

Raleigh Christian Advocate.

PUBLISHED IN THE INTEREST OF METHODISM IN NORTH CAROLINA.

ESTABLISHED 1855.

RALEIGH, N. C., WEDNESDAY, MARCH 14, 1894.

VOL. XXXIX., NO. 11.

The Christian Advocate.

204 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.

Here and There.

BY A. T.

I know I shall not always here abide;
That, stilled, sometime somewhere these
restless feet
Will cease to go the busy rounds of life,
These hands fall cold and helpless by
my side,
These eyes the scenes of earth no more
will greet,
This active brain desert from earthly
strife,
And friends will weep here o'er my
lifeless clay;
But I believe death will but quicken me
That I, transformed, somewhere beyond
earth's pale
Shall reach a place of everlasting rest,
Where tireless feet will never holden be,
And hands in blest employ will never
fail,
And I shall see and know things here
ungessed,
And friends will shout there: Welcome
home for aye.

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.

History of Methodism in North Carolina, 1800-1837.

BY REV. JESSE ARMON BALDWIN, A. B.

IV.

THE EASTERN PART OF THE STATE. CHAPTER III.

GROWTH AND EXPANSION, 1813-1837.

I.

The period, 1800-12, noticed in a former chapter, was wonderfully prosperous. At the beginning, it has been noticed, there were eighteen circuits and part of another, and about eighty-seven hundred members.

In 1802, the Minutes for the first time arranged the circuits into districts and conferences. By this arrangement there were two districts of the Virginia Conference in North Carolina, viz: Salisbury and Newbern. There were also North Carolina circuits in the Norfolk district, Virginia Conference, and in the Camden district, South Carolina Conference. In 1804 several circuits in the southern part of the state were transferred from the Virginia to the South Carolina Conference. There were various changes of minor importance every year. In 1811 the North Carolina territory in the Virginia Conference was divided into three Districts, Raleigh, Newbern and Yadkin. The Catawba and Camden districts, S. C. Conference, embraced much North Carolina territory.

By the close of the year 1812 the great revivals had about ceased. At the conference held in February, there were about 19,500 members, giving an increase in twelve years of 10,800. This in a measure represents the great religious awakening just past. Minutes of Annual Conferences.

II.

THE DARK DECADE OF METHODISM. From 1812 to 1820 Methodism scarcely held its own, and in view of

this, Prof. A. W. Mangum observed that perhaps the period from 1810 to 1820 might justly be called the DARK DECADE OF NORTH CAROLINA METHODISM. "Centennial of Methodism in North Carolina." If any period of North Carolina Methodism be called "dark," this may justly be so called, for it is the only decade in its history that shows no numerical growth.

Why this check in the progress of Methodism in North Carolina? Generally after a great excitement there is a period of quiet, if not a positive reaction. This was probably the case here. The first excitement had worn off; Methodism had gotten to be an old thing, and the opposition being practically over, the members lost some of the zeal that had formerly characterized them.

Then, too, there was another and greater excitement. The war of 1812 was engaging the thoughts of the people. Though North Carolina furnished a considerable number of men, yet the great majority remained at home and went on steadily with their work, neither knowing nor fearing danger. Still the spirit of unrest and of idle speculation was rife, and kept the people from concentrating their attention on the truths of the Bible. This doubtless, was the principal agency operating against the advance of religion.

During this war nearly all of the Methodist preachers were native-born Americans, and of course loyal to our government. The Englishmen who had come over as missionaries were as anxious for freedom as our native-born citizens. So there could be no charge of opposition by Methodists as there had been during the Revolution.

It must not be thought that the work in any sense ceased, for it did not. There were during this period many gracious revivals, but they were few in comparison with the number in the several preceding years.

The church sustained a great loss, in 1816, by the death of Bishop Asbury. Asbury was the John Wesley of America. His prudence, foresight, and godly life and deeds did more than anything else to establish Methodism on a firm basis in America, for he understood thoroughly the conditions in which it was situated and acted accordingly. Sixty-eight times he came into, or passed through, North Carolina, and his visits were always productive of good. Asbury's *Journals*; Lee's "Short History of the Methodists."

In 1816 there were gracious revivals in the eastern part of the State. In Gates county, and in Murfreesboro, Edenton and Elizabeth City, the revivals were powerful and there was a great increase of members. Bennett's "Memorials of Methodism in Virginia."

Raleigh had a great revival in 1820. The next year there was a great awakening in the region round the city. The increase in membership for this year in Raleigh was almost as great as during all the nine years previous. As there is no record of a revival in the city, the increase doubtless resulted from these meetings and the meeting held in Raleigh the year before. "Centennial of Methodism in North Carolina;" *Minutes of Annual Conferences.*

III.

SPECIAL DEPARTMENTS OF CHURCH WORK.

The Sunday-school entered the State during this period, and the preachers made earnest efforts to organize them in all their churches. They succeeded so well that before the close of the period almost all the churches had Sunday-schools at least during the summer months. Doubt's "Historical Incidents." They were, however, scarcely Sunday-schools as they are known at present. The many aids to Bible study that are so common to-day had scarcely been dreamed of. The spelling book was generally taught to the younger and the more illiterate, and the older ones had a Bible class which read and discussed some chapter in the Bible. The use of the Catechism was quite general, and was productive of much good. The work was very unsatisfactory, but

it did much good and furnished a foundation for the excellent system of the present. [This sort of Sunday-school is, or was until a recent date, kept up in Eastern North Carolina. They were the sort I attended there in the seventies and it is still frequently said of men of the older generation that they got all of their learning in the Sunday-school. I learned to spell from a Sunday-school blue back.—S. B. W.]

(To be continued.)

The Mississippi Temperance Law.

BY REV. W. C. BLACK.

The Mississippi law is a local option law; but it has several features that differentiate it from the local option laws of other States. One of these distinguishing features is its POST ELECTION petition requirements. When a local option election has been held and a county has voted "For the Sale," it does not follow that a saloon can be set up anywhere or by anybody. The would-be saloon-keeper must present to the proper authorities a petition in his behalf signed by a majority of all the registered voters of the municipality, or supervisor's district, as the case may be. This petition must lie on file for thirty days before it can be acted on, and must also be published for the same length of time in some local newspaper. Moreover, the names to this petition must be signed in full. G. W. Smith will not do; it must be George Washington Smith.

When the amendment embodying this requirement was introduced into the Legislature, it was violently opposed by the liquor power. The saloon orators made many *ad captandum* speeches against it. They said that when the people have spoken at the ballot-box that ought to be an end of all controversy. To require the running of a second gantlet before license could be granted, they denounced as unjust and undemocratic in the extreme. It requires a very little reflection to see the groundlessness of such a charge. The gantlet is not the same in the first case as in the second. Because the people of a county have voted for the sale, it does not follow that they regard every man in the county as a suitable person to engage in the traffic; neither does it follow that they are willing for a saloon to be set up in every community. Many a citizen votes for the sale in a local option contest, who, if asked to sign a petition in behalf of a would-be venter of known criminal proclivities, would say *no* with emphasis. Moreover, many men vote for the sale in a county election, intending at the same time to do what they can to restrict the sale to one or possibly two towns in the county. Go to such a person with a petition for a saloon in his own village, or rural neighborhood, and you will again see that there is a difference between the ballot gantlet and the petition gantlet. There is therefore nothing unjust or undemocratic in such a requirement. This is simply carrying out the principle of local option to its fullest extent. First, the people of a county decide by ballot whether they will tolerate the traffic at all in the county. If they vote in the affirmative, then each community, whether in town or country, is allowed to decide the same question for itself, and also to decide into whose hands the traffic shall be committed.

Another notable feature of the law is that which relates to Counter Petitions. During the thirty days when the liquor petition lies on file, any person may get up a counter petition. Any one who has had any experience in getting up petitions knows that there are a great many persons who will sign almost any kind of petition that is presented to them. They will sign a saloon petition to-day, and tomorrow they will sign a counter petition. The law provides that all names that are on both petitions shall count on the counter petition, but not on the other. Just here we see the rationale of the requirement that all names shall be signed in full. It is a well-known fact that saloon petitions are often fraudulent. They frequently contain the names of non-residents and

deceased persons, and often-times the same name is repeated in a different form. W. Smith, Will Smith, Willie Smith, Bill Smith, William Smith, Wm. Smith, and W. M. Smith are only different forms of the same name. Now, when the names are all signed in full it is, of course, much more difficult to perpetrate frauds of this sort. In many localities, it is easy for any ardent active anti saloonist to get up a counter petition which will contain enough names that are on the liquor petition to bring the list below the requisite number, and thus defeat the petition.

I wish also to say a word about the license fees. The license taxes imposed on the traffic are as follows: country saloons, \$700; town saloons, \$1,000; city saloons, \$1,500. These are the dues to the State. Each county or municipality has the right to impose an additional tax of fifty per cent. Most of the counties and towns take advantage of this provision. This makes the schedule run thus: country saloons, \$1,050; town saloons, \$1,500; city saloons, \$2,250. This high-license scheme was intended to sound the death knell of the country saloon.

In the Mississippi river bottoms, where there is perhaps more American citizenship of African descent than anywhere else on the continent, the country saloon has become a nuisance that could no longer be tolerated. Planters from that region, who have never been accounted prohibitionists, came to the Legislature and pleaded for protection against this form of the liquor traffic. They said, "You who live in the cities have no conception of the evils of the country saloon. In your cities, if a man gets drunk, a policeman is at hand to take him to the lockup. In the country, in our swamp region, we are often absolutely at the mercy of a drunken mob." It was in response to such appeals as this that this measure was adopted. It has worked admirably. It can almost be said that the country saloon is now a thing of the past.

Let us suppose that the would-be venter of intoxicants has met his pecuniary obligations to the State and procured his license. What then? Is he now at liberty to dispense liquid damnation to anybody and everybody according to his own ideas of propriety? Not exactly. In the first place, there must be no secrecy about his work. No screens must be placed before his door. This provision is of very little practical value in those towns in which public sentiment is so debauched that drinking is reputable; but in those localities (and Mississippi has many such), in which society frowns upon the drink habit, it keeps many a dollar out of the saloon keeper's till.

The American citizen who has paid so highly for his vending privileges finds himself restricted also as to the character of his customers. Not only is he not allowed to sell to a drunken man; he is also forbidden to sell to a habitual drunkard, either drunk or sober. As to minors, he must not only refuse to sell to them, he must not even allow them to enter his place of business.

Suppose the venter should make up his mind to ignore the law, what are the penalties that can be inflicted on him? Well, besides fine and imprisonment, there are other consequences to be contemplated. Besides being liable to indictment and prosecution, he may have a damage suite brought against him by any one who has suffered by his law breaking. A father whose minor son has imbibed at his counter, or a wife whose husband has exchanged shekels for his poison, may claim heavy damages at his hands. Moreover, any chancellor (not necessarily the local one) may on complaint of any citizen cancel any license summarily, and the cancellation of the license does not require the refunding of the license money.

These are the main features that differentiate the Mississippi Local Option Law from its congeners of other States. It is my deliberate conviction that Mississippi is to-day the banner temperance State of the Union.

By this I mean that Mississippi has more nearly than any other State solved the problem which all temper-

ance legislation seeks to solve—viz., to reduce the evils of intemperance to a minimum. In saying this I do not forget that some of the States have prohibitory laws. I verily believe there is less intemperance in Mississippi to-day than in Kansas or Maine. There are only nine counties in Mississippi in which the traffic exists at all. (One county has gone dry since Bishop Galloway's letter was written.) And in some of these the saloon exists only in one or two localities. Moreover, it is certain that other counties will fall into line very soon. Moreover, the law is better enforced in Mississippi than in many other States, not only because of the wise provisions of the law itself, but because in the very nature of the case wherever prohibition exists there is a strong local sentiment to support the law. Local sentiment is an all-important factor in the enforcement of law. Juries are affected by it more largely than many persons seem to be aware of. It is almost impossible to enforce any law in a county in which there is an overwhelming sentiment against the law. Mississippi began her temperance career in a small way. At first a few counties unfurled the prohibition banner. These enforced the law moderately well—as well as other laws are enforced. The benefits of the prohibitory regime were soon so apparent that opposition to the law ceased, except on the part of the lawbreaking element. Those good citizens (and there were such) who had voted the anti-ticket became in many cases enthusiastic prohibitionists. Moreover, one county profited by the experience of another. A county which had voted for the sale very soon observed that her neighboring dry county was in a far better condition than herself. Her crime record was far less, her court expenses less, and many other evidences of advancing civilization presented themselves. Thus the leaven spread from county to county. Now, suppose Mississippi had in a sudden spurt of temperance enthusiasm passed in 1886 (the date of the enactment of the local option law) a prohibitory law for the entire State, what would have been the result? Well, it is absolutely certain that in a large number of counties the law would have been a dead letter. It could have been truly said in all counties that opposed the law, "Prohibition does not prohibit."

Thus the law would have been brought into contempt, and by this time a movement would have been on foot to repeal the law. Or, again, suppose the Mississippi prohibitionists had imitated the example of some of their brethren in some of the other States, and carried the question into the realm of partisan politics; what then? Well, in that case, she would have been as entirely whiskey-ridden as her sister Tennessee. It was well for Mississippi that she had at the helm in the crucial hour the clear head and strong head of that prince of statesmen, Bishop Charles B. Galloway—to whom more than to any other one man the State is indebted for her present status on the temperance question.—*Christian Advocate.*

Crime and its Remedy.

Undeniably we have fallen on evil times. Despite the fact that the church is wider awake to the obligation resting on her to evangelize the world than ever before, and that the religious life of her communicants is of a more practical kind, as seen in her schools, asylums, hospitals, and other agencies for ameliorating suffering and lifting humanity to a higher life, yet crime is more general, and defiant than ever before in this generation, if not in the history of the world. Anarchists, Communists, and other lawless men, who cannot be so readily classified, have disturbed the peace of the world, and made uneasy heads that have never worn a crown. Robbery and speculation, have assumed an epidemic form, while rape, arson and murder are alarmingly common. What has been termed, "The better class," and "higher circle of society," so far from being exempt, are doing their full share of the devil's work, and adding to the miseries of the world.

For all this there must be a cause. What is the cause? and what is the remedy?

Of course depravity is at the bottom of the whole, but that is only remotely the cause, and does not account for the greater prevalence of crime at one time than another, nor for the diabolical circumstances attending its perpetration. Men have been depraved from the days of Adam, but ever and anon their depravity assumes, as now, a more alarming manifestation. The combinations of lawless men such as resulted in the blowing up of the Parliament buildings in London, the Hay-Market Massacre in Chicago, and the more recent explosion of a bomb in the French Chamber of Deputies, would hardly have been possible in any other age of the world, or condition of society.

If we add to this organized lawlessness, which threatens the existence of all good government, the mania among individuals of all classes in society to rob, steal, defraud, murder, and to outrage the persons of helpless women, the picture becomes more alarming still, and calls for the immediate application of some remedy that shall break up the combination of criminals for criminal purposes, and strike a terror to the individuals which shall make them fear to disobey.

Criminals have gone unwhipped of justice till our courts no longer inspire them with a wholesome dread, and, even gentle, but misguided women, make the cells of red-handed murderers fragrant with the perfume of flowers, and twist silken ropes for use, that the murderers' neck be not chafed, if he shall be hung.

THE REMEDY

For this condition of things is to be found in a more diligent prosecution of all criminals, and a sterner infliction of the penalties or the law by those appointed to administer it, whenever convictions are made. "The powers that be are ordained of God for the punishment of evil doers, and the praise of them that do well." Human governments are of Divine ordination, and one purpose of their institution is to punish crime. To wink at crime, or to inadequately punish it, is but to encourage it. Sympathy is a good thing, in its place; but it is nowhere more out of place than when virtue is stabbed by extending it to her assassins. The administrators of the law must learn that they bear the sword, and have been invested with it, for the punishment of evil doers, that they may thus protect the law-abiding part of society.

And the church, particularly the ministry, must help in this matter by creating a heathier public sentiment. To do this we must preach the law as well as the gospel. The whole counsel of God must be declared; sinners must be warned, as well as invited. Of late years our pulpits have dwelt on the Fatherhood of God, and pushed his milder attributes to the front, till many seem to have lost sight of the fact that God is a righteous Savior, as well as a tender Father—an inflexible Judge, as well as a gracious Savior. "The fear of the Lord is the beginning of wisdom." The fear of God is a greater restraining force than that of man; hell is more dreaded than the prison or scaffold. The law and its fearful consequences, if disobeyed, must be plainly and repeatedly preached; and men must be made to feel that hell is as real and as dreadful, in this year of grace as when Christ proclaimed it as the just retribution of the damned, and more to be dreaded than all the tortures men can inflict.

Public sentiment is a powerful thing. In a government like ours it is more powerful than in any other; and, for that reason, needs all the more to be kept healthy. It enacts, and enforces law, or it paralyzes it. To debauch it is to tear down the only barriers erected against crime, and put ourselves at the mercy of the criminals; but to elevate, and maintain it, is to add to our safety, and the peace of society.

God is Spirit, and before we can know anything about him we must be born of the Spirit.—*Ram's Horn.*

No paper published
March 21, 1894