conveyances, or more often, on horseback. Asbury set the example for the others; he travelled regularly from New England to Georgia every year after Methodism was established in those parts, and preached at almost every place where the opportunity was afforded him.

Thus it is seen that Methodism was planted in North Carolina amidst many difficulties, and that in spite of these it steadily grew in strength. Though the war broke out with all its horrors and evil influences, and with all the prejudices aroused against the Methodist movement on its account, the work could not be crushed. No doubt the hand of God was in it all. Had Methodism been introduced un-

der more favorable circumstances, no one knows what might have been the result. The proper amount of hardship in its early days is necessary for the healthy development of any movement, and it was well that Methodism in this State had some obstacles to overcome.

It has been seen how the work had spread from small beginnings, how that a few societies were gathered together in 1774, and how that from these the wave of Methodism spread out until it met other waves in the east and in the west. North Carolina was now well occupied by the Methodists. In 1776 there was one circuit with three preachers and 683 members. In 1800, only twenty-four years after the Carolina circuit was formed, there were nineteen circuits, thirty-two preachers and eight thousand four hundred and seventy-two members. Their circuits now extended from the extreme eastern to the extreme western part of the states and there were perhaps churches organized in every county.

FOR THE ADVOCATE.

Athletics in Colleges.

BY REV. E. L. PERKINS, M. D.

Men of philosophic minds are agreed that to make a man of the highest type of physical development is as necessary as mental culture. When the mind is kept under constant strain to the neglect of bodily development, it is like placing a heavy ordinance upon a slender fort, but when due attention is paid to the development of both body and mind the best results are obtained. The one may be cultivated to the neglect of the other, as is often the case, and thus fall short of the highest type of manhood. As dangers lurk in every path there is a risk of running upon Scylla in the attempt to avoid Charybdis.

Because some of the games indulged in by college students are healthy and many it does not follow that all are so. The reports of athletic contests during the year 1893 seem rather degrading than honorable to the colleges encouraging those contests. The Medical News for December begins an editorial thus: "Since our last issue another death from foot-ball has occurred, the young man having been injured October 11th. This makes five deaths in this country this season, still another being probable, the patient lying paralyzed with a chance for recovery." The editor then goes on to describe the bloody scenes of broken noses from fisticuffs that were witnessed by the spectators or the contests referred to. Speaking of such brutal conduct connected with foot-ball contests, Prof. Norton, of Harvard College, says that "base-ball is a game that would have delighted the Greeks, but that foot-ball is only fit for Barbarians."

The question has been put to a number of leading educators as to whether the boys who excel in athletics are as a rule also excellent in school work? The answers indicate that excellence in athletics and in intellectual work are, as a general rule, not met with in the same person at the same time. The trouble is not because the athletes have not the mental capacity for literary work, but because so much time is wasted in training for the games, which in latter times have become very scientific, and therefore requires more time for thorough preparation.

The Charlotte, (N. C.,) Medical Journal, speaking of the foot-ball games, says: "It is certainly the most brutal and dangerous game that exists."

It then suggests a few excellent rules in regard to college athletics. It says, "Brain workers and those who lead sedentary lives are unwise in attempting to become general athletes. The sort of athletics is best which (1) is free from danger to life and limb; (2) is natural and pleasing to the individual taking it; (3) promotes the healthful flow of blood through every portion of the body, the more equally the better; (4) is regular as is the hour for meals and sleep; (5) permits cheerful companionship; (6) does not seriously disturb the ordinary duties of life." Here we have six good rules

formulated for the government of athletics to which no person can object with any show of reason, and to which all the college authorities can heartily subscribe.

The medical journals, upon scientific principles, are denouncing the brutality of the foot-ball games, and many of the secular papers have echoed the denunciations. The religious press of the country should be a unit against all games leading to brutal conflicts, as a disgrace to the civilization of the nineteenth century. Let the boys have all necessary exercise, throw not a straw in their path, but see to it that while the exercises are manly that they are also moral. The foot-ball craze has gone far enough towards disgracing this generation. Those whose minds are absorbed in making preparation for a coming contest, will hardly reach that point of excellence in mental work that is attainable to him who keeps his eye steadily fixed upon the problems of his books.

FOR THE ADVOCATE.

Random Notes.

BY REV. T. B. KINGSBURY.

I have read with interest the installments of "The History of Methodism in North Carolina," now appearing in the ADVOCATE. It is much needed and timely. Dr. Weeks is an excellent contributor to State history—painsstaking, accurate, fair, clear. We hope he will continue his work for his two contributions published by Johns Hopkins University are really thorough and valuable. Reading chapter II., by Rev. R. H. Willis, I made the following notes that may possibly interest and add to a better understanding of matters mentioned. Granville county was erected into a county in 1746. It covered a large area, Warren, Franklin, and perhaps a part of Orange. I have not at hand the act of the Legislature creating the county, but in an address made in 1876 at Oxford, on "The History of Granville County," I quote the act. But the county was cut off from Granville, and in 1779, it was divided into Warren and Franklin counties. How soon Methodism was in Granville I am unable to say. The Baptists had two preaching places as early as 1756. One was north-west of Oxford at Sherman's—which still exists. It is the home of a worthy family of that name, and prior to the war a voting precinct. It may be so still. The other was south-east of Oxford at Fishing Creek. See Rev. M. McCadden's diary. He preached at those places in 1756. See also as to Nutbush where he says a refined, educated, hospitable people lived, who were "hungry for the Gospel," that is the section lying near the old historic village of Williamsboro, one of the three "Post towns" in the first War of Independence. There afterwards lived a people equally distinguished for cultivation, refinement and wealth. In Williamsboro, and vicinity, lived Col. Robt. Burton, of the Revolution, Judge John Williams, Judge Richard Henderson, his son, Chief Justice Leonard Henderson, Gov. Turner, Col. Tom Turner, his son, Bishop Ravenscroft, of the Episcopal Church, and many other families of prominence. The "Nutbush Creek Chapel" mentioned by Mr. Willis, I would suppose, was either in Granville or just on the line in Warren.

The first document that is now extant bearing upon British oppression appeared in 1765, and is signed "Nutbush." It belongs to Granville. The Regulators had their origin in the same county as I show in the address referred to above.

Rev. Robert I. Devin, of the Baptist Church, has published a book on the Baptists of Granville. It is worth consulting by any one searching for early religious history in North Carolina. The Episcopal Church at Williamsboro was originally a free Church, and I do not know how it comes to be the property of the Episcopalians. It was erected in 1754, I think it is, (I give the exact date in the address) some six or eight miles, (perhaps more) from Williamsboro, and was taken down and removed to Williamsboro prior to the war of Independence. Howell Lewis was the builder. He was the head of the Lewis

family of Granville. Col. Tarleton, the British cavalry officer with Lord Cornwallis, encamped at Williamsboro for at least one night. It was cold weather and his ruthless soldiers built a fire upon the heavy oaken floor in front of the pulpit. The marks of the fire are easily visible to this day. The building is in an excellent state of preservation after 140 years.

The Edmund Taylor mentioned by Mr. Willis evidently was of Granville. The Taylors, of that county, have been influential for several generations. We think one of them was a Col. in the Continental War, others have been wealthy and prominent. Many of them have been Methodists. The late Mrs. Robert Taylor, whose husband was one of the richest men of his day in that section of North Carolina, lived to become eighty years or more. She was a very religious woman. When passed her seventy-fifth year she told me this: That she was a girl of perhaps fourteen, and well remembered the meeting of the Conference at her father's. He had one of his barns cleaned up and the preachers met in it. Bishop Asbury presided. She said at the first meal the Bishop sang the grace he offered. Mrs. Taylor died about 1860, I think. The late Archibald Taylor, of Oxford, her son, was a Methodist, as was his half-brother, the late Colonel Richard Taylor.

FOR THE ADVOCATE.

What Next?

BY "PHILO."

We call to mind a scene that took place over eighteen hundred years ago, in the city of Jerusalem. One day when Jesus visited the temple he saw that His Father's house was being used as a house of merchandise. It did not take Him long to act, but making a scourge of cords, he drove the merchants and money changers from the sacred precinct. Why was this? They were desecrating the house of God; the "house of prayer for all people."

A scene presents itself to us now. It is not ancient, but very modern. The following from the *Richmond Advocate* tells the story, a story of filthiness and desecration:

AT THE VIRGINIA CONFERENCE.

(Editorial Cor. St. Louis Advocate.) On entering the basement of the church in Danville, where the Conference was sitting, we were staggered with smoke and astonishment to find large groups of men, in some instances father and son, desecrating their bodies, their high calling and the house of God by puffing and poisoning the air with such a dense cloud that looked almost as if you could lean against it. We survived a visit to the opium haunts of China and India and the hashesh pavilion of Morocco, but we were not prepared to remain long in this commodious Sunday-school room of a Christian church. We were not much surprised the next day to hear that one of the aged ministers of the Conference had in this same basement fallen suddenly dead from "base failure." While alcohol is slaying our ablest statesmen, tobacco is slaying many of our ablest preachers.

What next in God's house? Why will this desecration go on? What an example to the young of our country; but I hope they will profit by it, and not allow themselves to be seen filling the holy place of worship with the smoke arising from unholy and filthy tobacco.

I am not writing especially against the use of tobacco, Mr. Editor, but those that use it—either smoking or chewing—should use it in its proper sphere, and not desecrate the house of God with it. To turn God's house into anything but an house of prayer is desecrating the holy place, and is an insult to God.

"But this was not in the main body of the church." What of that? It was under the same roof, and used for holy purposes.

Did God's favor rest upon that scene? Did He approve such a course as this, by smiling upon it? I believe not, for says He, "mine house shall be called an house of prayer for all people." Could one have offered a prayer in that Sunday-school room under such circumstances? It would have been almost a mockery.

"Christianity is what Christ teaches." These are words of truth and wisdom from a wise man. Did Christ teach anything like desecrating His Father's house by smoking under its roof, or using it as an house of worldly entertainments—"baby shows," "hard-time sociables," and "jug breakings?" Nay! nay! Verily, nay!

The Chinese and Lynching.

BY REV. D. H. TUTTLE.

The following paragraph appeared in the editorial columns of the *New-Observer-Chronicle* one morning last week:

The almond eyed gentry across the water are looking at the missionaries askant once more, and placards have been posted in those curious characters that run backwards, to the effect that China has no need for anything new and especially no need for a new religion, and the missionaries are not wanted. The mob is called on to lynch them after the most approved western style. We are very sorry for the missionaries.

Whether so intended or not, such writings in our secular papers hurt the cause of Christ and his church, and also the persons who might get blessings in supporting that cause. Three things I have to say about what is said in the above paragraph: (1) The fact that China sees no need for "a new religion," and the further fact that she would lynch the missionaries "after the most approved western style" proves most conclusively that China does need missionaries and the new and better religion they teach and live.

(2) The world of humanity in their lost condition needed, but did not want the religion of our Lord Jesus Christ. God sent it without waiting to be asked to do so. The heathen nations, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," have never (as nations) asked for the religion of Christ. Christ did not say to the church, wait till they ask, but "Go ye into all the world and preach the Gospel to every creature." The devil did his work of sin so completely in man's mind and heart that man in and of himself knows nothing of the true God or of the way of righteousness until the Holy Spirit reveals it to him through the word of God. (3) Such writings as the above, and others akin to it, are often taken as thrusts at the missionary work of the church, and many weak ones in the church, together with half-hearted ones seeking excuse not to give to that cause, are caused to withdraw their support. Finally, so far as lynching is concerned, it cannot and will not stop missionary work in China or anywhere else. Eighteen hundred years ago that was tried on Paul at Lystra and other places, but he rose up as from the dead and went on with his missionary work. And to this day every country to which missionaries have been sent has "lynched" some of them and yet the Gospel wave widens and rolls on, and will take the world for Christ. Hallelujah! Christians are not in the lynching business.

And the Waste Still Goes On.

The amount of money squandered during the past year in our city for rum among our poorer class of people would feed and clothe their families well during the entire winter, who are now in destitute circumstances. The amount of corn and rye wasted in distillation of these liquors would fatten enough pork and beef to supply these families with choice meats for over a year's time.—Dr. W. H. Gray in the *Voice*.

Michigan City, Ind.

The devil never says good-bye to a man as long as he can keep him concealed.

No one can enjoy communion with Christ who is not willing to be like Him.

God was never able to say what he wanted to say to men until Christ came.

The first prayer was made by the man who had the first need.