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Poeten.

Our Burden Bearer.

Let us use go stroping, proming, framework or book of cores There's a better way of posttery. There are highest load to bear.

We in all line traveling homeword. trate Pfigrims on our way: Samely we should make our going Just as lights our as we may.

There are many, many crosses

Fo be hided as we got

We must climb the rugged mountains,

And the dark-some valleys. Rosky scops and fragrant meadows. Will be mingled in our way; Sunny skies oft archabove us, Darkness often hides the day.

But let all a us remember. All who that as pilgrims go. There is an easier way by ourney Tam we all have come to know.

The 's at his way of going. There's a lighter heat to bear That the gravious, grievious burden That entirets of its wear.

Thorate and a topoyer so criding an the weary pilarity's curr Values in our forest compassion, a smaller time exercises words of cheer

Case on me your heavy burdens. Past on my your local of cape: I has be you. Leavest you. All your burstons I will bear!

Give me not a part to carry. And go mourning with the rest: All your cares now cust upon me, I will bearthem on my breast.

Give no thought, no anxious backing, To the coming morrow's sky; If the morrow dawneth for thee, I shall still be standing nigh-

Gracious word of strength ands weetness? to be mine their trath to know! Mine to trust in fullest measure. Resting even as I go.

Thus west comforts will be springing In our hearts from day to day: Light and sweet the precious burden!

Let us never then be growing Un ferneath our load of care There's a better way to journey There's a lighter load to bear

The Pulpit.

A Sketch of Bishop Doggett's Sermon at the Va. Conference.

was truly a day of spiritual rejoicing ture. We would errif we were to conwere enabled to obtain:

WASHINGTON STREET M. E. CHURCH.

David S. Doggett of the M. E. Church, ministry. Ministers are endowed with in Washington Street Church on Sabbath morning, was one of great beauty and spiritual power. His presentation enter upon a matter of ordinary busiof the peculiar functions and qualifica- ness, nor by impulse, but by a protions of the Christian ministry was found, abiding conviction of duty, movclear and impressive. We give a sy- ed by the Holy Ghost. It imparts nopsis of the sermon below, for which special talent. we are indebted to a friend:

of the Apostles.

Text, 24th ch. Lake, 49th verse.

endued with power from on high. while on earth. It is obviously subsequent to general commission mentionel by Matthew. Christ had completed is contemporaneous, it is an assistant all of his redemptive work in the pres- in the discharge of their duty, "We ent world. Every jot and every title preach the gospel to you by the Holy of it had been fulfilled, and he was now Ghost sent down from Heaven." This about to leave and take possession of form of power has Divine results. It his mediatorial kingdom. To prepare is a calling. It is God with the ministhem for their functions no human be- ter. It is God in the application.ing ever enjoyed such advantage—he Truth with its accessories can storm had formed a school—they had been the intellect. Truth is said to be powtrained three years by precept and ex- erful and will prevail. But truth, powample. They heard and saw the truth | erful as it is in inself, cannot penetrate | of God. They had been intimate with conscience, will, or the affections. It him, witnessed his miracles, beheld is the prerogative of the Holy Ghost him after his resurrection. Had en- alone to break the incrustations of a joyed what he called an actual apothe- sacred conscience—overcome the rigid osis, had known his teaching and his stubbornness of will, and melt the history, received his parting benedic- heart. With this power, it is impossition, witnessed the seene of his ascen- ble there should be no results. The sion. Were they not now ready? - red hot thunderbolts of Divine truth There education was complete. Were goes hissing into the citadel of the sinthey not even anxious to proceed? Was ners heart, bringing him to Christ .-not the world waiting for their minis- He urged the ministers present to seek try? Did not every day's detention this at the foot of the Cross. The clo-

dered them back to Jerusalem to stay till further prepared. "Tarry ye," &c. This text presents to our attention a fundamental question. He shrank who circulates and evil reports.

have been the opinion of the church were concluded by the ordination of

and of the world. But such was not Wm. M. Jerdone, Charles E. Watts,

our Lord's intention. He would teach Geo. G. Thomas and Benj. F. Fennille,

a lesson of better preparation. He or- to the order of deacons in the Church.

from the responsibility of the diseassion of the question of the power of the pulpit, but would not evade his duty.

In what does it lie? 2d, How is it distinguished?

an antethetic expression -admirable tel? indeed, a necessity in some respects. the pulpit consits:

pertaining only to the intellect. It for man, mention a few:

er convert. The

2nd, Accessory to trath is rank. It | my death." would be insufficient to convert sin- gree.

3rd. The third accessory is around

graces of imagination. This, though | Holy Spirit best promoted? not of equal importance with the pre- Some one has said, that "preaching same time a shining image of the gloceding, yet the public is frequently ta- is a great art," and if by this expres- rious Triaity." ken captive by it. But the eloquence | sion is meant the employment of all The weather was all that could be which brings alternate smiles and tears | our mental powers in the development desired—clear and pleasant. At an Joes not come within a league of that of divine truth, or as a system of rules early hour crowds could be seen with territory necessary to the salvation of to facilitate one in his holy work, we anxious faces wending their way to the men. While not d-precating these accept the lerm and refterate the exvarious churches. At the Washington gifts, he wanted to discriminate be- pression—"preaching is indeed a great street M. E. Church was assembled tween that which is generally consid- act," and its efficiency does not rest in the largest anchence we have ever seen, ered in Espensable, and that power more declaration or oratorical disto hear the Rev. Bishop David S. Dog- which is from on high, which is direct plays, or sonscioud anecdotes; but gett. All of the Methodist, Baptist, and continuous, not the power of God in the presentation of the brath, in and Presbyterian pulpits were occu- in a theocratic sense, but the power of such a way as will cause men to pause, pied by Methodist ministers, and it the Holy Ghost, upon man's moral na- | consider, repent and believe

The sermon preached by Bishop ecclesiastical sense for the work of the special power from on high. The ministry is not entered upon as we would

It does not suppose an additional 261, first lesson. Isaiah 6th ch., 2nd talent for the edifying of the body of | der to become active and vigorous, and lesson, latter part of the last ch. Acts Christ. This accounts for the peculidirection Christ gave his Apostles one toward another in a different

The next form of power from on high cause the loss of millions. Such was sing appeal of the Bishop was truly eldoubtless their opinion and such would oquent and affecting. The services

The Pulpit and its Efficiency.

The association of the pulpit with He then instituted the enquiry: 1st, | the salvation of the souls of man, invests it with such extraordinary diguity and soletan importance, that the reply to the inquiry, "Is there a There is power from beneath and question naturally suggests itself - Cody

realizes authority. It is necessary to "On-low much no I dread the pulpit." removement from the gilded sates of the the functions of a minister. There is and when maged by Dr. Shapitz in East. By what inconceivable magic a state of things in the world which the early period of his eventual libe, to thou ago distar, which is sinking, as my event renders it so. But authority can nev- assum the responsibilities of a protein- factorist densi becomes in the shade of

If every angel in heaven were to take | sadors of God, they are bound to make | setting in the West; or rather our up the silver tone of the Gospel, it | thomselves efficient in the highest de- | senses deceive us and there is, proper-

tation, reasonings from first principles. and literary qualifications of those who the King of day sends forth at once a But the last fortification of infidelity are to occupy the pulpit; but we will triple light in one substance. The may fall before the artiflery of locic. take the pulpit just as we find it, oc- bright splendor is perhaps that which and yet no sinner be brought to Christ. | cupied by men of various grades of | nature can be sent that is most beau-Fluent utterance, together with the ask -How is its efficiency under the the perpetual negnificence and resist-

We do not doubt but that a fluent with the people of God. We give be- found this general with the specific | declaimer and graceful orator, or one low a synopsis of all the sermons we power of the Holy Ghost, which was | who is continually interlarding his disconferred on the Apostles on the day of | courses with quaint and unlooked for Pentecost. They were converted in an | remarks, will find admirers, but we very much doubt the good that is done the souls of such. Indeed, it is possible that preachers, like these will succeed in adding to the membership of the church; but, are they making intelligent persevering christianschristians who will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?

We hold that the souls of men like the masses of society, and infidelity in all its Protean shapes, with bold exercises are not adapted to man's spiritual necessities, and he goes from the sanctuary with no consciousness whatever that religion is a reality in which he is to be personally interested or eternally lost.

THE MINISTERS REPUTATION .- "Theodore Frelinghuysen, a year before he died, said: 'Whenever I hear an elder or deacon talking against his minister, I feel as indignant as when I hear the target for all gossippers. How his heart bleeds and agonizes in secreover such things, only those know who have the experience. There are trials watchful as to this."

Always moderate as far as you can, Never drink in the spirit of one the unkindness which is expressed towards others.

Selections.

A Couching Passage.

How eloquently does Chateaubriand

power from on high. This is clearly How can its efficiency be best promo- There is a God! The herbs of the valley, the cedars of the mountain, As the channel of divine grace we likes Him; the insects sport in His But all this power from below is pro- cannot doubt but that the influence it beams; the elephant salutes Him with fessional. It is only a calling, even exerts upon the masses of society is the rising orb of the day; the thunder though divine. The earthly power of | tremendous in its results. Every ser- | proclaims Him in the heavens; the mon that is preached, of necessity be- ocean declares His immensity. Man 1st, In the truth as it is in Jesus - | comes, as the Apostle tells us, "a sa- | alone has said 'There is no God !'the truth in the lively oracles and all vour of death unto death, or of life Unite in thought at the same instant if you will but do as the bishops and the instrumentations of the present but o life," to those to whom it is the most beautiful in rature, supplied the best learned men of his realm have day. But even this apostolic advan- preached. Its tendency is either to that you see at once all the hours of done; and, seeing that you have at low-men are far greater in the oraistage was defective in itself. It was harden or soften the heart, so that the the day and all the seasons of the year; Chelsea a right fair house, your library, sion of duties than in the commission not equal to the occasion in which min- sinuer becomes yet more indifferent to a morning of your books, your gallery, and all other of sins. Let any one think it over isters are sent forth. Truth, merely his noval condition, or subdued by the autumenta night bespengled with stars | necessaries so handsome about you, faithfully, and see if the weight of conas truth, has its own proper domain. grace of God is made a wise and bet- and a night covered with clouds; that you might, in company with me, reaches not to the affections. Ada- The moral power of the pulpit, when I many with snew; fields gilled by tints hold, be merry I muse (wonder) mantine walls confine fruth within inc. pr quer'y director, cannot the schore be a autumn -then alone you will have what in God's name you mean, here might often at least -almost as well passable bounds. There are also cer- over-estimated; and no wonder the a just canception of the universe,- thus fondly to tarry?" tain accessories to truth—he would are at Apaste of the dentiles asked,— While you are gazing upon that which | He heard her out and then said,— it not "in love;" so it may often hap-"Who is sufficient for those ficities?" is plunging under the want of the 1st. Arthority. The human mind or that Dr. Lather once - whenced, West, another observer admires him | me one thing." is no hierardy, but an order. Rank is Nevertheless, there are some to be- dews of morning? At every instant | Chelsea. ineffectual for the salvation of men. cupy this responsible position, and of the day the glorious orb is at once. He was "fulthful to the end." Are An archangel would not be sufficient. Whoever these may be, as the ambas- pising, resplendent at noorday, and you? ly speaking, no East, West, North or We will not stop now to discuss that | South in the world. Everthing reduoften disputed question—the montal ces itself to a single point from whence less power of God, it exhibits at the

"A Painstaking Pastorship."

Bashop Marvin used this oppression | those which should engu-in an address to the Confedence at | tion of the Convention: Kansas City. It has rung heavy mind thing; but a "painstaking pastorship" | lead them to Christ. how the meaning is enlarged. It conveys ideas of watchful dilligence, pa- those new in use can be employed to rental care, patient endarance, persist reach with the Gospel people in sparsetent endeaver, minute attention, and | ly sattled neighborhoods? unfligging zeal by the paster. "They give an account." And this sense of responsibility induces that "prinstaking" which attends alike to little things and great, and perseverance therein. Truly.

"Tis not a cause of small import, A pastor's care demands,'

And he who feels it will be glad of the aid which the bare suggestions of the words above quoted gives. How much is accomplished by con-

signt attention to little intersis of our flocks-putting in small amendments Introductory Hymn, page 191, No. original faculty but a special spiritual | their bodies must be nourished, in or- and taking off small defects - crasing ever, "spot," and smoothing every the foot furnished, must be suited to ewrinkle - more can say. As the arities of talent in the ministry. It | man's spiritual wants, or clse he be- proundain is made up of aions, so gives individuality of talent, and this comes stanted in his moral grawth; whe perioding of the saints, the edi-Tarry ye in Jerusalem until ye be individuality gives effectiveness. The or what is worse, in his union with fong of the body of Christ," may be stars differ in glory, but not in harmo- | Christ, he is nothing more than a | necomplished by the watchful care of According to Luke this was the last my. This should exclude all envy by "withered branch fit only for the the pastor over the little things that burning." Perhaps this is the prond- affect the weal of the Church. To "be nent reason why the number of those | not wenty in well-doing;" to "sow bewho decline in spirituality is so alarm- side all enters, 'trusting Goldto water ingly great; and here, too, it is likely the seed; to "labor and wait;" this is we will find the true reason why the the wisdom of a pastor. A great efpulpit exerts no greater influence upon | fort may seem to fail, and a cherished scheme may appear defeated, but we should "try again," and by toking and defiant looks, stalks abroad in this | pains accomplish our design by dint professedly christian land: our pulpit of perseverance. God bless the Church with a "painstaking ministry!"

G. W. H. Jefferson City, Mo.

What we Owe to Christ lans.—The late eminent Judge, Sir Allen Park, once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible of their greatness and the source from whence they flow. We speak of our civilization, our arts, our freedom, our virtue of a pure woman assailed.' And | laws, and forgot entirely how large a who does not? The public position share is due to christianity. Blot of a minister makes him a kind of Christianity out from man's history lowing resolution: public property. He is a convenient | and what would his laws, have been, enough besides such. Let those be ferent aspect because the light of heartily disapprove of the proposed spared. Brethren, be thoughtful and christian love is upon it; not a law union, on any terms hitherto offered, which cannot be traced in all its holy, beautiful parts, to the gospel.

"Faithful To The End."

When Sir Thomas More lay in prion for conscience' sake he was visited by his wife who was a somewhat world- his mother, says: ly wise woman.

said she in the dialect of those days. I thank you for your indulgence to me "I marvel that you, who have been and I beg forgiveness of all I have hitherto always taken for a wise man, | done ill, and all that I have omitted to will so play the tool as to lie here in | do well." this close, filthy prison, and be content to be shut up thus with mice and rats, when you might be abroad at your liberty, with the favor and good will both of the King and his council, meadows on tailed with dowers and your wife, your children, and house-

"What is it?" saith she.

Sir Thomas More had his eye on a is often positive insult. or, replied: "Dr. Staupitz, it will be the evening reappear at the same in- heavenly home; but his wife looked stant, fresh and humid, with the rosy only to the "right fair house" at let each one search for the catalogue

Young Men's Convention.

A convention is called of the Christion men of the State of New York by | bring their water from a well. Not a officers of the Young Men's Chris- single house had a pump. At all hours tian Association of the city of New | of the day, but chiefly before breakfast York, to be held on Wednesday, the and before tea-time, little feet and 13th day of November, at ten A. M., great, often unshed, but very active, ed for selecting lame and worthless anin the South Reformed Dutch Church, 4th. The fourth accessory is elegance. intellects and literary culture, and we tiful, for while it gives us an idea of Fifth-avenue, corner of Twenty-first- land, with every kind of pitcher, ketstreet. The object is to promote inerensed activity among those Christians brought within the inflaence of the meeting, and the revival of religion among these who are strangers to it. The following topics are suggested as hot weather." those which should engage the atten-

> 1. The unreached masses in our ever since. How fall of meaning! how cities and larger towns: what more of town." suggestive! A pastorship is one feetive agencies can be employed to

2. What means more direct than

3. Lay preaching: is it desirable, watch for souls as those that must | what should be its character, and how rendered most productive of good?

churches in larger towns and cities be | the high hills, not with torrent-leap best developed into self-sustaining or- and roar, but with the steady flow and ganizations?

tings: how best established and con- It was within the reach of every child's

meeting: how made most interesting came down thither to drink. The

the duly of Christian people in regard | knew the way (as I could see by their

8. The special work of Young Men's up." thristian Associations: how can the churches best aid them in it, and how can they render the best service to the

9. Howean direct personal Christian effort be made universal and characteristic in the whole Church of Christ?

The Proposed Union.

The Tennessee Conference of the Methodist Protestant Church, in session at Unionville, October 11-14, passed the following resolutions:

Resolved, That in the opinion of this Conference, a corporate union of the respective churches is most desirable, if such union can be effected on terms mutually agreeable.

Resolved, That if the great fundamental principles of religious liberty, as laid down in our Constitution, be preserved, we will abide the action of our church in regard to the proposed

Per contra, the West Tennessee Conference, in session at the same time at Clarksburg, adopted the fol-Resolved, That while we, as a Con-

what his civilization ? Christianity is | ference, carnestly desire the union of mixed up with our very being and our | all Methodist churches, provided that very life; there is not a familiar object | union could be secured on proper around us which does not wear a dif- principles, yet we do unanimously and which does not owe its truth and gen- and for various reasons which at prestleness to Christianity; not a custom ent, we deem unnecessary to express.

These facts we find in the Methodist Protestant of the 9th.

Pardon for Omissions.

Dr. Samuel Johnson, in writing to

"You have been the best mother, "What, the goodyear, Mr. More," and I believe the best in the world .-

So in the prayer he composed at the

"Forgive me whatever I have done unkindly to my mother, and whatever

I have omitted to do kindly." There is a deep meaning in this.— Our offences against God and our feldemnation does not rest there.

And how much point in the expression-"omitted to do kindly." We not speak the truth at all, as to speak "I pray thee, good Mrs. Alice, tell pen that an act in itself eminently proper, has a dreadful omission about it simply because it is not done kindly. "Is not this house as near heaven What is charity, however bountifully. bestowed, if sympathy be wanting? It

Without pursuing the hint farther, of what he has left undone, and strive for a better spirit, and a better life.

It Never dries Up.

I was staying at a village on the Welsh coast, where the people had to might be seen passing along a narrow | imals to bring as offerings to the divine the and can, to a fresh-water well. Not of the latter professed servants of God a very trustworthy friend, after all, gives point to the following, which we was this village well.

"Is this well ever dry?" I inquired. "Dry? Yes, ma'am; very often in at Denver, England, the judge having

"And if the spring dries up?"

"Why, then we go to the well higher up-the best water of all." "But if the well higher up fails?"

"Why, ma'am, that well never dries up never. It is always the same, summer and winter."

I went to see this precious well which "never dries up." It was a clear, 4. How can mission stations and sparkling rivulet, coming down from soft murmur of fullness and freedom. 5. Cottage and district prayer-meet- It flowed down to the high-way side. little pitcher. It was enough for ev-6. Church, prayer, and Conference ery empty vessel. The small birds ewes and lambs had trodden down a 7. Sabbath-school literature: what little path to its brink. The thirsty should be its character, and what is beasts of barden, along the dusty road, tracks) to the well that "never dries

It reminded me of the water of life and salvation flowing from the "Rock of Ages," and brought within reach of all men by the Gospel of Jesus Christ, Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let us all hasten at | ble plea at the throne of grace has the once, with hearts athirst, to the heavenly well "which never dries up.

Freshness in Sermons.—When thirsty, we always prefer water that is fresh and just drawn from the living fountain. We are not satisfied with that which has been long standing in some vessel of human construction. We deep well containing the waters of Di- a lie. Don't let him say, 'I have asked ters and slake their spiritual thirst they do not want their ministers to hand about to them that which has be- gan to mend from that hour, and after come stale by long standing in the old | a week's illness, from its commencepainted buckets of formal theology .- ment, is now comparatively well. His This water may contain all the ele- complaint, I must mention, too, was ments of thruth. But yet it will taste one the Doctors say is always three far better if the minister will just dip fresh from the great deep well of the Bible which God has made.

in Jamaica once questioned a little black boy on Matthew fifth, and asked, "Who are the meek?" The boy anto rough questions."

Thoughts on Preaching.

RED HOT PREACHING. - Richard Sheridan used to say: "I often go to hear Rowland Hill, because his ideas come red-hot from the heart." With deep and anxious solicitude I have been pondering the question: How can Christians be aroused to the work of laboring personally for the salvation of souls? In what way can they be prevailed upon to go out and bring in souls to Jesus? Does not much of the difficulty lie with us ministers ?-Do our ideas usually come red-hot from our hearts? Are we not cold, lifeless, sadly wanting in animation and cornestaess in the pulpit? I sometimes hear ministers whose preaching makes me feel all the time as if I wanted to take hold of them and give them a good shaking. Not many months ago, while listening to an excellent brother, I felt like crying out to him, " Fire up, brother! Fire up!" Our ideas must come out of us burning hot, or they will not heat up the people. Of course it must be the right kind of heat-the fervor produced by the Holy Ghost. Many years ago, on the return of Dr. John M. Mason from Europe, where it was his privilege to hear Dr. Chalmers, he was asked what he thought was the forte of that great man. After a moment's consideration Dr. Mason replied :--"His is blood-earnestness," Blood-earnest, red-hot sermons will not only attract people to the house of God, but they will also impart to Christians something of the inspiration necessary to impel them to labor personally for the salvation of souls.

THE SMALLEST PIG FOR THE CHUCH.—Anciently the Lord's people were reprovservice. Similar conduct on the part find in an exchange:

In a recent trial in the county court asked a witness, "What is an 'Antho-"And where do you go then for wa- ny?" he repled, " The littlest pig is always 'Anthony."' On an inquiry "To the spring a little way out of | why the little pig was so called, the attorney replied, "I believe, your honor, it is associated with the saint of that name, from the fact that, in his unhappy time, the smallest and least valua-

ble pig was picked for the Church." We fear there are to many persons who pick the "Anthony," when they contribute anything for the Church.-The diligent search for the smallest shinplaster, the Anthony of the pocket-book, is a familiar illustration.

"I have asked Jesus, But he did Not."

Our little boy -- the only one, not yet four years old-has just had an attack of very distressing illness, to which children are subject. One night when in great suffering, he said to me, "I don't know what I must do, papa." I said, "We must ask Jesus to make my poor little boy better: you know he can do it." In a very sorrowful tone he replied, "I have asked Jesus, papa, but he did not."

His answer was like a sword in my heart, but I endeavored to explain to him that God does not always answer our prayers just when we ask him, and just when we wish him; and that the best way is to ask him till he does.

On the following day, while reflecting upon his words, the thought suddealy flashed into my mind, "Fool that I have been! What an irresistichild given me? What a mighty lever for faith to grasp!"

And the prayer went up in something like these words, "Blessed Jesus, thou knowest that I have told the child over and over again that thou art God, and that thou hearest and answerest prayer. Oh, if it be thy blessed will, for want it as it comes from the bucket | the glory of thy great name, don't let which God has made. The Bible is a | the child think that I have told him vine Truth. And when people come him, but he did not." Oh, be pleased to the sanctuary to drink of these wa- to restore him and let him know thou hast done it."

Now, mark the result. The child beweeks before it is at its height.

I will only add, "Bless the Lord, O my soul, all that is within me, bless His holy name. Bless the Lord, WHO ARE THE MEEK ?-A missionary O my soul, and forget notall his benefits." -- Episcopalian.

It will do you no good to be of the right religion if you be not zealous in swered, "These who give soft answers the exercises of the duties of that re-