

Pastor and People.

LOOKING UNTO JESUS.

"Looking unto Jesus," dear Lord, what do I see?
The Lamb of God, the Perfect One, upon the cross for me.
For I was very sinful, I well deserved to die,
But my Saviour loved me, would not pass me by.

"Looking unto Jesus," I see His blood was shed;
I see beneath my crimson sins He bows His dying head.
Oh hear the words He utters, God's own beloved Son,
Jesus says: "Tis finished," all His work is done.

"Looking unto Jesus," I understand the cry;
He saw us lost and ruined, condemned for sin to die,
Came to earth to save us, an offering made for sin,
The temple's veil is riven, and we may enter in.

"Looking unto Jesus," I see that He was made
A curse for me, a sinner, my guilt on Him was laid;
Into the grave He bore it, and when He rose on high,
He left it all behind Him, He lives no more to die.

"Looking unto Jesus," I know Him now to be
An Advocate, a great High Priest, He pleads in heaven for me;
And soon He's coming for me, and it may be to-day;
How this sweet thought doth lighten all my pilgrim way.

"Looking unto Jesus," that look hath saved my soul;
O weary one, O sin-sick one, a look will make thee whole;
Hearing the Saviour saying: "Dear one, thy sins I bore,
O trust Me, then, poor lost one; be saved for evermore."

ITALIA.

GOLDEN GRAIN BIBLE READING.

REV. J. A. R. DICKSON, B. D.

CHRISTIAN WORKERS IN THE GOSPELS.

It is interesting in reading the New Testament to note how those who accepted Christ acted immediately on their conversion. In that action we see the native and uncorrupted working of the Spirit. We see how the individual is carried away into a new region of activity; and yet it is all in keeping with the laws impressed on our nature. In it shines a clear light, that may stir us up to diligence in our life, and inspire us with zeal and devotion in the Master's service.

- 1st. The shepherds told abroad what they heard and saw. Luke ii. 17.
 - 2nd. The Magi presented kingly gifts and kept Christ's secret. Matt. ii. 11-12.
 - 3rd. Simeon confessed Him publicly. Luke ii. 25-32.
 - 4th. Anna thanked God for His coming. Luke ii. 38.
 - 5th. Andrew brought Peter to Him. John i. 42.
 - 6th. Philip brought Nathaniel. John i. 45.
 - 7th. Woman of Samaria preached Him. John iv. 28, 29.
 - 8th. Levi made Him a feast to introduce Him to his friends. Luke vi. 27.
 - 9th. Woman that was a sinner anointed Him. Luke vii. 37.
 - 10th. Joanna and others witnessed to Him. Luke viii. 3.
 - 11th. Demoniac sent home. Luke viii. 39.
 - 12th. Zaccheus made restoration. Luke xix. 8.
- Disciples honoured Christ. Luke xix. 37-39.
- Here all act to honour Christ, but each in his own way, yet each is equally serviceable to Christ.

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B. D.

III.—THE MINISTER'S WORK, AS SEEN BY THEMSELVES.

In speaking of the minister's work, the views of some of the men whom the Church at large delights to honour, and whom all serious, godly men love truly, may be taken into account on this principle, "whose faith follow."

The minister's work is pre-eminently a work of faith and a labour of love. In it the heart melts with Christly compassion over souls in danger of hell fire. It yearns to pluck them as brands from the burning. It seeks to save. It prays for wisdom to speak a word that may be used to convict and convert. And in doing that ministers have to fight against the seen and the sensible, and with the spirit of faith to listen only to what Jesus enjoins. The world would convince them that it is folly not to give men what they ask. Not to bend to the breeze; not to accord with the spirit of the time; not to take that which is popular and likely to be successful at once, forgetful that the Spirit of God sees all times and has made special provision for them in the Gospel. Men are always the same whatever be the fashion of the time. They need the one Almighty and all-gracious Saviour, and so the same Gospel must be preached to present Him to them. And the more purely the better. It requires faith to do this; faith in the wisdom of God, and faith in the love and faithfulness of God. There must, therefore, be a fasting from one's self. And a hiding of one's self behind the cross, that the eyes of the perishing may be filled with the beauty of Christ, who is lifted up that all men may be drawn unto Him. It will be a terrible reckoning if such is not the case. We have limited the sphere of the minister's work because it is circumscribed in the commission. Of course some may, in so-called liberality of spirit, say it is too narrow, and that they like more elbow room, more sea way to sail in and exercise their peculiar gifts to more advantage,

being men of versatility and genius. These clearly do not agree with Pope, who truly sings:—

One science only will one genius fit,
So vast is art, so narrow human wit.

Of such we would say that they had not seriously and narrowly surveyed the field of operation, and thought deeply of the kind of work to be done. It is a work so great that the Apostle Paul cried out as he contemplated it: "Who is sufficient for these things?" It is a work that demanded the life of the Son of God. We are simply trifling with it when we indulge other views of it, and think that we can make it a by-play, or share it with some other thing, important only in our own imagination. Does not Dr. Stalker in his "Imago Christi" touch the nerve of this matter when he says: "When the minds of preachers grow cold, they move away insensibly from the central things and drift to those on the circumference; and at length they go over the circumference?"

Ah, to preach Christ well and wisely, and as He is revealed, is a great work. And to do this faithfully is to reach the mainsprings of life in every other sphere. When once the minister faithfully fulfils his vocation he will find that his sphere is wide enough for all his powers and glorious enough for his noblest ambitions. "When some zealous people in the country would have Philip Henry preach against top-knots and other vanities in apparel, he would say that was none of his business; if he could persuade people to Christ, the pride and vanity and excess of those things would fall of course; and yet he had a dislike to vanity and gayety of dress, and allowed it not in those over whom he had influence." Many preach against "top-knots and other vanities" who thereby miss altogether the great motive force for life by such trivialities. God is the moral Governor of the universe, and He knows best what will be most effective to accomplish His end, and He insists on the preaching of His Word. The minister should take his orders from Him and obey Him only. Touching controversy, Samuel Rutherford, in his dedication of his "Trial and Triumph of Faith," begins thus: "I should complain of these much-disputing, and over-writing times, if I were not thought to be as deep in the fault as those whom I accuse; but the truth is, while we endeavour to gain a grain-weight of truth it is much if we lose not a talent-weight of goodness and Christian love." That is a judgment that shall stand.

How impressively did Dr. Chalmers emphasize the importance of a minister giving himself wholly to the preaching of the Gospel! Dr. Macaulay sets it forth thus:—

"A memorable incident in the life of Dr. Chalmers occurred during a debate in the General Assembly of the Church of Scotland. There was a vacancy in the Chair of Mathematical and Physical Science in the University of Edinburgh, and among the candidates was the minister of one of the parishes of the city. The question was whether he might hold both the ministerial and professorial offices. There was then no law of the Scottish Church against this, but many good men considered it inexpedient, and inconsistent with the efficient performance of pastoral duty. Dr. Chalmers, who was one of the leaders of the evangelical revival, and full of spiritual fervour, urged the Assembly to pass an act rendering such pluralities illegal. A speaker on the other side recalled the fact that Chalmers himself, while minister of a country parish in Fifeshire, had spent most of each week in lecturing on Science at St. Andrew's. He then quoted against him some strong words which he had at that time published justifying his action. It was a skilful home-thrust in the debate. All eyes turned to Chalmers, who rose and asked leave to give a word of explanation. Amid the deep silence of the Assembly, addressing himself to the Moderator, he met the charge neither with denial nor evasion, but, with look and tone of humble penitence, he admitted that he had thus acted in former days, and that he had written the words that now came back to him from the accusing past. 'Alas, sir, so I thought in my ignorance and pride, strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But then, sir, I had forgotten two magnitudes; I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!'"

The men who have left their mark on the Church and are yet to an appreciable extent the teachers of the ministers of to-day are at one as to the work of the minister. And they belong to a time when were it possible to justify the minister going out beyond his province, that might have been done, for then there were no daily newspapers, no telegraphs, no railways, no magazines dealing with every matter of human interest—the pulpit was the principal educator, and yet these faithful men kept close by the Word. That was enough. Listen! Dr. Sibbes declares "that the special office of the ministry of Christ is to lay open Christ, to hold up the tapestry, and to unfold the hidden mysteries of Christ," and therefore he exhorts "that we should labour to be always speaking somewhat about Christ or tending that way; when we speak of the law, let it drive us to Christ; when of moral duties, let them teach us to walk worthy of Christ; Christ, or somewhat tending to Christ, should be our theme and mark to aim at."

Thomas Brooks says: "The Gospel, you know, is the means appointed by God to bring souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that He is theirs and they are His. Now when this goes, all soul happiness and blessedness goes. . . . Christ doth not stand in need of indirect ways to save

souls; He hath ways enough to bring souls to Himself. . . . It is better to convert one than to civilize a thousand, and will turn more at last to a minister's account in that day wherein He shall say: 'Lo! here am I, and the children that thou hast given Me,' Isa. viii. 18. Such a man with his spiritual children about him shall look on God with more comfort and boldness than those that are only able to say: 'Lo! here am I, and the many benefices.' 'Here am I, and the many ecclesiastical dignities and glories;' 'here am I, and the many hundreds a year that man had given and I have gotten.'"

These type the spirit of the men of the Puritan period, whose works are the quarries whence diligent workers take out great and beautiful stones for magnificent modern structures. Spurgeon is a conspicuous example of this class. What might be said of John Owen, Richard Baxter, Samuel Rutherford, John Knox, Boston, of Etterick, and scores of others whose memories are blessed to-day because they were faithful ministers of Jesus Christ? Determined not to know anything among men but Christ Jesus.

Coming down to later times, John Brown, of Haddington, says: "And now after near forty years' preaching of Christ and His great and sweet salvation, I think that if God were to renew my youth, and put it entirely in my choice whether I would be king of Great Britain or a preacher of the Gospel, with the Holy Ghost sent down from heaven, who had to beg his bread all the labouring days of the week, in order to have an opportunity of preaching on Sabbath to an assembly of sinful men, I would by His grace never hesitate a moment to make my choice. By the Gospel 'men live,' and in it is the blessed life of my soul."

How highly these elect souls thought of the Gospel! How faithfully they preached it! How largely God honoured them then, and is honouring them still! They speak to the preachers of our time with a voice that thrills. They cried: "Be single eyed in your service. Seek the glory of Christ in the salvation of souls. Live, study, pray, work for this alone. This alone is worthy of your high calling. This alone tells now, and endures through all eternity."

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE —
JANUARY 4-11, 1891.

Sunday, January 4.—Sermons. The glory of the Triune God. Jer. x. 6, 7; Hab. iii. 3, 4; 2 Cor. iv. 6, and xiii. 14.

Monday, January 5.—Confession and Thanksgiving. For the nation, community, Church, family and the individual. Confession: Hosea xiv. 1, 2; 1 John i. 8, 9; Psalm xxxii. 1-5; 3 Sam. xii. 13. Thanksgiving: 1 Thess. v. 18; Ps. c.; Ps. ciii.; Neh. xii. 43.

Tuesday, January 6.—The Church universal. Prayer that the power of the Holy Ghost may rest upon it—Acts ii. 1-18; that the disciples of Christ may be one—John xvii. 21; that the Church may gain a truer and broader conception of her mission—Matt. xxii. 38-39; Matt. xx. 28; John xvii. 18.

Prayer that the International Conference at Florence next April may be crowned with special blessing.

Wednesday, January 7.—Nations and their Rulers. Prayer for all in authority—1 Tim. ii. 1, 2; for peace—Isaiah ii. 4; for the abolition of the slave, opium, and strong drink traffic—Ex. xxi. 16; Ps. lxxii. 4; for all needed reforms—temperance, Hab. ii. 15, 12; Sabbath, Neh. xiii. 15-22; industrial, Jer. xxii. 13; social, 1 Cor. vi. 18-10; political, 1 Sam. ii. 36, and viii. 3.

Thursday, January 8.—The Church at Home. Prayer for a sense of personal responsibility and for co-operation in the evangelization of the city, country and frontier. Matt. x. 5-13; Mark xiii. 34; Acts vii. 4.

Friday, January 9.—The Church Abroad. Prayer for increased missionary spirit, co-operation and enlargement. Joel ii. 28-32; Eph. iv. 11-16; Ps. lxxvii.

Saturday, January 10.—The Family. Prayer for sons, daughters and servants; for Sunday schools and all Christian associations for young people; for schools, seminaries, colleges and universities. Prov. iv.; Deut. vi. 4-15; Mark x. 13-16; Eph. vi. 1-4.

Sunday, January 11.—Sermons. The manifestation of Christ in his people. John xvii. 21-23; Col. i. 27; 2 Thess. i. 12; Eph. iii. 10-21.

PUBLISHERS' DEPARTMENT.

READ OUR PREMIUM LIST—ACT IN THE "LIVING PRESENT."

A New Year's gift can not be secured on easier terms than by getting up a club.

Lesson Schemes for Presbyterian Sabbath schools now ready to be sent out. Sixty cents per hundred, postage prepaid.

Our Sabbath school papers for 1891 will be unusually good. Already arrangements are perfected for illustrations next year. Why send your money abroad when you can do better at home? The SABBATH SCHOOL PRESBYTERIAN is forwarded at the rate of \$10 per hundred copies, published monthly. EARLY DAYS, intended for the infant class, is published twice a month at the following rates: Four copies, \$1 per annum; Ten copies, \$2 per annum; Twenty copies, \$3 per annum; Thirty copies, \$4.25 per annum; Forty copies, \$5.50 per annum; Fifty copies, \$6.50 per annum; For 100 copies and upwards, at the rate of \$12 per 100, or 12c. per copy per annum. Postage free.