

Pastor and People.

CHRIST THE REVEALER OF GOD AND MAN.

Why does the apostle John begin his story of the life of his Lord and ours with this strange name—"The Word"? Why not call Him by the name He bore while in the flesh, and by which both friends and foes knew Him while He dwelt among them—the name which is the sweetest to our ears? Simply, I think, because he wishes us to understand the inner purpose of his mind in writing what he surely knew to be the fourth account of the life of Jesus. The other evangelists had put on record what had been seen and heard of His works and words. They had drawn a picture of His life. John wishes to show why He lived, and therefore makes use of this new name. For to the disciple whom Jesus loved it seemed that His Master was, above all, the Revealer of the Father, and he writes his Gospel as the book of the revelation of God by His Son, Jesus Christ. And it is to tell us what he is about to do that he names Him "The Word." For what is a "Word"? Is it not the expression of thought—the revelation of the invisible mind? The mind no man hath seen or can see. Its thoughts are revealed by words. And Jesus is the "Word of the Father," who is hid in light that is inaccessible and full of glory. Throughout the Gospel according to John, we find this idea expressed repeatedly in such words as "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him;" and in the answer to the impassioned entreaty of Philip, "He that hath seen Me hath seen the Father." Jesus Christ our Lord is the answer to the ever recurring questions of the heart of man regarding God. We cannot but search after Him. It is an instinct of our nature to stretch out our hands in the darkness as if to find Him. And while we seek we fear. And in the search humanity has fashioned many strange and awful images of God, which are dishonouring to Him and degrading to itself; images which are but its own shadows cast upon the heavens. And He who made us, out of pity for our failure, gave "the light of the knowledge of the glory of God in the face of Jesus Christ." As we look upon that face our dread passes away, and we say out of the gladness of satisfied hearts, "This is our God; we have waited for Him. . . . We will rejoice in His salvation."

There is no thought which can so overcome selfishness, breaking the strength of man's rebellious will and thrill his heart with new desires as this, that He who was with the Father in the uncreated beginning, who was God—the Creator of all that is—became flesh, and dwelt among us, not disdaining human weakness, but ever showing the most tender affection and the deepest sympathy; and at last submitted to death, even the death of the cross. Thus it is that "Christ crucified" has become "the wisdom and the power of God" to all who believe—that is, to all who in some measure see the marvels of Divine grace and love, in the fact that "the Word became flesh."

This revelation has been translated into the universal language. There is nothing national or peculiarly Jewish in the revelation of Jesus Christ. Its "line has gone through all the earth, and its words to the end of the world." There is no race they cannot enlighten, no heart to which the truth of Christ is an alien thing. The Word became flesh, that all flesh might know the Father who is in heaven.

And the revelation of the Father by "The Word" has been made, in its final, as it is in its fullest form. There is no higher one who can show forth more of the hidden glory of God. "In Him there dwells all the fulness of God." "He is the brightness of His glory, and the express image of His person."

Open thou mine eyes, that I may read this Word of Thine, O God. Reveal to me more of His love and grace and goodness, that I may know more of Thee, whom to know is life eternal.

But this Word made flesh becomes also a revelation of man, showing what it was intended man should be as "the image of God." Sin came, and blurred and blotted the likeness, and hid the Divine ideal which had been outlined there, and made human life a sad perplexing mystery. But now, as we see Jesus revealing the Father in His life on earth, the mystery is dispelled. Our life receives its interpretation from His life. "In His light we see light."

And further, this Word made flesh reveals the meaning and the method of man's redemption. We are to become "like Him," are predestined to be conformed to His image. The nature which sin has degraded is to be glorified, but it is Christ in us—the Word made flesh again—which is "the hope of glory."

May I ever be willing to receive this "Word" with meekness, and to obey Him with gladness, knowing that He is able to subdue all things within me, till they conform to His all glorious and perfect likeness. —*Rev. J. Reid, A.M., in United Presbyterian Magazine.*

FOR THE CANADA PRESBYTERIAN.

WHEN JESUS WAS AWAY!*

BY JOHN IMRIE, TORONTO.

A little girl, some three years old,
Lay on her dying bed,
Her silken tresses shone like gold,—
Seemed halo round her head;
The early morning sun peep'd in
And lit her pale sweet face—
So angels-like—no trace of sin
Could mar that holy place!

She ope'd her eyes and looked around,
Smiled sweetly on her Pa,
And said, in tones of softest sound,
"I want to speak to Ma;
Oh! I had such a lovely dream,
I thought I was in heaven!"
O'er all her face there shone a gleam,
To angels only given!

"Oh! heaven is such a pretty place,
With streets of shining gold,
And Jesus seemed to know my face,
His arms did me enfold;
I felt so happy, Mamma, dear,
The angels seemed so too,
I did not have the slightest fear,
Though all was strange and new!"

"And then I woke, yet still I'm here,
So glad to be with you
But yet I love those angels dear,
Beyond the skies so blue!
How lone the angels must have been
When Jesus was away!
How good He was to bear our sin,
I feel it more to-day!"

A few short days of weary pain
Her dream was realized,
She went to view those scenes again,
To Jesus whom she prized;
Engraved on stone may now be seen,
Above her lifeless clay:
"How lone the angels must have been
When Jesus was away!"

A lesson here for us within
This simple little lay,
How lonely must we all have been
Had Jesus stayed away!
Then let us thank Him day and night
For Calvary's sacrifice,
And wait His call to mansions bright,
To God and Paradise!

WASTE.

There is much of it in the world. It is caused either by thriftlessness or by extravagance.

In the first instance one may not intend to waste, but he lacks the power of judicious management. This defect is visible in almost every department of life.

Here is a man in business. He is sober, industrious and honest. He seems to prosper. He has a good trade, or occupation, or profession. He minds the odds and ends. But somehow his household expenses increase. More and more his family wants multiply. It takes so much to keep wife and children fed, clothed and educated. Larger and larger drafts are made upon his purse. Debts now press him. Creditors demand payment. And soon he is put into bankruptcy. Inquiry is instituted as to the cause, and it is found that the leakage began at home; that the mistress was no manager; that she was careless about servants and clothing and table; that things were used without any reference to saving; that the children were not trained to frugality; and that everything was done in a very thriftless manner.

Or the reverse may be the case; the wife may be the economist and the husband the careless party. Sometimes both prove poor managers, when the leak

*This is a true incident, the particulars of which the author had from the father's own lips, and the expression used by the little girl: "How lonely the angels must have been when Jesus was away!"—meaning the period of time while Jesus was on the earth.

lets out twice as fast as the barrel lets in, and soon there is emptiness or exhaustion.

It matters not who is to blame, or where the fault lies, the point is, the funds have been squandered and the dire penalty has to be paid.

The other source of wastefulness is extravagance. Some persons have no notion of the value of money, or what a thing costs. They want it, and will have it. Nor are they content with a moderate-priced article; they must have the very best. So they dress in the costliest of silks, wear the most precious of jewels, provide the most sumptuous of fares, travel in the most expensive of equipages and live in the finest of style, going to the very verge of their means, and even beyond their ability in the vain hope that somehow the purse will hold out and be refilled in due season. They have no just conception of what economy means; never look ahead; live merely in and for the present gratification; and take little account of the day of settlement. They pile up accounts, and when pay day arrives they feel the pressure, but somehow tide over the difficulty, and think that they will do better in the future, yet the days and months and years roll by, and no improvement appears, and at last the threatened collapse occurs, when the splendid furniture, magnificent mansion and possessions are sold at a sacrifice and pass into other hands. Spendthrifts soon consume a colossal fortune. Many, left their thousands, are in a few years penniless. Numbers who have become suddenly rich in speculation have in a short period been reduced to want. What comes easy goes easy, has become a truism. Extravagance speedily pulls down the vast accumulations.

Wastefulness is a sin. To spend foolishly or needlessly has no Bible sanction. God gives abundance, but He requires its right use and proper preservation. He commits His good things to us in trust. He regards what we have as loaned, not owned. He calls us His stewards, not proprietors. He holds us responsible for our possessions and acquisitions. He who squanders his revenues commits a gross offence, and has a terrible account to render. Large substances wasted are a terrible thing for which to answer at heaven's bar. Riches are not intended to minister to extravagance, or to be lavished on self without regard to a hereafter; but are a gift to be divinely employed and accounted for.—*Presbyterian Observer.*

CHRIST OUR ARK.

This is the main truth which I would leave with you; look on Christ Jesus as the ark; of whom this was a figure, and believe it, out of Him there is nothing but certain destruction, a deluge of wrath, all the world over on those who are out of Christ. Oh! it is our life, our only safety to be in Him. But these things are not believed. Men think they believe them, and do not. Were it believed that we are under the sentence of eternal death in our natural state, and that there is no escape but by removing out of ourselves into Christ, oh, what thronging would there be to Him! Whereas now He invites and calls, and how few are persuaded to come to Him! Noah believed the Lord's word of judgment against the world, believed His promise made to him, and prepared an ark. Is it not a high sign of unbelief that, there being an ark of everlasting salvation ready prepared to our hands, we will not so much as come to it? Will you be persuaded certainly that the ark door stands open? His offers are free; do but come, and try if He will turn you away. No, He will not; "Him that comes to Me, I will in no wise cast out" (John vi 37). And as there is such acceptance and sure preservation in Him, there is as sure perishing without Him, trust on what you will. Be you of a giant's stature, as many of them were, to help you to climb up, as they would surely do when the flood came on, to the highest mountains and tallest trees, yet it shall overtake you. Make your best of your worldly advantages, or good parts, or civil righteousness; all shall prove shifts from the flood of wrath, which rises above all these, and drowns them. Only the ark of our salvation is safe. Think how gladly they would have been within the ark when they found death without it; and now it was too late! How would many who now despise Christ wish to honour Him one day! Men, so long as they thought to be safe on the earth, would never betake them to the ark, would think it a prison; and could men find salvation anywhere else they would never come to Christ for it; that is, because they know Him not.—*Leighton.*