

THE DOMINION PRESBYTERIAN

"WE SHOULD SEE JESUS."

To the credit of "certain of the Greeks" in the time of our Lord it is said of them that they had a desire to see Jesus. It is equally to the credit of people today that they have the same desire. What if those early Greeks had not had such a desire? Who can tell how it might have affected the early start of Christianity? and today, just as great results hang upon the desires of men and women as regards their attitude toward Jesus.

Unless homes are religious, children are apt to have but little concern for things spiritual. If fathers and mothers have no desire to see Jesus their sons and daughters cannot be much blamed by their parents if they are found indifferent to things eternal.

If Christians themselves neglect the blessed means of grace, if they are indifferent to the use of the sacraments, if they do the things which those outside of the Church are found guilty of, then there will be but little desire on the part of the world to want to see Jesus. There is danger therefore that Christians themselves, by their loose methods of living, are proving a stumbling-block to the cause of Christ and the Church.

When people come to the hour of death, then they long to have some one point them to Jesus, for there are comparatively few who are willing to die in their sins. They want to see Jesus, for they know they must face him later on at judgment, and they are anxious to have their accounts settled before that day.

We need more of the spirit of religion in every-day life. Unless it is put into practical experience the religion does not amount to much. Unless men and women have a desire to see Jesus that is so strong that it will bring them into the Church for public worship of him, then their desire to see him is a mere sham, a mockery.

They who have the proper desire to see their Savior, will place themselves in such relations as will make it possible for them to see him in all his glory, for they will subject themselves to the guidance of the Holy Spirit, that being led by him, they will not only by faith see Jesus, but will the better know him, to whom to know aright is life eternal.

Such as truly see Jesus will be unselfish and loving in their natures, faithful in their attendance upon the means of grace, will avail themselves of the use of the sacraments, will carry their religion into their daily lives, will be eager to do good as opportunity may afford, and steadfastly "looking unto Jesus as the author and finisher of their faith," they will daily press toward the mark for the prize of the high calling as it is in Christ Jesus. Such a "looking unto Jesus" will find them ready when the Lord comes to receive unto himself his own.—L. M. Zimmerman, D.D., in Lutheran Observer.

PURITY OF HEART.

By Margaret Stewart.

"Blessed are the pure in heart, for they shall see God." What is it to be pure in heart? What must we do to fulfill the conditions of "seeing God" right here in this material world? Long I pondered this question and searched through God's laws and man's experience for an answer. And it came with a joy and inspiration born of God. Purity of heart is not ignorance. Nay, the picture of the heathen world in the first chapter of Romans proves that ignorance is the very cesspool of uncleanness. Purity of heart is not mere innocence. No, for the purest hearted men and women of all ages are those who have fought sin and impurity with full knowledge of its scope and power. Neither is purity of heart mere separation and non-participation in all that God has ordained, as is the practice of the seclude and the celibate. We find what we seek in this simple fact—purity of heart is seeing every part and function of God's creation just as God meant it.

A PRAYER FOR THE CHURCH.

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon and heard him pray such a marvelous prayer in the family worship following, they discovered the secret of his power. Doubtless the prayer life of the great preacher has much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extract from one of his prayers is a sample of their intensity, scope and fullness:

"Once more we pray thee bless thy church, Lord, quicken the spiritual life of believers. Thou hast given to thy church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts: in one, and may we live to see thy church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who hast raised up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy church in these days."—Living Water.

THE SECRET OF POWER.

The Christian who neglects his Bible to feed on dreams and visions must expect to lament, "Oh, my leanness!" But he who shows himself in sympathetic accord with the Master's Prayer, "Sanctify them by thy word," becomes partaker of the divine nature and grows more and more unto the stature of the fullness of Christ. The Holy Ghost is called the Spirit of Power. His influence is the great moral dynamic. The Lord said to his disciples on his departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord, in prayer, until it came. It came from heaven with a sound as of a rushing, mighty wind, and there appeared unto them cloven tongues, like as of fire, and they were all filled with the Holy Ghost (Acts xxi. 4). This was their qualification for the work of the kingdom. It seems to me that we have only slightly apprehended as yet the full significance of this manifestation of the tongues of fire. The kingdom is to come through the propagation of truth, and this well never be accomplished until the eloquence of the Church, not in preaching only but in holy living, is a veritable gospel of flame. The time will come when men shall speak the Gospel, "the Spirit gives them utterance," in like manner; when the eloquence of truth shall be heated to the burning point; when they shall utter, as Milton said, "thoughts that breathe in words that burn." This is preaching; all else is empty speech.—Dr. David J. Burrell.

PRAYER.

O Lord, we thank Thee for strength to do Thy will. Continue this strength Lord, as in old days, and withdraw not Thy face from us, for without the sunshine of Thy glance we cannot live. Give us Thy hope, which is the chief strength of man, and without which he cannot fight on. But first give us Thy love, which is the bread by which man lives, and for which we crave in the name of Jesus Christ, Thy Son. Amen.

PILGRIM'S PROGRESS, SERIES IX.*

By Robert T. Spear.

At Vanity Fair we meet the proud. Pride is not the only vanity, but there are no more silly people at the Fair than the proud. Pride consists in caring entirely for what the people think or say and pretending that you do not care. Without an audience, real or imagined, the proud would soon forget their pride. Pride is not always display, but it is always the eye on the crowd, the thought of what others think or ought to think. The crowd may not be large. It may consist of only one, but the silliness of the person who feels it is the same. The happiness of the proud depends upon others. If they do not admire or cringe or envy, then the proud are not pleased. Boys who are bullies and girls who are snipets are among the silly proud at the Fair.

The shops at the Fair are full of shams. Most of the diamonds offered are paste and even the well-made toys are only toys. People soon weary of them. The fashions are constantly changing. Before most things have worn out the people cast them aside because the shop-keepers tell them they ought to buy other things. A great number of people at the Fair are unhappy because other people have more money to spend than they have and can change their toys oftener.

It is amusing and yet sad to walk about and overhear the remarks "This is life, isn't it?" says one whose highest thought reaches only to what kind of trimmings are on top of her head. "Isn't this simply too delightful," says another as she tries to walk about in shoes that are not so much more reasonable or comfortable than the shoes of the small-footed Chinese women. "This is the real thing," says a man as he stoops beneath the burden of his business and gives every minute of his time to his money schemes or his own sports and leaves his children with all that money can buy, but without the loving intimacy of a father, which no money can buy.

Vanity Fair takes itself very seriously. It is all just a great play, but alas, it is souls which are played with, so that it is no laughing matter. Only it is not this that explains why the Fair is so serious. It thinks that it is the real thing and the people who roam about in it are "blind—not seeing," as Peter says, "that which is afar off." Snared in their own little toils, they lose what is the real thing.

"To call, to dine, to dance, to break No canon of the social code, The little laws that jackeys make The feeble decalogue of mode,—

How many a soul for these things lives With plous passion, grave intent,

While Nature, careless handed gives The things that are more excellent."

Vanity Fair will not last very long. It has been here a good many years and will be here a good many more, but its life after all is a short life. John perceived this and warned his children to remove from it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." But Vanity Fair shall not abide.

DAILY BIBLE READINGS.

Mon.—A stranger here (1 Pet. 2:11-25).
Tues.—A passing pageant (1 John 2:15-17).

Wed.—Satan's offer (Matt. 4:8-11).

Thurs.—What is not vanity? (Heb. 12:25-28).

Fri.—Made a spectacle (1 Cor. 4:6-13).

Sat.—The end of Vanity (Rev. 18:1-8; 21:1-5).

*Y. P. Topic for Sept. 19, 1909. Vanity Fair. Eccl. 1: 12-18; 2: 1-11.