PASTORS AND THEIR CHURCHES.

We learn from the teachings of the New Testament that Christ has designed that all who embrace christianity shall be gathered into local organizations called churches. He has assigned to these churches the important work of keeping the "Ordinances as he has delivered them unto them," maintaining good dis cipline, and of spreading the gospel in their own community and throughout the world. In order that churches may more

successfully accomplish their great work. Christ has ordained that each shall have her own officers-a pastor

Preaching the gospel and taking the pastoral care of churches is the most sacred and important work ever committed to man. No one is authorized to engage in this work unless he has a direct and special call from God, and has received from him special qualification for it. A call to a work so important, a call so direct, so special, so imperative, God gives to no other laborer in his vineyard. Hence it was that Paul exclaimed, "Woe is me if I preach not the gos-

Now when a church calls a man thus called of God to be their pastor, the relationship becomes one of great importance, and should be well understood and its requirements faithfully performed both by church and pastor. Such a man thus tealled is signed by God and expected by the church to be their cheif teacher and leader in spiritual work, and is unanimously considered among Baptists as the chief officer of the

All this being true, it is a matter great importance that pastors should be well informed in regard to their work, and that they should ever feel a deep interest in it. Called as they are of God to give themselves "wholly" to this work, they are expected to understand it better than others. Therefore it is right that the pastors approval and co operation should be obtained in all important matters engaged in by the church. Hence it is that Hiscox, in his "Bap tist Church Directory," a book, I believe, approved by all Baptists, says: "The church, with the concur rence of the pastor, appoints all its meetings. It is the right and duty of the pastor to conduct all meetings for worship and devotion, and to act as moderator in all meetings for

Again, Hiscox says: "Permanency in the pastoral relation should most earnestly be sought, as tending to the welfare of all concerned. Trifling disadvantages should rather be en dured than remedied at the expense of those serious evils, which trequent changes seldom fail to bring both upon church and pastor."

These are words of sound wisdom and are worthy of careful consideration. A good brother said to me recently: "1 am opposed to frequent changes of pastors. My children grow up under the influence of my paster, and I want him to remain to exert that influence over them for their good in after life. It would be almost impossible for them to learn to love a new pastor as they do the old one with whom they have associated from childhood. Children visited by a good pastor, learn to love him almost as ardently and unceasingly as they do their own

Many churches now exist which have had the same pastor for more than twenty years, and are contented

But there are circumstances which justify both churches and pastors in changing. For instance, a church ought to dismiss a pastor whose moral character proves to be defective, or one whose qualifications are utterly unequal to the duties he has undertaken. On the other hand the er) best of pastors are justified in leaving their churches when they fail to show them that respect and sympathy, and to give them that support and co operation to which they are entitled as christians, and especially as Christ's "Ambassadors."

But suppose a church bas a pastor Christ. In a case like this what rism to be convincing. The thief ought a church to do ! Ought the saw it was useless to say that be did church members to go to each other not know the man who made such a

BIBLICAL RECORDER.

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Several instances have lately come

o our knowledge in which children

just before dying seemed to have a

of a young person who seemed to

words of Morrison : "The young girl,

heaven, why may not they behold it,

not with the natural eyes, indeed,

but by some clearing of their vision

as a means of strengthening their

faith ? Think of a young child who

naturally dreads the dark, leaving

father and mother and the delights

of home in sheer ignorance and blind-

ness. There is to be no return to

their earthly paradise, and yet there

is no sight of any other. How wel-

come at least to such little ones when

they are holding father and mother

by the hands, and are about to say

good-bye, to have some vision of that

better home to which the angels shall

welcome them, and where God shall

There is a painting by one of the

old masters representing a dying

saint to whom a number of beautiful

white robed spirits have just ap

peared, to give her the assurance of

their presence and heavenly com-

panionship. There is another in

which a strong angel is lifting

young child above the darkness of

the world, as if nothing less than

this could make it content to be

separated from the embraces of its

mother. All this, it may be said, is

mere imagination. But what shall

be said of believing children to whom

five or six suddenly throws up his

hands, and breaks out in exclama-

of delusion owing to some peculiar

condition of the nerves? It is cer

tainly no delusion when a little gir

carries herself through the final

struggle with as much self-possession

and composure as though what is

smiling friend. And what could be

more natural than that he who said

Suffer little children and forbid them

not to come unto me, for of such i

the kingdom of heaven," should

last hours such a view of heaver

envy? What if this is one of the

rewards which they receive who are

declared to be greatest in the king-

It is not to be supposed, however,

that such experiences and visions,

however we resolve them, may be

expected aside from christian teach

ing. All the children referred to

were offspring of christian parents.

At home and in the Sunday-school

they had learned of heaven and sung

about it, until it was something as

certain to them as their homes on

earth; and, of course, what they

seemed to see may have been, in

some sort, a reflection of what was

written in their characters. But even

then, how beautiful the picture, and

how full of comfort! What an an-

swering of the heaven within then

to the heaven above them! And

this projection of what is mirrored

in the soul, and which is seen as a

sort of mirage, is, to say the least, a

upon which they are entering. Oh.

the nearness of it, and the splendor

is but a sight of that New Jerusalen

which has come down from God out

ones, and receive them to its company

who of God's dear children are more

worthy to be waited upon in this way.

The Rev. Dr. Charlton Henry, on

dom of God?

called the king of terrors were

embrace them

and their neighbors and talk of their pastor's detects until his influence is | plied: "I had to walk further the so crippled that it will be necessary other night than I expected, and to dismiss him as pastor ? Or, ought they not rather to go to him like christians and kindly tell him his faults? Surely the latter course would be more in keeping with the requirements of christianity. Such admonition would be thankfully received by any right minded pastor; and in all probability he would address himself at once to the correction of his faults, and he might soon become a pastor so beloved and appreciated by all his flock that they would be reluctant to exchange him

May God hasten the time when all our churches and pastors shall study until they understand the duties He requires each to perform to the other, and to live in the faithful discharge of these duties; and then shall such prosperity attend our work as will gladden our hearts, and glorify Him who is "Head over all things in the J. A. STRADLEY. church."

OUR NEW YORK LETTER.

Were you in New York you would be simply one of a vast crowd of strangers within its gates. I have not seen so many people in "all my bern days." We are commanded to entertain strangers, for thereby some have been hospitable to angels unawares. These "hordes of the unmessengers of mercy, for they putting a good deal of money into circulation; and though it is but a drop into a vacuum which an ocean only could fill, yet it is better than nothing, and nothing is what we have been having a long while. Many of these people are in a large

city for the first time in their lives.

and, not being acquainted with the

tricks that are often played off on innocence, furnished rich picking for the sharpers who inhabit this metropolis. A gentleman from the South-west who, while an excellent and open hearted man, is also unwary and unsuspecting, was ingeniously swindled, or would have been, but for his disposition to demand his own or have a scalp. Let me tell the story. Mr. W., of M., was auxious to ascertain the location of some object of public interest and stepped up to two well dressed men and inquired of them. He was politely informed. They perceived he was from the country, and added that the safest way to get there was by the Broadway Stage, as it passed the locality on its way up town, and, that, as they were going there they could all go together. Reaching the spot the gamblers said to him that the regulations here were the same as at the Centennial, and a fifty cent note or piece was required for admission. One of them added: "If you have not the change I will lend it to you, sir." His reply was, "I have not the exact amount, but sup pose I can get a ten dollar bill broken." "I can change it for you." "If you please." Opening his purse the sharper examined its contents and said directly, "I havn't the amount with me, but will step across the street and get it for you." Suiting the action to his friendly proposition, he was on his way before the growing up in a family frequently gentleman had time to suggest that he would not put him to so much trouble. Waiting some time lenger than he thought was necessary the unsophisticated brother began to suspect he was being played upon by two professionals, and made the accusation to the one who remained .-

He was grossly insulted and grew quite mad and turned round and walked off. Mr. W. went back to his hotel a sadder but a wiser man. He remained in the city a week or two longer, always brooding over his misfortune, not so much at the money he had lost as at the fact that he had ed. One morning, some ten days after, coming down from his room he met the "friend" who had appropriated his cash and eagerly recognized him, but, what was not astonishing, was not recognized in turn. The failure to meet a cordial reception did not, however, hinder Mr. W. who is a man of plety and ability, from quickly stepping up and saying but who, at the same time, on account of the fraile, or human nature, don't give me back that ten dollar may at times say and do some things bill you stole. Pil blow your brains that may to some extent injure his out;" and as he said this he manifestchristian character and the cause of ed just enough of his native barba-

when I returned you were gone .-But here is your money, sir, and I hope now you see you were wrong." After recovering his bill the minister, for it was a Baptist preacher, told the story with considerable relish.

While I am writing about preachers I may as well tell you of an episode which occurred with Rev. J. B. Hawthorne and myself. Last spring my church had an excursion for the Sunday-school. They went on a boat up the Hudson just opposite Yonkers. I could not go so early in the morning, so getting Mr. Hawthorne, I went up later on the train to Yonker's and crossed over to the excursion party. We remained there a few hours and then returned .-Getting back to the quiet city on the banks of the beautiful river, instead of going out of the gates and walking round the pathway through the ticket office to the depot, (for up here it is necessary to purchase your ticket before you are admitted to the train) we attempted to go there directly from the ferry, when the keeper came towards us cursing at a furious rate, hallooing at us to go out of the gate and not attempt to come that way. We simply stood still and waited for the bellowing Irishman to come up to us. When he did so, Mr. Hawthorne looked at me while his eye twinkled merrily civilized" are proving themselves and then turned upon the bully; with voice and rolling up bis sleeves, he said, "Do you want to fight? If you do I am your man." The fellow glanced at him in astonishment, and then calmly surveying his lengthy form, which was rendered more formidable looking by means of a huge overcoat, said . "No : I do not want to fight. You are too big for me, any ho w," and, thinking be had got himself into a scrape, added: "I can't tell that I am talking to gentlemen when I am so far off." Having frightened the fellow into respect, we walked out of the gate. The story was repeated many times by Bro. H. with much zest.

The Centennial

still attracts thousands of people from every part of the world. centennialized and centennialized. running down from New York whenever I chose, and I have chose often. vet I find many things new. The way to see the great exhibition. I have seen and read many receipes. I say the way, pre-eminently, is to go there, see everything in all the buildings that you care to see, and when you have done, make out a programme for yourself and on your last visit take the whole thing in order. This is the way par excellence. The points of interest that attracted me were works of art. Of course I brought to mind learned recollections when I viewed the hideous remains of ancient sculpture represented in disfigured busts of dead emperors and fossilized saints, exhumed from Pompei and other buried cities.

Certainly I felt the rush of imperial ardor when I stood before a broken nosed bust of the Emperor Trojan, which represents age and ugliness in equal quantities. Snd denly and almost surreptitiously I was transported to the days of Johnson, Sheridan, Burke and Garrick when I beheld the portrait of some homely Englishman by the celebrated Sir Joshua Reynolds. And my patriotism was indeed stirred when saw a portrait of the brave old handsome General Lee, by the distinguished Carolina artist, Albert Gaerry. I wandered through aisle after aisle of beautiful specimens of ancient and modern art gathered from the finest galleries, and representing the most famous artists of the world. But the two pictures that fascinated and transfixed me are in the Philadelphia Academy of the extraordinary genius, Benjamin West. They are a painting called "Death on the Pale Horse" and another entitled "Christ's Rejection." famous. Any description would fai!

demand upon him, and, instead, re- the grounds and the Academy of the Fine Arts, the real Centennial is in may not be discussed bereafter. this wonderful metropolis of the

Mr. Huxley, the apostle of evolution, is lecturing in the city on the direct evidences of his theory. I go to bear him to night.

WM. HAYNE LEAVELL. New York

DISSATISFACTION.

I know of nothing better calcula ted to cool our ardor, paralize ou usefulness and check our efficiency than a spirit of dissatisfaction : and yet how common it is, with every class and condition of men. Ministers with gifts and graces and a mind to work, are not satisfied with the field for which their talents are suited and to which providence has directed them. "Higher," is a grand old watch word that should inspire all; and yet they in stepping higher often step out of spheres of great usefulness, and into positions for which they have no special fitness. How many good, earnest brethren all over the land, having fitness for the work of the ministry, are restless. Providence has placed them in the midst of good people to whom they could be of vast service, but it is not in town. They are willing to labor, but not in the country, when the truth is. they are fitted for that very work They would make excellent pastors and preach good sermons; but could not hope to turn the world upside down, or to succeed against strong

Brethren, your restlessness in pedes you in your work. Stick to your church or churches; God will take care of the towns and cities and a hundred and one or more preachers are ready to come to his help, as all the city pastors and editors and college presidents will testify. These brethren want rest and your salary will be larger by saving your postage. Your usefulness and your happiness will be increased by concentrating all your efforts where you

This spirit is not confined to minis ters, but is sometimes found in the churches. They are also responsible for the restlessness of the pastor because they do not pay his salary .-Thus they make it necessary for him to seek another field before he has

had time to develop his gifts. I might speak of doctors, and lay yers, and merchants, and farmers, many of whom are not succeeding because they are constantly meditating a change and hence pever project plans or make efforts looking to great results. Stick to your calling and your place (especially if you have a good one) and trust God for J. A. SPEIGHT. Berkley, Va.

THE LIQUOR TRAFFIC.

I see in your issue of the 13th ult. the following query: "Can we as Baptists consistently, and according to the revealed word of God, hold in tellowship members who traffic intoxicating liquors, buying and selling them? Shall we deal with

them as offenders ?" From the words of the query, the answer must be based on the revealed word of God. Not saying, by any means, that your answer is not based upon that word, yet there is one thing which we cannot fully understand, supposing that wine is included in the query. We find in the New Testament that wine is frequently mentioned. It would seem from the reading of Mat. xi: 19 that Christ drank wine. From the reading of John 2: 7, 8 that Christ made wine: and from the words of the Governor of the feast, there is no question as to its being good wine. We are aware that some Temperance Lecturers argues that the wine which been outwitted and so palpably cheat. Fine Arts; both of them are by that | Christ made would not make drunk; also the wine used at the Lord's supper. But from the reading of 1st Cor. xi: 20 21. Will this argument hold good ! There is also another They are both famous pictures and passage to which many of useling are more magnificent than they are with foundness, 1 Tim. 5:23, not so much that wine is needed for "the

intoxicating liquors may or

NOTE .- In our reply to the query referred to by Bro. N., we had reference to the traffic in distilled alcoholic liquors. He who wishes to defend the righteousness of that traffic with all its ruinous results, must find some other vehicle for the dissemination of his views. The columns of the RECORDER can not be used for such a purpose. The query did not have reference to the making or using of wine, neither did our reply. We have a distinct impression, how ever, that the less one has to do with it the better it will be for him, unless. indeed, be can make or use such wines as are designated in the New Testament, the lighter wines of Palis tine. Dr. John A. Broadus found them in common use during his recent visit to that country, and he says they are about as stimulating as a cup of coffee.

EDS. BIBLICAL RECORDER. FROM BRO. DODSON.

Every 5th Sanday ought to be atilized for Sunday-schools, Associational Missions, State Missions, Home Missions, Foreign Missions and endowment. People would prosper more if they were to give ten times more to all these objects. There are not many more Cumberland Presbyterians in all the South than there are Baptists in North Carolina, yet ev are aiming to raise \$500,000 for their University in Lebanon, Tenn. We should keep the chain stretched in the Centennial year.

E. Dodson. SOMETHING ABOUT FOREIGN MIS SIONS

OUR SIX LOST MISSIONARIES.

Rev. Alfred Luther Bond and Mrs. Held

na Damaron Bond. For the principal facts of this ketch, and of the one immediately following, we are indebted to the elo quent discourse of Dr. Juo. W. M. Williams, pastor of the First Baptist church of Baltimore, delivered in that church. December Sth. 1861, in commemoration of the life and death of "The Lost Missionaries."

Birth, Childhood and Youth. Alfred Lather Bond was born of Methodist parents, Dr. A. J. and Mrs. P. Bond, in Athens, Ohio, July 2nd, 1833, "From a child," his moth er writes, "he was noted for his kind and affectionate disposition. He was truthful, highly sociable, and generous in his disposition. * * He was slow to believe without evidence; he was firm in what he did believe, and persevered in whatever he undertook and felt to be right." At an early ge, he went to Baltimore, and was imployed as a clerk on Baltimore street. "He seems never to have forgotten the discipline of home. The prayers and solicitude of pious parents followed and restrained him in the hour of temptation." Conversion and Christian Character.

As a seeker after truth, he was

straightforward, calm, earnest, and honestly inquired : 'What must I do to be saved ?" Dr. Williams further says: "I was favorably impressed with his fine personal appearance and his kind and manly bearing. * Being reared in the faith of the Meth odist church, it cost him a mighty struggle to adopt the doctrines of any other church. . He took the word of God alone for his rule of action. . This reverence for the Scriptures characterized his whole future life and all who conversed with hir were astonished at his fund of relig ious information and familiarity wit the word of God." He was baptized by Dr. Williams into the fellowship if his church, on the 5th of February 1854. "From the beginning of hi Christian life, his aim was 'soul prosperity,' and be set his standard high. He seemed to be deeply impressed with the brevity of life, as it coming events were casting their shadows before. Six truths he desired to alize. The first two were : "1. Time is quickly passing away. 2. Life short at best." A series of Rules of Action conducive to progress in the Obristian life, adopted by him, soon after he made a profession of religion opens thus: "Time is precious and must be husbanded." His mother observes: "Another item I find in all his letters. He is impressed with the truth that time is short, and that whatever be does, must be done quickly." His life appears to have been in harmony with his pious and prayerful utterance: "Jesus, Master, I dedicate myself unreservedly nuto thee. Oh give me wisdom and strength to honor thee always."

much that wine is needed for the slower tree aways.

Ministry, Missions and Varriage.

Ministry, Missions an Ministry, Missions and Marriage.

G. B. NEWTON.

Virginia. Dr. Binney, when presi dent of the College, said that "he was worth his weight in gold to the institution, so excellent was his moral influence upon the students." With regard to the heathen, he said: "Shall I not go ? Is it not my duty ? Shall I not do as much as possible for my Saviour, when he has saved my soul! After he resolved to go, he became a one idea man. Dr. W. says: "I do not suppose that any one ever gave more thought to the heathen, and especially those of China, than he did.2 Proffers were made him to settle in North Carolina where he preached during one of his vacations. but he exclaimed: "I'm going to China! God calls, and I must go! He wrote to the Board, saying, "Here am I, seud me." After au interview and examination, which he describes as "a very pleasant one," the Board accepted him in April, 1860, as a missionary to Shanghai. In the following June he was graduated from the Columbian College. In July, 1860, he was ordained and married in the First Baptist church, of Balti-

Mrs. Bond. Helena Dameron, the wife of Rev. A. L. Bond, and the daughter of

William and Adaline Dameron, was born in Baltimore, Dec. 20th, 1840. She united with the First Baptist church, of that city, on the 10th of February, 1856. This high eucomium is pronounced upon her: "She was never known to disobev her parents. * In the home circle, she was a beautiful Christian character." Her preceptor, Professor Thaver, Principal of the Eastern Female High School, of Baltimore, says of ber: "She was eminently mild and amiable in her disposition, and far from being opinionated and dogmatical: yet, when in the path of duty, she Anxious only to know the will of God, she stopped not in the path of duty to consult her own ease or comfort. . Her native ability, untiring industry, and assiduous attention to instruction, secured her at once a high scholastic position, and ever maintaining this rank, as well as a continuance of conduct, which was enriched by every principle of disposition and of action that could render a pupil admired as well as beloved, she deservedly graduated among the most distinguished in her class." When "comparatively a child," she took a school in Virginia. The gentleman. who engaged her services, wrote: "She is a true woman-we are pleased with her, and could not be better suited." She formed a Sabbath-school in her "log school room." The servants, to whom she would read and explain the Bible, called her "The little missionary." regard to becoming a foreign missionary with Mr. Bond, she wrote to a friend: "I feel my obligations to that Saviour who has done so much for me. I would thus show my grati tude by consecrating my life, my all to his service, and do my part, however humble it be, to promote his

what shall hinder !" Costly Sacrifice. On the 3rd of August, 1860, they sailed from New York, in the ill-fated Edwin Forest," which, to this day, has never been heard of! Referring to the elevated spirit which Mr. Bond assumed and maintained after fixing the purpose of devoting his life to the cause of missions, Dr. Samson, one of his Professors of Columbian College, wrote: "Always peculiarly manly and noble in bearing, as he was in form, there was a radiance of countenance and a general air of devotion to some high and holy service that made him seem a marked man even in the recitation room and in the circle of friends, as he was in the College, prayer-meetings, and in the pulpit. There could hardly have been a costlier sacrifice to missionary zeal than God required, when Bro. Bond and his companion, with their wives, were, far off on the ocean,

cause, to disseminate his glorious

gospel among the poor heathen. * *

We know for whom we should go,

and who has said, 'Go ye into all the

world and preach the gospel to every

'Lo, I am with you alway.' For his

sake we would go, and in obedience

to his command; who, then, and

creature,' and who has promised

taken by their heavenly. Father to himself. bright foreshadowing of that world Love is always unconventional. I knows nothing about poverty, or of it! And if, after all, this vision class distinctions, or birth, or character. Love sweeps away all of these. It is the loving, earnest souls that of heaven to entrance these little have an influence for good. What would you give for the poet apart from the love which is in all true poety, or for the orator who was not and to enter upon the joys and all in a blaze, or for the sculptor who rewards of saintship 1-8. S. Times. was not all aglow with love? What endeavors in his behalf unless he knows that you love him? If you find a non church goer, be he skeptigloom in death which some apprecal, or a poor man, or an ignorant man, or a sick man—bring to him your sympathy, just as the Lord Jesus did to all with whom he spoke. It is said that the natives of India,

BIBLICAL RECORDER

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"THE HEAVENS OPENED." THE LIFE-BOAT.

A preacher of the name of Taylor, who had remarkable power in addressing sea-faring heaters, was on view of heaven. One was the case one occasion attempting to give to his sailor congregation an idea of see the angels coming, a case which answered almost exactly to these redemption. He began with an eloquent description of a terriffic storm at sea, rising to fury in all its grawho, through some mysterious symdations; then, amid the waves, a pathy with them, or some strange monition to the soul, seems to hear vessel is seen laboring in distress and driving on a lee shore. The the sound of their coming from afar, and, without apprehension or sur-prise, composes herself for the solemn masts bend and break, and go over-board; the sails are rent, the helm unshipped, they spring a leak! the vessel begins to fill, the water gains change, and in perfect trust leaves all she loved on earth; goes already on them; she sinks deeper, deeper, ripe for the harvest." Another was deeper! deeper! He bent over the that of a mere child who, throwing pulpit, repeating the last words up his hands declared he saw Annie, again and again; his voice became a little sister who had just gone below and hollow. The faces of the fore, and who exclaimed in his broken sailors, as they gazed up at him, with language, "nicely, nicely," by which their mouths wide open and their he meant something beautiful. "I eyes fixed, I shall never forget. Suddon't know," said his mother to the denly stopping, and looking to the writer, "but he saw the Lord." Why farthest end of the chapel as into not? If Isaiah saw the Lord sitting space, exclaimed, with a piercing cry upon a throne, high and lifted up, of exultation: "A life-boat! a lifeand the apostle John had such a view boat." Then looking down upon his of paradise that he could describe it congregation, most of whom had in detail, why may not such glimpses sprung to their feet in an ecstasy of of heaven be granted to believing suspense, he said in a deep, impresschildren? If their angels do always ive tone, and extending his arms: behold the face of the Father in

A NEEDFUL HINT.

·Christ is that life-boat!"

A minister was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and said to them: "Now I shall be asked whether we have conscientionally done all that we can for the removal of the debt; what answer am I to give? Bro. so and so, can you in conscience say that you have given all you can ?" "Why, sir," he replied, "if you

ome to conscience, I don't know that can. The same question he put to a econd, and a third, and so on, and imilar answers were returned, until the whole sum required was subscribed and there was no longer any need for their pastor to wear out his

unpleasant excursion.

soul in going to London on any such

SING-SONG IN THE PULPIT.

something of the sort seems to be as real as anything can be ! Is it hard-Bro. Reuben Jones is right in what ly supposable that when a child of he says about the "sing-song" of the preachers of a former generation. It was their substitute for scientific elocution, and it was very effective. of heaven, that this is a mere dream myself have felt its power. There are only two effective methods of deivery. The method of our fathers and that which is the result of vocal culture-the manner of great actors. Our young preachers must imitate the one or cultivate the other. Not unfrequently, when subjected to the frigid delivery of some of our contemporaries-made up as it is, of unmeaning or absurd intonations. dismal monotony and false cadences where the sound perverts the sense sometimes vouchsafe to them in the -I have felt that it would be a great relief to have one of the old fashioned that it takes away all desire of living, preachers take the stand, and sound and all fear of dying, and gives to his molodious horn .- J. L. Reynolds. them a dignity and courage which D. D., in Working Christian. the most matured saint might almost

> Aaron, after he had offered the "lamb without blemish" unto God, difted up his hand towards the peo ple and blessed them." (Lev. viii: 22.) Obrist after that he "by the eternal Spirit bad offered up himself without spot unto God," led his disciples out as far as Bethany and lifted up his hands and blessed them." As the high priest on the day of atonement went through that curtain of blue and purple into the holiest of all, so Christ disappears now from the strain ing eyes of the disciples, going through blue curtains of the heavens. and the purple clouds shut him out from their gaze.

It was the custom of the Roman Emperors, at their triumphal entrance, to cast new coins among the multitudes; so doth Christ in his triumphal ascension into heaven throw out the greatest gifts for the good of men that ever were given. While the going up of Elias may be compared to the flight of a bird which none can follow, the ascension of Christ is, as it were, a bridge be tween heaven and earth, laid down for all who are drawn to him by his earthly existence.

If you go to court, you know whether you have seen the king, and whether he has spoke to you or not. And when you attend an ordinance being asked: "Do you find that gloom in death which some appre-