

THE EPISCOPAL METHODIST.

Rev. H. T. HUDSON, Directing Editor.

PUBLISHED IN THE INTEREST OF METHODISM IN THE STATE OF NORTH CAROLINA.

Rev. W. H. CUNNINGHAM, Publisher.

VOL. I.

RALEIGH, N. C., WEDNESDAY, JANUARY 8, 1868.

NO. 51.

Portry.

The Temple.

In the words of love arising,
Christ into the temple goes;
Takes the knotted scourge and scourges,
And casts out, and overthrow;
In the presence of the people,
Stands denouncing woe.

Is this he to whom the woman,
Taken in her sin, they brought;
He who silenced her accusers,
Judging those who judgment sought;
Made her go and sin no longer,
But commanded her not?

Is this he, the loving Saviour?
Yes, because his love is great,
Cure his wrath—his sin the Saviour,
Sin the source of hate, must hate,
Scourge and overthrow and drive it
Out without the gate.

Therefore, he their gains confounding,
Makes the money-changers smart;
Smites the buyers, smites the sellers,
Ah he knew them thieves at heart!
That which purifies the temple,
Purifies the heart.

These into the courts of heaven
Openly had brought their wares;
But, the temple desecrating,
There were deeper sins than these:
Piousness and proud pretences,
Hypocrite prayers.

O the hypocrites! he knew them,
When he said, "Ye are blind men,
They make holiness to see them,
That men rather love their sin,
Entering not through love, the kingdom
Holding men to win.

These must fill their sin's full measure!
Into these must he fall, to win!
Heavier than the scourge within them,
As they from his presence go,
The hell-fire of hatred kindles
To a deadly glow.

Read the wrath of Him who scourges,
When his love has failed to win!
Yet more dread it is, to sin,
When Christ leaves thee to thy sin,
When his Spirit ceases striving,
Doubt this now begin.

Reader, let us feel his scourging,
Then lay up his wrath in awe,
Rather, all our guilt disown,
Let us come his face before,
Only let us hear him saying,
"Go, and sin no more."

Communications.

For the Episcopal Methodist.

REV. H. T. HUDSON.—In this number, I propose to take up, for consideration, the subjects which are embraced in the

II. CLASS OF INTERROGATORIES proposed by your correspondent. These are
1. "Do they come into the world in a condition of moral depravity sufficient to exclude them from heaven unless they be gotten rid of?"

2. "If so, from whence does this depravity spring?"

3. "What is original sin in the case of children?"

4. "Is it positive moral obligation or only a moral infirmity which renders them more subject to evil than they otherwise would be?"

I have thus classed these questions, not because the writer made such a distribution of them; but because they seem to be so nearly allied to each other; that in the general consideration of them, they may, *not* be taken as parts of a whole. But to the questions.

1. "Do they" (*infants*) "come into the world in a condition of moral depravity sufficient to exclude them from Heaven unless they be gotten rid of?"

That INFANTS "come into the world in a condition of moral depravity," is the teaching of the scriptures. This was taught by Job, when he enquired: "Who can bring a clean thing out of an unclean?" And gives the following answer: "NOT ONE." Job xiv.

4. This is the more fully to be understood of the inherent depravity of infants as being derived from their parents. This Job evidently intended, see chapter 1 to the 6th verse of this chapter. Indeed, the entire Chapter indicates this very doctrine. And this is clearly stated as the current doctrine, by *Elihu* the Temanite, in Job, xv. 14. where he enquires: "What is man, that he should be clean? And he which is born of a woman, that he should be righteous?" See also verses 15, 16. This same doctrine is taught by *Biddo*, the Shuhite, as the current sentiment in his day: "How then can man be justified with God? Or how can he be clean that is born of a woman?" Job xxx. 4.

That this depravity or "moral depravity" is derived from the Cosmos stock of human nature is evidently the sentiment which *David* entertained and of which he has given his views under divine inspiration: "Behold, I was driven in iniquity; and in sin did my mother conceive me," Psalm li. 5. And he confines this statement concerning the moral condition and depravity," when he remarks: "The wicked are estranged from the womb; they say as soon as they are born, speaking lies," Psa. lviii. 3. See also Prov. xxii. 15, and Isa. lxxviii. 8. These all compared with Romans v. 12—19—vii entire!

In the view just presented, we have several points of great importance brought to our notice; as:

1. The fact, that children (*infants*) depart *practically* from the way of right, from the earliest possible date, in which they are capable of acting for themselves. This is used as an evidence that they are *natively* unclean; and that this uncleanness of nature, is the *moving* cause of all their aberrations from the ways of truth and right. It is not viewed as being occasioned by habit, but something before habit could be formed: it was *nothing* that was *"born* and *separated* from their birth, and therefore, before any habit could be formed; or prior to any influences being exerted upon them by the example of others. This "condition of moral depravity" then, is something inhering in their nature, and is the true, real existing cause of all sinful feeling and conduct. Again:

2. Another fact of the utmost importance in this subject; that this depravity is of a universal character. It is not, that this is asserted of *some*, evidently of all "*born of woman*." No discrimination is made between *some*, some who might be *good* and others that were of a vicious character, and that from these there might spring "*unclean*" children: but it is of such as are "*born of woman*." This "*unclean*ness" is evidently derived from "*some*," as from the depravity of humanity inflicted upon all from the original defilement of humanity; so that the source is from Adam, and its perpetuation, is from this depraved nature in man and woman; or in the very expressive language of the Articles of Religion of the Methodist E. Church, South, in Article vii. thus: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature is inclined to evil and that continually." And:

3. The fact that this "condition of moral depravity," originates in the very inception of the conception of humanity in the womb of the "mother." It is, then, a nature committal with her; sinfully depraved, having inherently, the base qualities of depravity, and transmitting these to her progeny. No more certainly does the worse *our* mothers, send its own peculiar nature, through its acorn to a future White Oak; than does the mother transmit to her seed, the nature that she, as a depraved being, possesses herself. It is not, that she is guilty of sinning in the conception of children; for, then, it would follow that all who in lawful wedlock bore children, were sinners in so doing; but, that she being a depraved daughter of fallen Adam; could not bring forth nor even "*conceive*" a child, without at the same time imparting, by necessary consequence of her own depraved nature the same nature to the child "*conceived*" or "*born*," of her. Like, in this instance, produces like; nor is it possible to be otherwise. Once more.

4. The facts stated by St. Paul in Rom. v. 12—19 and chapter vii. demonstrate the foregoing views beyond any grounds of doubt. He derives all the "*moral obligation*" from Adam, as do Job, *Elihu*, *Biddo* and *David* from the same source through the woman; and he affirms again and again, that this infection of nature is universal; so that he demonstrates, that his "*depravity*" is as universal as mankind; and all, on account of the "*one offence*" of "*one man*." See this made out, in my previous numbers. In the views thus presented questions 1, 2, 3, are mainly answered; except the first as regards the *unfitness* of such children for "*Heaven*."

In regard to this, I refer particularly to Job iii. 3—7. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God, &c." Here, our Saviour lays it down as an undeniable rule, that unless "*a man*," (*any man* is the sense) "*is born again*," he is not in a condition to "*see*" the "*kingdom of God*." That this is meant of all there is the best proof, in the reason he gives why this must be: "That which is born of the flesh, is flesh and that which is born of the Spirit is the Spirit." Evidently considering, the depraved "*condition* and "*moral depravity*," the reason why should all be born again.

He, evidently, therefore, includes all without exception; for all are "*born of the flesh*," i. e., they are born of degenerated parents; and this *depravity* is here denominated flesh; as St. Paul also does, in Rom. vii and Rom. viii.

1—9. Those, therefore, who are "*born of the flesh*," are in that "*condition*" unfit for the heavenly state, and must undergo a change radical in its character, to qualify them for its blessedness.

And, here, it may be remarked, that this radical change will doubtless take place in all infants who die in infancy. This will appear, I think, from the following considerations. As
1. From the fact, that they were *unconsciously* brought into this state of depravity, without their knowledge or consent. This state was entailed upon them *unconsciously*, without any thing they either desired or done; so that they cannot be considered as *personally* guilty of crime; and therefore, it is reasonable to suppose, that as their departure out of time is also an *unconditional* event, wholly under the direction of God's providence; that God will of his bounteous goodness, on account of the atonement of Christ, also change or regenerate them by his Spirit. If this were not so, then none could "*see*" the "*kingdom of God*," a thought utterly at variance with his conduct towards them.

2. As is fully demonstrated by St. Paul, where he assures us, that *all* "*children*" were brought into this "*condition of moral depravity*" unconditionally, by the "*one offence*" of "*one man*;" without their personal knowledge or consent; and consequently, without personal guilt. This condition being wholly of human nature as in Adam, and only affecting them in their semi-natal condition, in which their very being was forfeited by this original defilement; so that they by derivation only have the results of that fall, impressed upon them, and are consequently deprived without any personal guilt attaching to them. And, as we have seen:

3. As they are *unconsciously* freed from this forfeiture of life, by their *unconditional* redemption by God, growing out of, and being secured by the righteousness of one." In this regard they were made *partakers* *unconditionally* as fully of the benefits of the atonement, as they had been, of the evils of moral depravity by Adam. In this, then, we see, that the conduct of God towards them, clearly indicates His good will to them. But,

4. The conduct of our Saviour towards them, and what he taught, concerning them in Matt. xviii. xix. 13—15. Mark. x. 13—16. Luke. xviii. 15—17. is a clear demonstration that they are dealt with in their infancy upon the principles of unconditional communications of good to them; flowing to them from the atonement made for them by Christ. And, as we have no grounds to suppose that as infants they have "*forfeited*" their justification; so, we have every reason to believe, that should they die while infants; that this *great blessing* of regeneration will be accomplished in them as those of other unconditional blessings of justification and personal holiness have been bestowed upon them. But,

5. It is estimated that there are infants in heaven, and that they have special agents who attend them in the presence of God, Matt. xviii. 1—14. Now, the reasons for, the regeneration of those of charge of angels in heaven; are equally valid in behalf of all infants who die in infancy. For, there can be no doubt that those in heaven were regenerated, or else they could not be according to our Saviour's teaching "*see*" the "*kingdom of God*," and as all infants who die, are precisely, in every respect, in the same condition that those in heaven had been on earth; it follows, that all others, who die, are regenerated by the Spirit of God. I consider the reason for one, or some a valid reason for all whom God in his providence calls out of time. As some are in heaven; so others when they die will also go there on the very same grounds that some are there now.

Yours affectionately,
PETER DOCK,
Trinity College, Oct. 29, 1867.

For the Episcopal Methodist.
Gatherings of a Steward.

NEVERMARK LIGHT OF HOLY THINGS.
"This was the way it happened Brother," said an old christian one night. "I was living in the town of W—, the young men were in the habit of indulging in all sorts of dissipation and excess. There was 'no fear of God (or man) before their eyes.' It seemed as if they had exhausted all the various forms of human wickedness, until, one Sunday night they were gathered together at the Court House when all at once one of them exclaimed: 'I have a new idea, let me celebrate the Lords supper.' Immediately all the arrangements were made for the horrid mockery, and one officiating as minister, they began the

secere. It is useless to rehearse the details of the occasion or give you the names of the parties. The whole solemn ceremony was gone through with amidst much laughing and many a ribald and obscene jest; at the conclusion all sat down to talk it over when one remarked, 'well I have had about as long as I want to and believe I will die next Sunday about this time, I want you all to come and see me.' Thinking it a good jest, he second said, 'well if you die on Sunday I will die the Sunday after, with all said the third I will die the day after, and so said all the crowd, and the young men they parted, but oh how little did either anticipate the fate that awaited them! On the Sunday appointed, at the hour appointed, the first died, died in great agony calling out that Jesus whom he had mocked, for help and mercy. On the succeeding Sunday the second died under like painful circumstances on the third Sunday the third died, as he himself had appointed, and so the fourth and fifth and sixth. The seventh was a young Frenchman in the full prime of manhood, on whose firm constitution disease had never left a mark. When the fourth died he began to tremble and groan. He called upon men of God of his acquaintance to minister him and pray for him. As the time that he had appointed drew on and the fifth had died, his agony became extreme, he saw his soul exposed to everlasting destruction from the presence of God and the glory of his power. He could not rest night or day. His faithful acquaintances laughed at him and called him a fool, all the pains increased and warmed and pressed with and for him, but he found no rest. He was pointed to that Jesus whom he had mocked and ridiculed, but his reply was, in substance, 'I have put him in an open shame and there is no mercy for me.' The sixth died, and so according to his own appointment a few days more and he must appear before his Judge. Tragic or pathetic scenes, descriptions of mind, his disease was told his body. He looked the picture of health and strength, destined to many years of activity. His friends laughed at his fears but no single dimpled his cheek, the stamp of eternity was there, and on the Sunday he had named he died; apparently in full health of body he stretched himself upon his bed in great agony of spirit and in an instant he was dead. Thus passed away these young men. Scourgers of holy things, profaners of the institution of Jesus, and truly, without hope, they were gone, and the places which knew them once knew them no more forever. But Brother do you say this horrible story is true? True, true, every word true. I could give you the names, I could carry you to the very place where they mocked Jesus, and to the spots where they died. "Was their death the means of correcting the living?" Yes! yes! the club of infidels and scoffers was broken up, and from that time we never had such wickedness in the town."

And now a word to the young reader. Never make light of anything that pertains to the religion of Jesus. Sing no hymns, make no prayers, preach no sermons in jest, it is the most awful form of profanity and will surely bring a speedy curse upon you. I have another story of a mock prayer meeting, but you must excuse me on my next weekly round. I get nothing more interesting I may tell it, but now, good night.

For the Episcopal Methodist.
A Voice to the Ministry.—A Voice from God.

Ministers, my brethren of the North Carolina Conference, we are now entering new fields of labor. The past year has been one of severity to all our people. Many of us are from our posts poorly paid. The question with us will be how shall we manage to live another year? The people tell us they have nothing to give.—You say with the Israelites, "can God provide a table in the wilderness?" I answer, "is any thing too hard for God?" You say, "it is my duty to provide for my family." Yes and some turned aside from the ministry to support their families, and they have lost in influence, not to say piety. Have any of us been in actual work. You say, "my brother but at such and such a time, it had not been for such and such a thing I would have wanted." You admit that Providence supplied your wants then, yet you say, I cannot get through another year. Do you believe God can feed you to the amount, and he now going to desert you, so that you will not be able to do your duty, but that work, and he will not forsake you as long as you are faithful to your work. See that you do your duty.

For the Episcopal Methodist.
A Voice from God.

Ministers, my brethren of the North Carolina Conference, we are now entering new fields of labor. The past year has been one of severity to all our people. Many of us are from our posts poorly paid. The question with us will be how shall we manage to live another year? The people tell us they have nothing to give.—You say with the Israelites, "can God provide a table in the wilderness?" I answer, "is any thing too hard for God?" You say, "it is my duty to provide for my family." Yes and some turned aside from the ministry to support their families, and they have lost in influence, not to say piety. Have any of us been in actual work. You say, "my brother but at such and such a time, it had not been for such and such a thing I would have wanted." You admit that Providence supplied your wants then, yet you say, I cannot get through another year. Do you believe God can feed you to the amount, and he now going to desert you, so that you will not be able to do your duty, but that work, and he will not forsake you as long as you are faithful to your work. See that you do your duty.

For the Episcopal Methodist.
A Voice from God.

Ministers, my brethren of the North Carolina Conference, we are now entering new fields of labor. The past year has been one of severity to all our people. Many of us are from our posts poorly paid. The question with us will be how shall we manage to live another year? The people tell us they have nothing to give.—You say with the Israelites, "can God provide a table in the wilderness?" I answer, "is any thing too hard for God?" You say, "it is my duty to provide for my family." Yes and some turned aside from the ministry to support their families, and they have lost in influence, not to say piety. Have any of us been in actual work. You say, "my brother but at such and such a time, it had not been for such and such a thing I would have wanted." You admit that Providence supplied your wants then, yet you say, I cannot get through another year. Do you believe God can feed you to the amount, and he now going to desert you, so that you will not be able to do your duty, but that work, and he will not forsake you as long as you are faithful to your work. See that you do your duty.

For the Episcopal Methodist.
A Voice from God.

Ministers, my brethren of the North Carolina Conference, we are now entering new fields of labor. The past year has been one of severity to all our people. Many of us are from our posts poorly paid. The question with us will be how shall we manage to live another year? The people tell us they have nothing to give.—You say with the Israelites, "can God provide a table in the wilderness?" I answer, "is any thing too hard for God?" You say, "it is my duty to provide for my family." Yes and some turned aside from the ministry to support their families, and they have lost in influence, not to say piety. Have any of us been in actual work. You say, "my brother but at such and such a time, it had not been for such and such a thing I would have wanted." You admit that Providence supplied your wants then, yet you say, I cannot get through another year. Do you believe God can feed you to the amount, and he now going to desert you, so that you will not be able to do your duty, but that work, and he will not forsake you as long as you are faithful to your work. See that you do your duty.

Miscellany.

Bacon Monument.

Bishop Bacon died September 25, 1850, and was buried at Louisville, but no suitable monument marks his grave. No plain attention to the Church for this apparent neglect as there was an intention of erecting the remains to Lexington. It is now however, determined to let them lie where they were first interred and a monument is to be erected in honor of the devoted pupil orator of the age. The executive responsibility of such an undertaking has been committed to a competent committee, and we hope there will be responses to their appeals for aid from all parts of the connection, as Bishop Bacon did not belong to Kentucky alone but to the entire South, indeed, to the whole country. It is in contemplation to erect a monumental church over the remains of Bishop McDonnell, whose tomb was destroyed by the Federal army; and to place a suitable monument over those of Bishop Soule. For these reasons, and others that might be urged, it is expedient that the Bacon monument should be erected without delay; and that the money necessary for the purpose should be forwarded to the Treasurer at Louisville, as soon as possible, that the committee may not be embarrassed in their enterprises. The action of the committee is as follows:

The joint Committee appointed by the Louisville and Kentucky Conferences of the Methodist Episcopal Church, South, to obtain and have erected over the grave of Bishop Bacon, an appropriate monument, met in 1866. John H. Linn, D. D., W. W. R. A. Holland, ministers, and W. Kendrick and J. S. Lithgow, laymen, being present. The committee having been organized for business by the election of W. Kendrick, Chairman; Vincent Cox, Treasurer; and R. A. Holland, Secretary, the following resolutions were adopted:

1. That the plan of a monument proposed by Muldoon, Bullett & Co. be selected; said monument, when completed and put in position at the grave, to cost five thousand dollars.

2. That the contract between the committee of the one party, and Muldoon, Bullett & Co. of the other party, be dissolved whenever thirty six hundred dollars shall have been paid to the Committee's Treasurer, Vincent Cox, Esq.

3. That all ministers of the Louisville and Kentucky Conferences be requested to take up, in behalf of this enterprise, collections and subscriptions, in their several communities, as early a date as possible and report the amount of money collected and subscribed to the Treasurer, by April 1, 1868.

4. That all friends of the deceased Bishop Bacon, and others, of whatever Conference or Church, who may desire to aid in this tribute to his memory, be invited to forward contributions to the Treasurer.

In conformity with the above resolutions, the Committee do hereby most earnestly appeal to all the friends of the late lamented Bishop Bacon, for funds to accomplish this important work. The Committee feel confident that the selection they have made will meet the cordial approval of all the friends of this distinguished man.

It is with a life-sized statue upon a marble base, the work to be prepared in Carrara, Italy, by competent and accomplished artists.

Miscellany.

Faith in Man and Christ.

Simple illustrations of the method by which faith may be exercised are often effective in relieving a troubled mind from doubt and fears. The following incident shows how readily men read in the word of their fellow men, and how much more reason they have to trust the Word of God.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his health, and was directed to Christ as the only remedy, by many, and by his own pastor among the rest; but it seemed to be without result. At last a quarter thought of reaching his father, and being him to see the smereity of God in the Gospel, by writing a note asking him to come to see him at work, which, after he left "the work."

He came promptly with the letter in his hand. When referred into his room by his master, he inquired, "Do you wish to see me, James?"

James was confounded, and holding up the note requesting him to come, said, "The letter! The letter!"

"What?" said his master, "I see you believe that I wanted to see you, and when I sent you the message you came at once?"

"Truly, but surely, sir," replied James.

"Well, here is another letter, sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly, "*Thou wilt be all—go that home*," &c. His lips quivered, his eyes filled with tears, and like to choke with emotion, he thrust his hand into his pocket, grasping his large, red handkerchief, with which he covered his face, and then he stood for a few moments, not knowing what to do. At length he inquired—

"Am I just to believe that in the same way I believe your letter?"

"If the same way, rejoined the master, "*It is the witness of men the witness of God is greater.*" This expedient was owned of God in setting James at liberty. He was a happy being that very night, and has continued to go on his way rejoicing in God, his Saviour, to point others to Calvary and walk in the narrow way.

Miscellany.

Rose and Thorn.

I heard Philosophy sigh,
"No rose is without a thorn"
And I with naive sweet reply,
"Why thorns are the roses born."

My business is not to please myself, not to please men—but to serve God and do good in my generation.

The Hindus extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from the woodcutter."

Patience! charity! hope! these are the demand of the age. Truth, one in her infancy, unveils herself but slowly; "and the end is not yet."

To see all things in their true position is given to but One Being, One Great Eye—the Eye at the center of the universe.

Men of genius are often dull and inert in society; as the blazing meteor, when it descends to the earth is only a stone.

Infidelity is often a disease of the heart than of the head. Science does not cause it but cannot cure. Not the learned but the pure in heart shall see God.

The swan subdues the eagle when he attacks her in her own element; so the weakest may subdue his strongest foe, if he will but keep his place and do his duty.

It is a great blunder in the pursuit of happiness, not to know when we have it; that is not to be content with a reasonable and possible amount of it.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leashes.

How admirable is that religion, which, while it seems to have only the felicity of another world, is at the same time the highest happiness of this.

I preach less and less about people's frames, and feelings, and troubles; I preach more and more about Christ.—That is what all people want, they want Christ.

Miscellany.

From Every Month.

You are surely, and according to your usual reasoning, therefore, insignificant. You will not do what you can for the commonwealth, for the church and the world, because you cannot see the more conspicuous part or do the most good. You do not consider that, if you were a very dull world of each thing, were equal to every other, if all animals and all vegetables were of the same size. Suppose all the stones were of a size; how would you build an elegant and convenient house? Where would you obtain wood? Now, just as in physical nature large things cannot exist without small, and as this is true in every community and association there must be many small, who, like particles of sand in mortar, hid away, but steadily maintaining their places and doing their duty, greatly assist in preserving the stability and beauty of the building.

Do not refuse to be anything, because you cannot be every thing. Do not neglect the minor morals of life, the unobserved traits of character which are to make up perfection. Despiseth not the day of small things.—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Do not suppose that any man is so small that he may be contemptible. Every friend is valuable; every enemy is by all means to be appeased and won over. Every right of every man is to be religiously observed. "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." By spending a little here and a little there, great fortunes are reduced; by saving many little, Rothschilds, Girdards and Astors win their immense estates. Does God count the stars and count the hairs of your head? Then what is too small for your notice?—Dr. Deems.

MAN MADE FOR WORK.—Did God ever make a body which He remembered with idle members? Never. What part, what member of this frame, moulded of clay, yet so fearfully and wonderfully made, does not work—was not made for working? The eye is made to see, the ear to hear, the tongue to speak, the legs to walk, the hand to grasp, the lungs to breathe, the brain to think, the bow to bear—the first to live, the last to die—a clock that needs no winding, to beat, and beating sends its blood through all the throbbing arteries. Let all, or even some, of these members cease to work, I die instantly.