

BIBLICAL RECORDER.

March 15th, 1871.

Eastward bound, we leave the city of Oaks and at Hepzibah find the doors wide open, and the windows dilapidated. The example of the church seems to have demoralized the country; at Wakefield the private houses seemed desolate and the only citizen we saw was lying on a log. Passing the town we met some beautiful ladies, roses in the wilderness, who seemed to enjoy the country air fragrant with blooming forests.

Moccasin Creek is too deep to ford; so we turn up the stream to a bridge and spend the night with brother Mings. Crossing Tar River at Webb's Mill we come to

PRACH TREE GROVE.

The house is a good building in a grove of oaks. It is 40x60 and has no ceiling nor plastering, nor stove, and only 53 panes of glass are lacking in the windows. Elder Duke is the popular pastor, and there is a summer Sunday school connected with the church.

PLEASANT GROVE.

This church has also a good house in a delightful grove. It is 30x40 and in very good keep—not a pane of its glass has ever been broken. It is now proposed to plaster and paint it and then put in a stove.

This church has a summer Sunday school and Elder Eastman has been elected pastor.

NASHVILLE.

This is the county seat of Nash. Population about 75. It has 4 dry goods stores, one hotel, one boarding house, 2 small coach shops, and 4 grog shops, 2 lawyers, and one doctor. Capt. Bridges teaches a mixed school of 26 students, but the town has no house of worship. Two new buildings are going up, but many others need repairing. The Court House is a handsome two-story brick building. Nashville needs a shoe shop, a blacksmith's shop, a tin shop, a barber shop, and a Tailor's shop. The number of grog shops might be reduced without any injury to the public.

THE POOR HOUSE.

Nash poor house is a very poor house, with 19 inmates, 12 being white. This (like most other poor houses) is now used partly as a lying-in-hospital.

MASONIC FUNERAL.

On last Sunday Mr. Cook of Warrenton preached in the Academy in Nashville the funeral sermon of Mr. Sorsby. Some of the grog shops had their back doors open, but the sermon was good, and the procession was quiet in passing.

A NEW SECT.

We find that there has been a secession from Keluoke Association. They call themselves the Predestinarian Baptists and reject colored people. A more suitable name would be "Sons of Ariel." They number twelve members, divided into 3 churches: Stony Creek, in Wayne, Little Sister, in Johnston, and Taylor's Hill, in Edgecombe. They have 3 ministers, E. Holland, S. H. Taylor and S. Pate. The following is the

MEMBERSHIP OF THE OLD PREDESTINARIAN BAPTISTS.

This is our order of Fellowship. We, the old Predestinarian Baptist, are friendly with everybody; but we do not fellowship or commune with any but ourselves. We go to hear any body preach that we want to, and ask any preacher that is a white man to preach with us, that we see fit. We look not to men nor angels to guide or instruct us in our associated capacity, but depend upon an independent God to govern, guide and instruct us in all our deliberations and business, in this our associated business.

Now, according to the confusion which is amongst us, we think it best to withdraw ourselves from the Association, and organize a Predestinarian Baptist Association, and do a non-fellowship with the African race, or any colored person. Therefore, we declare a non-fellowship with them, and all those who intimate themselves with them; and also we declare a non-fellowship with all principles or institutions that are calculated to bring confusion into our Association.

Now we give ourselves wholly to the Lord and unto one another, and come into fellowship under the rule of this order, taking to ourselves the privilege of dealing with any church of this Association that is not willing to be governed by this, our order of fellowship, we do make known by giving the Right Hand of Fellowship to the Moderator.

A CHAIRMAN ACCEPTED.

Spending a night with our brother, N. W. Boddie, at Wakefield, with a proposition to

lICAL RECORDER. Yet the paper has never been sent to the RECORDER office. It seems to have been intended for Buncombe. But we have seen it, and determined to accept it. Elder Rowe is the man who is said to have converted Elder Gold. He shall hear from us at an early day, and if the Lord will help us, we will make the path of truth plain before him.

DEATH OF A MINISTER.

About three weeks ago, Elder R. W. Delbridge (who several years ago came to this State from Virginia,) went to his appointment and preached on Saturday; soon after preaching he was taken with paralysis, and died in a few hours. He leaves many friends, and a destitute field.

Moving.

Some of the churches of the Beulah Association are taking steps to pay off the old debt, according to the apportionment of Moderator Poteat, which was published in last week's Recorder. The church at Mars Hill will have her amount, eighteen dollars, ready by the first Sabbath in April. Mt. Hermon, though not now a member of the Association, has raised a part of the amount assigned her. It will be completed on the first Sabbath in April. The church in Hillsboro will also have her quota, eleven dollars, ready by the last of April, at which time the Union Meeting will be held. Keep the ball moving. Let us roll away this stone of stumbling and rock of offence and then the Beulah, glorious old Beulah, will go to work with something of the spirit of the "golden times."

J. D. HUFHAM.

ELDER F. M. JORDAN, one of our missionaries, preaches once a month, at night, at Company Shops; once a month, two or three nights in the week, at Winston, Forsyth county; once a month at Salisbury, and once a month at New town and occasionally at Hickory Tavern. This is an important field, and bro. J. reports encouraging indications. This is sowing time. He expects a rich harvest.

J. D. H.

Many of the brethren of the Raleigh Association want a missionary to labor within the bounds of that body. We hope that brethren Blackwood, Ivey, Marcom and others will select and recommend a man for the field. More than one man could find employment there.

J. D. H.

For the Biblical Recorder.

BRO. MILLS.—It is to be feared that religious thought and teaching, from certain noticeable quarters, are tending strongly to discard all restrictions and limitations to Christian belief and practice, except what one's moral sense or religious sensibility may dictate; therefore please publish this extract in the RECORDER. "This current of things threatens ill to the authority of the Holy Scriptures. It is the no-government theory. It is sentiment against positive law. It is feeling against clear and unmistakable precept. It is impulse and inclination against exact doctrinal teaching.

That something in the heart of the true disciple in his higher moods, by which he knows is to be guide and interpreter to orders and ordinances; and why not, then, to all Biblical teaching.

It comes to this, therefore; not what is distinctly said or clearly inferred in the Scriptures, but what does the higher moods of the true disciple teach? Admit it, and we have no certain standard, no fixed rule, either for individual's or church life. Every individual's higher moods will teach him what is right and proper to believe and to do. This may seem well to him who yields to such a directory. But the higher mood of his neighbor will no doubt contradict his own; and his own of today will contradict that of yesterday. Then how shall one know when the true disciple is in his higher moods? How shall he himself know? Indeed what is this higher mood which counts so much as a substitute for dogmatic theology, for the prescriptive teachings of the New Testament? It cannot be the influence of the Holy Spirit, for that never moves against the dictates of the Word, but only to second and enforce it. Is it the fervor of devotion? But that devotion whose fervor disregards the institutions of the gospel, is the deviation of an emotion or fanaticism, and not of true piety. If it is simply feeling. This, or that, is right, because our feelings are bright. But our feelings vary

continually follow our wishes. What we wish to have right, we feel is right. How loose a way of holding Divine authority this is, any one can judge. And how disastrous to the interests of religious truth, and to all intelligent Christian progress, no considerate mind can fail to see.

This theory of the Christian life once admitted for the direction of pulpit and private religious teaching, and all church organization perishes. There is no longer any order, or "form" of things, except what the higher moods may suggest; and those being various as the individuals in whom they are found, will give a vast, if not a beautiful variety. The Bible is no longer a lamp to our feet and a light to our path, but the inward moods become the guide to our spiritual life. That light which is in us being darkness, how great will that darkness be. Such a theory has been the refuge and defense of the wild-extravagances of fanaticism in all ages.

This admitted, however, as the rule of Christian life, would have these advantages—if advantages they may be called—it would obviate the necessity for any careful study of the Scriptures, to ascertain what they teach, since there is an umpire above them. It would equally obviate the necessity of being consistent in opinion or instruction; what most men feel some need of being, but which is a laborious, wearisome and vexatious thing to secure. It presents an easy method of explaining all difficulties and settling all controversies; that is, to the satisfaction of the higher mood advocate. It constitutes an easy method of Scripture interpretation.

The decalogue becomes facile and flexible, and is readily managed by the philosophy of moods; its sharp points and uncomfortable severities are pleasantly disposed of. The same of the golden rule, the great commission, with all the denunciations and penalties of the law of God.

The prayer of Christ was, "that they may be one, as we are." John xvii: 21. Again, "He that hath my commandments, and keepeth them, he it is that loveth me." John xiv: 21. Fellowship will exist, where there is a belief and practice by the same rule.

The great object is, "That the world may believe that thou hast sent me." John xvii: 21. WM. TURNER.

Salem N. C.

For the Biblical Recorder.

Solemnity of Living. Perhaps some, on noticing the above, will think that the writer does not appreciate life; that from some cause, he has been made to take the wrong view of it, regarding it as an existence of gloom and misery, having nothing to cheer the heart, or light up the pathway of mortals with joy and hope. But this is not the case.

Even the man whose heart has been renewed by divine grace, provided his mind and body be in a lively and sound state, can not fail to realize that, though, on the one hand, life is fraught with pains and sorrows, yet on the other, that there is much of pleasure and of good connected with it. And if this be the case with an unconverted man, it is impossible to conceive how appreciative of this mortal career is one, other things being equal, who has been renewed in heart by the Holy Spirit. To him there is beauty and grandeur in everything which God has made; and every day of his life he blesses his Father for bestowing upon him so happy an existence.

But not-withstanding, it is a solemn thing to live. We are placed here in order that we may prepare for a long, long eternity. The Almighty, in wisdom and goodness, has fitted us to fill life, but very responsible p-sitions in this life, and has destined in his great mind to make us either happy forever, or miserable, according as we have or have not acted well our part in the drama of life. As God's stewards, we are entrusted with his goods, viz: souls, bodies, time, property of every kind, talent and influence. We are commanded to use these for his glory, and the temporal and eternal happiness of our fellow men.

We are also positively required to make every effort to increase them, or then sadly, to whom has been given talents shall have gained less, to whom has been given less shall have lost more, &c. &c. The talents were given, but they were not to be used, but to be used in connection with living, and that continually, if we

Though every motive or purpose work not out its intended result to men, yet God knows what would have been the consequence had been carried out; in fact the result has already come to pass with him, and is marked down in his mind, and judgment will be passed by him proportionate. To any thinking mind, in view of these things, it must be very solemn to live. But, perhaps, some will say, "We have thought much concerning this matter, and if we could view life in the light that he does, we would be deeply impressed with the solemnity of existing. But we can not believe that a merciful God, knowing that man is born in sin, and that iniquity develops itself in him as he grows in years; aware, too, that it is perfectly natural for him to love the world, and spend all his time, talent, property and influence in reference to this life; understanding, also, that man's motives, thoughts, words and acts are naturally inclined to evil "as the sparks are to fly upward," will call him to account, and pass sentence upon him according to the manner in which he has used all these. He would be hard, hard indeed." As one who must shortly stand before that awful Tribunal, the writer is not disposed to enter into any argument with those who doubt the truthfulness of his statement above; but feeling deeply impressed that what he stated is true (if God's Word is true), he would simply refer them to the steward mentioned in the xvi ch. of Luke, who believed that his lord would not call him to account for wasting his goods. Doubtless, he pre-empted upon the mercy of his master, without considering that justice must be exercised as well as mercy. He did not seem to think that made any difference how cruelly his lord was wronged, provided mercy was shown to him. He ought to have reflected that his owner, in setting aside justice for the sake of the steward, would have been really unmerciful to himself. Men would not say, that a Master was unmerciful or unjust for dealing severely with a servant for wasting his goods, even though the slave might naturally be wasteful. Again, that man spoken of in Matthew who hid the talent, which his lord gave him, in the earth, did not, doubtless, expect to have called to account for his doing so; he did from his master, viz: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sown; and thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury," &c. He argued with himself in all probability, that it would be very hard indeed to be severely punished for doing what was perfectly natural for him to do.

But was it just that he should be treated according to the manner in which he looked at it? Because a man has a traitorous disposition born within him, which causes him to turn a traitor to his country, is it right and just that the people of the nation should be unmerciful to themselves, by giving him freedom, or in other words, letting him go unpunished? So then, we at once see that from these instances mentioned in Scripture, in order to give us a correct idea of what God expects of us, we must have a correct idea of what God expects of his glory, no matter what our views are in reference to his justice and mercy, nevertheless, just as we use what we have in this life, so we will be judged on the day of final accounts. Thus we see the solemnity attached to living. On the one hand, man is by nature strongly inclined to do what he pleases with the time, talent, property, &c., intrusted to his care; he is so anxious to exert his influence, thoughts, motives and acts in that way which seemeth good to him. While, on the other, God, who is the rightful owner of man, and every thing pertaining to him, requires that he cross his wishes, and use soul, body—in fact everything according to the divine will, and unless he does this, declares that he must be everlastingly punished. It seems to the writer that any one, under such circumstances, failing to be impressed with the solemnity of living, must have a mind incapable of all serious impression. If man were as willing to do what God commands him to perform, as he is to "think in himself" there would be no so-called sinners, but all would be everlastingly connected with living, and that continually, if we

judgment bar, no one to whom we owe allegiance; or, in other words, if our souls and bodies are all that we have were our own, to use as we please, then we could afford to scoff at the thought of its being a solemn thing to live; but those who study God's word, believing it with all their hearts, are often so strongly impressed with the responsibility of living, that they fall frequently upon their knees, and with earnest spirits cry, "Heavenly Master, for Jesus sake, have mercy upon us, and enable us so to live that, at last, we may hear that welcome plaudit: "Well done, thou good and faithful servant;" thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of our Lord."

To conclude, Have we been taking the right view of life, and acting with respect to it? Ah! friends, must not each one confess that he has wasted much time, talent and influence, that he has used much of his property for his own selfish gratification, with no respect to God's glory? Has every one glorified God in his soul and body which are God's? Many of us, doubtless, will curse the day on which we were born. When we are called upon to die, thoughts of "past follies, wasted talents, mispent time, and evil influences," will crowd upon our minds, and make us dread to enter upon a long eternity. We are very apt to think that, as we profess to have faith in the blessed Lamb, God will, for Christ's sake, forgive us for a wasted life; but those who are not proving their faith by their works will hear this awful sentence, Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

S. W. WESCOTT. Wake Forest.

For the Biblical Recorder.

The Strait Gate, and the Shut Door.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii: 24-30.

This passage, though it can hardly be looked upon as one connected parable, yet contains most solemn teaching in a parable for us. It is the answer to a question. One said to our Lord, "Lord are there few that be saved." We know not who or what this person was, or why he asked such a question; but the answer is remarkable. It is an answer, and yet it is not an answer. The man is not told in words whether the saved are few or many, but he is solemnly charged, and all others are charged with him, to strive to enter in. It might be idle curiosity that led to the question, or it might be a sincere spirit of inquiry; but even in that case, the great point was not to know about others, but to make sure of finding entrance to ourselves.

1. The gate is called "strait," but this is quite a different word from "straight." Strait means that which is not crooked; strait is an old fashioned word, not much used now, meaning narrow. We find the same word used by our Lord in Mat. vii: 13-14; and there he explains fully what the strait gate means. Strait is the gate, and narrow is the way, which leadeth unto life. The strait gate and the narrow way mean the way to eternal life, the way of salvation, the gate or entrance to heaven.

But why is it called strait, because it is difficult, because so many miss it, because there is no room for any to pass, except those who seek to enter by one way; the way which God has appointed. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The way of destruction is broad, and the gate wide; this is an easy course indeed. But not so the way of life.

Never think the way of life eternal to be easy, or the Christian's course to be mere play. It is easy to walk in the broad road, and to go in at the wide gate, for this is only to follow natural inclination; it is not easy to walk in the way of life, and to go in by the strait gate, for this is an humble self-denying course. This requires us to forsake sin, resist temptation, and to take up the cross and follow Christ. This requires us to give up all self-righteousness, and depend entirely on the atoning blood of Christ, coming to him as sinners to be saved by grace alone. We must know our own sinfulness and weakness; we must part with all self-confidence, we must rest every hope on Jesus Christ, we must seek strength from above, we must watch and pray and strive,

and that continually, if we would go in at that gate. The strait gate is also an open gate. Though narrow, we may pass through it. "Strive to enter in," said our Lord. He would not have said so if the gate had been shut. The way is clear, for he himself is the way; I am the way, he said, all who will are invited to enter. Christ himself has made this gate an open gate to us. He has opened the way, he himself invites us to enter. Strive to enter in.

2. Thus the case stands at present, the strait gate is open, and we are told to strive to enter in. But our Lord adds, "For many I say unto you, will seek to enter in, and shall not be able. What does he mean? Does he make a difference between striving and seeking? Or does he mean that any poor soul will try to go in at the strait gate, while it is still open, and not be able? No, he does not mean this. The reason why some will not find admission, is that they will not seek to enter till the door is shut.

The door will be shut. As surely as the strait gate is open now, so surely will it be shut some day; and once shut it can not be opened again. This present time is our day of grace. We may now be pardoned and saved through Jesus Christ. But if we do not flee to him now; our day of grace will slip away and come to an end, and then there will be no more hope for us. This is the meaning of the door being shut.

Even in the figure or parable itself there is something awful in the change from open to shut. One moment, and you may go in; the gate is narrow, but it is open, there is room for you to pass; the way has been cleared for you; you are even invited, persuaded and exhorted to go in. Another moment, and the door is shut. There is no entrance now. A crowd stands without, they knock at the door; they knock again and again; they cry, they pray, they entreat. But all in vain. The door is not opened, and all the answer they obtain is one that drives them to despair: I knew you not,—depart from me. Yet who are these who thus stand and knock. The very persons who might so lately have freely gone in at the strait gate. It was open to them, and they were told of it and invited to enter. But they would not. And now it is too late, for the door is shut.

But much more awful is it to consider more closely and plainly what this figure means. The door shut, and the persons standing without, represent those as lost who might have been saved. The Lord Jesus Christ was made known to them as the way they knew the gospel, and were in the habit of paying an outward attention to religion. This is plain, for they say, we have eaten and drunk in thy presence, and thou hast taught in our streets. They were not all people of bad lives—drunkards, liars, thieves, and such like. Many of them were respectable as to outward conduct, leading a regular life, church-goers perhaps even communicants. Yet they are not among the saved; they are shut out. Why? Depart from me, all ye workers of iniquity. That sentence explains all. What ever they might be in the sight of men, or in profession or outward observance, they were in God's sight workers of iniquity. For they were sinners, and they did not feel to be the Savior of sinners; though they heard the word, they did not truly lay it to heart; with all their spiritual advantages, and with all their outward attention to religion, they never repented, never sought the Savior's blood, never gave their hearts to God; they did not seek first the kingdom of God, or strive to enter in at the strait gate. Thus they had no part in Christ, and were therefore yet in their sins—"workers of iniquity" in the sight of God, and so shut out.

Oh, think what it would be to stand there out side the door, with the door shut, to look back, on the time past, when the door was open; to remember words heard and read in by-gone years, words of warning of invitation, of mercy, love, and salvation; to think of many a gracious call, and many a heart-searching appeal, and to know that it is now too late. No more warnings or appeals, no more calls, no more words of love and mercy; all these are past, the time for them is gone, the door is shut, and shut for ever.

A. G. BLACK.

For the Biblical Recorder. DEAR BROTHERS.—A Presbytery, consisting of Elders Lineberry and Murchison met with the church at Love's Creek, Chatham Co. N. C., on the fourth Sabbath in Feb. for the purpose of examining and setting to the work of the ministry, our beloved Bro. Daniel Hackney. Ordination sermon, Eld. Lineberry. Examination, Eld. Murcherson. Ordaining prayer by Eld. Lineberry. Imposition of hands, by the Presbytery. Charge, by Eld. Murcherson. Presentation of the Bible, by Eld. Lineberry. Benediction, by the candidate.

D. C. M. For the Biblical Recorder. DEAR BROTHERS.—In the number before the last there appears a communication over the signature of an "Unreconstructed Baptist"—a title which I wish explained as to whether he is unreconstructed because he is fond of his grog three times a day, if that is his position I hope soon to see him reconstructed as you say he is a good man trusted for his learning and wherever known esteemed for his piety and discretion. Such assists in the total abstinence army if he was only reconstructed. But the fact I wish to notice is, he says total abstinence is entirely a human invention and has no Bible authority to sustain it and must stand on its own merits. But I claim Bible authority for it, and it did not have any such support, its own merits I think is sufficient to recommend it to every professor of religion.

As regards Gen. Carey's Hebrew words to support his position I have nothing to say as I am no Hebrew scholar, and am deprived of the privilege of examining Smith's Bible Dictionary for the very good reasons of want of total abstinence principles being disseminated throughout the land.

If "Unreconstructed Baptist" will read the 15th verse of the 1st chapter of Luke he will see if we wish to be great in the sight of the Lord and Holy, we should abstain from the use of strong drink. We are also commanded to avoid every appearance of evil and it seems to me moderate dram drinking is not only an appearance of, but is an evil itself with but few equals as it is the stepping stone to drunkenness, degradation and sin. We are also taught not to do anything that will cause our brother to stumble, now if "Unreconstructed Baptist" can take his dram often without getting intoxicated I would like to know if there is not danger of some brother who can not control his thirst so well for strong drink, trying to imitate his example, and thereby being led astray, and the next we hear of him he has been excluded from the church for drunkenness.

I wish to suggest to "Unreconstructed Baptist" if he be a missionary baptist it it would not be an excellent plan to try to get all the baptists throughout the state to sign the total abstinence pledge and then give the same amount they have apportioned whosoever to the different benevolent boards of our convention and see if they remain in debt long, whether we have any Bible authority for total abstinence or not. One of total abstinence own merits by comparing statistics, we see in one year there is only 120000000 dollars spent in the United States for support of ministers of the gospel of all denominations and in the same length of time one thousand millions for spirituous liquors. As "Unreconstructed Baptist" has made assertion that total abstinence is without Bible authority, I demand of him to prove it, for I shall claim that it has the sanction of the Scriptures until I am convinced that I am wrong.

Very respectfully, C. WINSTON.

For the Biblical Recorder.

DURHAM BAPTIST CHURCH.—Elder Jesse Howell as an humble instrument in the hands of God was the first to organize the church, and has been its pastor for more than twenty years. He is a plain old fashioned preacher, and has baptized some 4,000 persons. His health is failing and he preached his last sermon at Durham in December, 1870. Elder J. O. Marcom was pastor one or two years, and Elders Blackwood and Churchill were pastors one or two years each. Elder F. M. Jordan is the much beloved pastor now; he has started a systematic plan of benevolence, which bids fair to work well; his whole soul seems to be engaged in the work of the blessed Master. The membership is about 140, the house is ceiled, has a new stove, and all the windows have their fall quota of glass. On the 2nd of this month Elder Hatham called and preached one sermon. Text, Gen. xxviii: 12. I would like to say something about the Sunday School, but as the church keeps up none, I will wait and see if one is not organized soon. HENRY.

Acknowledgments.

Receipts of Education Board for week ending March 10th: March 9th.—Marion & Alfred, 1 each flour. Sold for \$4. J. L. CASSELL, Treas.

For the Biblical Recorder.

An Evening at Wake Forest College. DEAR BROTHERS.—At Wake Forest College chapel, to deliver a lecture on the subject of "The Christian's Duty to the World," the following part were good and well delivered. After about thirty addresses were delivered, the writer retired to one of the boarding houses, where he enjoyed a bountiful repast. At a'clock the crowd begins to assemble in the chapel and at 7 o'clock the chapel is nearly filled, with the senior class except the ladies and Mrs. Mills gives an address equalled by few for loquacity and melodiousness. Music over. The Wingate announces Mr. W. R. Trantham of S. C. as the first speaker. Subject, The age in which we live. His subject was wisely chosen and his language proved that he was a man who had been carefully studied. Music, Second speaker, M. N. Spivey of Norfolk, Va. Subject, Amity. His subject well illustrated by examples of ambitious men, and illustrations showed that history had not been neglected. Music. The speaker, Mr. H. A. Brown, of Durham, N. C. Subject, We do take things as they are. His subject is full of sound sense and practical knowledge, with enough to draw the attention of all. His arguments prove that he is a man of observation. Music. Fourth speaker, Mr. Durham of S. C. Subject, Courting. His subject is very popular one, and is well handled. He is rather hard down old bachelors, especially when they are so many present, and his arguments prove beyond a reasonable doubt, that experience has not wanting to him in this subject. Music. Your reporter did not take notes on the speeches, and consequently will not try to give you even an abridged form of the speeches. But suffice to say that they were all well written, carefully studied and rhetorically delivered, and will reflect great credit to the present Senior class. Speaking over. The President in behalf of the class thanked the audience for their attention, and cordially invited them to the Literary Hall to spend a few hours in social converse, saying "It must be remembered that the subject of the last speaker must not be broached." What passed in the hall the writer is unable to describe, neither will it be fully described; that which is done in secret shall be proclaimed upon the housetop. The writer wishes to express his thanks to the audience for their attention, and refreshment which also is found in sleep, having spent an evening evening pleasantly at Wake Forest. OSWEGO.

For the Biblical Recorder.

HIDDEN LIGHTS.—It is a well known principle that a light, if concealed, hid and shut-out entirely from the different elements necessary to its existence will soon expire. Can there be such a thing as hidden lights in religion? If concealed, as not to exhibit its flames and shed its light, will it continue to shed its rays upon the pathway of its possessor? The reply, we imagine, would come from all, there cannot be a Christian whose light does not shine in some way. Hidden religion! What a thought! These are many who seem to fear that their spark of light, may eventually kindle into a flame and show others where, and what they are. In consequence of such a dread, they throw themselves in the society of wicked, ungodly persons who are industriously laboring to quench the last spark of religion one may possess. Compare religion few, so demand themselves as to reflect any light upon their fellow travellers to eternity. A Christian's light should constantly diffuse itself through that ever widening circle in which he moves, and permeate the hearts of all. The possession of a religion who carries it wherever he goes in meekness and simplicity, bears a weight and force which tell its ever living influence continually and the silent memory of such a dear exemplar will not soon cease to shine; but the dead impress will be forcibly stamped upon many hearts and the generation to be much better by such an one's having lived in it. May the lights of all Christians be so apparent in their every day walk that others may be struck with their charms. Do not place your light under a bushel where it will soon cease to exist; but "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. v: 16. R. H.

Self-sacrifice is the straight road to that great attainment, true love. It is forgetting self, and doing for others what they really need, that constitutes a true friend. Self-sacrifice is true love, but if intelligence may cause you to lose the power of true love entirely, the possession of which is of more importance and value than mine of gold and silver.