

Raleigh Christian Advocate.

PUBLISHED IN THE INTEREST OF METHODISM IN NORTH CAROLINA.

ESTABLISHED 1855.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 7, 1894.

VOL. XXXIX., NO. 6.

The Christian Advocate.

2031 FAYETTEVILLE ST., RALEIGH, N. C.

The Official Organ of the North Carolina Annual Conference of the Methodist Episcopal Church, South.

SUBSCRIPTION RATES:
One year, in advance, \$2.00
Six months, in advance, \$1.00
Three months, in advance, .50
To Ministers at half price.

[Entered at the Post-Office in Raleigh as second-class matter, in accordance with Postal Laws and Regulations.]

POETRY.

A Prayer for the Times.

O God! for men to lead; not for mere selfish gain,
But swift in generous, knightly deed,
To help a brother in his need,
Or break a bondman's chain.

O God! for men to write, more than high sounding praise;
Brave words that borrow heaven's light,
To pierce the clouds of selfish night,
And lead to brighter days.

O God! for men to sing, not simply pleasing rhymes,
But earnest songs whose notes shall ring
In trumpet call and swiftly bring
Thy power to mold the times.

O God! for men to preach, not empty creed and form,
But Christly words whose help shall reach
Poor souls in need, and prove for each
Thy anchor in a storm.

O God! for faith to own men, words, and powers are Thine;
The shuttles which Thy hand doth throw
In ceaseless action to and fro
Until the finished fabric show complete
Thine own design.

—The Advocate.

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.

III.

History of Methodism in North Carolina, 1800-1837.

BY REV. JESSE ARMON BALDWIN, A. B.

INTRODUCTION.

This being the second paper on "Methodism in North Carolina prior to the organization of the North Carolina Conference," it has been deemed unnecessary to give a fuller introduction. For the earlier period see the paper on "Methodism in North Carolina in the Eighteenth Century," by Mr. R. H. Willis in former numbers of the ADVOCATE. In 1800 Methodism had been in North Carolina for over a quarter of a century, and had become fully established. There was no large or important section of the State without a Methodist meeting-house. There were then in the State eighteen circuits; a large part of the Little Pee Dee and Anson circuit was also in North Carolina, although the circuit was reckoned to South Carolina. There were 6363 white members, and 2109 black, with perhaps 200 white and 25 or 30 black in the Little Pee Dee and Anson, making a total of about 8700. This gave North Carolina more white members than any other state except Virginia, and more, including both white and black, than any other states except Virginia and Maryland.

In North Carolina at this time there were four classes of society: "the gentry," the well-to-do farmers and merchants, the poor white laborers, and the slaves. Methodism came in contact with, and affected greatly all of these, but its stronghold was with the middle classes.

The gentry represented the most cultured element to be found in America at the time. They constituted the educated and ruling class.

Many of them had their children. The University of North Carolina, which was chartered in 1789, was doing a good work for the time; several of the wealthier parents sent their sons to Princeton, Yale, Harvard and other colleges of the northern states. There were no common schools, and the middle classes were generally not able to hire a tutor or to send their children to college; hence education among that class was very limited. The poor laborer, called by the negroes "poor white trash," lived from hand to mouth, and of course were not educated. The negroes were woefully ignorant and superstitious; it was against the laws of the state to teach them.

The spiritual state of the people was deplorable. Horse-racing, cock-fighting, card-playing and gambling were favorite amusements; and the wine-cup was an ever present requisite. Much of the time of the wealthier class was thus consumed. If the lower classes indulged in these less, it was because they had fewer opportunities for thus gratifying their desires. The negroes were superstitious, sensual and debased in body and soul.

Asbury says in his "Journal" that the people of Onslow county "please not God and are contrary to all men." This was probably to a very large extent applicable to the whole state. On the other hand, he says that "the generous Carolinians are polite and kind, and will not take our money."

Another subject now began to be especially prominent—one which has during this century affected almost every phase of life—the slavery question. Very little was said on the subject in North Carolina, for it was against the laws of the state to emancipate the slaves. Dr. Coke and some others used very strong language on the subject in adjoining states and it was reported in North Carolina, doubtless, with a good many additions. These utterances for several years caused the masters to be stricter with their slaves, often refusing to let them hear the Methodists preach. In the early part of this century, however, Asbury remarks that the ill-feeling was about all gone.

The closing years of the century, then were for the most part peaceful, and Methodism was ready to gird her loins for the nineteenth century race.

CHAPTER I.

A GREAT REVIVAL PERIOD, 1800-1812.

I.

THE RAPID GROWTH OF THE CHURCH DURING THIS PERIOD.

No period in the history of the Methodist Church in North Carolina has been more successful in soul-winning than this. (Cf. Minutes of the Conferences.) A great wave of interest in, and concern for, vital religion spread over all the American states, and North Carolina was especially blessed by the outpouring of the Holy Spirit.

There was but little vital religion in the state, as has been shown. Revivals so wide-spreading in extent and so far-reaching in results, could not, humanly speaking, spring up without a preparation for them. What then were the causes of the outpouring of the Holy Spirit at this time? There were many influences combined in securing these happy results.

The O'Kelley schism had had a withering influence on the church, but it was not without its good. He assailed the government of the church and the power of the Bishop, 1790-92. This caused a great many, who would otherwise have remained indifferent, to look into the matter; and because Methodism was able to stand the test, these in almost every case were won over to Methodism. Thus, much of the existing prejudice was eradicated, and the result was the repudiation of Calvinistic and Antinomian notions by many people, and the adoption of the tenets taught by the Methodist Church. The preachers and members of the church, too, preached and discussed these things more than ever before, and a spirit of earnestness in the face of opposition was developed. These results being obtained, the people for the most part ceased their controversies and turned their attention to soul-saving. *Historical Incidents*, by Rev. Peter Doub, D. D.

There were other causes of importance, such as the weekly class-meetings, the gradual preparation of the people by the Methodist preachers, and the introduction of camp-meetings, but these will not be noticed at length, because they affected North Carolina no more than any other state.

The year 1802 was one of the most prosperous that Methodism had ever experienced. In all the Conferences seventy young preachers were taken in on trial, and only eight located—a remarkably small number for that period. Great revivals had swept the land, 13,860 members had been added to the church, and great peace and unanimity prevailed. Minutes of Annual Conferences.

II.

THE WESTERN PART OF THE STATE.

Camp-meetings first began in the west during the nineties. Probably the first one held in North Carolina was held at Old Union Church, Randolph county. It commenced on Christmas day, 1801, and continued to the first days of the new year. The two brothers, John and William McGee, the former a Methodist and the latter a Presbyterian, conducted it. There was a large congregation. Many were converted; one lady died while shouting the praises of her Master.

[Dr. Peter Doub says that the first regularly arranged camp-meetings held east of the Blue Ridge was held on his father's premises in the summer of 1802. Dr. A. M. Shipp says that the first camp-meeting in that section was held in 1794 in Lincoln county, and that there were 300 converts. Dr. Shipp does not state his authority. Dr. Wood says that, being aware of the statements of Drs. Doub and Shipp, he is satisfied that the first was held at Old Union as stated above, having letters from Revs. Peter Claywell and James Needham, very old gentlemen in 1876, and other proofs corroborating his position. The explanation doubtless is that the Old Union meeting began simply as a protracted meeting, but became practically a camp-meeting before its close; while the one on Mr. Doub's place was regularly arranged, and the first that was regularly arranged.]

The power of God was wonderfully manifested in the western part of the state, especially through the influence of Daniel Asbury. Few men have blessed North Carolina by their labor more than this godly man. He was born in Halifax, Va., Feb. 18th, 1762. When about sixteen years of age, having gone to Kentucky, he was captured by a band of Shawnee Indians and taken to the far West. From them he was taken captive by the British, made his escape, and at the end of five years joyfully returned to his home. Soon after returning home he heard the Methodist preachers, was converted, and received license to preach. From the time he entered conference in 1776 until his death in 1825, he was an earnest, faithful, laborious preacher.

(To be continued.)

For the ADVOCATE.

Penuriousness.

BY REV. E. C. SELL.

When we lend a sum of money to a man, his integrity demands payment at the proper time, and if he can pay us, and fails to do so, he is guilty of fraudulence. God gives us all our possessions. He lends them to us, and our integrity demands that we return what is due Him. How much must a man give? His ability and circumstances must decide. But when a man refuses to give what he can, he is defrauding God, and withholding from His cause. We are glad that such fraudulence does not impoverish God. It does not empty the storehouse of mercy. It does not bankrupt the bank of divine riches. It does not bring God to earth to beg a morsel of bread. But when we fail to put God's dues into His treasury, He cannot use them to carry on His work on earth, and hasten the glorious day when the banner of the Lord Jesus shall wave in the Gospel breeze over every nation. Halt! Stand still one moment, ye passing multitudes! Listen—"Go ye into all the world, and

preach the Gospel to every creature." God says "Go." Listen again—"Come over into Macedonia, and help us." The benighted heathen say "Come." Do ye hear the command of God and the invitation of the heathen? Yes—they are borne to you by the faithful ministers of the Gospel. What will ye do? The decision is yours. May the mercy of heaven descend upon the men who have money hoarded in their coffers, and who can hear without being moved and without responding, the command that comes from God and the cries of distress and calls for help that come from the missionary fields. Woe unto them. Without repentance, regeneration, reformation, and recompense, that command and those cries and calls will haunt their souls in hell. Let all men give "as God has prospered them" and "according to their ability."

The Waldenses.

DR. PROCHET IN CHARLOTTE.

(Charlotte Observer.)

In his address Sunday night he traced the early struggles of his people for religious freedom, and gave a brief account of the work his church is now doing for the evangelization of Italy. At the outset he spoke beautifully of the three books out of which God teaches men. The book of nature and the book of history are the first two, but because men so often read these amiss God gave a third book, His Word, contained in the Bible. He would take his text, however, from the second book, that of history.

He explained, parenthetically, that the Waldenses did not derive their name, as is so commonly believed and taught, from Peter Waldo. He was a Frenchman of Lyons, and lived about 1120. He was called Waldo because he became a Waldensian. He set or denominated, observed Dr. Prochet, reverences the memory of its founder. The Methodists are proud to point back to Wesley as their founder, the Calvinists to Calvin, the Lutherans to Luther. The Scotch Presbyterians honor the memory of John Knox, but no Waldensian has ever been known to claim Peter Waldo as their founder or the organizer of their church.

The speaker brought out forcibly the power, both temporal and spiritual, of the Pope about and after the year 1000, and showed how wonderful was the resistance of the little handful of Waldenses to the might and dominion of the Romish Church. His people have been called "the Israel of the Alps," and, indeed, in many ways do they resemble God's chosen people. As the Jews were alone for a time in the midst of a heathen world, so were the Waldenses shut up in the midst of the Catholic world, and as the Israelites were the only representatives of the true religion, so the Waldenses were the only ones who did not bow the knee to Baal, and refused to be led astray by the errors which the Catholic Church began disseminating.

At first the Roman Church sent missionaries among the Waldenses. She began by courting them, going to them with soft words and flattery, and when they were not to be won over in that way she began her terrible and bloody persecutions against them. They began to slaughter them by whole families. It was either "the mass or death," and the Waldenses died. Their Bibles were burned in stacks, but, said the speaker, the Waldenses have always had a custom of committing great portions of the Bible to heart. (He himself knew a Waldensian who could repeat the whole book of Psalms.) If the Catholics had succeeded in burning every Bible, a very likely Waldensian tradition says that it would have only been necessary to have gathered the people together, string them out in a line, and have the man who committed Genesis to repeat it from memory; likewise him or her who had committed Exodus, and so on throughout the whole of the Scriptures. The Waldenses learned the Bible by books, it seems.

The speaker's description of the scenes of those persecutions was a powerful one. He pictured the

soldiers entering the peaceful mountain home. The father was given eight days to bow to the Pope, or die. The speaker graphically portrayed one day passing away after another until the fated hour drew near, when the father should first see his whole family—wife and children—slaughtered before his eyes and then die himself. A descendant of those martyrs, the speaker said his blood boiled as he thought of their persecutions. It was this description that the speaker very effectively ended by quoting Milton's hymn: "Avenge, O Lord, thy slaughtered saints."

But the Waldenses did not submit tamely to these persecutions. They resisted with a wonderful heroism, and sometimes, fortified by their superior position in the mountain fastnesses, a mere handful of them put to flight whole companies of their enemies.

While it was in 1600 that the bloody persecutions ceased, it was not until 1848 that the Waldenses had leave to worship outside their own valleys, or even to buy land beyond their own boundaries. Higher schools were long prohibited, and it was only through the intervention of the ambassador of England in 1833 that they were allowed to have Latin grammar taught to their children.

Since the Waldenses have been allowed some latitude and freedom they have begun the evangelization of Italy, the work of rescuing it from the errors taught by the priests, and from the two daughters of Romanism, superstition and infidelity. Paradoxical as it may seem, these two are sisters, the preacher maintained, and in illustration said that if Voltaire, the great infidel, when starting out on a journey should see three crows he would turn back in terror, and postpone his journey to another day.

The Waldenses are making an impression, and are having no little success, in spite of great obstacles. The King of Italy has personally expressed Dr. Prochet of his hearty wish for the success of the Waldenses work. They have 44 organized congregations, 53 stations, 5,000 have come out from the Roman Church through their efforts, and 700 Roman Catholics are now attending their Bible classes. There is a desire to hear the Gospel in Italy. The nation, as a whole, is not yet touched, but the Waldenses are content to labor on with such success as they are meeting. The speaker related many instances of remarkable conversions among the Catholics. He told, among others, of a Catholic who had been a drunkard, who was converted. The priest, hearing of it, went to the man's wife in great alarm and said:

"My dear woman, your husband is on the way to hell. He has gone with the Waldenses."

The woman said: "Well, Father, when he was on the way to heaven, he used to come home drunk, and beat me and abuse the children. Since he has been on the way to hell, he comes home sober, and brings us bread and has nothing but pleasant words to say. I wish you would let him be on the road to hell a little longer."

In conclusion, the speaker said he wanted the sympathy and the prayers of all who were then listening to him. While his people and this people spoke different languages, they all believed in the same God. The Italian said "Padre Nostro," the American "Our Father," the German "Unser Vater," the Latin "Pater Noster;" but He is the great Father of all alike.

The *Observer* learned yesterday that one of the objects of Dr. Prochet's coming to this country is to try to collect \$20,000 for carrying on the evangelistic work in Italy. The Waldenses have always been a poor people, but they thought that perhaps they might get some help through the generosity of the free-hearted and free-handed Americans. Whether he succeeds or not in collecting it, their work will go on, though under greater difficulties. They are not begging. Rev. J. H. Boyd, of the Second church, has consented to receive and forward to Dr. Prochet any offering that any one might care to contribute.

Renew your subscription.

For the ADVOCATE.

Strangers at Services.

BY N.

The following good advice is applicable to the ladies as well as the gentlemen. If strangers or visitors attend your church do all you can to make them feel that they are not intruders, but welcomed guests. See if they are sitting near you that he or she has a hymn book, make yourself known to them at the close of the service, give them a hearty shake of the hand, a cordial greeting, a pressing invitation to come again, which they will be sure to do, as a little kindness goes a long way. The preacher may add a little to it by remembering in his prayer, strangers within our gates, away from friends and home that are worshipping with us to day.

When did you pray for our rulers and law makers? Do they not need petitions to the throne in their behalf? How can we have good government and good laws unless wisdom and guidance is asked from above?

CHURCH ANNOUNCEMENTS.

When a minister goes into his pulpit his mind and heart should be burdened with the message he is to deliver to dying men, and he should be undisturbed. All notices intended for announcement should be in his hands before he ascends the pulpit, as it presents an unfavorable opinion to strangers and visitors of church management when several brethren from different parts of the church and at various times run up to the pulpit with bits of paper in their hands, or whisper in the ear of the minister some announcement to be made. Let everything be done decently and in order, and as churches are set apart and dedicated to the worship of Almighty God, no secular or worldly notice should be announced at Divine Service. Our pulpits are intended for something better than advertising mediums.

A marriage ceremony in a Methodist Episcopal Church; one of the contracting parties a member of said church; the pastor of the church a silent witness of the proceeding; a minister of the Protestant Episcopal Church conducting the ceremony! What does it mean? On the part of the pastor it means a failure to realize the validity of his ordination, and also the respect and consideration to which his position entitles him. On the part of the minister officiating it means a lack of courtesy for which there can be no possible excuse, and which is an outrage on true religion. On the part of the contracting parties it means most probably inadvertence, a misunderstanding of church distinctions and traditions. On the part of the church trustees it means shameful negligence, for had they attended to their duty their pastor would not have been exposed to humiliation, nor an indignity put upon the entire church. When meekness runs to weakness it ceases to be a virtue, and is just the opposite.—*Stylus in The Christian Advocate.*

There is a possibility of overworking the "institutional church" and making far too general and common that which was intended for only rare and special cases. Mission work in the heart of a great city, in the midst of an alien population and peculiar conditions, requires means and appliances of its own; but the average church has no more use for these things than a trolley car has for wings, or the Washington Arch for gum boots. A minister of the Gospel of the grace of God has larger work on hand than the running of a coffee kitchen or the superintendence of a day nursery. In its place and under proper conditions the institutional church cannot be too highly commended, but it is eleemosynary rather than spiritual, and at best is but a sort of dispensary. We have too much pauperism in our churches; a genuine sturdy independence is an essential to vigorous, stalwart piety.—*Stylus in The Christian Advocate.*

Anything that makes us take an unselfish interest in others makes us better.