Nell and Nan are sisters, with the restlessness common to young life. They want something to do; something in the line of missionary work; something that

shall be helpful to somebody.

But they begin, as most people do, by looking too far off. They are a little like Mrs. Jellaby in "Bleak House"—the "distant hides the near at hand." But "distant hides the near at hand." But they struggle into the right way. Their endeavor to bring the "mill" children into the Sunday-school, and their ministry to "old Martin," will illustrate their outside efforts. They find out at last that home is good missionary soil, and that to help mother is to serve the Lord. Their missteps teach them wisdom, and their repeated failures show them their leak of strength. They find their way lack of strength. They find their way to Him who has promised His grace, and in His peace a grand substitute for their own disquietude.

The Antiquarian for 1889 will soon commence its eleventh volume. Ten years ago there was not a journal in the country which gave especial attention to archæology. The Antiquarian is not the organ of any society, and yet it seems to have retained the patronage of the prominent arebæologists. The broad character of the magazine seems to be in its favor. It secures a great variety which makes it popular. The technical and scientific character will be continued. The same associate editors will have charge of the different departments in the future with the addition of Mr. Thomas Wilson, of the National Museum at Washington, Mr. G. F. Kunz, of the firm of Tiffany & Co., New York, and Mr. James Deans, of British Columqia. Among the contributors in this country from whom we have already received articles we will mention the names of Prof. Otis T. Mason, Mrs. E. R. Emerson, Mrs. F. N. Swanwick, Mr. E. T. Cresson, and Dr. Earl Flint. also mention as new contributors from abroad Mrs. H. G. Murray Ainsley of Binghampton, Dominick Daly, barrister at law, Nottingham, England, and Mr. A. Forrer, of Switzerland. The articles during the coming year will have more variety than ever before, and will be better illustrated, and the magazine will contain more pages of reading matter. The topics cover the whole field of archeeology, including the preservation of the myths and traditions, the account of customs and religious practices, the comparison of languages and the explana-tion of symbols and the various works of art, as well as the description of ar chelogic relics and the resume of all new discoveries and finds.

A Word to the Outgoing Pastor.

My Dear Bro: -So your time to move has come, has it? How to resign is one of the fine arts, and in this line we have many bungling artisans. And no won-der, for very little is taught through the press, or even in the Seminaries, on this subject. All the other branches are pretty thoroughly taught, advice given, rules laid down, &c., for the incoming brother, but the outgoing pastor is left to do the best he can. Suffer, therefore, a word or two which may help you.

Taking it for granted that there are good reasons for offering your resignation (and these should be carefully and prayerfully considered). My first sugges-tion is: If you have made up your mind to change your field, let not a few enthusi-astic brethren and sisters who have heretofore seemed to care little for you, persnade you to "reconsider." It is almost always the case that these brethren and sisters make a show of affection as the pastor is leaving, although they have been icebergs before, and will soon relapse into their normal state of rigidity. Of course there are exceptions, but in very rare cases is it ever prudent for a pastor to "withdraw" his resignation. This is, I believe, the experience of the wisest amongst us. Preconsideration is the thing, not reconsideration.

Second, pay all your bills before you go, by all means. Some preachers don't do this. Sometimes, because they cannot, and some instances they forget it. Harm is the inevitable result. No excuse will be considered valid, and the next pastor will be judged by you probably. By all means, dear brother, pay your

bills before you leave, if possible.

Third, be very guarded what you say in your farewell sermon. I don't know exactly what a "farewell sermon" should contain, but I do know that it sometimes eontains very imprudent and unfortu-nate utterances. You have known pas-tors who destroyed much of the work of their pastorates by harsh, recriminating statements in their last sermon. It may not be well to recount before the public your successes, certainly it is not well, on the other hand, to parade the church's shortcomings. I was about to say, don't preach a "farewell sermon" at all. The regular set, conventional farewell ser mon is a bore in most cases. Of course there are exceptions. The point is, by all means be careful what you say. "I'll give them a parting shot," is pretty good evidence that the gun is in the wrong

Fourth, don't speak disparagingly of the church and field after you leave, as a reason why you left. It is astonishing how fields do contract frequently, in the estimation of the pastor who is leaving. "There was no outcome in the field."
"The brethren were very narrow in their views." "There was no opportunity for my development," &c. Remarks like these are often made by the outgoing pastor, all of which may be true, but no good will come of publishing them to

piest of my life, and the people are ong the best on earth," said a retiring pastor a short time ago. Happy, such a

Bo, my dear brother, I give you these hints free of charge. Advice, I know, is cheap these days. But I believe these thoughts will help a thoughtful man. May God bless you in your new field, and help you to correct the mistakes you made on your old one, if you made any, and I presume you did, for the man who never made any mistakes, never made anything else.

When we shall see the infidels of the country raise balf a million of money a year, and put it into the hands of other infidels to spend, without any other security against misappropriation than their own characters, we shall have evidence which may be worth something.

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New Testament Christian Church.

"The members of New Testament Christian churches should be such persons as make a credible profession of faith in Christ;" or, in other words, such as appear to have been regenerated by the Spirit of God, to have believed in the Lord Jesus Christ for salvation, and to have submitted themselves in their conduct to the authority of His and to have submitted themselves in their conduct to the authority of His Word. To such Jesus has given the privileges of His church. It is evident that only such can enjoy its blessings and perform its duties.

If you will notice the address of the

apostles to the churches, you will see the members of churches in their day, were not only admonished to be saints, but are always addressed as saints, which is a circumstance not to be overlooked nor lightly esteemed in deter-mining who should be members of a church, and be thereby entitled to fel-But one will ask: Who is to judge in

this case? I answer, the church. Though the New Testament may give no direct example, yet, by gathering up the evidence, some written by this apostle and some by that one, some to this church and some to that, the case is easily made out. And in the laws of evidence and reasoning this makes the evidence and reasoning this makes the case stronger. And as a church is a voluntary society, "founded upon the principles of mutual affection" and love to God and men; "it is reasonable that the church should judge of the ex istence of qualities necessary to the peace and enjoyment of the entire church." The very act of intruding upon a church any one without the consent of the church, whether by a minister or by elders, is destructive of one vital purpose of Christian associa-tion, namely, the fellowship of the brethren. Another argument is the power of withdrawing fellowship. That a church has this right is clear from the gospels and epistles, and if there were no other arguments adducable on this, it seems to me this would be sufficient, for I can see no good reason for admitting members into a church just to be withdrawn from. For, if any man that 'is called a brother walks disorderly,' the churches are admonished to with-

draw from him. The local church must be so situated can meet, I mean all its membe meet, together in one place for the purpose of worship and communion. society that cannot associate, an assem bly that cannot assemble, are perfect cisms." The church of the south, the church of the north, the church of America, or the church of any particu lar country or province, cannot be according to the New Testament idea of a church of Christ. For when a church, by reason of numbers or distance, divides to observe the ordinances in two

distinct places of worship, there are two churches, and no longer but one. These churches are not branches of some other and higher church court composed of men, neither, but are entirely free from all authority of men, knowing no law but the Word of God, and owning no king or law giver but the Lord Jesus Christ. Some seem to think our associations and conventions are, in some way or other, above the church and their authority is superior to the authority of the church. It is a mistake. They are creatures of the churches. And "the local church is the highest authority in ecclesiastical matters of anybody on earth." Some seem to think they can do the work Christ has assigned them by organizing themselves into societies apart from the church, such as women's missionary societies, young men's Christian assoc ations, &c. This is a mistake. The plan of organization the Holy Spirit has given for Christian churches, is the best for doing the work Christ has assigned

His people. And I believe it a sad day for His church when the members abandon His plan for one of their own. The members of a church are bound together upon "principles of mutual, voluntary consent." "No act of civil government has the right to form them into societies or compel them to associate, nor has ecclesiastical decrees, nor ministerial authority, nor has any other power the right to associate them together," other than their own uncon-

strained choice. No authority on earth is to constrain them in fellowship, nor select for them any particular company with whom they shall associate. When ever the civil authority is employed to direct the affairs of a Christian church, it is sadly out of place. It is even a sad commentary on the morality of the nineteenth century that the civil authority must sometimes be called on to guard away the roughs while the church meets to worship. Civil authority has just as much right to say with whom you shall associate in any of the avocations of life, as it has to say with whom you shall associate religiously. It has as much right to say what profe you shall enter and follow as to

what church you shall join.
Then, a New Testament Christia Church has Scriptural officers. At this two questions arise. First, how many kinds? and second, how are they chosen as to the kinds of officers there need be no difficulty if one will impartially study the Word of God. He has instituted but two kinds of permanent officers in His churches—bishops or elders, and deacons,—the bishops or elders to attand to its spiritual necessities, and the deacons to attend to its temporal concerns That there were but two kinds of officers in the primitive churches is evident, because we have no information in the Bible concerning the choice, qualifications or duties of any other. That bishop, elder and pastor are only differ-ent terms for the same office, and cor-respond to the pastors of churches now, is evident from Acts 2: 17, 28; Titus 1: 5. 7. and 1 Peter 5: 1, 2. They are

than these two are the inventions of men, and not the appointment of Christ, and which, in many instances, by intending to add splendor to the church, have corrupted its simplicity, destroyed its spirituality and caused it to symbol ize with the world.

On the mode of electing these officers, we need have no trouble, if we will carefully examine the Word of God. In the New Testament times no measure of

importance was gone into without the concurrence of the church, not even when the apostles were present. Even the election of a new apostle was made by the church, and not by the apostles even, exclusively, Acts 1: 21, 26. The decrees of the council at Jerusalem were passed by the entire church, and went forth in the name of the church, and not of the apostles. Acts 15: 28. The apostles did not appoint the deacons; they were chosen by the church. Acts 6. "No trace of foreign control over a church of Christ can be found in the New Testament."

ated in Lenoir, Wayne and Duplin counties. This session was held at Nahunty church, Wayne county; Rev. Alexander Mosely, moderator, and Rev. George W. Wallace preacher of the introductory sermon. Most of the churches lying between Tar River and the Southern boundary of the State were, prior to the year 1794, members of the old MEHUKEE ASSOCIATION.

Among those churches were Bear Marsh, which became a member of this old Association October, 1791, and Bear Creek, with which the Association con-

the New Testament." A church, meeting as we have suggested, with the officers we have mentioned, having been organized as we have indicated, is complete in itself, and is subject to no power, authority or tribunal on earth. The Word of God is our guide, and we are accountable to God for the consequences, if we are too ignorant or too indolent, with the Bible in our hands, to examine His Word and

Away with that indifferent idea presented by some, "It makes no difference sented by some, "It makes no difference what church one belongs to, so he is a Christian." I do not, I cannot, undertake to say every man who does not be long to the right church is not a Christian. But I do say, Christ by His own words and the guidance of the Holy Spirit established a church in the days of the apostles, and it is right for us to seek for that church. Everything relating to religion is of consequence and lating to religion is of consequence, and

is worthy of our careful study.

And now this duty of following Christ ies equally at the door of every man. So let me come to the entrance of every heart, and lay down there with all its responsibilities, this important question:
Do you belong to the kingdom of God,
and have you professed Christ before
the world by being baptized into His name? If not, it is high time.

Next, What of the Ordinances? W. A. POOL. Dots from the West Chowan.

In the beautiful new church at Au ander an immense crowd gathered on Thanksgiving day. It was an union service of several Baptist churches. In the morning service Rev. T. T. Speight brought out the religious liberty, the peace (and kindred subjects) of our country. All enjoyed it.

The evening service had eight or ten peeches by representative laymen of the various churches present. Point-edly and rapidly they reviewed the past; spoke for the present and the future. Some of the speeches were really eloquent, and not one was long or dry. The singing was inspiring. The collection and the dinner were both full and

Three weeks ago Aulander and Roxo-bel churches had a debt of six hundred dollars over them. A grand rally at each point leaves them "owing no man anything." At these two points and at Rich Square (Corinth) it will be our plan of work for the future. Their hearty response to the "cash system" has encouraged their pastor as much as anything occuring since his settlement.

A great revival in Foreign Missions has swept over our Association recently. Bro. T. C. Britton who is winning our hearts and heads by his own true life in our home work, is now sailing to China. He has been heard all over the Association, and the churches will give a joyful support. The committee of support has just met and made a request of the churches. All money for Bro. Britton should be sent to W. S. Grandy,

Treasurer Baptist State Convention, Raleigh, N. C., stating that it is for Bro. Britton and "Foreign Missions." Let us raise his salary in the next two months. What say the churches?

Rev. Herbert T. Williams moves over the Chowan river, and will give his entire time to Aboskie and Union churches. Well mated!

Rev. M. L. Green is rumored as resigning his two churches in our midst, and will put his whole time in the old Chowan. His churches will probably call Rev. S. F. Bristow. Buckhorn wants Rev. C. W. Scarborough. Winton has its eye on Rev. J. A. Speight The Episcopal Bishop said that the revival at Windsor "would be felt for years to come." Their Baptist bishop— Rev. T. T. Speight—has a new hold on his people. He is radiant when he speaks of Windsor.

Ask Rev. W. P. Jordan to tell you how to take a collection.

Bro. B. B. Williams moves for a monthly "Pastor's Meeting." It will be a joy to us all.

WISE WORDS IN CHURCH CONFERENCE. "Yesterday I rated with the minority to-day I am with the majority."—Dr. P. C. Jenkins.
"I cannot consent for our church to

compromise' a debt. I would pay it all first."-G. W. Liperman. "The Lord shovels in faster than we shovel out."—Albert Vann. "I try never to refuse to do what my church asks me to do."-Geo W. Bishop Our churches love the RECORDER.

Some Historical Facts Taken from

Benedict, in his History of the Bap-ists, complains of the backwardness of his North Carolinh brethren in com-municating historical facts and docu-ments. For want of such facts and documents some of the distinguished author's statements concerning the Bap

cause they overlook the spiritual matters of the church, I Tim. 3: 1; pastors, because they feed the churches with truth, Eph. 4: 11; rulers, because they guide the churches, Heb. 13: 7; ministers, because they are the servants of Christ and of the churches, Eph. 6: 21.

The descons are to receive and distribute the funds of the church,—Acts 6: 3,—especially what is raised for the your, and guide the financial interest of the churches. All other kinds of officers than these two are the inventions of men, and not the appointment of Christ, March 11th, 1836, by churches seceding Baptist advisory council.

Benedict speaks of this body as a small Association formed about 1840. In the minutes of this body for 1838 is a brief statement of its history. It was organized at Newbern (or Mewborne, perhaps,) meeting-bouse, Greene county, for Christ, a, by ingenture of the council of charters of a speak by that body. The following October they met at Bear Creek church, feeling to the minutes for 1838 there were six churches represented, viz. Bear Creek, Nahunty, Friendship, Planant Plains, Prospect and Union. They were sixuand hearer.—Exchange.

Among those churches were Bear Marsh, which became a member of this old Association October, 1791, and Bear Creek, with which the Association con-

vened October, 1792.

In 1794 those churches belonging to the Kehukee Association, which lay outh of the Tar River, were organized

NEUSE ASSOCIATION.

I have the minutes of this body for 1 have the minutes of this body for 1832-'4, printed at Newbern by John I. Pasteur and the Interpreter, (afterwards Recorder) office. Among the churches represented during those years were Newbern, Greenville and Hancock's. At the session of 1834 James Griffin was requested to become their missionary for the ensuing year. Noah Tyson was moderator, and Wm. P. Biddle clerk.

CAPE FEAR ASSOCIATION, formed from the Neuse in 1805, covered a much larger area during its early his tory than it does at present. The minutes of this body for 1822 show that six churches from Sampson, six from Dup-lin, four from New Hanover, and one from Wanye, besides several other churches, were represented. Almong the churches represented were New Hope, Beulah, Bear Marsh, Muddy Creek, Island Creek, Bull Tail, (now Well's Chapel), Riley's Creek, Wilming-ton, and Thunder Swamp (now extinct.) Wilmington then had 23 members; Bear Marsh, 38; Island Creek, 42; and Bull Tail (Wells' Chapel), 74. The session of 1823 was held with the last named From the Cape Fear was formed, in GOSHEN ASSOCIATION.

This Association was made up, for the most part, of the churches of Duplin, Sampson and New Hanover, The old est minutes I have are those of 1832. This year the Association met with Brown's church, Sampson county, James Mathis, moderator, Geo. W. Hufham, clerk, and Biram Stallings, preacher of introductory sermon. The session of 1834 was held with Bear Marsh church. In the year 1844, at Kenansville, Dup lin county, the Goshen and the Neuse Associations united to form the

UNION ASSOCIATION. Of this body, Benedict says he can give no account of its origin or progress. At its organization, James Carroll was moderator, and R. McNabb, clerk. The tables give 32 churches and 17 ministers. ocated in the counties of Duplin, Samp ion, New Hanover, Onslow, Craven Lenoir, Jones, and Wayne. I believe it was in the early the late war between the States that this Association dropped the name Union

and assumed that of the EASTERN ASSOCIATION, which it still retains. This is a growing body of about 50 churches, the aggregate of whose membership is between

In 1884, over twenty churches secoded from this body for the purpose of forming a new Association. They met at LaGrange October 29, 1884, and organized, calling themselves the

ATLANTIC BAPTIST ASSOCIATION. This is an active, progressive body of Christians, as will be seen by reference to their minutes.

JNO. T. ALBRITTON.
1888.

Mt. Olive, N. C., Dec. 5tb, 1888.

From Mount Airy.

Resignation of a Pastor-Notes, &c The Baptist church here is now with out a pastor, Rev. C. C. Haymore hav-ing resigned, after a faithful and accep-table service of nine years. Bro. Haymore is a godly, consecrated man, and under his ministrations the church has become strong and self-sustaining. The brethren are now on the qui vive for a good man to succeed him.

The growth of this town has been phenomenal since the railroad was com pleted, and it is destined to become an important commercial and manufactur ing centre. The people impressed me as being kind and hospitable, and my brief sojourn among them was a contin-ued ovation. Brethren Galloway, Nutt, Haymore and others know how to welcome and entertain the heralds of the Oross. The Sunday-school is in a flour ishing condition under the supervision of Bro. R. L. Haymore, who impressed me as the right man in the right place. He is an active disciple of Coke, but manifests a deep interest in the advancement of the Master's cause.

Romanism in Brazil.

As illustrating how everything in Bra zil is made to contribute to the interest of Romanism, a correspondent writes that once a year all land owners are required to appear at the adjacent parish shurch with axe or hoe or brush knife. Beginning there every man works the road to his own home. Formerly the priest refused to carry the sacrament to any home unless there was a good road all the way. This is Bomanism. There certainly are few school homes in that untry, or very poor roads leading to em, since only one in seven of the pulation can read and write. If tholics had their way in this country, would grow in the roads to ever hool-house, to every printing pressible and bookstore and news office "The Church" makes everything subser-vient to her oppressive domination.

Be Gentle.

Men are given to saying harsh and cutting words to those who displease them. Anger has a vocabulary of its own. Its words are sharp edged, rasping and ernl. In momenta of ill-feeling the book of words opens with increasing

Our Dead Still Live.

Witt Talmage, D. D., preached today on "Our Departed Still Living." His text was Genesis xlv, 27, 28: "And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And

Israel said, It is enough; Joseph my son is yet alive." Dr. Talmage said:

The Egyptian capital was the focus of the world's wealth. In ships and barges, there had been brought to it from India frankicense, and cinnamon, and ivory, and diamonds; from the north, marble and iron; from Syria, purple and silk; from Greece, some of the finest horses of the world, and some of the most brilliant chariots; and from all the earth that which could best please the eye, and charm the ear, and gratify the taste. There were temples aflame with red sandstone, entered by gateways that were guarded by pillars bewildering with hieroglyphics, and wound with brazen serpents, and adorned with winged creatures—their eyes, and beaks, and pinions glittering with precious stones. There were marble columns blooming into white flower buds; there were stone pillars, at the top bursting into the shape of the lotus when in full bloom. Along the lotus when in full bloom. Along the avenues, lined with sphinx and fane and obelisk, there were princes who came in gorgeously upholstered palanquin, carried by servants in scar-let, or elsewhere drawn by vehicles, the snow white horses, golden bitted and six abreast, dashing at full run. There were fountains from stone wreathed wases climbing the ladders wreathed vases climbing the ladders of the light. You would hear a bolt shove, and a door of brass would open like a flash of the sun. The surroun ing gardens were saturated with odors that mounted the terrace and dripped from the arbors, and burned their incense in the Egyptian noon. On floors of mosaic the glories of Pharaoh spelled out in letters and beryl, and flame. There were ornaments twisted from the wood of the tamarisk, embossed with silver breaking into foam. There were footstools made out of a single precious stone. There were beds fashioned out of a crouched lion in bronze. There were chairs spotted with the sleek hide of leopards. There were sofas footed with the claws of wild beasts, and armed with the beaks of birds. As you stand on the level beach of the

of the world's pomp and wealth in the Egyptian capital for miles and miles flung itself up into white breakers of marble temple, mausoleum and obe-This was the place where Josep the shepherd boy, was called to stand next to Pharach in honor. What a contrast between this scene and his humble starting, and the pit into which his brothers threw him! Yet he was not forgetful of his early home; he was not ashamed of where he came from. The bishop of Mentz, descended from a wheelwright, covered his house with spokes, and hammers, and wheels; and the king of Sicily, in honor of his father, who was a potter, refused to drink out of anything but an earthen vessel. So Joseph was not ashamed of his early surroundings, or of his old time father, or of his broth-ers. When they came up from the famine stricken land to get corn from the king's corn crib, Joseph, in-stead of chiding them for the way they had maltreated and abused him, sent them back with wagons, which Pharaoh furnished, laden with corn; and old Jacob, the father, in the very same wagons, was brought back, that Joseph, the son, might see him, and give him a comfortable home all the rest of

sea on a summer day, and look either way, and there are miles of breakers,

white with the ocean foam, dashing

shoreward; so it seemed as if the see

Well, I hear the wagons, the king's wagons, rumbling down in front of the palace. On the outside of the pal ace, to see the wagons go off, star Pharaoh in royal robes; and beside him Prime Minister Joseph, with a chain of gold around his neck, and on his hand a ring given by Pharaoh to him, so that at any time he wanted to stamp the royal seal upon a document he could do so. Wagon after wagon rolls on down from the palace, laden with corn, and meat, and changes of raiment, and everything that could help a famine struck people. One day I see aged Jacob seated in front of his house. He is possibly thinking of his absent boys (sons, however old they get, are never to a father any more than boys); and while he is seated there, he sees dust arising, and he hears wagons rumbling, and he wonders what is coming now, for the whole land had been smitten with the famine, and was in silence. But after a while the wagons have come near enough, and he sees his sons on the wagons, and before his sons on the wagons, and before they come quite up, they shout: "Joseph is yet alive!" The old man faints dead away. I do not wonder at it. The boys tell the story how that the boy, the long absent Joseph, has got to be the first man in the Egyptian palace. While they unload the wagons, the wan and wasted creatures in the neighborhood come up and ask for a handful of course and they are

JACOB GOING ON A JOURNEY. One day the wagons are brought up, for Jacob, the old father, is about to One day the wagons are brought up, for Jacob, the old father, is about to go to see Joseph in the Egyptian palsce. You know it is not a very easy thing to transplant an old tree, and Jacob has hard work to get away from the place where he has lived so long. He bids good-by to the old place, and leaves his blessing with the neighbors, and then his sons steady him, while he, determined to help himself, gets into the wagon, stiff, old and decrepit. Youder they go, Jacob and his sons, and fheir wives, and their children, eighty two in all, followed by herds and flocks, which the herdsmen drive along. They are going out from famine to luxuriance; they are going from a plain country home to the finest palace under the sun. Joseph, the prime minister, gots in his chariot, and drives down to meet the old man. Joseph's charlotter holds up the horses on the one side—the dust covered wagons of the

BY BEV T. DE WITT TALMAGE

Will Appeal to Every True Christian Heart-The Hope of Immortality Be-

throws his arms around the old man, and weeps aloud for past memories and present joy. The father, Jacob, can hardly think it is his boy. Why, the smooth brow of childhood has be come a wrinkled brow, wrinkled with the cares of state, and the garb of the shepherd boy has become a robe royally bedizened! But as the old man finds out it is actually Joseph, I see the thin lip quiver against the toothless gum as he cries out: "Now let me die, since I have seen thy face; behold Joseph is yet alive!" The wagons roll up in front of the palace. Help out the grandchildren, and take them in out of the hot Egyptian sun. Help old Jacob out of the wagon. Send word to Pharaoh that the old shepherd has come. In the royal apartment Pharaoh and Jacob meet—dignity and rusticity, the gracefulness of the court and the plain manners of the field. The king, wanting to make the old countryman at ease, and seeing how BROOKLYN, Dec. 9 .- The Rev. T. De The king, wanting to make the old countryman at ease, and seeing how white his beard is, and how feeble his step, looks familiarly into his face, and says to the aged man: "How old art thou?" Give the old man a seat. Unload the wagons; drive out the cattle toward the pastures of Goshen. Let the slaves in scalet bread and cattle toward the pastures of Goshen. Let the slaves in scarlet kneel and wash the feet of the newly arrived, wiping them on the finest linen of the palace. From vases of perfume let the newly arrived be sprinkled and refreshed; let minstrels come in with sandals of crimson, and thrum the harps, and clap the cymbals, and jingle the tambourines, while we sit down, at this great distance of time and

at this great distance of time and space, and learn the lesson of the king's wagons.

My friends, we are in a world by sin famine struck; but the King is in constant communication with us, his wagons coming and going perpetu-ally; and in the rest of my discourse I will show you what the wagons bring

emigrants stop on the other. Joseph, instead of waiting for his father to come, leaps out of the chariot and jumps into the emigrants' wagon, throws his arms around the old man,

and what they take back.

In the first place, like those that came from the Egyptian palace, the King's wagons now bring us corn and meat and many changes of raiment We are apt to think of the fields and the orchards as feeding us; but who makes the flax grow for the linen, and the wheat for the bread, and the wool on the sheep's back! Oh, I wish we could see through every grain field, by every sheep fold, under the trees of every orchard, the King's wagons. They drive up three times a day— morning, noon and night. They bring furs from the arctic, they bring fruits from the tropic, they bring bread from the temperate zone. The King looks out, and he says: "There are twelve hundred millions of people to be fed and clothed. So many pounds of mest, so many barrels of flour, so many yards of cloth and linen and flannel, so many hats, so many socks, so many shoes;" enough for all, save that we who are greedy get more shoes than belong to us, and others go bare-footed. None but a God could feed and clothe the world. None but a king's corn crib could appease the world's famine. None but a king could tell how many wagons to send, and how heavily to load them, and when they are to start. They are coming over the frozen ground today. Do you not hear their rumbling? They will stop at noon at your table. Oh, if for a little while they should cease, hunger would come into the nations, as to Utica when Hamilcar besieged it, and as in Jerusalem when Vespasian surrounded it; and the nations would be hollow eyed and fall upon each other in universal cannibalism; and skeleton would drop upon skeleton; and there would be no one to bury the dead; and the earth would be a field of bleached skeletons; and the birds of prey would fall dead, flock after flock, without any carcasses to devour; and the earth in silence would wheel around, one great black hearse! All life stopped because the King's wagons are stopped. Oh, thank God for bread—for bread!

JACOB HEARS GOOD NEWS I remark again, that like those that came from the Egyptian palace, the King's wagons bring us good news. Jacob had not heard from his bey for a great many years. He never thought of him but with a heart ache. There was in Jacob's heart a room where lay the corpse of his unburied Joseph; and when the wagons came, the king's wagons, and told him that Joseph was yet alive, he faints dead away. Good news for Jacob! Good news for us! The King's wagons come down and tell us that our Joseph-Jesus is yet alive; that he has forgiven us because we threw him into the pit of suffering and the dungeon of shame. He has risen from thence to stand in a paless. The from thence to stand in a palace. The Bethlehem shepherds were awakened at midnight by the rattling of the wagons that brought the tidings. Our Joseph-Jesus sends us a message of pardon, of life, of heaven; corn for our hunger, raiment for our naked-ness. Joseph-Jesus is still alive! I go to hunt up Jesus. I go to the

I go to hunt up Jesus. I go to the village of Bethany, and say: "Where does Mary live?" They say: "Yonder Mary lives." I go in. I see where she sat in the sitting room. I go out where Martha worked in the kitchen, but I find no Jesus. I go into Pilate's court room, and I find the judges and the police and the prisoner's box, but no Jesus. I go into the Arimathean cemetery, but the door is gone, and the shroud is gone, and Jesus is gone. By faith I look up to the King's palace, and behold I have found him! Joseph-Jesus is still slive! Glorious religion, a religion made not out of death's heads, and cross bones, and undertaker's screw driver, but one bounding with life, and sympathy, and glading with life, and sympathy, and gladness. Joseph is yet alive!

I know that my Redeemer lives,
What comfort this sweet sentence gives!

He lives, he lives, who once was dead, He lives, my ever living head! He lives to grant me daily breath, He lives, and I shall conquer death. He lives my mansion to propers. He lives to bring me safely there.

The King's wagons will after a while unload, and they will turn around, and they will go back to the palace, and I really think that you and I will go with them. The King will not leave us in this famine struck world. The King has ordered that we be lifted into the wagons, and that we go over into Goshen, where there shall be pasturage for our largest flock of joy, and then we will drive up to the palace, where there are glories awaiting us which will melt all the snow of Egyptian marble into forgetfulness.

WE WILL SEE OUR PRIESDS AGAIN.

him."

I was reading of Robert Southey, who said he wished he could die far away from his friends—like a dog, crawling into a corner and dying unobserved. Those were his words. Be it ours to dison a couch surrounded by loyed ones, so that they with us by loyed ones, so that they with us I wink that the King's wagon

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will take us up to see our test friends. Jacob's chief anticipation was not seeing the Nile, nor of seeing the long colonnades of architectural beau-

If Jesus were not in heaven, there would be no music there; there would be but few people there; they would be off looking for the lost Christ, crying though the universe: "Where is Jesus? where is Jesus?" and after they

had found him, with loving violence they would take him and bear him through the gates; and it would be the greatest day known in heaven within the memory of the oldest inhabitant. Jesus never went off from heaven but

once, and he was so badly treated on

that excursion they will never let him

Oh, the joy of meeting our brother, Joseph-Jesus! After we have talked about him for ten, or fifty, or seventy years, to talk with him, and to clasp hands with the hero of the ages; not

crouching as underlings in his pres-ence, but, as Jacob and Joseph, hug each other. We will want some new term by which to address him. On

earth we call him Saviour, or Re-deemer, or friend; but when we throw our arms around him in everlasting

embrace we will want some new nan of endearment. I can think of what

we shall do through the long ages of eternity; but what we shall do the first minute I cannot guess. In the

first flash of his countenance, in the

first rush of our emotions, what we

shall do I cannot imagine. Oh, the overwhelming glory of the first sixty seconds in heaven! Methinks we will just stand, and look and look and

The king's wagons took Jacob up to

see his lost boy, and so I really think

that the King's wagons will take us up to see our lost kindred. How long is

How many

now last Christmas, or the fourteenth

of next month? It was a dark night

when he died, and a stormy day it

was at the burial; and the clouds wer

with you and the winds sighed for the dead. The bell at Greenwood's gate

rang only a few moments, but your heart has been tolling, tolling, ever

since. You have been under a delu

sion, like Jacob of old. You have

thought that Joseph was dead. You put his name first in the birth record of the family Bible and then you put

it in the death record of the family

Bible, and you have been deceived. Joseph is yet alive. He is more alive than you are. Of all the sixteen thou-

sand millions of children that statisti

world, there is not one of them dead

and the King's wagons will take you up to see them. You often think how glad you will be to see them. Have

you never thought, my brother, my sister, how glad they will be to see you? Jacob was no more glad to see

Joseph than Joseph was to see Jacob. Every time the door in heaven opens,

they look to see if it is you coming in

Joseph, once standing in the palace, burst out crying when he thought of

Jacob-afar off. And the heaven of

your little ones will not be fairly be-

gun until you get there. All the kind-nesses shown them by immortals will

not make them forget you. There they are, the radiant throngs that went out from your homes! I throw a kiss to

the sweet darlings. They are all well

now in the palace. The crippled child has a sound foot now. A little lame

child says: "Ma, will I be lame in

heaven?" "No, my darling, you won' be lame in heaven." A little sick child

says: "Ma, will I be sick in heaven?"
"No, my dear, you won't be sick in heaven." A little blind child says:

"Ma, will I be blind in heaven?" "No,

my dear, you won't be blind in heaven." They are all well there. In my boyhood, for some time we

lived three miles from church, and on

stormy days the children staid at

home, but father and mother always

went to church; that was a habit they had. On those stormy Sabbaths when we staid at home, the absence of our

parents seemed very much protracted; for the roads were very bad, and they could not get on very fast. So we would go to the window at 12 o'clock

to see if they were coming, and then we would go at half-past 12 to see if

they were coming, and at a quarter to

1, and then at 1 o'clock. After a

while, Mary, or David, or De Witt would shout: "The wagon's com-

ing!" and then we would see it

winding out of the woods, and over the brook, and through the lane, and up in front of the old farm house; and then we would rush out, leaving the

doors wide open, with many things to tell them, asking them many quas-tions. Well, my dear brethren, I think we are many of us in the King's

The road is very bad, and we get on

slowly; but after a while we will come winding out of the woods, and through

the brook of death, and up in front of the old heavenly homestead; and our

the old heavenly homestead; and our departed kindred, who have been wait-ing and watching for us, will rush out

through the doors and over the lawn.

orying: "The wagons are coming! the King's wagons are coming!" Hark! the bell of the city hall strikes 12.

Twelve o'clock on earth, and likewise it is high noon in heaven.

Does not the subject of today take the gloom out of the thoughts that

that when we died we would have to

that when we died we would have to go afoot, sagging down in the mire, and the hounds of terror might get after us, and if we got through into heaven at all, we would come in torn, and wounded and bleeding. I remember when my teeth chattered and my knees knocked together when I heard anybody talk about death; but I have come to think that the grave will be the softest bed I ever slept in, and the bottom of my feet will not be wet with the passage of the Jordan. "Them

the passage of the Jordan. "Them that sleep in Jesus will God bring with

would otherwise be struck through

wagons, and we are on the way ho

cians say have gone into the future

The bell at Greenwood's gate

since Joseph went out of your

nay hear the glad, sweet, jubilant an-nouncement: "The King's wagons are coming!" Hark! I hear them now: Are they coming for you or me?

Manuscript Preaching.

The decision usually given, in this country, is in favor of extemporaneous preaching. But a close and critical investigation of this subject presents us with many arguments in favor of written

long colonnades of architectural beauty, nor of seeing the throne room. There was a focus to all his journeyings, to all his anticipations, and that was Joseph. Well, my friends, I do not think heaven would be worth much if our brother Jesus was not there. If there were two heavens, the one with all the pomp and paraphernalia of an eternal monarchy, but no Christ, and the other were a plain heaven humbly thatched, with a few dasnes in the yare, and Christ were there, I would say: "Let the King's wagons take me up to the old farm house." 1. In extemporaneous preaching there are many errors in language, which mar the beauty and power of the sermon, so that, in the presence of an educated audience it can not have the force of a well

2. Off-hand preaching is full of inac-curacies of statement, misquotations, and fanciful rhetoric which adds to the distrust which a want of elegant lan-

guage has already made. guage has already made.

3. There can never be that consistent and systematic handling of a subject by the extemporaneous speaker, which would be possible to him in the deliberate preparations of a written sermon. This off-hand preaching is like off-hand shooting, very liable to miss the mark.

4. Extemporaneous preaching (except in case of a few old sermons, which the boys irreverently style "engage state".

boys irreverently style "sugar sticke") has no guide except present memory. And the speaker becoming excited, his speech is very defective in fact, reason, and judgment.

5. The extemporaneous talk by its 5. The extemporaneous talk by its very rawness is unpalatable to the well-informed mind which seeks comfort and consolation "under the drippings of the sanctuary." Preaching should do one's soul good, like a medicine, a healing ointment, a sweet perfume. The gos pel of Christ is the grandest theme for mortal tongue, and we are surprised that any good man, without inspiration, would even dare to speak "off hand" in the name of Jehovah! I once heard an extemporaneous preacher, full of fire and zeal for what he thought right, who lost the thread of his discourse, and said, "Audience, if some member will please tell me where I left off, or where I am in my sermon, I will be under many obliga-tions to him." But the audience seemed to be as badly in the fog as the preacher. This was extemporaneous preaching with a vengeance, and will equal any story about "Notes in a crack," or

"thirdly flying out at the window!"

6. Extemporaneous preaching is generally addressed to the passions rather than the judgments of men. And the impressions made are like the running of a wet weather spring which soon dries away. Impressions made under excite-ment, and in the baste of an unguarded moment, are wanting in that solidity which characterizes the changes which are wrought out by clear, well-defined principles. When the mind is calm and the reason, is clear, the words of truth written out and thoughtfully adapted to the occasion, will enable it to think as for eternity.

7. It is sometimes said that there is more force and spirit in off hand preach ing than there is in manuscript preach ing. There may be more physical force and doubtless is, when a man is pounding the desk, running over the floor, gesticulating wildly and perspiring from every pore! But what good results from an excitement brought about by a preach-er calling out like a natural for his Lord and Master to come right down through every obstacle and make one in

1. The rule is that the manuscrip preacher studies his subject carefully and appeals to the reason of his audience. Surrounded by his books, with ample time to correct mistakes, his sermons ought to be more edifying than the same man could possibly make them on the spur of the moment. 2. There is a subdued assurance in the

tones of a man's voice who has examine every sentence before he utters it, to which no man can attain without this deliberate preparation. 3. He is never confused, nor led off

into winding paths. He knows before hand what he is going to say, and he says that, not something else which he has never studied!

4. The manuscript preacher gives his quotations verbatim, and the andience can rely upon him for correct information. He has every advantage as a teacher over the jerky, wordy, harshvoiced, high toned, excited brother, who begins to talk without knowing where it will end.

5. The manuscript preacher "does all things in deceney and in order," as saith the Scripture, 1 Cor. 14: 40. He appeals with enlightened judgment and chosen language to the spiritual nature of man. He beautifies and adorns known facts with correct language, and points the soul to the blissful home above with words and sentiment culled from the broad fields of Christian literature in which the "precious promises," shin with a glory which God has given them 6. The calm, cultured, reasoning part of a community always admire the carefully written sermon. The broader, and deeper a man's knowledge of divine things, the better is he pleased with manuscript sermons. This is unanswer-able, because it is fact. The carefully polished sermon, reflecting the light of truth, is always enjoyed by the calm and intelligent spirit who visits the house of God to receive spiritual conso-lation, and not to listen to an auctioneer! 7. The more we investigate this matter, the clearer it seems. There can be no doubt that all great arguments, all the near future, be well written and well read by their authors to the people whom they would aid in the pursu divine knowledge,—John A. Willi D.D., in Octographic Review.

It is said that over the chancel in the mosque in Constantinople which was once the Christian church of Saint Sophia, there was a picture of Christ, a magnificent mosaic. When the Mohammedans captured the city, they covered the picture with paint and cement to hide it from sight. But there arose a tradition among them, which still survives, to the effect that when the picture shall reappear, the powerlof Mohammedanism will wans in Europe and soon pass away. It is said also that of late medanism will wans in Europe and soon pass away. It is said also that of late it has been observed that by reason of the scaling off of the plaster the face of Christ is become dimity visible again. Whether all this is true or not, is is certain that when in the process of time the selfish and ambilious projects of men have fallen away from the face of history, the underlying and hidden pur poses of God in Christ will stand forth to view fulfilled.—Christ of Herald.