

## Pastor and People.

### BYE AND BYE.

"I shall be satisfied when I awake with thy likeness,"  
Psalm 17, 15.

With many a sigh, and bitter tear,  
And many a wayside fall,  
We follow Him, the Christ so dear  
Who is our "all and all":  
We think upon His matchless love,  
And on our own deep sin,  
We lift our longing hearts above  
His pardoning grace to win.

We never here are satisfied  
The wells of earth are dry—  
All comfort is to us denied,  
Unless our Lord stands by,  
And gives our thirsty spirits drink  
From waters all His own:  
His hand upholds us—when we sink  
He makes His presence known

Sometime our day of life shall end—  
The shadows lengthen fast.  
The evening into night will blend,  
The "border land" be passed:  
Then we shall rest in peaceful sleep  
To waken at His voice—  
No more to sin! no more to weep!  
Rejoice! dear hearts! rejoice!

For then we "shall be satisfied"—  
We know not how, or where:  
But we shall see the Crucified,  
And His pure likeness wear.  
Oh! sweetest hope—it makes us strong  
When else our souls would faint  
Sometime to sinners shall belong  
The white robes of the Saint.

—Lizzie Fenner Baker.

### DR. ADOLPH SAPHIR.\*

The Saphir family was among the first fruits gathered into our mission at Pesth through the agency of Rabbi Duncan and others, and we can point to the life-work of Adolph as proving that in seeking the good of Israel we have not labored in vain.

Dr. Saphir was born in 1831. From his early years he showed a remarkable degree of mental brilliancy, and was prepared for the university at an age when he could not be permitted to enter it. When his father became interested in religious questions, he also shared in his anxieties. Both at the same time were led to recognize the Messiahship of Christ, and both were baptized together in June, 1843, along with his mother and three sisters.

What was to be the future of the remarkable young convert was now a serious question. It was resolved to train him for the Christian ministry, and under the care of Dr. Wilson, of Bombay, he was brought to Scotland along with Dr. Edersheim and Mr. Tomory, and given over for a time to the charge of Dr. and Mrs. Duncan. From this, after half a year, he was transferred to Berlin, where, from the house of his sister, Mrs. Schwartz, he attended the Gymnasium, etc., for four years. In 1848 he returned to Scotland, took the degree of B.A. in Glasgow, attended for the required time the divinity classes in New College, Edinburgh, and as he had been recommended by Dr. Keith to the Irish Church for work among the Jews, he was licensed by the Presbytery of Belfast in 1854.

At first his professional experiences were somewhat troubled. He was sent to Hamburg, but his missionary methods not approving themselves to his Committee at home, he resigned and came to Glasgow. There he remained for half a year, preaching in German. But the encouragement given was not such as to justify his continuing. Just, however, as he was again set adrift, he received an invitation to preach to a Presbyterian congregation in South Shields. The invitation led to his settlement there, and it was in this place he came to be known as a peculiarly suggestive English preacher. "He had a wonderful power," Mr. Carlyle says, "of compressing in short space a large and comprehensive view of his subject, and doing so with an intense fervency and a thrilling tone of a deep, spirit-stirring voice, which had a kind of magnetic power never to be forgotten by those who came under its influence. He considered that the great object of preaching ought to be the interpreting of Scripture, the unfolding of it in its relations to other parts, and its ap-

plication to practical life. Few preachers of our own, or almost any other age, have had as great a knowledge of Scripture."

During the five years of his residence at South Shields, his fame came to be spread abroad, and in 1861 he was called to Greenwich, where his popularity received a great accession. Crowds gathered to his church both on Sabbath and week days; and as he was now using his pen also freely in *Good Words* and elsewhere, he exercised a wide influence over many more than he was able to reach through the pulpit. Before this decade of his ministry ended, however, his health gave way, and he was compelled to take a year's rest. At the end of that time he returned, not sufficiently strong to warrant his resuming regular work, and he resigned his charge. So highly, however, were his gifts of exposition valued, that after a time he was invited to undertake the duty of *preaching* simply to a congregation in London. This invitation he accepted. A church was procured at Notting Hill, and for several years large congregations assembled to hear the Word from his mouth. But again he was obliged to pause. Twice after he undertook temporary duty—once in Kensington, and again in Belgravia—but it was no longer possible for him to undertake the strain of systematic pastoral work, and his ministerial success was not encouraging. It is interesting to remember that while he was at Notting Hill, he was asked to become the colleague of Dr. Moody Stuart, in St. Luke's, and that, in 1878, he received the degree of D.D. from the University of Edinburgh.

Dr. Saphir had the natural gift of genius, and this came to be exercised in connection with those Scriptures in which he was known to be "mighty." A good deal that he wrote has been published, but we may be sure that the most precious part of his teaching never found its way into print. By the fresh utterance of suggestive thoughts—which he had not written beforehand—he kept together Sabbath after Sabbath the great congregations of earnest people who came to hear him. He was a scholar besides, and a man of wide reading, and one who had a title to be heard on the critical and theological questions of the day. Mr. Carlyle has been most successful in his endeavor to make us well acquainted with him, and in his interesting and valuable work he has added to our library of biographies a memoir which is certain to have a permanent place there.—*Free Church of Scotland Monthly*.

### KILLING WITH KINDNESS.

A rude lad was addicted to pelting the fowls and the cattle of his neighbors with stones. One day a stone aimed too surely, killed a beautiful fowl in the courtyard of the adjoining house. The owner sending for the boy, said to him, "I hear you have a sick mother, take this fowl home, and let it be made into a nice soup for her." That boy never fired another stone toward his neighbor's premises, he was conquered in the same way that Joseph conquered his envious brethren in Egypt.

"If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." Such a baptism of fire often burns the meanness out of a man most effectually. Good reader, have you ever tried this Christian policy on some one who had treated you most abominably? Have you ever whipped an enemy to death with the lash of kindness? Try the experiment. There is your neighbor A—, whose tongue is vinegar, simply because her heart is filled with petty malice and irritabilities. Now instead of letting her acidities sour your temper, why not pour a gill or two of generosity into her cruel? Why not punish her severely by doing her the first real favor that comes in your way?

There is your neighbor B—, who has wronged you, and in a way not very easy for human nature to bear. There is only one style of revenge that Christianity sanctions. The very next time that man gets into trouble, go and give him a helpful lift. If he is sorely pinched in purse, offer him a loan; if his business runs low, send him some customers; if you see a bit of crape on his door-bell, hasten there to offer him your sympathy and

service. Do that, and you have killed an enemy and made a friend at one shot. No weapon has such a "sure fire" as the weapon of love.

It never saves an inebriate to call him a "sot," or to throw his vice into the face of his poor wife and children. Somewhere down in the depths of his degraded nature is a jewel which kind sympathy may fish up, just as Joel Stratton fished up John B. Gough, and he was polished into a rare gem, which now shineth in the Redeemer's crown. When a sinner reaches that desperate state in which he can say, "No man cares for my soul," he is ready to make his bed in hell! The worst word that we can supply to the wretched creature who vents her vileness on the mid-night street is to call her an *abandoned* creature." Convince her that she is really "abandoned," and she is forever lost. When the noble-hearted Quakeress, Elizabeth Fry, first went among the brazen convict women in Newgate Prison, she was cautioned to leave her money and her watch behind her. She was too wise for that. She went in among the hardened wretches in the spirit of Him who ate with publicans and sinners, and their hearts of flint became hearts of flesh. More than one outcast was transformed by her gospel of pardoning love into a self-respecting Christian. Once more the olden miracle of casting out devils in the Master's name was performed.

Here we are, after almost nineteen centuries of experience, working on in the old barbarous way of killing enemies with shot and murderous shell! War-ships cover the ocean, and standing armies darken the lands. Yet there is not a wrong that justice can not arbitrate; there is not an enemy that love can not conquer, if you give her a fair chance. There are some of us who may be stigmatized as "visionaries" and "cranks," who yet believe that Christ's way to strike at an enemy is to strike for his heart, and that you have never succeeded in killing an enemy until you have made a friend.—*Rev. Theodore L. Cuyler*.

### BARNABAS—A STUDY.

BARNABAS.—Introduced Acts iv, 36. Cyprus, now under Britain (scene of, Acts xiii, 6), thus early evangelized. Position of importance in those days.

CHRISTIAN SOCIALISM.—Men held their possessions in trust, not an indiscriminate scattering, but judicious using. Comp. Luke xviii, 18-30—profession versus practice.

"The meal unshared is food unblest;  
Thou hoard'st in vain what lovest should spend,  
Self ease is pain; the only rest  
Is labour for a worthy end."

Name, Barnabas, Acts iv, 35, "son of exhortation, consolation." Comp xi, 24 "a good man." Goldsmith, describing the village preacher, has pictured this character, as evidenced by Barnabas' chivalry in the matter of John Mark xii, 25; xv, 37-39.

"Pleased with his guests the good man learnt to glow,  
And quite forgot their vices in their woe;  
Careless their merits or their faults to scan,  
His pity gave ere charity began."

Thus to relieve the wretched was his pride,  
And e'en his failings leaned to virtue's side,  
But in his duty prompt at every call,  
He watched and wept, he pray'd and felt for all.

And, as a bird each fond endearment tries  
To tempt its new fledged offspring to the skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds and led the way."

Paul's subsequent treatment of Mark, ii Tim. iv, 11, manifests here the strength of tenderness.

BARNABAS' RELATION TO PAUL.—The uncompromising enthusiast is both touching and instructive. True Christian fellowship is not dependent upon similarity either of taste or of character. Each brought his "talent"—natural disposition—and laid it at the Saviour's feet.

BARNABAS INTRODUCED PAUL TO APOSTLES; Acts ix, 26, 27.—Barnabas was no coward. He goes to seek Saul, c. xi, 25. Barnabas realized his want and without jealousy sought the intense earnestness of Paul for the need at Antioch. Let diversity of gifts be recognized and loyally used, room for all and for each if but right spirit and harmony prevail.

EACH CHARACTER HAS ITS TEMPTATION.—If Paul unduly severe in case of Mark not heeding his own injunction (learnt perhaps from this very experience) Gal vi, 1, Barnabas' "goodness" allowed him to fall into dissembling, Gal. ii, 13, "Barnabas also" not readily could Paul rebuke his loving friend. At Acts xv, 39, the New Testament record leaves us. What a relief to know, ii Tim. iv, 11, that the alienation between Paul and Mark was not perpetual; Col. iv, 10, may point to reconciliation. Was Barnabas dead? It may be that the grasping of hands took place only when the river was crossed and with unveiled face they gazed on each other's face in glory. We cannot tell, only then,

"—What raptured greeting  
On Canaan's happy shore;  
What knitting severed friendship up,  
Where partings are no more."

Early tradition has it that Barnabas suffered martyrdom in Cyprus. We cannot tell. The epistle called by his name generally discredited now, but his unselfish course may well have ended with the martyr's crown.

"Endured as seeing him who is invisible,"  
Who rowing hard against the stream,  
Saw distant gates of Eden gleam,  
And did not dream it was a dream."

The secret of that life "full of the Holy Ghost and of faith," xi, 24. And we may be filled from the same fountain. "In my name," John xiv, 26. Then may we be found in truth "sons of exhortation, consolation."

"The world's a room of sickness where each heart knows its own anguish and unrest."  
God give us grace to seek Christ. Endow us with the spirit of the grace of consolation.

### SCOTCH AND ENGLISH PREACHING.

Mr. W. J. Dawson, in a sketch which he has published of Dr. Marcus Dods, discusses the subject of preaching, and speaks in the following way of the difference in this connection between England and Scotland:—

"In England, manner counts for a great deal in preaching—in all oratory manner is one of the most important elements; but in Scotland, matters counts for everything. I not mean to say that a Scotch audience differs from any other in keen appreciation of the arts that make an orator, or that Scotch preachers are as a class deficient in these arts. Chalmers, Guthrie and Edward Irving were supreme orators, so to-day is Principal Caird, of Glasgow; and in preachers like these the manner of delivery counts for as much as the matter. But where in England a really profound thinker who has no grace of delivery would be left to address a beggarly array of empty benches, while a glib-tongued ranter would get his crowd, in Scotland the thinker would be pretty sure of reward, and the deficiency of his manner would be readily forgiven for the sake of his matter. The reason probably is that the dominant fibre of the Scotch mind is more serious than the English. Men go to church for instruction in truth, and the pulpit is a prime force in the education of thought. No sermon is too long for a Scotch audience, if it be a really able treatment of a great theme; and it is impossible to put too much solid thought into a sermon which is to be addressed to a Scotch audience."

Mr. Stead, in a leading article on "The Progress of the World," writes thus.—"The Scottish people were celebrating lately the Jubilee of the Disruption which founded the Free Church of Scotland. Dwellers south of the Tweed find it difficult to realize how much sacrifice that great act of moral heroism entailed, and what a priceless boon it has been to Scotland. Since the Act of Uniformity of 1662 drove the Puritans out of the Church of England, there has been no such objection, on a great scale, of fidelity to religious principle in the isle of Britain. Probably there are few, even among the Established clergy, who would not admit that the action of Chalmers, Guthrie, and their fellows has been the most blessed manifestation of divine grace that Scotland has received in this century. But fifty years ago how differently it was regarded! What with John Knox, the Covenanters, and the founders of the Free Kirk, Scotland has quite a galaxy of patriot saints, whose memory to this day helps to make the Scot a better citizen and a nobler man. England, no doubt, is the best country in the world; but how often, when among some fusionless, molluscous, and invertebrate Southrons, we find ourselves wishing it were just a little more like Scotland."

\* A Memoir of Adolph Saphir, D.D. By the Rev. Gavin Carlyle, M.A. (Edin.) London: John Shaw & Co.