

THE DRAWING CHRIST.

R. W. STEVENSON.

"And I, if I be lifted up from the earth, will draw all men unto me" is prophetic language. Christ had reference to his death on the cross. This statement, in the day of its utterance, would appear an impossibility. If lifted up by the cross how could he draw all men to him? It is written "cursed is every one that hangeth on a tree." The Romans crucified none but their very worst criminals, robbers, assassins and rebels, among which Jesus Christ was reckoned.

How then does Jesus Christ draw all men unto him? In what way does his crucifixion differ from others who have suffered the same kind of death? There is a very great difference between the death of Jesus and any other person ever put to death by the cross.

Jesus Christ was without sin, neither was guile found in his mouth. The verdict of Pontius Pilate was, "I find no fault in the man," "I am innocent of the blood of this just person." All persons who suffered death by the cross were sinners, Jesus was the exception. The death of Christ was a most remarkable one. It is said by one "The death of Socrates was that of a sage, but the death of Christ was that of a God." The Roman centurion who witnessed his death said, "This man was in truth righteous." "This man was the Son of God." It is also said of Dionysius the Areopagite, being in Egypt when our Saviour suffered, and there seeing a wonderful eclipse of the sun, he said to a friend, "Either God himself suffers or he sympathizes with the sufferer."

Jesus Christ was not only without sin, but a most remarkable man in his personal appearance and bearing. He was the finest specimen of the human race. Why should he not be? A descendent of Israel; a member of the very best tribe of Israel; a son of David according to the flesh; reared in the hill country of Galilee, a citizen of the town of Nazareth, where he drank the pure water and breathed the fresh air of that region of country; wrought at the carpenter's bench and developed his physical, intellectual and spiritual man. He is well described by the sacred poet as "The chiefest among ten thousand and the altogether lovely." If he was beautiful in the heavens he lost none of his beauty coming into the world. He was the most attractive person in his day.

There is a description of the personal appearance of Christ ascribed to Publius Lentulus, a supposed contemporary of Pilate, in a letter to the Roman Senate and is as follows:—"In this time appeared a man endowed with great powers, men call him a prophet, his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, cures the sick of all manner of diseases. This man is of noble and well proportioned stature, with a face full of kindness, yet firmness, so that beholders both love him and fear him. His hair is the color of wine and golden at the root, straight and without lustre, but from the level of the ears curling and glossy and divided down the centre, after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish and enhanced by a temporal bloom. His countenance ingenious and kind. Nose and mouth in no way faulty. His beard is full of the same colors as his hair, and forked in form. His eyes blue and extremely brilliant. In reproof and rebuke is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh,

but many on the contrary to weep. His person is tall; his hand beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men." But no description can reach the ideal of perfect beauty which came forth into actual reality in the Son of God and son of man.

He exercised great powers. He was a wonderful person. He quelled the strong winds and boisterous waves. He multiplied the loaves and the fishes and fed the hungry and famishing multitude. We admire men of great strength, if so we must surely admire Jesus Christ. All power in heaven and in earth is given unto him.

He was a man of superior wisdom. He was the embodiment of wisdom. Solomon was a very wise man. The Queen of Sheba came from "the utmost parts of the earth to hear the wisdom of Solomon," but Jesus is greater than Solomon.

Then he was good, and we are told there is none good but one and that one is God. He was good to all, and especially to the poor. Of him it is said, "He came to seek and to save the lost." "He who was rich, for our sakes became poor that we through his poverty might be made rich." He suffered that we might be made happy. He suffered because he loved.

The world never witnessed such love. Did ever such an one as he die upon the cross? Do we see any reason why Jesus should not draw all men unto him? As we look upon the cross our sympathies are awakened and men are drawn to Christ when no other power under heaven and among men could move them.

But all men were not at the crucifixion, and all men, who were present, were not drawn to him. Many of them stood afar off beholding. A few thousands compared with the multitudes who were at Jerusalem on that occasion, were drawn to accept of Christ. But the Lord has reference to the gospel, if faithfully preached; it will draw men and women in great multitudes to him. Men never grow weary in hearing Christ preached. He exercises a wonderful power over the hearts and lives of men, especially over young men. He was a young man at the time of his death. He gave himself in the very prime of his manhood. Young people are coming into the kingdom in great numbers. The majority of Christians came to Christ when they were young. And may they continue to come in ever increasing numbers until Jesus shall see of the travail of his soul by having all to serve him from the least to the greatest. His promises backed up by power, wisdom, goodness and infinite love, should ever draw us to him—"Nearer my God to thee, nearer to thee."

PURITY OF HEART.

ALBERTA MCPHEE.

"Blessed are the pure in heart, for they shall see God." These are the words I was reading when I paused to ask myself—What is meant by purity of heart? What is the standard of purity for the human heart? What makes the heart impure? I considered the question and recalled the teachings of my childhood, but could find no ready answer. True, the time-worn phrase, "Sin or evil makes the heart impure," is always a ready response to such a question. But I am still unanswered, for—what is sin or evil? The Scripture tells us that "The love of money is the root of all evil." This is definite. If we know the root, we may readily detect the stem and branches. But what is money?

Money is simply a representation of value. Ten cents represents ten cents worth of something or things of this world. It is because the human heart loves the things of this world that it loves money. But wherein lies the evil. Things of this world were made to be used, and if there is enough for all, why not use them and all of them that are useful. But I am neglecting the text. It is not the things of this world, but "the love" of the things of this world that "is the root of all evil." It is the passion of the heart that is wrong, making it impure. Let us look closely and see *why* the heart craves the things of this world, for herein lies the answer we desire.

What do the things of this world represent? Do they not represent life, physical life? Whoso loves the things of this world really loves his life, loves himself. Love of self, then, "is the root of all evil." Concentration of the passion of the human heart on self or on things for self—which has the same effect—constitutes impurity of heart. Yet purity of heart is necessary if we would "see God." And seeing God is honoring God. Spiritual sight is one of the senses by which spirits have knowledge of spiritual things. And to know God is to have spiritual life (1 John xvii. 3). Christ said to the lawyer who asked what he should do to inherit eternal life, if he would keep the commandments—"Thou shalt love the Lord thy God—and thy neighbor as thyself," he should live. Here then, is knowledge of God and purity of heart. To love God is eternal life, and eternal life is knowledge or sight of God, and sight of God is purity of heart. It is a plain contrast: Love of self—impurity. Love of God and neighbor—purity.

Correspondence.

WEST GORE LETTER.

Kempt, Queen's County, is a small village surrounded by lakes and forests. The disciples of Isaak Walton can find here ample opportunity to follow their piscatorial pursuits with varying success.

I spent four weeks in this place. Ye! I was fishing, not alone for trout, but for men. Bro. David Freeman provided us with boat and gear, and I had one day's sport on the Port Medway River; besides I had some other fishing.

I think I told you in my last letter that I had arrived at Bro. Israel Cushing's. Well, I made that my headquarters. I found that all the preachers had found a home there, and I can assure you that I found Bro. and Sister Cushing very kind and attentive, and anxious to do all they could to make my stay pleasant. The church here has had its ups and downs, and it is almost a wonder that there is a vestige remaining, but there has been always the proverbial "faithful few," and I am convinced that the influence of the church is widening, and that it will eventually develop into a strong working church. During my stay the audiences on Sundays were large (for the place) larger than they had been for years. A number of very influential people took an interest, and we think good results will yet be seen. Four were baptized, and some came back to their Father's house. I would also say that what the church here needs is a good man all the time.

I very much enjoyed visiting old Brother White, now in his ninetieth year; his intellect seems as bright as ever, and having been a great reader, he has good ideas. I was very sorry I did not get into Milton to see