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Poetry.

Seed Time and Harvest.

Go forth, though weeping, bearing precious seed,
Still sow in faith, though not a blade is seen,
Go forth; the Lamb himself the way will lead;
The everlasting arms are over thee spread.
And grain shall ripen where thy tears have been.

Take up thy burden, bear it joyfully,
For not sin's darkest cave is open for
The seed thou sarest, but He bestoweth. Lord is high,
And o'er thy fellow men he bears their sigh,
Seeking, for him that loveth, a soul to win.

Go forth, there is no shadow on thy brow,
No tear that rises, no swift cry to bless
The seed thou sarest, but He bestoweth. Lord is high,
And o'er thy fellow men he bears their sigh,
Seeking, for him that loveth, a soul to win.

The pastures of the wilderness may wither,
Time earnest labors. Look them to the hills,
God shall the chambers of his dew unlock,
The living water from the smelt-a rock,
With fertilizing streams, each furrow fills.

Ever not for show, a holy patient keep;
Look for the early and the latter rain;
For all the faith that scattered, low shall drop,
Gladness is sown; thy Lord may let thee sweep,
But not one prayer of thine shall be in vain.

Thy beloved gently beckons on;
His love flames for thee each passing cloud,
When you are laid to rest, as he is sown,
And seed time over and harvest work begun,
He'll own the fruit that shadows now are sown.

Behold! the Master standeth at the door;
O'er the salubrious Lord—raise that thy voice!
Short hour of labor, soon shall it be over;
The dawn is breaking, night shall be no more,
Then with thy harvest-Lord—what joy—
—Amen.

The Pulpit.

Bishop Kingsley on the Condition of the Heathen.

In the *Western* of the 9th January, I find the following query and an editorial note:

"Are the heathens who die without ever hearing the Gospel saved? If saved, then why is it necessary to send the Gospel to them? If not saved, what do the 12th, 13th, 14th and 15th verses of the 2nd chapter of *Romans* mean?"

"We fear no one can answer this question in the space we allow; but let them try.—*Ed. W. C. Advertiser.*"

Will not the practical importance of the question justify a little more space than is usually devoted to these queries? If you think so I will submit the following:

The query is not evidently whether all heathen are saved. This cannot be affirmed by all who have the Gospel. The real question is, "Is it possible for the heathen who have never heard the Gospel to be saved?"

It is possible for some heathen to be thus saved; or else all heathen children are lost. If simply never hearing the Gospel is sufficient reason for being excluded from heaven, then not only all heathen infants, but all other infants must be excluded. An adult heathen is no more guilty than an infant for the time or place of his birth; nor can he, any more than an infant, embrace a Gospel which was never within his reach. To suppose that the one or the other will be punished forever for not doing something never possible to be done, is something contrary to all justice, blasphemous to the last degree, and without a shadow of foundation in the Word of God. If, therefore, a heathen is punished forever, it must be for doing something which he could have avoided, or for failing to do something he could have avoided, or for failing to do something he could have performed. By the very nature of the case, therefore, he had it in his power, by avoiding the cause of punishment, to avoid the punishment itself.

The heathen who is condemned is condemned for not walking in the light he has, be it more or less. One rule in this respect applies to all men everywhere. The heathen or the Christian who walks in the light he has, and in all the light he can obtain, will be saved, and the heathen or the Christian who loves "darkness rather than light," will fail of salvation. Christ is "the true light that lightens every man that cometh into the world." All men have some light as the purchase of his death. As a man may derive light from the natural sun, and yet not see the sun himself, so may a heathen derive light from the Sun of Righteousness, who has never seen the Saviour nor heard his name. The Holy Spirit whom the Father sends in Jesus' name, "reproves," that is convinces, "the world of sin, of righteousness and of judgment." A heathen who thus walks in the light, according to the degree that God has given him, will be saved, and saved too, by the merits of Christ, although the first time he hears the Saviour's name may be in the city of the New Jerusalem.

In perfect accordance with these

views is the passage of Scripture alluded to in the query, "For as many as have sinned without law, shall perish without law, and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are justified before God, but the doers of the law shall be justified. For when the Gentiles [heathen] which have not the law [the written revelation] do by nature the things contained in the law, these, not having the law, are a law unto themselves, which do show forth the work of the law written in their heart; their own conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another."

It remains, then, but to answer, the other question, "Why is it necessary to send the Gospel to them?"—the heathen?

1. It is not necessary to adopt a false theory in order to present strong motives for sending the Gospel to the heathen. The truth, and not error, is to save men. The notion that the heathens must perish forever simply for having their existence in circumstances which lie forever beyond their own control is not the truth, but a slander upon the character of God, and abhorrent to all right ideas of justice, to say nothing of mercy or good will. It is contrary to all sound theology, and would but poorly convince the heathen that "God is love."

2. The motive for sending the Gospel to the heathen is just the same as that for sending the Gospel to any other sinners. The Gospel is the power of God unto salvation, and we are commanded to proclaim it to every creature. The Gospel habitually proclaimed, wonderfully increases the probabilities of salvation. Our Saviour expressly teaches this doctrine. No minister has a right to say that A, B, or C cannot be saved unless he preach the Gospel to them. He knows it is possible that all three of them may be saved without him. And yet he may feel that there is imminent danger that they never will.

The same motives urge Christians to preach the Gospel to the heathen, as urge them to preach it in the "Five Points." Take the worst case in all that horribly corrupt neighborhood—it is not a necessity that that person shall be lost. Yet the probabilities are as a million to one that he will be unless Christian effort rescue him. It is not a necessity that the child brought up to lie and swear and steal, will go to perdition. He may, by desperate effort, tear himself away from the vicious around him, and reform; but the fearful probabilities are, almost beyond comparison, against it. What Christian, with a Christian heart in him, would stand aloof from trying to save that precious boy, with the cold conclusion that it is possible for him to escape the fearful pollution that threatens his eternal ruin. The alarming probability is that he will rush on to perdition; and yet if that man or that child stands at last condemned at the bar of God, it will be for doing what he might have prevented, or neglecting what he might and could have performed. Every human soul is judged according to the "deeds done in the body." All men and angels cannot save a soul without his own effort, nor can all men and devils destroy him without his own consent. Such is the high and God-like liberty with which the Creator has endowed his creature, man. And yet it is morally certain he will give his consent in accordance with the influences around him, especially if these influences are nearly all on the one side or the other. What stronger motive can be desired or conceived than those which urge the Church, under such circumstances, to Christian activity?

The case of the heathen is darker still. Sin, in every polluting form, taints the very air. The influences are almost without exception, on the wrong side. Yet the heathen sinner is not condemned for these influences, any further than he has helped to produce them or failed to oppose them. And if he is condemned for yielding to them, this very fact implies that he could have withstood them. A necessitated sin is an absurdity, a mockery on human probation; and yet the heathen, in these circumstances, will yield to the corrupting influences around them and perish; while it is equally certain that proper Christian influences, to a similar extent, would increase a million fold the probabilities of their salvation. Does any Christian want stronger motives for preaching the Gospel to the heathen?

No man has ever given a darker picture of the heathen world than has St.

Paul, and yet in that very connection he has shown it possible for a heathen, without a written revelation, to be saved.

Does this destroy his zeal for preaching the Gospel to them? By no means. His whole life was one continued effort to save the heathen. He needed no unscriptural theory to stimulate him. Believing as he did, may we imitate his untiring zeal for the conversion of the heathen world.

Biography.

Early Methodist Characters.

BY REV. DR. STEVENS.

FORGOTTEN HEROES.

The two brothers, Coleman and Simon Carlisle, were successful evangelists of the South. The former joined the itinerancy in 1792, and was sent to Broad River Circuit; in 1793, to Tar River; 1794, Broad River. At the end of this year he located; but in 1801 he rejoined the conference, and was sent to Broad River; in 1802, to Saluda; in 1803, to Sandy River. This year, compelled by domestic necessities, he again located; but he loved the itinerancy, and whenever he could leave his helpless family to travel, he did so. In 1819, he again entered the itinerancy, and was appointed to Bush River Circuit. In the latter part of 1823, he "finally located, not from choice, but from absolute necessity." "He was," says one of his ministerial contemporaries, "a poor man, with a sickly, though truly good and excellent wife, and quite a number of little boys and girls. I have known him, after returning home from preaching several miles distant, after supper, take the same horse (having but one) and plough with him by moonlight until nearly midnight, and then go off next morning to his appointments, etc. He neither owned nor hired servants. Oh! tell me not of the hardships of our itinerant brethren in the present day! In Carlisle's time there was no provision made for family expenses." Every married preacher had to buy his corn and meat out of the small pittance of his disciplinary allowance, which, small as it was, was very frequently not received. In such cases, the poor itinerant had to raise his bread and meat, and make a little, to school his children by hard and incessant blows, with anxious watching restraints.

He was very popular preacher, and when local, he would be sent for far and near to preach funeral sermons; and what is strange, passing strange, for his long rides and good sermons he never received a present to the amount of a penny. I know not—He was a man of strong passions, by nature quite irritable, and his peculiar temperament was a matter of deep regret to him. Hence he used to say to me that he believed an ounce of grace would go further with some than a pound would with others. But he was deeply pious, conscientious in his attention to closet and family worship, and by grace was enabled to subdue his natural passions, and to keep them in proper bounds. I never knew him thrown off his hinges in the pulpit but once. While preaching, a woman sat right before him with a child, which kept up a constant squalling; about midway of his sermon he said, "O, sister, take that child out; and down he sat, not rising again to finish his sermon. He was in general quite social and agreeable with all around him. He was in particular a great favorite with the young. To myself he was a father, brother, and sincere friend. I hope never to forget him. Carlisle lived to a good old age, and he died," when, where, or how, some of his children and near neighbors may know; but, alas! the Church at large in South-Carolina knows it not. Yet he was among the pioneers of Southern Methodism. He endured hardships as a good soldier of Christ. He often hungered and thirsted. He labored, working with his own hands; being reviled, he reviled not again; being persecuted, he suffered it; being defamed, he endeavored, he endeavored, as far as in him lay, to preach Christ crucified to rich and poor, to white and colored, to young and old. The day of judgment will tell of many who were brought home to God and to glory through his instrumentalities. Peace to his remains wherever they may lie!

It is a grateful privilege to rescue the names of such laborers and sufferers from the Church from oblivion, however sad may be our sense of the inadequacy of their record.

REMARKABLE DELIVERANCE.
His brother, Simon Carlisle, preceded

ed him in the ministry by two years, endured also the severest hardships of the itinerancy, and an additional and at least one of those providential vindications which so often occur in the annals of English and American Methodism, and which may well inspire with hope all innocent sufferers. After having labored with humble but intrepid devotion on some of the hardest fields of the South he was arrested, before the Church, and expelled in 1794, and his name appears in the minutes of that year branded with reproach as a fallen and outcast man. No affliction, no martyrdom could have been more appalling to a faithful Methodist preacher of those days of ministerial chivalry. The charge alleged against him was such as, if possible, to enhance the bitterness of his grief, by combining meanness with guilt, for it was theft! For two years the guiltless man bore, with bowed head, this great, and to him mysterious sorrow; but his faith failed not. He had given offence by reproving a disturbance in one of his rude frontier congregations; under the provocation, a young man went to his stopping-place, placed a pistol in his saddle-bags, and the next day got out a search-warrant for him, making oath that he believed Carlisle had stolen his weapon. An officer hastened after him on his circuit, overtook him, and charged him with the crime. The astonished preacher, conscious of innocence, readily consented to have his saddle-bags searched. The pistol was found in them; he was thunderstruck; he knew not what to do, but calmly gave himself up to the officer. He was found guilty, and had no way to clear himself. Even the Church threw him off. But the wretched young man was cast on his death-bed. About an hour before he expired he frantically cried out: "I cannot die, I cannot die until I reveal one thing. Mr. Carlisle never stole that pistol; I myself put it in his saddle-bags." He then became calm, and so passed into eternity?—Carlisle was restored to the ministry, and died in it with peace, in 1838.

Communications.

For the Episcopal Methodist. A Plea For Amusements.

BY CHAMBERLAIN.

We possess in the sacred scriptures the only reliable history of man in the early ages of the world. The history of the Jews, the most favored nation, was drawn with all the minuteness of shade and coloring that truth and inspiration could give.

If we trace the history of that wonderful people, while under the divine government, we find nothing indicative of ascetic or monastic principles among them, until we reach the time of the Pharisees, some two or three centuries before the Christian era. They had many fast days, commanded to be kept, but few fast days.

A number of seasons set apart for rejoicing, while but one day set apart for "afflicting their souls." That was the day of atonement. Lev. xxiii, 27. This chapter shows that the fast-day and holy-day economy was to bring the people together in social worship and rejoicing,—nothing tending to drive them asunder and into solitude; no penances, tortures or self-indulgences; no command to appear before the Lord sorrowing.

The first intimation we have of any sect avowing principles hostile, in any way, to a rational enjoyment of amusements, occurs among the Pharisaical religionists. They adopted a system of religious belief, founded partly on the Scriptures, and partly on tradition. That made heaven the reward of earthly trials and sorrows. They imposed vows, more or less rigid and onerous. Those vows were mostly directed against indulgence in the common enjoyments of life, imposing, as our Lord in one place speaks of them, "heavy burdens." Hence they fasted often, and made long prayers,—announcing a near way to heaven, through self-imposed tribulations and tears. The Pharisees believed in the virtue of good looks, and hence held to scourging the outside of platters, and whitewashing the sepulchres,—and as they always kept the outside in good trim, they figured largely at the corners of streets and in market-places. A century or two after, a new sect arose, who contended that it was the *inside*, and not the *outside*, that needed purification. They taught that the heart was the seat of health or disease,—that there is no purity nor piety without supreme love to God; and that herein is inclu-

ded love for all his works. Hence, they taught that true believers would love each other, enjoy each other's society; that they would "look through nature up to nature's God," and that every beauty, bounty, and delight would be a support, around which the affections would cling, and twine, and grow, till they blossomed in heaven. This was a new and strange doctrine to the Pharisees, and they looked upon it as a rank heresy. Their first objection to the new sect was the enjoying the pleasures of life.

The first teacher of the new doctrine came neither eating nor drinking, and the old sect said he had it devil; that he was too ascetic—in other words, out-doing them; and they denounced him at once. John the Baptist was followed immediately by his Master, Jesus Christ, who came eating and drinking like other men; and as good as said, all the good things of life, are not made by God for sinners. He was present with his disciples at a marriage festival, which, according to the Jewish custom, was celebrated with great rejoicings. He went there with no cold feelings to frown upon his bright hopes and warm congratulations, but to heighten its joy by his presence. He was eminently social in his nature; all this was carefully noted by the Pharisees; and they denounced him as "gluttonous, and a wine biber," and charged him of being "a friend of publicans and sinners."—they charged him with indulging in the bounties of Providence and social delights. The difference between the creed of the Pharisees and that of Christ and his apostles seems to be, that the former required their disciples to *appear* holy, the latter required theirs to be *holy*. The former had no suspicion of themselves, but stood in fear of the influences of outward things, such as the beauties of nature, and the pleasures of society, and the amusements of the world,—hence they hated and shunned them; while the latter taught that the seat of moral disease is in the heart, and that if that was corrected and purified, all of God's works would be sanctified with it. The Pharisees feared the world; the followers of Christ feared the deceitfulness of their own hearts.

A few centuries after the Christian era, the Pharisaical doctrine reached its utmost limit in establishing the order of ascetics who were dissatisfied with nature as it was, and no place for them; a mistake in putting them here; hence they shut themselves up in monasteries and nunneries to correct the evil as far as they could and set right God's mistake. They thought there was too much that was tempting and alluring in the bright drapery of the heavens, in the gaudy furniture of earth, in the rich bounties of nature, and in the social disposition of man, to leave room for heavenly contemplation and preparation. They saw no other way than to make a little miniature world of their own, in the shape of a monastery, cold, dark, dreary and unsocial—with a few torments of their own seeking, to constitute, as they thought, the true outlines of a world for the training of their natures for a higher and better sphere of existence. In accordance with these principles they looked for joys in heaven just in proportion to the absence of all comfort and happiness here below. Pleasure, amusement, joy and delight, became synonymous of the word sin, as self-denial, abstinence, penance and self-afflictions, were synonymous of the words grace and virtue.

THE WIFE.—It needs no guilt to break a husband's heart. The absence of content, the muttering of spleen, the untidy dress and cheerless home the forbidding scowl, and deserted hearth—these and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there beyond the reach of cure, the germ of dark despair. Oh! may woman, before the sight arrives, dwell on the recollections of her youth, and, cherishing the dear idea of that tuneful time, awake and keep alive the promises she so kindly gave.

And though she may be the injured, not the injuring one, the forgotten, not the forgetful wife, a happy allusion to the peaceful love, a kindly welcome to a comfortable home—a kiss of peace to pardon all the past, and the hardest heart that was ever locked in the breast of selfish man, will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss, loved, loving, and content—the source of the sorrowing hour, the south of comfort and the spring of joy.—*Anonymous.*

Selections.

God Finds Men to Accomplish His Purposes.

"We thank thee, Lord, when thou dost meet,
The man eye ripens for the deed."

Even so; I believe it. Whenever God has a need, there will be the man ready. God has a college as well as we; and God knows where his collegians are. He is training them. Storm, tempest, trial, temptation, sorrow and bereavement are all God's great teachers engaged in getting men ready to turn the world upside down, and when God wants a man he will find him.—When did he ever want a man, indeed, that he could not find?

When was there ever a grand work to do, and no worker ready to do it?—When God had determined to bring the people of Israel out of bondage, and wanted a man to lead them, where did he go? He did not go where you and I would have gone. We should probably have gone to some stern Jew, who, whilst occupied at the brickwork, was "nursing his wrath to keep it warm." Not so with God. God went to the most unlikely man living, to one who had everything to lose and nothing to gain by coming out. God went to the son of Pharaoh's daughter, and said, "I have need of thee." The summons was obeyed, and the new leader brought them out of bondage, and the people of Israel said, "The Lord hath done marvelous things."

And so in after days, when that laughing giant of the Philistines strode up and down before the hosts of the Lord, and set them at defiance. When Goliath thundered forth the challenge, "Bring me out a man that I may fight with him," God sought his champion. And where did he find him? Not where you and I should have gone. We should have gone to some one who had been a man of war from his youth up, well disciplined and well trained, and should have said, "Go ye up to meet him."—God did not do so. God went to a ruddy youth. He went to David, who was watching by the flock, knowing nothing of the sword, and the spear, and of military movements, and said to him, "I have need of thee." He called him out, and the simple shepherd went and met and fought the giant. He was not to have a sword; he was not to have a spear; but was to meet the giant with a stone and sling; and by-and-by the giant fell, the Philistines fled, and the daughters of Israel sang, "Saul has slain his thousands, but David has slain his tens of thousands." Afterwards, when God determined that the Gospel should be preached unto all nations, and wanted his first Missionary, where did he go for him? Not where you and I should have gone. We should probably have thought of John, with his loving heart, or we might have converted one of the Magi, and made him the preacher.—God did not do so. God went to one of the narrowest hearts, to a Hebrew of the Hebrews, the strictest of his sect. God said, I have need of thee. And from the lips of Paul were first heard the glorious words, "God hath made of one blood all the nations that dwell upon the earth."

So again, further down the path of time, when the Reformation was to burst forth, and Popery was to receive a blow from which it was never to recover, where did God go for his champion? Not where you and I should have gone. We should have gone to the Wickliffites. But no; God went into the very ark of Popery; found out Martin Luther, and said, "I have need of thee." And out he came, "the solitary monk that shook the world;" and Popery has never rallied from the blow which that solitary monk's arm then dealt upon her. So too, when Formalism was to receive a blow that was to feel until she had ceased to exist, and a preacher was wanted to deal that blow, where did God seek his champion? Not where you and I should have gone. We should have gone to the Independents. We should have brought out a man under that influence, and have said, "Go and denounce Formalism wherever you find it." God did not do so; God went to a thorough Formalist, to one who would have made a capital Ritualist at that time, one John Wesley by name—a man who is said to have declared that he should have thought it almost a sin for a man to be converted out of Church. But God wanted him, and laid his hand upon him and said, "I have need of thee." And out he came. All the walls were thrown down. Puny men went up to him and complained, "You are coming into my parish!" "The world," said he, "is my parish."

Mind Dependent on Body.

Great men have, as a rule, had strong, handsome, fine-fibred, enduring bodies. Napoleon was very strongly and handsomely built, and had immense powers of working and enduring fatigue. So had Wellington. Humboldt all his long life needed only four hours a day sleep. Agassiz is a man of prodigious physical vigor. Charlemaque was of colossal stature and vast physical strength. Washington was an exceedingly strong man. Henry Ward Beecher is remarkably powerful in his make, strong limbed, deep chested, heavy, and at the same time quick and active.—Daniel Webster was of massive physical proportions. Henry Clay had immense endurance. So had S. S. Prentiss, probably the most wonderful orator the United States ever produced, and who could travel, speak, eat, talk, plead in court and gamble over a faro table for three or four days without sleeping at all, and looked all fresh and bright when he got through. All great soldiers have had great strength and endurance, Sherman and Grant and Thomas have it. Scott had it. Of Wellington and Napoleon and Cesar I have spoken. Frederick the Great had it; and Marshall Saxe, the strongest man of his day; and Charles XII, of Sweden, and Gustavus Adolphus.—Great philosophers and great poets and artists have not been so remarkably for vast strength as for fineness of texture and (in the case of the poets at least) for personal beauty. Goethe was wonderfully handsome and stately in person. Shakespeare was a handsome man. Milton was singularly attractive in person. Byron, though lame, had otherwise an extremely fine face and person. Tennyson is a man of great strength and commanding physique. Southey and Wordsworth were men of fine person. Keats was handsome. Raphael, Albert Durer, Michael Angelo, Titian, Leonardo de Vinci, Rubens, Vanduyke were all men of very beautiful or of very stately personal appearance.—*Herald of Health.*

Location of the Soul.

From immemorial time in all countries the seat of intellect is universally admitted to be in the brain. Very patient and very learned anatomists have explored that organ to find the exact location of the soul, but without any degree of success. Still, all unite in the admitted fact that it is somewhere in the brain. By a blow or concussion the mental powers are deranged or suspended; and when the delicate mechanism of the cerebral mass is disordered, aberrations of the mind immediately follow. Therefore all are agreed upon that one point—that the characteristic manifestations of the intellect are performed in the brain.

Now for an anomaly. In hydrocephalus, water may so distend the brain from within toward the circumference as to really make it appear almost like a simple sac, and yet the operations of the mind remain apparently almost normal. All the upper surface of the brain has been repeatedly torn away, even to severing the olfactory and optic nerves, exposing their lacinated extremities without impairing the intellect for hours, till inflammation commenced. An iron bar one inch in diameter and four feet in length, was blown by powder entirely through the center of the brain of a railroad man at Cavendish, Vermont, a few years ago, carrying away both bones above and below, beside forcing a column of the brain before the end of the bar, mutilating the interior delicate structure within, and rending arterial twigs by the dozens, and yet he recovered, with all the usual mental and moral powers intact. Where is the soul lodged, Messieurs Philosophers?

A GOOD YEAR'S WORK.—A Methodist preacher, the Rev. Mr. Hallis, who was appointed to labor as a missionary in the City of New York, gives the following Summary of his labors during one year:

A summary of mission work for the conference year is as follows: Families visited, 12,051; (of which 485 were colored); families prayed with, 1,405; pages of tracts distributed, 20,349; sermons preached, 259; prayer-meetings held, 179; class-meetings held, 114; children's names obtained for Sunday-schools, a large portion of whom have been brought in, 987; sessions of Sunday-schools held, 385; children baptized, 57; adults baptized, 6; funerals attended, 50; conversions, 142; members and probationers gathered into classes and societies, 134.