

SEEING JESUS.

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"We would see Jesus." There is no need of wasting conjectures as to the motives which prompted certain Greeks in Jerusalem to make this request of Philip. Perhaps it was sheer curiosity to see the wonder-worker who had just brought a dead man to life at Bethany. Perhaps they had some difficult problems for this new Rabbi to solve. Let us hope that honest yearning of hearts which felt their own blindness and sinfulness, laid behind that memorable request "Sir, we would see Jesus."

The chief purpose of the Book of books is to reveal Jesus Christ to benighted, sin-smitten humanity. Throughout the whole divine Word, He is as much the central eye-compelling object, as Mont Blanc is from the vale of Chamounix. In the earlier portions of the Bible, the mists envelop the Messiah somewhat as the morning mists float around the monarch of the Alps; but as we go on further and further in Psalms and prophecy, the vapors part, and in the New Testament we see "Jesus only" in His unclouded glory. Paul condenses the Gospel into a sentence, when he declares that God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The word "face" in this striking passage, signifies the form or the person of the incarnate Son of God. He is the visible manifestation of Jehovah to man. "He that hath seen Me, hath seen the Father." While philosophers of acute intellect might appreciate the abstract conception of an omnipresent and omnipotent Spirit, the mass of mankind can only understand and be moved by a personality who is within their grasp. Jesus the God-man, walking among men as their sympathizing brother, healing the sick, weeping beside a tomb, holding little children on his lap, praying for others and for Himself, sorrowing with heart-breaking agonies in the garden, bleeting to death for sinners on the Cross, and bursting the fetters of the grave as the Resurrection and the life—this Jesus "humbled the prejudices of the Sanhedrim, the doubts of the Academy, and the pride of the Portico into the dust." It was really putting God within reach of a child.

The chief aim of the first Gospel teach-

ers, was to make their fellow-men see *Jesus*. Paul, the prince of logicians, never put his logic in front of the Cross; he never played theologian at the expense of being a Christ-preacher. All his roads led to Calvary. Whether he stood before scowling Pharisees, or witty Athenians, or poor cripples at Lystra, or conscience-smitten jailer at Philippi, he simply aimed to exhibit one Person, and one only. He had been converted from darkness and bondage by seeing Jesus. In narrating his experience, the single fact that he emphasizes is that he "*saw* the Lord in the way." That Christ who appeared to him made another man of him. From that day onward he is so careful that everybody shall understand just what his religion is, and how it controls him, that he packs his confession of faith into one joyful line: "I live, yet not I, but Christ liveth *in me*."

Amid the stereotyped prattle about the "pulpit losing its power," there is an undeniable fact that wherever it does lose power, it is because it loses sight of Christ. People gather into the churches on Sunday, weak, weary, tempted, wounded, hungry for comfort. During the past week some have had wretched falls and failures. Feeling the sharp prick of sin in their consciences, they want some one to forgive the ugly past, and to deliver them from a repetition of the same slavery to sin the future. Others come to church with aching hearts, and long for a comforter. Others are sick of the mere empty chaff, such as the "advanced thinkers" dole out to them. Many who do not know how to live, want a model to live by; and afraid to die, want some one to ensure a better life beyond the grave. In short, they *want* to be *saved*, and books and doctrines and sermons and creeds cannot do it; somebody must do it, or they perish. O brethren of the pulpit and of the Sunday-school, is it not mockery and murder to let a Sabbath go by without holding up Jesus to all these souls, Jesus the Sinner-bearer, Jesus the Life-giver, Jesus the Consoler, Jesus the Lamb of God, who atones, and Jesus the Lord, who conquers death and ensures eternal glory? If we fail in making our congregations or our classes see *Jesus*, our preaching and our teaching is a pious sham.

Is it enough to present Jesus from the pulpit or the teacher's chair? No. The world needs to see Jesus in the *daily lives* of His representatives. Probably one sad