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FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul.

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EDITORIAL.

He saith unto them, "Come and see." Nathaniel saith unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." (John i: 30, 49).

The same answer came from Jesus and his disciple Philip to different enquirers, who accepted the invitation with the happiest results.

The woman of Samaria was so deeply impressed with the presence of Jesus, and the truths he uttered, that she left her water-pot and went her way into the city, and saith unto the men, "Come see a man which told me all things ever I did; is not this the Christ?" (John iv: 27).

In such an invitation there is much to admire. It indicates the earnestness and the candor of the one who extends it. It as much as says, I wish you to share my great joy on beholding such a person; and that you may not trust to my view of him, I wish you to see and hear for yourselves—use your judgment, and assume the responsibility.

It is our duty, when we can, to drink at the fountain head of knowledge, and be fully satisfied of the truth on matters of vital importance. Had we lived at the time, and in the place, where Jesus dwelt with men, it would be our manifest duty to go to his presence, and hear and see him, till we could say with the men of Samaria, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ the Saviour of the world." When it is out of our power to see Jesus personally, and know his work, he permits us to approach him by faith, and enjoy the blessings of those who see not, and yet have believed. When John the Baptist sent two of his disciples to ask Jesus, "Art thou he that should come, or look we for another?" John could not *come and see*, for Herod had him shut up in prison. Jesus answered and said unto them: "Go and show John again those things which ye do hear and see—the blind receive their sight, the lame walk," &c., &c. (Matt. ii: 3-6). Next to hearing and seeing for himself, John had the privilege of hearing the testimony of his own disciples, whom he could trust, of what they had heard and seen.

When Jesus was going to heaven, where man could no more approach him and hear and see him, he had around him the men whom he had chosen, and for years trained, to be his witnesses to the people. His last work on earth was to charge these men to go into all the world and tell every creature what they had *heard and seen* concerning himself, so that they might be saved.

As these men, though earthen vessels, had committed to them the treasures of salvation, they were divinely qualified for their important work. Although they were as babes in the wisdom of men God revealed to them the things that prophets and wise men desired to see and died without the sight. (Luke x: 21-24). When Jesus delivered to them his last message

to mankind he charged them to remain at Jerusalem till they would receive the Holy Ghost direct from heaven to guide them into all truth. Should they not understand every thing which Jesus had before spoken to them, the Holy Spirit would open their understanding to receive it all. Should they forget anything, he would bring it to their remembrance, and as completely lead them as to preclude the possibility of a mistake. Being thus qualified and indorsed by the Saviour, he indorses all they said. They had the authority of Jesus, while he was invested with the authority of God. He that heareth you heareth me, and he that despiseth you despiseth me; and him that despiseth me, despiseth him that sent me. (Luke x: 16). The people who no longer saw Jesus, now saw his ambassadors and their miracles which confirmed their office, and the great truth which they announced. When they healed the lame man at the beautiful gate of the temple, Peter and John assured the wondering people that it was not by their own power or holiness they had made this man to walk, but in the name of Jesus of Nazareth whom they had crucified—whom God had raised from the dead, that he stood there whole before them all. While they saw the man walking and praising God, the Apostles convinced them of their awful guilt in killing the Prince of Life, and desiring a murderer to be granted unto them, at the same time offering them salvation in the name of Jesus. They saw what confirmed the gospel message, received it in love, and were saved by the grace of the Crucified One.

When Cornelius saw Peter, who came with words by which he and all his house could be saved, he was about to worship him, but was promptly prevented, and assured that he was only a man. He was pointed to Christ, and before the meeting was dismissed, the Jewish brethren who *came to see* were rejoiced to know that God had to the Gentiles granted repentance unto life. (Acts x. xi. chaps.)

When Paul began his testimony of the gospel of Christ at Lystra, and healed the cripple, the sight so astonished the people that he and Barnabas could scarce restrain them from sacrificing to them as incarnate divinities. In every place the Apostles showed tokens of their union with Christ. The cheerfulness with which they endured the intensest sufferings for his sake; the meekness and purity of their lives, as well as their intrepid advocacy of his cause, left no doubt on the minds—even of their enemies—that they had been with Jesus. By manifestation of the truth, they commended themselves to every man's conscience in the sight of God. Not only so—all who received their testimony in truth were the living epistle of Christ, known and read of all men; ministered by the Apostles, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Hundreds and thousands turned from idolatry and sin, reformed their lives, and were ready to die for their Redeemer.

Happy the people who love and obey the Saviour, and are enabled by his grace to live

such a life, in public and in private, as to invite honest inquirers to *come and see*. Jesus is the light of the world, and his grand system so full of light as to guide every true believer to glory and to condemn every defiant opposer. But we defer the further consideration of the subject for the present.

A PARTING WORD.

DEAR BRETHREN.—With a feeling of deep regret I have decided to give up my work in the Mission Field at present, and return to Illinois. I trust to do faithful service for the Master this winter.

It has not been my *intention*, neither is it *now my choice*, to close my work so soon in your field of ripened souls for the kingdom of God. When I see so many precious souls that might be gathered into the fold of our dear Master, I can hardly say "no." But on account of my circumstances at home, and the *delicate health* of my family—being sick much of the time since I left home—makes it impossible for me, with any peace of mind, to continue in the field this winter, when I know that duty calls me home. The *Mission Board* having *mutually agreed* to release me from any further engagement with them, at present, I feel at liberty to go *at once* to my loved ones in the far off West, where they are anxiously awaiting for me. But, dear brethren, in so doing, let me assure you that "I am in a strait," desiring to go and at the same time would that I could remain, seeing the field so ripened with golden grain that might now be gathered in by our faithful labors together.

Promising to let you hear of my *whereabouts* often, and concerning the *Master's Kingdom*, etc., I must now soon depart.

I can only say *farewell*; here is my hand and love. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

In conclusion, let me say, stand together in the *Mission work*, for you have a tried and true *Mission Board* to watch over the work. May the Lord ever bless you all is my *humble prayer*. Pray for me. Trust in the One Hope.

J. J. KEATHCART.

In a meeting recently held in the United States, twenty persons were restored to fellowship. They had been in the church, but had drifted away into worldliness. It was found that most of these young people attributed their downfall to dancing. That is what dancing will do for almost any young Christian who indulges in it. It is a giddy, frivolous amusement, hurtful to devotion, and will open the path to other and more serious evils.—*Religious Herald*.

Christ is thy peace; not thy duties or thy tears. Thou mayest oppose Christ by duties as well as by sins. Look at Christ. Stand with all thy weight upon his righteousness. Take heed of having one foot on thine own righteousness, and the other on Christ's.