

## The Likeness of Christ.

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"Can there any good thing come out of Nazareth?" "Come and see." St. John I., 46.

The world to-day is full of doubters, the age of actual hard unbelief perhaps is passing away and men of science, men of learning, the deeper they search into the mysteries of Nature, the less they dare to doubt the existence of a God. When there was less knowledge in the world there was more unbelief, for ignorance and unbelief go hand in hand.

It is useless to argue with the man who will not believe in the sun because he does not see it shine; pray for him, because he is outside of light and warmth by his own act. But the doubter, the questioner, meets us at every turn in the pathway of life; even in a school such as this the children question, doubts involuntarily arise about some fact or doctrines, of which their small, untrained minds are, as yet, unable to grasp the full meaning. The note of interrogation, the question mark, is the sign of the age in which we live. If doubts had never arisen before we might well be discouraged by the spirit of doubt which now meets us on every side. But let us think of our text and the circumstances under which these words were spoken: "Can there any good thing come out of Nazareth?" It is a question, and a question expressing strong and sincere doubt felt and uttered by a good man, a man in whom our Lord Himself testified there was no guile. Philip had received his call to follow Jesus, and immediately he wanted to do something for His Master, to tell some one else about him, so he went and found Nathaniel and said to him, probably with great earnestness and with great joy. "We have found Him, of whom Moses in the law, and the prophets did write, and He is Jesus of Nazareth," and Nathaniel turning to Philip, said: "Can any good thing come out of Nazareth?" Philip answered simply, "Come and see."

Nathaniel was sincere in his doubt, was willing to have it cleared away if possible, so he went with his friend and when he had seen Jesus, had heard His voice speaking to him, had felt the divine yet simple gracious dignity of His Presence, he confessed "Rabbi, Thou art the Son of God; Thou art the King of Israel."

There was great wisdom in Philip's words, "Come and see." He did not waste time in argument, in reiterating his own opinion, he took Nathaniel to the Master Himself.

It is a very common objection to Christianity that the people who profess it are no better than others, who profess less—perhaps they are not even so good they are less charitable, more worldly, and