

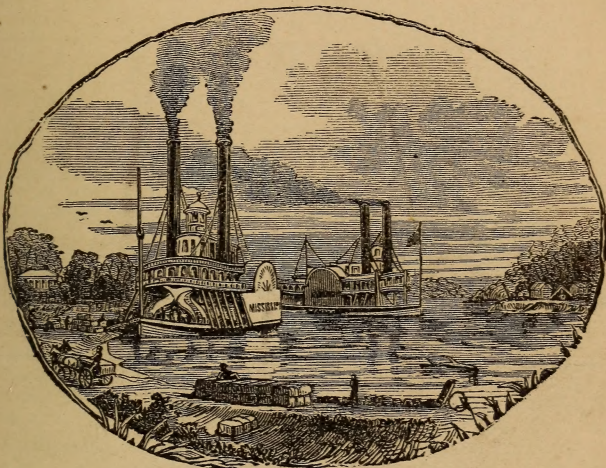
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STERLING'S

SOUTHERN ORATOR:

CONTAINING

STANDARD LECTURES IN PROSE AND POETRY FOR DECLAMATION  
AND RECITATION IN SCHOOLS AND COLLEGES.

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ure, however thrilling; no present attainments of the mind, however grand and magnificent, will meet and fully gratify the immortal thirstings of an immortal spirit. You need an object of contemplation and study, infinite—infinite in resources, infinite in duration, infinite in capacity—you need a life long enough to measure infinity. To meet these wants is to meet, and fully meet, the measure of your capacity and satiate this thirst. Add to this high knowledge, what indeed is inseparable from its full attainment, other attributes of emotion and delight experienced by a change of relation to the only Being in the universe we can properly adore—a change which involves the transformation of His attitude toward us, from Judge to Parent, from Condemner and Accuser to Protector and Justifier; add the gratitude and adoration consequent upon the forgiveness of sin and salvation from ruin—a ruin infinite, immeasurable, utter, and irretrievable—to a condition of security and bliss, security infinite and bliss which language may not aptly express; add the ripe enjoyments of *home*, and the companionship of beings like circumstanced with yourself, rescued from a similar ruin and saved to a similar security—and you have fulfilled all the conditions of happiness without alloy. To KNOW THUS is indeed to swell the heart with gratitude, to kindle affection into its liveliest exercise, and to give sweep to our highest and noblest powers. When the human mind converses with and studies an Infinite God, in the state of pure spirits, in the courts of heaven, in the expanse of the universe of worlds, and during the duration of eternity, it needs no further, no other or higher excitant to action; it needs no other and no further stimulant to perfect enjoyment and perfect bliss.

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 CLXXI.

## THE CHARACTER OF THE TRUE CHILD OF GOD.

REV. T. V. MOORE, D.D.

“HE is an Israelite indeed, in whom is no guile!”

This means vastly more than that a truly pious man is a sincere man. It is the cant of unbelief in our day, derived mainly from the sibylline pages of Carlyle, that sincerity or

earnestness is, after all, the main, indeed the only thing requisite in religious belief. Let a man be sincere, and it matters little what he believes. But sincerity (as its very etymology shows: *sine cera*—honey without wax) is only a negative virtue. The honey may be without wax, transparent as water, and yet bitter and poisonous from other and unseen ingredients. So a man may be sincerely wrong as well as sincerely right, and sincerity is a high virtue only when connected with truth. When connected with error, it only makes it more dangerous.

The true child of God has sincerity; but he has that which is far higher, and gives to sincerity all its value. He is an Israelite indeed, a wrestler with God, a man who believes that God is, and is the rewarder of all who diligently seek Him; and who, in this faith, pleads for pardon, purity, and peace in his own heart, and for the extension of Christ's kingdom in the hearts of others; and who, to his believing prayerfulness, adds a guileless life; a man whose life is his prayers in action, and whose prayers are his life in words. True prayer is something more than words. It is the man embodying himself in supplications to God. And the life that cannot be prayed, and the prayer that is not lived, are each, in their turn, defective.

Hence we have here the exact elements of true piety that are elsewhere described in the Bible, for they are all involved in this description. To pray thus, he must have faith, and faith in Jesus Christ, for thus only has he access to a throne of grace; he must have love, or he would not desire the proper objects of prayer; and he must have a holy obedience of life, or he would not be without guile. Hence, we are brought precisely where we ought always to be brought, and where Nathanael was brought by the same thing—to Jesus Christ, the only object of saving faith, the only way of saving access to a prayer-hearing God.

The Israelite indeed is one who finds his Peniel at the cross; who meets God there in the face and person of His Anointed; who clings to God with that wrestling faith which will not let Him go without a blessing; who cries as the widow cried, day and night, unceasing; who cries as the Syro-Phœnician woman cried, even for the crumbs that fell to the dogs beneath the table; who cries as the blind beggar of Jericho, when Jesus was passing by; who cries as the publican, when he said, "God, be merciful to me a

sinner," and from whom the kingdom of heaven suffers a holy violence, and is taken by storm. It is to such prayer that it is promised, "Ask and ye shall receive," and hence such prayerfulness, shining out through the alabaster of a guileless life, gives evidence of a genuine piety.

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## CLXXII.

## RESPECT THE FOUNDATION OF NATIONAL FRIENDSHIP.

GOV. Z. B. VANCE.

RESPECT must be the foundation of all national as well as all private friendships. And when the bitter pangs of the recent struggle are buried, as they must be, there will remain no reason why mutual respect should not prevail; unless, indeed, our conduct, in the hour of our humiliation, should furnish it. Here we have been in danger of the most cruel mistake. For grievously do we deceive ourselves, if we suppose that we inspire respect in the bosoms of our late enemies, in proportion as we voluntarily practise uncalled for self-abasement. We can but inspire disgust alone, when we thus show them that their vast armies and great generals were, after all, only employed to subdue a race of mean-spirited dirt-eaters, from among whom the truly noble had been mercifully slain in the battle! The severest contempt of civilization is richly merited by a people who would cast obloquy upon the ashes of their own dead children; and as the best evidence of the truth and sincerity of their present obligations aver the utter falsity of their former ones! That a man must be necessarily telling truth to-day, because he was undoubtedly a liar only so late as yesterday! When we approach our conquerors with such evidences of loyalty, there is little wonder that we inspire contempt and suspicion. Surely the *fact* of our submission can be sufficiently complete and sincere, without making the manner thereof such as to forfeit the respect either of ourselves or our late foes.

Our great country of the South, with its fertile soil, happy climate, and boundless resources, excites the highest admiration of the Northern people. The vigorous scope and conservative tendency of our statesmanship they have