

BIBLICAL RECORDER.
February 16, 1870.

Maple Spring Church.
Here is Maple Spring Meeting House, 54 by 36 feet, a good house celled over head. The stove is a good one. Elder Carroll is the very acceptable pastor. The white males number 40. The neighborhood is delightful and the location is very desirable.

Arrangements have been made to plaster the walls. Not a glass is broken out. Robins and pretty girls are remarkably plentiful. Here is the Sunday school in session. Superintendent Lankford being indisposed, brother M. Lankford, after a lively song, reads a selection of Scripture and brother Stallings leads in prayer. The teachers and the classes now enter on their labors. Papers are distributed. The editor of the Recorder, on invitation, makes a short speech on Sunday schools. The school is closed and some beautiful hymns are sung. Pastor Carroll reads Psalm 91—

Hymn,
In thy name O Lord, assembling.

Prayer, Pastor Carroll leading.
Hymn,
Within thy house &c.

The devotional Hymn and Tune Book is in use here, and, as always happens where that book is used, the singing is excellent. Text: Jeremiah x: 25, Pour out thy fury on the heathen that know thee not, and upon the families that call not on thy name. There is in the Bible no direct command for family worship. Yet it is clearly taught as a duty. Abraham and Isaac and Jacob built altars to God and there worshipped with their families. Joshua in a speech said: But as for me and my house we will serve the Lord. Job sent and sanctified his sons, and offered sacrifices for them. And this did Job continually. Jeremiah here gives his estimate of family worship. He classes non-praying families with the heathen. Some think it makes no difference whether prayer ever penetrates the roof. Not so with the prophet. These words which I command thee this day, shalt thou teach to thy children. We are also encouraged by the promise that children brought up in the way in which they should go will not depart therefrom. How worthless are all our instructions without completing the lessons with prayer. Parents can't teach their children properly and effectively without prayer.

1. It will bless the one leading in the exercises by promoting consistency of conduct. Knowing he must pray, he is more cautious in his temper. More anxious to be in the Spirit, prudent and wise. His thoughts are directed to prayer, and devotion becomes natural. It will exert a restraining influence on him.

2. It will impress parents with the solemn obligations that bind them to discharge their duty to their children. The parental relations will be understood as God has appointed them. They will see immortal souls which must write in anguish for ever, or dwell with Jesus throughout eternity. The moulding of human clay for God's service is a solemn responsibility.

3. It will promote the spirituality of parents. When a man feels this responsibility he will feel his ignorance, his need of help, and will pray with fervency. It will promote secret prayer for strength and wisdom. If fathers and mothers could realize their relation to immortal minds how great would be their anxiety to discharge their duty.

4. It will give children confidence in the piety of their parents. Destroy this confidence, and children are in danger. Children are observant. They hear sermons on prayer, they hear others pray, they know that you profess to be pious. Their minds wander over these things. When children feel that their parents are faithful, how sad is the state of their faith.

Parents ask preachers to pray and talk with their children. Parents who properly

train their children can have more influence over them than all the preachers in the world. Some parents talk better to the children of others than to their own. The children understand this embarrassment and know the cause of it. Dreadful thought! Even in this world children rise up in judgment against their parents. How much greater in the world to come will be this condemnation. Go confess your faults.

II. Influence on children.
It will impress them with the subject of religion. The boy grows up in ignorance of prayer is not impressed with religion. The boy raised in a praying family is accessible to the influences of religion.

It is a means of grace. Young Timothy thus grew up into usefulness in the church. There are witnesses on the other side in prison, in the penitentiary. Parents who do nothing for the culture of their children go down with sorrow to their graves. It is true that some children of pious parents run into sin. Yet often, after the death of such parents, these same children have been brought back by the remembrance of these impressions. A good man had several wicked boys. He died in grief in their absence. They returned to take the property, and saw the Bible, and their father's spectacles at the stand. Their souls were moved. They fell prostrate in penitence and were converted. O this training is never relaxed. Youth lives in the future. Age in the past. The boy says "when I am a man," the man says "when I was a boy." How we go back to the joys of our youth, and enjoy the treasures of memory.

Let me implore you my sisters, if your fathers and husbands neglect these duties, to discharge them yourselves. John Newton was the only son of his pious mother and she was a widow. A song, a hymn he had heard his mother sing, was heard on a ship and his mother's hand seemed warm on his head, and he was converted. Will it be so with your sons? You leave your children in this sinful world. Pray with them and their hearts will go back to the memories of youth and the Holy Spirit may make your prayers the instruments of the salvation of your children.

This is a brief outline of an able sermon, delivered with calm solemnity and impressive union.

The editor of the Recorder, on invitation, submitted his views on religious papers and a club was made up.

Flat Rock Church.

Here in Franklin county three miles from the Wake line is Flat Rock Church. Here the bread of life has been dispensed by Elders Crocker, Smith and Jones. Dr. Royall is now the faithful and beloved pastor. The house is forty by fifty feet. No ceiling, no plastering. The stove is a good one, and there are only thirteen panes of glass broken out.

The weather is pleasant and the congregation is large.

Hymn:
"Jesus refuge of my soul."
Dr. Royall reads I Cor. iii.

Prayer, Dr. Royall leading.

The people still come, and the members present a fine appearance. There is tender feeling manifested during prayer.

Hymn.
Text I Corinthians iii: 21, "Let no man glory in men."
The church at Corinth was divided. The most distinguished men had labored for them. Paul, Apollos, Cephas and others served them. Hence there were divisions—some for Paul, some for Apollos, some claimed to be of those whom Christ had sent. Paul shows the absurdity of their conduct. Let no man glory in men. Pin your faith to no man's sleeve. Do not accept men as leaders to the neglect of God. Lean on God, on his word, not on men.

I. No man however exalted, however pious, can save souls. Many seem to think the preacher has more power than the word of God. A lady in Florida said she joined brother Stowland did not know whether she

joined the church or not. Paul said he might plant, Apollos might water, but God only could give increase. Man only exhibits the gospel; he does not make it. We go to see a picture—not the man who exhibits it. So the preacher must stand overshadowed by the cross of Christ. Without God's grace and spirit the word is in vain. Man may have words, thoughts, power in speech; all is vain without God's help. Some rely on brother Earle to bring a revival of religion, and we are too prone to connect the work of grace with the gifts of men.

2. The wisdom of this world is foolishness with God. Philosophers had beautiful theories. Socrates taught good doctrines, but his pupils did not approach the Christian standard. There more a man loses sight of God, the more foolish his preaching is. We have seen wise men and heard them preach; but their word fell without influence for good. Shubal Stearns, a man of few points to commend him to public favor, gave the Baptists of the State an impetus they never knew before. And others fired by him have carried the gospel to other states.

3. Men are too much creatures of circumstance. If we tie to a man, he should be stationary. Abraham was a good man yet he told a lie. David, a man after God's own heart, was guilty of murder. Elijah fled before Jezebel after all his show of moral courage. Your great men even in the ministry have reached heights by trickery. I magnify my office, I love my brethren, but I must tell the truth. A saintly man reached the Papal throne by a shrewd line of policy. Some rise on the ruins of others. I would cover such a picture. Men are compassed with infirmity. A very good judge in my native state was a very fickle man. Men are ignorant. As light breaks on us we change our views. No man is to be trusted too far. Our model men, our admired men, often bring reproach upon the cause. Some of those who were once great, now have none to do them reverence. Even righteous Lot who vexed his soul for the sins of men, was himself guilty of an infamous crime. Let us therefore take the word of God as our guide and follow his instruction always, a sure and steadfast anchor for our souls.

Prayer, brother Clifton leading.

Hymn,
"People of the living God."
Two members are received by letter from the Oxford church.

The clerk calls the long roll of ninety-six white male members. The minutes are read. A committee is allowed further time.

The editor of the Recorder on invitation makes some remarks on religious papers.

Dr. Royall tells that when he was a missionary in a retired place, he kept up a communication with the world, by newspapers or he should have dried up spiritually. I am too poor to do without religious papers. Dr. Timberlake makes a short speech. A large club made up.

The Pope declines to argue the case of infallibility any more.

Literary Anniversaries.
At seven o'clock, P. M., on Friday, the 11th inst., an immense concourse fills the Chapel of Wake Forest College. Here are the expectant children and the unexpected parents, the wisdom, beauty and strength of the surrounding country.

Music—not the organ and the cultivated voices one heard here—but a mother fiddle and a family of young ones, tuned and untuned. "Kiss Waits" is played by a colored band so discordantly, so execrably—so agonizingly that the colored lips of Venus herself would be no temptation.

"Shoo Fly" is executed as the sexton's song.

graduates each other—to institute a comparison of the tottering infancy of our literary mother with her present stable and vigorous maturity, and to engage in a work tonight which, if well done, may tend to "strengthen the things which remain"—after the severe ordeal, through which she has passed. The contrast between the past and present is indeed striking. We of the present day cannot realize how gradual has been the growth of these institutions—nor the zeal with which their early advocates worked for them, and the many difficulties that attended them. As long as the college itself continues to flourish the Euzelian and Philomathesian Societies will stand as monuments to remind us of affection and interest rarely paralleled. Nor on the maxim that where there is no union there is no strength apply to us. We are two distinct bodies, tis true. Our interests are divided, but they are not opposed. Emulation, when kept within proper bounds and directed toward purposes of good is one of the most potent engines of usefulness with which we are endowed. It is felt by both parties to be necessary ever to be watchful and working—knowing that others are ready to avail themselves of every oversight or neglect on their part. Any one, who has observed the working of this system, must have concluded ere this that much more progress has been made by each than had the interest been common. Yes, our enterprise is a complete success.

But while we forbear to look back upon the distant past, we cannot fail to mention an event, which has happened, since the last anniversary of these Societies. Does it make no impression upon us to observe that not an occasion like this has occurred since the close of the war, when one of our banners did not give indication that all had not been well with us? Tonight, Euzelia, mourns such loss Joseph L. Joyner, a young man of promise and aspirations as noble as those of any of us now living, has been cut down and has gone the way of all flesh. But, although away from home and relatives, he was not away from friends. He seems to have been universally beloved. This member of our body was characterized by an unusually sincere attachment to the Society; evincing throughout the short period of his connection with us a peculiar interest in our debates and business—and giving us good reason to expect to find in him one who would by his brilliant success do honor to the noble cause, which he had so willingly espoused and which with such zeal he strove to support. But the goddesses are sisters. One does not reap alone. One does not hope to build upon the downfall of the other. Our interests are alike affected by any event. Yes, I am glad to say, the deeply marked line which divided us at one time, is becoming less and less distinct. Once indeed, there was nothing of harmony existing. Undermining rivalry and even at times deep feelings of envy were entertained by the one toward the other. But these antebellum barbarities have now given way to the salutary dominion of concord and friendship. What, then, should be our thoughts on this, another occasion commemorating the birth of an institution, which, we feel proud to say, pertains so closely to ourselves? The youth feels flattered never so much as when convinced that he has an interest in an enterprise, which is of such a character as to command the respect of the intelligent and influential. The spirit of self is exhibited in this as in all other matters. There is a feeling of self-glory produced by reflecting that there is a responsibility resting upon him—a trust committed to his hands. And certainly in this case there is no groundless presumption. These surely are considerations, that must be respected, in view of which the members of the Literary Societies of Wake Forest College are warranted in congratulating themselves on the relations which they sustain. The cause itself is noble and such as to command its advocates to the highest esteem of the wise and refined. It has been well said that the debating societies are the practical part of this institution. It is in them that whatever of experience the student may have had, can be put to use and be of service to himself and to his fellow-students. In them is found the greatest and almost the only motive to inform himself on matters of history and law. In them the feeling of self-reliance and independence is engendered.

After those, who have mingled hours together, have gone forth into the various fields of labor awaiting them in active life, friendships the most tender and enduring are formed immediately upon the recognition of one by another as being a member and having a common interest. There are pleasant associations and modifications. The generous rivalry in debate and the vigorous one with another in advancing the cause of all, all are long remembered and cherished as sacred.

Mr. T. H. Sarge, of Raleigh, introduced Dr. E. Royall of the College. He spoke in a calm and collected manner, and delivered the following:

Another very just reason for being proud of our enterprise will be seen when we consider that not only men, but women have the power to be the successors and upon whose well-aid

foundations we now are building higher and higher the framework of knowledge.

Many are the bright stars now burning in the religious and literary firmament of which we feel we have a rightful claim. And many are those who now give clearest exhibitions of their capacity to be the fitting successors and even superiors of these. But not to continue this eulogistic strain, we will start the question: how did these men attain the positions of honor and influence which they occupy, and by what means or by reason of what merit do we hope ever to arrive at such or equal eminence? The immediate response, suggested by the experience or observation of all—is—excellence is attained and when attained is measured by actions. Work is the universal law of the race.

"By ceaseless motion all, that is, subsists."
We are aware that the view in direct opposition to this, is now the most popular—that mental culture is a good in itself and for its own sake, irrespective of all consideration of the advantages derived from it in the way of capacitating us for performing more efficiently our duties, and for better carrying out the design of our creation.

The man, whose mental faculties are fully cultivated, has so much real value added to him. There is, so to speak, more man there than formerly. Now we take the ground that all these benefits are but incidentals. They do not constitute the primary object of education. Many, we know, are the pleasures arising from it. Great the satisfaction which it affords. The ignorant, uncultivated man is deprived of much, which it is the privilege of the learned to enjoy. The former is, to a great extent, dependent on the latter. He sees effects, but has to go to the man of science to ascertain the causes. He uses the inventions of educated men without stopping to inquire into the workings of the mind, which suggested such conveniences; or hoping ever to understand them. He listens with amazement to the newly made discoveries, which the man of thought with such zeal gradually develops. He looks upon himself as altogether inferior. Once they were on an equality. The one has advanced, the other has made no progress. He has not performed the duty, which he owes to himself, that of self-cultivation. He has not allowed himself to be guided by reason, which told him that his mind was not to be neglected—that his intellect was susceptible of great expansion. It is now but a barren waste.

Education is intended to assist us in our business operations—to help us work. Fields of labor await us in every direction. They are all so intimately connected too, and so dependent upon each other, that the same kind of men must be called to fill them all. And educated men should be apprized of their responsibility in this regard.

There must be an educated ministry; our rulers should be educated; our dispensers of law and justice should be men of cultivation and wisdom. And do we not need as well educated farmers and mechanics? Those, who engage in these pursuits, value their education not merely by the amount of pleasure and satisfaction, which it affords; but as being indispensable to the proper management of their business.

The proper discharge of our duties demands that we should be practical. And yet how little do the present crop of young men realize the vast amount of labor, of real work that is before them. A great proportion of the disappointments of life arise from this source. We have no definite conception of what we have to do in real life.

They cannot bring the matter home to their own minds—making it a personal necessity—expecting really to have to engage in work themselves, that those very hands, that that very head, which is now employed in unravelling the mysteries of the classics or mathematics, will some day have to be used to grapple with actual things and matters of fact.

We would not advise you to strive to obtain a practical education, because all education is practical.

The mind needs to be trained and every step in this direction is so much preparation for life and its duties. We are not called upon to reject those books, which contain nothing that we can see to be practically advantageous. They may improve the mind by leading us to think. By them our mental faculties are developed and we are thus gradually, though unconsciously going through a course of preparation for active life.

But, while we do not think education ought to be distinguished into practical and impractical, it is necessary at the same time that we should always have in view the great object of the cultivation of the mind. We should not be content to think that we are to obtain it merely for its own sake. We admit that it has many advantages, besides that which we endeavor to describe to you, but we do not think that it is to be obtained merely for its own sake.

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