

PASTOR AND PEOPLE.

ATTACHMENTS OF NEW CONVERTS.

No wonder that the newly converted Greeks cleaved to the skirts of Paul. They were little children, and the world like a treacherous sea; it was natural that they should cling to their spiritual father, as if for their life. An artist has painted a marine scene at the crisis of a heart-stirring event, and the group is constituted thus: From the rigging of a distressed ship, or a wild sea, a stout rope hangs over the side. To the lower extremity of the rope, a solitary seaman, evidently a volunteer in his business, his strong limbs and stronger heart going into it with all their might—a solitary seaman hangs. To the seaman clings a mother, and to the mother, seen dimly through the drifting spray, clings an infant. The cry, "They're saved," rings out that moment from the eager spectators who watch the crisis from the deck. The seaman was the child's saviour that day; yet the seaman touched not the child, the child touched not the seaman. The mother was sustained by that hero's strength, and the child hung upon the mother. It is in some such way as this that Christ was the Saviour of those Greeks, although they grasped Paul as if they were glued to his person. The apostle served at the moment as a link between them and the Lord: "ministered by us." I think I see groups of sinners saved, assembling immediately within the gate, telling each other of their dangers and escapes, every heart beating with the recent tumult, but every eye beaming with unspeakable delight. Through fire and water they had been brought; but now they are in a wealthy place.

Let none be surprised when they see the anguished earnestness of awakened souls. Be surprised and suspicious rather when the matter is taken coolly.

The first sensations of this cleaving are beyond measure sweet to a missionary, at home and abroad. He has toiled in the ministry for a series of years, wearied and almost wearied out, by a dreary alternation of Paul's first two Athenian experiences—the scoff of the mockers, and the heartless, soulless apology of the worldlings as he turns his back. When he is at the point of giving over in despair, he is startled by an unwonted, almost unexpected sensation. Surely the line that he has held dangling loose over that dreary sea for so many nights has tightened a little. It is even so. The line is tight and heavy. His heart leaps for joy. The missionary feels living souls cleaving to his own, that he may help them to Christ, their life. This cleaving to the servant is a symptom of believing in the Lord.

Although Christ alone is the Saviour, the ministry of man holds an important place. How tender are these relations in time! How happy in eternity!—*Selected.*

WALKING IN THE LIGHT.

The supreme value of the Bible consists in the fact that it is divine truth put into a portable shape. We can carry it with us and find there just what we need for every emergency. The author of the 119th Psalm, remembering how often he had threaded his way through the dark and narrow streets of the Holy City, exclaims: "Thy word is a lamp unto my feet, and a light unto my path." This is the unanswerable argument for the Book which no scoffer can overthrow; this makes it inestimably precious to those who study it and go by it. It is the only guide-book given under heaven and known among men that is invariably safe to be followed and never misleads us; the only lamp that I dare to carry with me when I enter the valley of the shadow of death. To Coleridge's famous eulogy of the Word of God, "it is the Book that always finds me," may be added that it is the only one which always finds for me the one safe, sure path through a life beset with perils. The people who commit the worst blunders and stumble oftentimes in times of temptation are not the people who walk in the light of their Bibles.

But the supreme glory of the Bible is Christ Jesus. As the chief object of the Eddystone tower is to lift high that blazing Fresnel burner that flings its radiance over the stormy sea, so is it the chief purpose of the Word to show us God in Christ. In the face of Jesus Christ we get the light of the knowledge of the glory of God. We can only see and comprehend God in the person of His Son; the only begotten Son

He hath declared Him." There was no presumption, therefore in the persecuted peasant of Galilee, when He said: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." Reading about Jesus in my Bible is not enough. Admiring, reverencing His wonderful character is not enough. I need to have Him formed within me, the hope of glory. I must open my inmost soul to Him—every door, every department—and let Him fill me with Himself if I want to be illuminated and purified. The whole man is full of light only when full of Christ. The faith that profits me is not an intellectual opinion or assent, it is the act of opening my whole nature to the Son of God so that He pours into me of His wisdom, His strength, His righteousness, His grace. There is a great temptation to us all to follow other people, to be carried by currents and fashions; a still worse temptation to be guided by the false principles of mere expediency instead of absolute right. These are all transient sparks, often delusive Jack-o-lanterns. A genuine Christian may be, ought to be so possessed by the Lord Jesus Christ, that Christ shall shine within him and shine out from him. How else can we ever become lights in the world such as our Master has commanded us to be? When we surrender ourselves so completely to our Lord that His will, and His word is our law, and His spirit rules, and purifies, and elevates and sweetens ours, then we actually walk in the light of the Son of God.—*Dr. Cuyler.*

FOR THE PRESBYTERIAN.

THE WOMEN AT THE SEPULCHRE.

The daylight dawned that wondrous morn,
When He who was but lately borne
So mournfully from cross and scorn,
And laid within the tomb,
Had rent the bars that could not hold
The Heir of life, enthralled and cold,
Wrapt in the silent gloom.

Weep, Mary, weep—thy heart-life's gone;
Disconsolate, and left alone;
All, all is lost; of hope there's none—
"They've taken the Lord away,"
With frankincense and linen fine,
She came to anoint His form divine,
At the dim break of day.

Her meek, sad eyes were filled with tears,
While angels strove to calm her fears;
Till, wandering, a form she nears—
"O, tell me where He's laid."
One tender word in answer came,
What voice could so pronounce her name—
"Mary!" the Lord had said.

Bless'd women, ye whose hearts were riven;
First at the grave, to you first given
The news by white-robed sons of heaven—
He is alive who died!
Devoutly bowed in fear and awe,
The shining messenger ye saw
Who rolled the stone aside.

No marvel if their bosoms swell,
For ne'er had lips such truth to tell;
Even as they sped the accents fell—
"All hail," in tones they knew;
Fallen to the earth they clasp His feet;
His pierced side with love replete
In rapturous faith they view.

And there before adoring eyes,
The tear-drops stayed in glad surprise,
The risen King of earth and skies
Stood, conqueror o'er the grave;
O, glorious earnest of that day,
When sin and woe shall pass away,
When Jesus comes to save.

Ah, mourners, ye of every time,
Not few in any age or clime,
Let Easter speak the news sublime—
The wondrous living story,
That they who know that Jesus died
May know that who in Him abide
Shall rise with Him to glory.

Glenagarry.

—C. C. A. F.

BIBLE ANSWERS TO PRAYER.

No one can possibly know anything as to the power of fervent, effectual prayer of a truly pious man or woman, save those who have experienced the same. The man or woman, who converses, walks daily, with the great Jehovah never fails to receive His sympathy. The prayer of Moses (a godly man indeed) must and did suffice to appease the anger and wrath of God. We are informed that, on several occasions, the anger and wrath of God waxed hot against the children of Israel.

"The fervent, effectual prayer of a righteous man

avalleth much." By and through the prayers of the Church, the Apostle Peter was delivered, although bound in prison and guarded by soldiers. The falling off of the chains with which he was bound, the opening of the iron gate of its own accord were the result of prayer. The Civer of all good is by no means dependent upon circumstances. The prayers of Paul and Silas were amply sufficient to bring deliverance, although bound, and their feet made fast in the stocks.

By prayer we are comforted under all circumstances. Elias prayed earnestly that it might not rain, and it rained not upon the earth for the space of three years and six months. King Hezekiah being warned by God that he should die upon a certain day, prayed earnestly that his life might be spared, and his prayer was answered.

He who reasonably expects to be materially benefited by prayer, must necessarily be an earnest, a devoted Christian. The victories of the Church are the result of prayer. Both the temporal and spiritual welfare of individuals are the result of prayer. (Now, I do not presume to say that the wealth accumulated by the mass of wealthy men is the result of prayer). God regards with tender complacency those who worship him in Spirit and in truth. The praying man or woman stands high in God's estimation. God will ever be with all who love Him in sincerity. If we regard as our teacher, overseer and ruler, the great Head of the Church, the Holy Spirit will take of the things of the Father, and show them unto us.—*Christian Observer.*

GOD'S STEWARDS.

We are all stewards, and God is our Master. He has entrusted us with his goods, some with more, some with less. Whatever we have is not ours, but His, and we are accountable to Him for the use of it. It is to be used, not for our pleasure merely, but in the service of God and in doing good. It is more easy to understand this with regard to a rich man than a poor man, especially for those who are poor themselves. We sometimes hear it said about one who is very rich indeed, but who has not learned to make right use of his riches: "He does not make good use of his money," as if he were bound to do good with his money because he has so much. But why the rich man only? Why not the poor also? Both are God's stewards. To the rich man God has committed much, to the poor man little; but the poor man is just as much bound to spend his little aright as the rich man is to spend his wealth. Besides, money is not all. A steward has all sorts of goods in his charge, and so has God's steward. Money is one sort, but time, and health, and strength are goods also. Every one has something. Every one is a steward of God.—*Rev. F. Boudillon.*

WISDOM.

Heavenly wisdom creates heavenly utterance. There is something in preaching the Gospel with the Holy Ghost sent down from heaven, I long to get at. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, acknowledge the power that does wonders on the heart; while dry, formal, discursive preaching leaves the hearers just where it found them. Still, they who are thus favoured have need to be blessed with a deal of humility. We are too apt to be proud of that which is not our own. O humility, humility, humility!—*Rowland Hill.*

REV. W. G. BAGBY, of the American Southern Baptist Mission in Brazil, writes from Bahia, January 28th: "Since my last quarter's report, our work has been richly blessed, and our little band now numbers nineteen, three having been baptized in the last eight days. Ten of the number above mentioned were baptized during this quarter. Our souls are full of joy at these new evidences of the power of the Gospel and of the goodness of God, and we press forward with fresh courage and faith. We believe that God has much people in this great city. Our young members are enthusiastic and active. The church has continued to rent the hall in another part of the city for preaching, and we are now thinking of establishing a third preaching place. The sale of books (Bibles and other books) has been very good during the quarter. We have published the two tracts spoken of some time ago, and have scattered very many of them. They have been widely read and with much interest."