

SEEING JESUS.

(By Rev. Theodore L. Cuyler, D. D.)
 "I went to St. Andrew's church, and there saw a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half-dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when leaving the pulpit, Did I make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that his auditors can see "no man save Jesus only," come up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and Him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his learned to accept that; He simply cried out, "Come unto Me!" "He that believeth on Me hath everlasting life." The only faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul of Jesus. It is not the central vital doctrine of the Atonement that Christ presses upon the sinning, suffering souls around Him; it is

HIMSELF AS THE DIVINE ATONER.

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office, and brings our message to one bright, beaming, burning point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point, the divine, loving, sin-atoning Saviour! The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over the one truth, "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath, after the wear and tear of the week—some of them with heart troubles, and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort, having made a sad failure in their own attempts; some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own conscience, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out: "We would see Jesus!" O, my beloved brethren, is not the chief demand upon the ministry that first, last, and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and comforter, Jesus the intercessor, and the center and glory of the gospel of salvation?

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be His representatives. There is no argument for Christianity equal to that which is

presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus; and nothing repels the unconvinced like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said: "We preach too much and live Christ too little." There are those who go home from church saying: "What a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent Godly living.

We emphasize that word living. Is it church-going, or Sunday-school teaching, or praying, or even special acts of Christian service, that are the main duties of Christ's followers? No. All these things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle," in which he copied his Divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands obedience to His commandments; He demands "much fruit," to prove that we belong to His vine; He demands fear, less fidelity to conscience. He demands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.

GOD OF THE OPEN AIR.

Thou who has made thy dwelling fair
 With flowers beneath, above with
 starry lights,
 And set thine altars everywhere—
 On mountain heights,
 In woodlands dim with many a dream,
 In valleys bright with springs,
 And on the curving capes of every
 stream,
 Thou who has taken to thyself the
 wings
 Of morning to abide
 Upon the secret places of the sea,
 And on far islands, where the tide
 Visits the beauty of untrodden shores,
 Waiting for worshippers to come to thee
 In thy great out-of-doors!
 To thee I turn, to thee I make my
 prayer,
 God of the open air.

Henry Van Dyke.

DO WHAT YOU CAN.

There always are those who wrap their talent for service in the napkin of not-worthwhile. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practicing the much-praised virtue of humility, while really they are evading duty and responsibility and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course we can not give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.—J. R. Miller.

"There is no escaping the mill that grinds small; and those who refuse to be living stones in the living temple must be ground into mortar for it."

RALLY TO THE WORK.

By Robert E. Speer.

God is the great worker. All that has been made He made. And in the most real sense all the power in the world is His power. All natural laws are only statements of how His power that is at work in the world is seen by us to do its work. These laws are only the ways in which God is working. As Mr. John Fiske wrote, "Once really adopt the conception of an ever-present God, without whom not a sparrow falls to the ground, and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action, and what is thus true of one law is true of all laws." We see in them the active, ever-continuing work of God.

And the Son of God also was a worker. "My Father worketh hitherto," He said, "and I work." The crowded days recorded in the Gospels show us how hard Jesus worked. In the few years of His public ministry He went up and down the Holy Land, oftentimes without the shelter which the foxes and the birds enjoyed, sometimes without let sure to eat, deriving nourishment from the unselfishness and love of His ministry to men. The zeal of His Father's house consumed Him. Scarcely any word could have served better for His motto than His own words, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

Those three words in Greek, "For night cometh," were in Dr. Samuel Johnson's watch, where they ever reminded him how short our time is, and Sir Walter Scott put them on the sundial in his garden at Abbotsford. In the spirit of them he lived and died. When his health began to fail and he was urged to cease work, he wrote: "As for bidding me not to work, Molly might as well put the kettle on the fire and say, 'Now, don't boil.'" To his son-in-law he said, when he urged him to give over his toil, "I understand you, and I thank you from my heart, but I must tell you at once how it is with me. I am not sure that I am quite myself in all things, but I am sure that in one point there is no change. I mean that I foresee distinctly that if I were to be idle I should go mad. In comparison to this, death is no risk to shrink from."

God wants work of us. He is working. He offers His power to us if we will work with Him. Greater deeds than have ever been done do not wait upon His willingness, but upon our obedience. "Why do you come to me?" He says still. "Rise up. Lift up your hands, move forward." The example of Hezekiah is the example for us. God is able and willing to achieve through us whatever we are willing to yield ourselves to Him for.

Sometimes people hesitate to rally to work because, in the first place, they shrink from such a novel course, and because, in the second place, they fear they may not hold out. Each reason dishonors God. To rise to work is to be like Him; to fear to begin it is to distrust His call.

"To-day," wrote a godly old man on his last birthday, "let us rise and go to our work. To-morrow we shall rise and go to our reward."

Daily Readings for Preceding Week.

Mon.—"Who will stand up?" (Psa. 94: 14-22).

Tues.—Overthrow evil (Exod. 32: 19-21, 26-29).

Wed.—Rebuke wrong (Josh. 22: 11-20).

Thurs.—An inspiring leader (2 Kings 11: 17-21).

Fri.—Paul's present (1 Cor. 15: 58; 16: 13-24).

Sat.—Paul's example (2 Cor. 11: 23-28).

Sunday, October 6, 1907—Consecration Meeting.