

## The Christian.

## EDITORIAL.

## THE SIGHT OF JESUS THAT SATISFIES THE SOUL.

And there were certain Greeks among them which came up to worship at the feast. The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and taketh Andrew and again Andrew and Philip tell Jesus. And Jesus answered them saying, the hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. John xii. 20-25.

It was very unusual for Gentiles to desire an interview with Jesus, and still more so to express that desire to His disciples. When He sent them out to preach "the gospel of the kingdom" He charged them to shun the Gentiles, and go to the lost sheep of the house of Israel. Philip, not knowing how Jesus would regard that interview, and thinking it might be attended with danger, would very naturally seek the counsel and company of Andrew that the two together might break it to the Master. Philip could easily observe how eagerly the chief priests and Pharisees had watched every word and action of Jesus with ill intent, and if He were seen at the feast in conversation with the Gentiles they might point it out as proof of all their charges against Him and make it the cause and signal for His arrest. They had scornfully asked "whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles and teach the Gentiles?" (John vii. 27.)

To Jesus the news was neither alarming nor unwelcome. He rejoiced that the time was near when the weary and heavy burden of all nations could have such a sight of Him as would give them rest unto their souls. Of that time He speaks with deepest emotion and we hear nothing of His telling the disciples to introduce those Greeks.

It is hard for the young and unexperienced to realize the great advantage of seeing Jesus now, over that of seeing Him in the flesh. They think it the very acme of happiness to see Him as men did on earth.

"What would we not give (they think) to be near Him when He taught the waiting people by the sea."

To see Him when the winds and waters obeyed His command. To hear Him speak to diseases and demons and they fly at His word. How many a boy has resolved, "If I ever become a man, and can command the means I will go to Palestine, the land of the Saviour's birth. Since I cannot see Himself I will find out the road on which He travelled, the mountains where He taught His disciples, the brooks and the gardens He frequented, and the spot on which He was crucified. Oh how happy must the people be, who seen His size and form, who could speak to Him and hear Him speak in return." In these voices and feelings we are mistaken.

In his 53 chapter, Isaiah foretells how the sight of Jesus would affect the people. "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him." We hid as it were our faces from Him, He was despised and we esteemed Him not, etc. What reason have we to think we would be an exception to the general rule? The people who saw Jesus were one moment excited with His lonely words and actions and would turn the next and revile Him. In the synagogue at Capernaum all bear Him witness and wondered at the gracious words which proceeded out of His mouth, but ere that meeting adjourned they were filled with wrath and rushed to throw Him over the precipice (Luke iv. 29.) Many saw Him feed thousands with a few loaves, and ate and were filled and followed Him round the lake, but after they heard His teaching rejected

Him. Many of His own disciples called His words hard sayings and turned away and walked no more with Him. Multitudes who saw Him heal the sick, and lame and blind, exclaimed, "He hath done all things well" but when the question was put in the high priest's palace they all said, "He is guilty of death." Even Peter with bitter oath, denied Him. Jesus, like the corn of wheat, remained alone. Would these Greeks had they seen Him, then, be an exception? The Son of Man was not yet glorified. Whatever was the attachment of the eleven to their Master, they lacked that union by which in after days their life was hid with Him in God. Their concern for themselves cut off their sympathy for Him. Like the Spartan's artificial man which would neither stand nor walk—they "lacked the principle within." When He told them of His death they rebuked Him, when He spoke of rising again, they worshipped what He meant. They only knew Him after the flesh, in a fleshly dispensation. They expected Him as a Jew to establish the region and polity of a nation and crush all other people. They savored the things that be of men, and hoped for fleshly honors in their imaginary kingdom. But these hopes fell as the trial of Jesus advanced, and when He gave up His spirit, they died and sank with His body into Joseph's tomb. One of them, in after years, exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 4.) So when these men were left forlorn with buried hopes, they were the blessed God and Father of our Lord Jesus Christ in his abundant mercy, begotten unto an undying hope of an incorruptible inheritance by the resurrection of Christ. Here began their new life. The death of the cross which had been so loathsome to them that they would not bear to hear of it, now became their glory and triumph. They felt in themselves, and saw in others, that life which came from Jesus' death and by the fellowship of His sufferings they arined themselves with the same mind. The man who had quailed before a silly girl now charged the very rulers of a nation with the murder of his Lord, and when he and his associates were beaten and threatened with death they rejoiced to be counted worthy to suffer shame for His name. They were glad to learn that the kingdom which was founded on the sufferings and death of the King was to be extended by the self-denials and labors of its subjects, and that the man who refuses to endure sufferings and self-sacrifice for Christ, will make his life a failure and an eternal loss. "He that loveth his life shall lose it," etc. The corn of wheat which is preserved will never increase.

The apostles no longer knew Christ after the flesh. By the hands of Jews and Gentiles He suffered that death that broke down the middle wall of partition between them to make in Himself of twain one new man, so making peace. Neither knew they any man after the flesh. Their noblest type of manhood is the new creature in Christ Jesus. He whom they had once known as a Jew is made perfect by His sufferings for the human race and has become the author of eternal salvation to all them that obey Him. All fleshly and national distinctions are annihilated at the cross, and He is now the only mediator between God and man, the Man Christ Jesus.

In the 2nd of Philippians, Paul says that Christ was in the form of God and thought it not robbery to be equal to God, but made Himself of no reputation, and humbled himself step by step until He reached the death on the cross. In the 2nd of Hebrews he sees Him on that descending course passing by angels, taking on the seed of Abraham, and still proceeding until in death He allies Himself to "every man." When made a little lower

than the angels it was for the sufferings of death, the bitterness of dying for our sins. "We see Jesus who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Had we a just appreciation of what the eternal God esteems as honorable and glorious, then could we profitably contemplate the gems that adorn our Saviour's crown—jewels of eternal glory and honor.

The gospel now calls all men to look unto Jesus wearing that diadem of glory—His Father's reward for bearing our sins in His own body on the tree. That death destroys all our enmity to God and justifies a loving Father in forgiving all our sins against Him. God pleads with us all to look to the death of the cross, and accept of a full and free pardon. Dying sinner, will you refuse pardon on such blessed terms? Please don't pass by this lightly, stop and think a little. God who loves you calls you to behold His dear Son dying on the cross to save you from your sins, and to look at Him now glorified in heaven. You are willing to behold any other object of interest, why not behold Him who loved you so much, and is now so anxious to make you eternally happy in Himself? Why not commit to Him what is slipping through your hands, and have your life hid with Christ, in God, so that when Christ your life shall appear, you also may appear with Him in glory.

In His answer to Andrew and Philip Jesus gives the laws of His kingdom. The King is glorified by dying, thereby giving life to all the subjects. The kingdom is spread and increased by the labor and self-sacrifice of the subjects. All that we can learn of Andrew and Philip is, that their life which was spent in hardship and labor, in leading the Gentiles to Christ was closed in martyrdom. If this be so, Jesus has declared their destiny, which He will confirm on the day of judgment. Let all who name the name of Christ keep those questions constantly alive. Are we looking to Jesus, the author and finisher of our faith? Have we the earnest of the spirit in our hearts with Jesus' promise of eternal life? Are we denying ourselves, and laboring to speak His light and life among the dying. Or are we keeping our life? Let us in these matters deal faithfully, for He is faithful who has promised.

The life which countless millions have gained from Jesus' death is but the sheaf before the general harvest. "For the hour is coming in which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

D. C.

## News of the Churches.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

On New Year's it rained all day—snow had fallen the night before, which made the walking very disagreeable—notwithstanding, according to our usual custom, our prayer and social meeting was held at 10 o'clock, a. m. There was a fair attendance, considering the very wet day, and we had a very profitable and interesting meeting.

Since we have entered upon the New Year our meetings have been well attended. On Tuesday evening the 11th instant, at our young people's meeting, one young man—a member of the Sunday-School, made the good confession, was baptized, and united with the Church.

It was suggested by some of the brethren, that we hold a short prayer-meeting after the evening service on Lord's day, and on the third Lord's day in January we commenced the meeting. They are being continued, and exceed our expectations.