

## PASTOR AND PEOPLE.

### THAT DAY

"They abode with him that day." - St. John.

The young disciples stood and heard  
The wondrous prophet's wondrous word,  
And strangely were their spirits stirred.

With outstretched finger raised to guide  
Where He of Nazareth walked aside,  
"Behold the Lamb of God!" he cried.

And John made answer: "Can it be  
That Christ shall come from Galilee?  
Nay, Andrew, let us go, and see."

And soon abreast, with eager mien,  
And salutation shy, yet keen,  
They walked; and Jesus walked between.

Their rapid questions forth they pour;  
But they have other more and more  
To ask Him ere they reach the door

Of His abode: He craves their stay,  
With words so full of grace, that they  
Enter, and there abide that day.

Within the court-yard, cool and dim,  
Beside a fountain's mossy rim,  
Withdrawn, they sit and talk with Him.

"Rabbi, the Baptist voucheth so,  
Till all our souls within us glow;  
But say—art Thou the Christ or no?"

"We count the years' prophetic sum—  
We kneel before our altars, dumb—  
We watch until the Shiloh come!"

Then Jesus answers low and calm,  
In words that drop like Gilead's balm,  
And holier than the holiest psalm.

He lifts aloft their faith so weak;  
He solves the doubts they dare not speak;  
He grants the quest they come to seek.

The twilight falls; the fountain's shine  
Grows dull beneath the day's decline;  
They only hear that voice divine.

O'erawed, at length they rise and go,  
Each to the other whispering low,  
"Tis He!" "Himself hath proved it so!"

That day with Christ! In after years,  
Did not its memory staunch the tears  
Of Andrew 'mid his martyr fears?

When John in Patmos' exile lay,  
And wore the grinding hours away,  
Waiting—did he forget That Day?

—Margaret J. Preston.

### ANECDOTES OF AMERICAN PRESBY- TERIAN MINISTERS.

GEORGE A. BAXTER, D.D.

Dr. Baxter, of Union Theological Seminary, Virginia, was remarkable for his kindness and leniency in his criticisms on the performances of the students. One of the severest critiques he ever made was upon a sermon preached by a student in which there was but little of the savour of piety—about the weightiest of all faults in the Doctor's estimation. "It might be remarked of that sermon," said he, "as it was of Dr. Blair's, it would be the better for conversion." The stroke, too, was a *double entendre*, for though no other person knew the fact, it was afterwards discovered that the sermon was stolen almost bodily from Dr. Blair.

REV. CHARLES BEATTY.

Dr. Franklin, who had charge of the Pennsylvania troops that were to defend the North-western frontiers of the State of Pennsylvania, after the burning of the Moravian missionaries at Gwandenbutten, near Lehigh, thus refers to Mr. Beatty:

"We have for our chaplain a zealous Presbyterian minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed they were punctual in attending to receive it; upon which I said to Mr. Beatty: 'It is, perhaps, below the dignity of your profession to act as steward of the rum, but if you were to distribute it out only just after prayers,

you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction, and never were prayers more generally and more punctually attended; so that I think this method preferable to the punishment inflicted by some military laws for non-attendance on divine service."

LYMAN BEECHER, D.D.

Dr. Beecher, whilst in Connecticut, once engaged to preach for a country minister on exchange, and the Sabbath proved to be exceedingly stormy, cold and uncomfortable. Only one person was present in the church. Dr. B. was not long in deciding to preach to such an audience. Accordingly he went through all the services—praying, singing, preaching and the benediction—with only one hearer. And when all was over, he hastened down from the desk to speak to his congregation, but he had departed.

Travelling somewhere else in Ohio, twenty years after, Dr. B. alighted from the stage one day in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. "I do not remember you," said the Doctor. "I suppose not," said the stranger, "but we once spent two hours together in a house alone in a storm." "I do not recall it, sir," added the old man: "pray, when was it?" "Do you remember preaching, twenty years ago, in such a place, to a single person?" "Yes, yes," said the Doctor, grasping his hand. "I do, indeed, and if you are the man, I have been wishing to see you ever since." "I am the man, sir, and that sermon saved my soul, made a minister of me and yonder is my church. The converts of that sermon, sir, are all over Ohio."

In 1838, Dr. Beecher, then residing in Cincinnati, was announced to preach in the First Presbyterian Church, Pittsburg. The boat in which he expected to arrive on Saturday evening was so much delayed, that he found he could not reach the smoky city without travelling in the early hours of the Sabbath, and, with a conscientiousness on this subject more common, alas, then than now, he stopped at Wellsville to spend that day there. On Monday he reached Pittsburg; notice was quickly spread of his arrival and of the reason of his failure to fulfill his appointment, and in the evening he preached a grand discourse to a large and deeply interested audience.—*Herald and Presbyterian*.

### CRISIS POINTS.

There come in the experience of all of us certain crisis points, when the decision of the hour, or it may be of the instant, affects all future destiny. We are not always conscious that these are turning points. Sometimes we come upon them utterly unawares. But none the less they are the pivots upon which our future—home, business, friendship, success, failure, eternity—turns. In some of these cases we would, if we could, have more time for deliberation. But no! the crisis is upon us, and it must be met at once. Hence the importance of acting upon judgment and not upon impulse when we have time for consideration. We thus prepare ourselves for rapid judgment when a crisis comes. And hence the importance of all the knowledge and experience we can gather, for we never know when it may come into use. Here, moreover, we find an explanation of some of the dealings of divine Providence with us. The discipline that God sends upon us, is meant, in part, to fit us for the crisis moments, and not simply for the ordinary round of life. We do not understand the discipline while it is in progress, but by and by we see why it came. And hereafter, in the eternity to which we go, we shall see clearly and distinctly, and shall bless God as we see, how His sometimes sore discipline fitted us for safely passing the crises of life, and so fitted us for everlasting blessedness.

### WAIT.

We who are parents, come to learn that time is an element in the training of our children. We are sometimes discouraged as we seek to repress faults or to evoke excellences. It is line upon line and precept upon precept, and even then but little seems to be accomplished. But it is often in the seeming. The work is going on. Wait a while. A year, two, three, have passed. The disorderly habits you had so often reproved, you find are disappearing; the love for reading, which it had seemed so hard to fan into life, you find is becoming fixed. Time has wrought its changes. Seeds do not germinate as soon as they touch the

ground. They must have time for the principle of life in them to assert itself. Here is encouragement for all parents. It does not do to intermit parental care, but there is no need of discouragement if immediate results of training are not apparent. Time will tell, provided the training be right. Delightful evidences of maturing character will appear. The seed, sown as it may be with weeping, will come to delightful fruitage.

What is true here is true on a larger scale. For the completion of all reforms time is necessary. The world can not be made better in the twinkling of an eye. That which is good must *mature*, that is, it must gather age. There is need of endurance, of patience, of faith, on the part of all those who would work for the world's good. Reforms never go backward. Righteousness, however, slowly, prevails. Let us remember that while the results of what it is sought to do for the benefit of man and the glory of God are not likely to be expected to-day, and most likely will not appear to-morrow, nevertheless, they will come.

"This fine old world of ours is but a child,  
Yet in the go-cart. Patience! Give it time  
To learn its limbs; there is a hand that guides."

III. *Christian Weekly*.

### "AND THEY WERE SPEECHLESS."

The shortest of creeds is that of the man who believes only what he understands. It may be stated in four words, "I believe in nothing." He cannot believe in his own existence, for the greatest of physiologists know not what life is. He does not believe in magnetism, for even Prof. Tyndall says he has no theory whereby to explain it. This pithy anecdote shows how such a person must be a universal sceptic:

"I will not believe anything but what I understand!" said a self-confident young man in an hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe anything you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

And they were silent.

### A WELL-SPENT LIFE.

A minister of the gospel was asked to visit a poor dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said: "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace and that from a well-spent life. But it is the well-spent life of Jesus; not my doings, but His; not my merits, but His blood."

Yes. Only one man has spent a life that has met with all the requirements of God's holy law, and on which we can rest before God.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George MacDonald*.