

BIBLICAL RECORDER, MARCH 20, 1861.

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WEDNESDAY, MARCH 20, 1861.

All letters on business, or communications for this paper, should be addressed to Editor Biblical Recorder, or Rev. J. J. James.

SPECIAL NOTICE. The Recorder is conducted entirely upon the Cash system. All papers are discontinued at the expiration of the time for which they have been paid. Subscribers will be notified four weeks before their time is out by a cross-mark on their paper; and unless the subscription is renewed the paper will be discontinued. This is a rule from which there will be no departure. Watch for the cross-mark, and renew your subscription.

ALL transient Advertisements sent to cover their insertion, be accompanied with the money intended to be spent for their publication, and we will always do full justice. With those who advertise by the year, we make written contract. See terms of advertising to be found on first page.

Revival Spirit.

God is moving upon the hearts of his people in many sections of the country. They are dawning near to him in faith and prayer, and he is blessing them with the outpouring of his Spirit. This is one of the most hopeful signs of the times.

From our religious exchanges, we learn that revivals of religion are in progress in many localities in several of the different States, and the work seems to be increasing. It is truly refreshing to the hearts of the pious, in these times of political strife and discord, to learn that God hath not forgotten to be gracious, that he is hearing and answering the prayers of his saints for the conversion of sinners and the extension of his kingdom in the earth.

While, however, we rejoice in these merciful visitations on some sections of the country, we have to lament that there is in this State at present so little of religious interest, and especially so little of a revival spirit. Only a few, very few, awakenings have of late been reported in N. Carolina. Why is this? Is it because worldly interests and excitements are permitted to engross the minds of the professed people of God to the exclusion of the great subject of salvation? It may be that this is, to a great extent, the reason of the present languishing State of our Zion. Still, we believe there are many whose hearts are deeply engaged in seeking for God's blessing, and who are saying in the language of the Prophet, "O! Lord, revive thy work. In the midst of the years made known; in wrath remember mercy." Would that this was the daily cry of all who have an interest at the throne of grace. If we would hope for temporal prosperity, for the diminution of vice and immorality, for the peaceful settlement of our national troubles, and especially for the outpouring of God's Spirit, and the conversion of sinners, we must not forget that God must be honored, and that he has and he will be sought unto for his blessing. The present is an alarming time in the church and in the world. It is to be feared that the zeal of many of the professed followers of Christ has become well nigh extinct, while the wickedness of the ungodly increase. Is it not, therefore, a time to seek the Lord till he come, and reign righteously upon us? If his people draw nigh to him in faith, he will in blessings draw nigh to them; but if they forsake him, "the fountain of living waters," and hew out to themselves "cisterns, broken cisterns that can hold no water," then may they expect to be left desolate and afflicted in a dry and thirsty land, where no water is."

Family Prayer.

Is it not a fact that this high privilege, not to say duty, is greatly neglected by professed Christians? The reports of those who have taken the pains to enquire into the matter, testify to a sad neglect of the observance of family prayer. The question arises, Why is this? Is it because it is considered unnecessary or wrong? If any form of social worship is right, then surely family devotion is right; and if social worship is necessary to keep up the life, as well as the form of religion, there is no place where it can be engaged in with more advantage than in the domestic circle.

Aside from the command of God for his public and social worship, it is natural that the religion of social beings should be social. A family is a community on a small scale, and a community bound together by the closest and strongest ties. If God's worship is a good service, and no Christian can doubt this, how appropriate for those to join in it whose sorrows, and joys, hopes, and interests are in a great measure identical.

Without the observance of family prayer, commended with the reading of the holy Scriptures, how can parents hope to rear up their children and servants in the knowledge, nurture and admonition of the Lord? Such exercises, properly conducted, form a school of religious instruction and impress especially the younger members of a family in the most favorable manner with the knowledge of God and a sense of their moral obligations, while the fervent supplications of a pious parent, offered up in the presence of his family, impose on him a restraint to adhere to a course of Christian propriety and circumspection which he would not otherwise to the same extent feel.

Is not much of the irreverence, profligacy, and daring wickedness of many of the young men of the country, whose parents are professedly pious, justly attributable to the fact that parents have neglected the religious instruction of their families, and particularly family prayer? Religious advice, however good, loses much of its influence unless enforced by example; and Christian parents who never invite their children to join with them in social religious worship, have little right to hope to see them pious. God may correct these, who have been neglected by their parents, and sometimes does, making them apparently useful as Christians; but what's parental negligence is sure to be per-

sons to know that they have done little or nothing to bring their children to the Savior?

The apology generally made by these church members who neglect family prayer is, that they have no gift in that way, and do not feel competent to the task. However sincere such may be in offering this excuse, yet it is only an excuse. Where the heart is right, and strong desire impel, there is little difficulty in leading in social prayer; but even supposing that in some cases there exists an absolute want of capacity, would it not be better in all such cases to read some suitable form of prayer, rather than to neglect family devotion altogether? While forms of prayers for social worship are not approved by Baptists as a general thing, we incline to the opinion that it is decidedly better to use them as aids in family worship than to dispense with that important service entirely.

How many of our Christian readers are neglecting family prayer? Will not all such seriously consider their duty in this particular?

Faith.

Sin is a reproach to any people. Prov. 14: 5. Be not deceived, therefore, with false notions of faith. Where there is true faith no sin has dominion. Sin will be ever struggling, and sometimes triumphant for a season, prevail; but, on the whole, it cannot predominate in the heart that feels the power of faith. A believer, through a strong and sudden temptation, may be captivated by sin, but he is not willing captive; he hates sin, and prays and watches against it; and, as faith increases, his power over sin increases too. A man, having no feeling of the desperate wickedness of his heart, may imagine that he has faith enough; but, being once convinced of that, he soon perceives that it is the hardest thing in the world to believe: it requires the same power by which Christ was raised from the dead. Paul most emphatically describes it. Eph. 1: 19, 20. How then can any many think it an easy matter to believe? O the dreadful blindness and security which all the world runs into! May the Lord open their eyes!

I'm like a helpless captive sold Under the power of sin: I cannot do the good I would, Nor keep my conscience clean.

My God, I long, with every breath, For thy kind power to save, To break the yoke of sin and death. And thus redeems the slave.

GOD'S TREASURY.

"The Basis of Union." Under the above caption, a writer in the Presbyterian (Philadelphia), who is evidently a friend to what are called "union meetings," lays down in detail what points must be given up in such meetings by the members of each denomination respectively in order to insure harmony and prevent distraction. We have heretofore given our views of these so called unions, and attempted to show that the principles on which they were conducted were irreconcileable with the plain teachings of the Gospel, and have warned Baptists of the evil of compromising God's truth merely for the sake of union with the advocates of what they must believe to be important error. The fundamental principle on which such unions are based, is the direct ignoring of important parts of God's revealed will, and an indirect, though not the less real, endorsement of systems of error. The principle of ignoring, as the writer referred to affirms, "is of very extensive application," and "there must be a mutual yielding of cherished plans and practices, as well as silence on peculiar and even favorite doctrines." Are Baptists prepared to make such compromises of God's precious truth? We hope not. Without further remark, we give the subjoined extract from the article referred to, that our readers may see how much, according to a friend of such unions, must be yielded and ignored by the parties respectively. He says:

"Union meetings, now so common, have often resulted in discord, and this has made some afraid of them. Instead of harmony, they fear they will produce distraction. This need not be; and if the principle which lies at the basis of these meetings is well understood and faithfully adhered to, it will not be. The principle is plain and simple, and all can understand it. It is this:—Each denomination, while together, lays aside what is peculiar to itself or offensive to others; or rather this is done by those present of the different denominations; and each one seeks the other's good, and the good of all, to edification, as in Rom. xv. 1, 2. There is no effort to convince or convert each other; and, of course, no effort to convert any to one or another particular church or creed. Each one lays aside for the time what is peculiar or offensive; and all seek by prayer, the outpouring of God's Spirit, and by exhortation and personal effort the conversion of sinners unto God. The object is the revival of God's work; the means are the word and prayer; we unite in these means, laying aside what is peculiar to ourselves or offensive to others."

This is the basis of union.—Each one lays aside what is peculiar or offensive. The Baptist must not teach immersion; the Episcopalian must not teach episcopal succession; the Presbyterian must not teach predestination, nor the Methodist failing from grace. So of other doctrines and of other things, for the principle is of very extensive application. Some may think it right for women to speak and pray in public assemblies; others may be just as firmly persuaded that this is unscriptural and wrong; or, as Paul says, a shame, and hence not to be suffered. 1 Cor. xiv. 30-35; 1 Tim. ii. 11, 12. The principle of union requires that this be laid aside; it is peculiar to some, offensive to others. In union meetings the women must keep silence. Again, some may be in the habit of crying out and shouting, or making other audible manifestations. This may be edifying to some, but it is very annoying to others. The principle of union requires it to be laid aside. Let all things be done decently, and in order, for God is not the author of confusion. 1 Cor. xiv. 23, 40. Again, some think it proper to ask those who enter prayer, to rise or to come forward; and to count certain names; others are as fully satisfied that this is unwise and hurtful; and no matter whether they are right or wrong in their view, the principle of union requires that nothing of the kind be attempted, if any object to it. There must be a mutual yielding of cherished plans and practices, as well as silence on peculiar and even favorite doctrines."

Turk's Mortuary Journal and Family Visitor. Edited by Mrs. Caroline O. Shadwell. New York: Published by Sheldon & Co., 125 Nassau Street.

The March No. is adorned by "The Morning Bath," a fine engraving representing a lovely scene in the nursery. The pages of the Journal before us are filled with instructive matter. The first article, "The History of the Mother's Journal," will be pursued with pleasure. We wish this valuable periodical a continuance in its mission of love, and many long years of existence. May it ever prove a blessing to the home circle.

Term per annum—One copy \$1, six copies \$6, in advance.

Evening Star.—On Sunday night it commenced morning, a meeting which was convened through Monday and Tuesday night, and at the close of this writing it will now commence. It is the largest now we have had this winter. All the early birds

CORPORALITY.

In order to proceed properly in this subject, let us first ascertain the meaning of the word, that we may know what is involved. The "Encyclopaedia of Religious Knowledge" defines it thus: 1. An anxious eagerness about the things of this world. 2. A capacity in gazing. 3. Too frequently includes sinister and illegal ways of obtaining wealth. 4. A tenaciousness in keeping.

The midmost and most comprehensive definition which can be given to it, perhaps is this:

It is an undue attachment to worldly things.

With all this definition, we think it quite certain that we have something that is intended by the Spirit. And whatever it is, it rests under the hand of Jehovah as a great curse.

It is specially mentioned in the dialogue, ("then shalt not covet,") and spoken of frequently both in the Old and New Testament. A few passages in the New Testament are sufficient for our present purpose.

Luke 12: 15. Christ warned a certain man to "beware of covetousness."

Col. 3: 5. "Covetousness, which is idolatry, with other sins, is to be mortified."

Eph. 5: 2. "Or covetousness, let it not be named among you, as becoming saints."

Heb. 13: 5. "Let your conversation [deportment] be without covetousness."

Eph. 5: 4. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

These passages are sufficient to show the light in which this sin is regarded in the New Testament: Yet, is there not an almost universal concurrence at this sin?

Church members are disciplined for drunkenness, profanity and other offenses against the morality of the gospel, but it is customary to exercise discipline in cases of covetousness?

If a member is found to be guilty of drunkenness, or profanity but once, the righteous indignity of the church is immediately aroused, and, in the absence of a proper penitence, he is excommunicated. The church can't fellowship him. Well this is right.

But there is that covetous man—that "idiot" who hath no "inheritance in the kingdom of Christ," who must be abased and recognized as a brother!

And it has been well known by all the members that he is covetous, and has never been otherwise.

He never contributes to any of the expenses of the church, much less to objects of general benevolence, and yet he is in good circumstances, and held in good standing in the church.

We call attention to the advertisement of Mills & Co., of Oxford, N. C., for a well qualified teacher of the Fine Arts. We are pleased to learn that this School known as Oxford Female College, is in a flourishing condition. There is no healthier or more pleasant locality for a female seminary in the State.

1 Popular Sophism.

It is often assumed and read by the members of the different Protestant denominations, that their respective doctrines must be scripturally true, or God would not bless and prosper them as he does.

Several of our ministering brethren have put us under special obligations for such favors in these hard times.

If these ever needed a time when religious editors needed the friendship and co-operation of their patrons, it is now. Any kindness which any of our brothers may render to the Recorder will be duly appreciated.

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Affairs at Washington.

Since the inauguration of Mr. Lincoln, great interest has been lost as to the course the new Administration would pursue towards the new Confederacy of the seceded States; whether it would attempt to retain the fort in possession of the said seceded States, and call for the revenue, and also whether the Commissioners appointed by the government of the Confederate States to negotiate treaty stipulations with the United States, would be recognized by the latter. The President and his Cabinet have had in the outset of their official duties to meet these grave questions so vital to the interest and peace of the country. The reinforcement of Fort Sumter has come first.

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sort of evidence that God gives, it his sanction. The most popular religions have little truth in them. They can, and do flourish without God. Let no man say, then, that such must be acceptable to God, on the ground that they enjoy increase.

Book Bin.

Suggestions to S. School Teachers.

At this interesting season of the year when many Sabbath Schools throughout the country are being re-opened, and a general interest is or should be taken in this important department of christian effort, we give the subjoined suggestions to Sabbath School teachers, taken from the *Essentials*, hoping they may be as "fit spoken."

Teachers should visit their classes. That a faithful pastoral visitation is necessary to a successful ministry is conceded by all church-going people. That the usefulness of Sunday school instruction depends very much upon the amount of visitation performed by the teacher is no less true.

It is the privilege of teachers to visit their classes for their own benefit. There are some things that can be learned about the scholars out of school much better than in school. A teacher will find himself greatly facilitated in his work of instruction by a knowledge of the home influences of his scholars. He wants to learn the moral and religious characters of the parents. He wants to ascertain what kind of culture the child is receiving from its parents. Whether it receives any moral or religious training

from its parents, or from its teachers, or from its school.

It is, as far as possible, to be avoided, that the teacher will be led away from his work by studying the character of the scholars at their homes. The natural disposition will crop out in free, easy, childhood, social life, as it will not under the restraints of the Sunday school hour. He also needs the hearty good will and earnest co-operation of the parents, which can be gained by a familiar acquaintance with them. This is the teacher's privilege to obtain.

It is the teacher's duty to follow up his Sunday instructions to his class with his personal influence. Some things can be done for the scholars out of school much better than in school. He can, by coming home to them, impress those life governing, character-forming principles, which tend to shape the destiny of his class, more lastingly than it is possible to do in the school hour. It is his special duty to look after the absentees, and learn the reason of their absence. If from sickness, every good teacher will feel it his duty to repeat his visit; will take something in his hand, however trifling, as a token of affection; will carry in money, which cannot be purchased with money, a heart full of sympathy; will report the case to his pastor, that he may also visit; as will be glad to do, if he is a good pastor—the sick Sunday school scholar.

If a scholar is absent from want of interest, or led away by evil associates, it becomes the teacher's duty to spare no pains to bring him back, and by some means gain his interest, and keep him in the class. We love those who love our children, our brothers and our sisters. Hence, a faithful teacher may do for other members of a family, religiously, what no one else could do, or can do, for his pastor to visit, where he might not, otherwise, feel it his privilege to go.

A mutual blessing is sure to follow faithful Sunday school visitation. The teacher's heart needs the discipline of the