



SUNDAY READING

SERMON.

PHILIP OF BETHSAIDA.

A Life Study by Rev. Adam Scott,
Preached in Sale Congregational Church, London.

"The following day Jesus would go forth into Galilee, and findeth Philip, and said unto him, Follow Me."—John 1:46.

Philip was the standstill disciple. As we have all the seasons in the twelve months of the year, so I am inclined to think we have all the leading types of human character in the twelve disciples. The kingdom of Christ is the true vine, with all manner of variation in its branches. It contains "all sorts and conditions of men"; and in its foundation laid in the choice of "the twelve," there is surely the prefigurement of what it was to be. "The Twelve" formed the microcosm of the Cosmos Christ came to create and constitute. In Himself—the Son of Man—all essential human qualities inhered, and thus was He fitted to draw humanity in all its diversity unto Himself. This in all the centuries He has been doing. And I believe that He put His plan into operation at the very beginning—gave us in the election of "the twelve" at once the pattern and promise of what He was afterwards and always to do. As the oak lies in the acorn, as the lily lies in the bulb, so Christendom of the centuries lay in the discipleship of the twelve.

Now these first disciples, it seems to me, comprise a threefold gradation. In the four complete lists which we have of their names they fall into three groups of four each, and in each list the same four always come together. Peter, Andrew, John and James always constitute the first quaternary; Philip, Bartholomew, Thomas and Matthew, the second; James the son of Alphaeus, Lebbaeus, Simon the Canaanite, and Judas, the third. Now the fact that this order is maintained throughout points, I think, to an ordination founded upon the different characters and attainments of the men. Thus, we regard the first four as men of the highest grade in merit, the next as second rate, and the third as lower. Philip stands in the second group, and always at its head. Now all that I have learned regarding him would lead me to the conclusion that this was not so high a place as he might naturally have occupied. I believe he might have stood where Peter stands. Peter was the disciple who did best. Notwithstanding his serious faults he was the most forward. It appears to me that he displaced Philip, or at any rate, passed him by, which he should not have done if Philip had made the best and most of himself. But this, as it seems to me, he did not do. Movement and progressiveness were wanting in the man of Bethsaida. At the beginning he gave promise which he failed to fulfil. His life did not yield the abundant harvest which its springtime seemed to promise. At the end of his three years' fellowship with Christ he stood where he stood at the beginning. I want you, then, to note—first, how Philip began; next how he failed to make the progress he promised; and thirdly, why it may have been that he failed.

Philip's beginning. There is surely a speciality about this. Andrew and another, thought to be John, were attracted to Jesus by the testimony of the Baptist. Beginning to follow Jesus, He turned around and asked, "What seek ye?" And they answering, "Rabbi, where abidest Thou?" were invited to come and see. Thus you perceive that outwardly the movement was from them. Then, as the narrative tells us, Andrew found his brother Peter and brought him to Jesus. Now note what follows. "On the morrow," says the evangelist, "He (Jesus) was minded to go into Galilee, and He findeth Philip." This, to me, is a significant statement. Had Jesus remained where John was baptizing, and continued to show Himself to John, the probability is that other disciples of the Baptist would have been attracted and attached to Him. To remain there was surely to be in the best place for gathering disciples. Why, then, just as the good work made a beginning was He minded to go down into Galilee? Do not the events that immediately happen there supply the answer? If you were suddenly to take your departure to a distance, and were found whither you had gone seeking and forming a friendship, which after-days would show was intended to be of the closest character and life-long, nobody who knew you and what you had been about, would have any difficulty in assigning the reason for your going. Everyone in the secret would say you had gone thither to find and attach your friend. Now is not that just the case here? Jesus goes down into Galilee because He was minded to do so, and then finds Philip, and attaches him to Himself by a bond that was to endure not only unto, but beyond death. Casting aside, as I do, everything accidental from the life of Christ, there is to me but one way to account for His action; and that is, that He went thither expressly to secure Philip as one of His first disciples. This might be explained on perfectly natural grounds. Philip was of Bethsaida, the city of Andrew and Peter. Perhaps the two brothers told Jesus of him, and that he was a man it would be well for Him to attach. But believing in Christ's omniscience as I do, He needed no such information to be given Him. He knew Philip, and saw it would be good to secure him. This was in His mind, I am persuaded, when He "was minded to go into Galilee." It was not with "aimless feet" He journeyed thither. And, arrived there, Philip turned up in no accidental way. The Master found him because He sought him. So you may perceive a difference here—John and Andrew find Christ; Peter, also, brought to Him by his brother, finds Him. But in Philip's case there is no seeking on his part, or bringing of him to Jesus by any friend. He altogether is sought and found by the Lord Himself. True, there would be the inward seeking

on Christ's part in the case of the first three, but in Philip's case there was the express outward seeking as well as inward. So there was, as I have said, something special in his call and election. And that this should have been the case is not a surprising matter, but appears perfectly natural, when carefully considered. It was of the highest advantage to Christ's cause that at the outset such a man as Philip was should be "found." He was a person of influence with those who in the best sense were influential. He soon showed that this was the case. The sun did not go down ere he did a great work for Christ. Nathanael—an Israelite in whom was no guile—one of the choicest spirits of the times, he brought the same day to Jesus. The Master needed a man of this sort. He was resolved to reach and attract all classes to Himself. He wanted the worst, but He wanted also the best. In Matthew the publican, afterwards called, He had an Apostle who would help him in attracting the publicans and sinners. In the fishermen who were now His followers He had those who would exert a magnetic influence upon the peasantry of Galilee. In Philip He had a man whose adhesion to His cause would surely tell upon men and women devout in spirit, and of the highest character. And soon, as his influence over Nathanael shows, he gave evidence of having this power.

Then observe how he acted in this case. Finding his friend, we hear him saying to him: "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Now, I submit that Philip's putting the case as he does shows that he was the very man to operate upon men of Nathanael's character and class. These were to be approached only by those who knew Moses and the Prophets. It was only men who could say to them: "Now, this Jesus of Nazareth is He of whom Moses and the Prophets wrote," that could touch and have any success in winning them to Christ. When Paul stood in the synagogue, and sought to convince the good Jews that Jesus was the Christ, that was always his way. And Philip, you see, takes it—the first, indeed, to use the great argument by which in after days Apostles and Evangelists sought to convince "the circumcision" and bring Abraham's children to the feet of Christ. Then you also note with what wisdom Philip meets Nathanael's objection: "Can any good thing come out of Nazareth?" He does not argue; probably that would have been vain. He does better—invites his friend to "come and see." The invitation was surely an inspiration. By it Philip succeeds in securing for Christ a man of the highest type of character, and who, if he did no great deeds that distinguished him, by his moral worth gave strength and stability to Christ's infant cause. Thus was it a bit of splendid service Philip rendered to his Lord when through him Nathanael was won.

Now, put all these things together, and do they not say to us that this man Philip was one of whom great things might be expected? Christ makes it His special business to find him. Indeed, though wanting in the wonders that are associated with the call of Saul of Tarsus, there is essentially the same speciality in his case as in Saul's. And the two men in their first appearance after being made disciples seem equally well equipped for Christian service. Philip's management of Nathanael gave the pledge of successful soul-winning among a class it was of infinite importance to win to Christ. He might have become, it seems to me, "the Apostle of the circumcision." He began exceptionally well. At first he certainly led.

But Philip failed to fulfil the expectations which at the beginning he excited. He falls behind the impulsive and inconsistent Peter, the beloved John, the courageous James, first Apostle-martyr, and the active Andrew. Beginning as a front-rank man, he falls into a second. Wherein was it that he failed? If I have read his history aright, it was in his conception of Christ. He was afflicted with spiritual shortsightedness. He saw not his Lord's glory in its fulness. His was a defective Christology.

There is a tide in the affairs of men
Which taken at the flood leads on to fortune.

What tide came to Philip. His Master gave him ample opportunity to see that in Him all men's wants could be met, and all their woes remedied. A testing time came. One day a great multitude is with Christ in the desert. Matthew says: "He had compassion on them." It is the publican who looks into his Master's heart and sees the pity that welled up therein and sought vent. He also tells us that He healed their sick. Mark speaks also of the compassion, and states as its cause the fact that the multitude were as sheep not having a shepherd, and adds that Jesus "began to teach them many things." Now, we accept the view that Mark in writing his gospel was Peter's penman. Thus, you see, both Peter the fisherman and Matthew the publican looked into the mirror of their Master's soul and saw therein the same holy vision.

Now observe what happens. Jesus turns—not to Peter or the publican, who have made their mental note of His upheaving emotion; but to Philip, and says: "What's to be done with this multitude of hungry people?" This He did, not because of any difficulty He felt in the matter, for John, who got his Lord's secret, tells us it was not because He knew not what He should do He put the question, but that He might prove him (Philip). The hour has come that tests Philip and decides his position. What is the answer he makes? "Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little." The words, methinks, tell with chilling effect upon the ears of Christ. This was surely not the answer He wanted. You perceive He has nothing to say in response and His silence is insignificant. The answer is that of cold, calculating reason, not of faith. It is of money-power Philip thinks. He is a good arithmetician, but his spiritual vision is at fault. It does not

occur to him that the Christ-power can do what is wanted—that as His Master's heart was touched with the sense of hunger the crowd was beginning to feel His hand was sufficient to satisfy it. The circumstance were such as might have led up to this fruitfulness of faith. Christ had been healing the sick, why might He not also feed the hungry? Philip had often read the story of the giving of manna in the wilderness; and now, when He was here who was greater than Moses, why should not the old miracle in some sort be repeated? But Philip's faith is dormant; there rises out of it no such expectation. Ah, had he answered, "Buy bread for this multitude? Oh, my Lord, may I not read your question to mean, 'Thinkest thou, Philip, that I may not feed them, and therefore they need not go away?' And why not? Thou hast healed in their compassion their sick. Thou mightest, I believe, not give them bread to eat." Yes, if Philip had so answered, or in his faith had looked in the direction of such an answer, then, methinks, his Lord would not have been silent, but from His heart would have burst forth the eulogy: "Blessed art thou, Philip of Bethsaida, for flesh and blood have not revealed it unto thee, but My Father in Heaven." But, alas! for faith in his Lord he had cold, calculating reason.

So, again, when he comes before us he shows to disadvantage. He professes the request, "Lord, show us the Father, and it sufficeth us." And his Lord makes answer, "Have I been so long time with you, and yet hast thou not known Me, Philip? There is the whole secret of Philip's failure—he knew not his Lord. He believed that He was the Messiah, but the servant of Jehovah, but not His only begotten Son—a greater than David, but not David's Lord. So the years came and passed, and day by day Philip heard the voice that spake as never man's spake, but never did he bear in it the father's accents. So, too, before his eyes there constantly passed the vision all divine, yet in it never did he see the face of the Heavenly One to draw from him the confession, "My Lord and my God." The light shined, but the darkness comprehended it not. So Philip turned out what we have called him—the standstill disciple.

But now may we say what it was that caused him thus to fail? Well, here we must suggest. Philip, we think, lived too much in the past. His knowledge of Moses and the Prophets might, and ought to have been a great advantage to him; it is possible it proved otherwise. If he had used them as a foundation on which to build, then his knowledge thereof would have been of greatest value to him; but it regarded them in the light of a perfect superstructure, in which the Christ was to be confined, his knowledge of them would be a positive preventive to the progress of his faith. It was true what he told Nathanael. Jesus was He of whom Moses and the Prophets wrote, but they wrote only a part. Jesus fulfilled the law, but He did more. The highest ideals of the prophets were infinitely more than realized by Him. The New Testament is surely immeasurably greater than the Old. Therefore, if Philip saw not beyond it, read and interpreted it not spiritually, and, therefore, with broadest meaning, but politically and literally, as so many of his day were accustomed to do, then we need go no farther to find the reason of his non-progressiveness in his new spiritual life, and that he whom we might have expected to stand first fell into the second rank in the Apostleship.

The photograph given is, I think, a true likeness. But study the man and see for yourselves. The pity is, that among us there are so many bearing the Christian name who are only too like the Philip we have photographed. The preacher may be as stationary as his pulpit, and, if so, the dry rot that sometimes gets into it, is likely to get into him. Of the people who occupy the pews of churches today how many have made any advance from their childhood? Nay, what of ourselves? for it is useless talking of those outside. Perhaps we have thanked God that we have never denied our Lord as Peter did, but we may have done worse. It is possible to ascend descendingly—to turn a great fall into a great forward movement. But to stand still is to be in danger of falling into a kind of petrified pharisaism, and nothing, except downright apostasy, is worse than that. Jesus "findeth Philip and saith to him, 'Follow Me.'" Ah, if the inner eye could now pierce the flesh-veil, methinks I could see Him who went down into Galilee present here today, going from heart to heart, saying "Follow Me;" and to those of us who do follow Him, "Closer, yet closer, follow Me." Amen.

THE CHURCH AND ITS WORKERS.

Bishop Phillips Brooks has been on a visit to Lord Tennyson at Blackdown, where he was most warmly welcomed by the laureate. The bishop, indeed, has been during his present visit to England the recipient of unstinted honors which have been showered upon him from all sides.

The Rev. H. H. Benson, vicar of Barking, England, would not do as a model for the Sabbatharians who try to close exhibitions, museums, and picture galleries on Sunday. He is liberal enough to throw open his beautiful grounds, gardens and conservatories to the public every Sunday, and not only welcome all who visit them but provides a brass band to discourse sacred music for their edification.

The Rev. Francis E. Clarke, D. D., president of the Society for Christian Endeavor, will leave early in August for a tour around the world, sailing from San Francisco to Japan, and thence to China, Siam, Syria, Egypt, Spain, and other interesting countries. Dr. Clarke will embody his experiences in a book, with anecdote and incident, and he will take photographs of scenes never before reproduced, besides collecting those of important and interesting people and places to serve as illustrations.

General Booth, of the Salvation Army, left for Holland last week, where he will spend some time touring the country and making speeches in the interests of the Army. He says that the critics of his scheme for the redemption of the masses have not yet accepted definitely his challenge, one of the conditions of which is that the books of the various branches of the movement be examined and certified to by its detractors. Gen. Booth declares that he believes his enemies do not care to examine the books, fearing that the figures

will convict them of false accusations. As for himself, he is ready and anxious to show every detail to a proper committee of investigation. He is very much gratified by Mr. Henry Labouchere's unsolicited testimony, that the redemption colonies are doing an extensive and useful work.

The Rev. F. B. Meyer, who is being talked about as a possible successor of Dr. Newman Hall in the pulpit of Christ Church, London, and who is to attend Moody's Northfield conference next month, was for many years at Leicester, where he made himself exceedingly popular with the working classes. On summer Saturday afternoons he used to take parties of artisans for strolls in the country for the study of botany and natural history, and did much otherwise for their intellectual and social improvement.

The Happy Man.

The Happy Man was born in the city of Regeneration, in the County of Atonement. He was led there by Godly sorrow, along the road of Repentance—not-to-be-repented-of.

He was educated in the school of Obedience, by submission unto God.

His home is in Perseverance Road. He works at the Factory of Diligence, where he has steady employment. Beside this he carries on quite a business in self-denial.

His citizenship is in Heaven, from whence he looks for the return of his king.

He was one of the first to respond to God's invitation to the feast, clothed in a wedding garment.

Instead of buying one, he fed on those on whom the sentence of death had passed.

Instead of buying land he received as a gift a part in Beulah Land as a spiritual resting place, and the assurance that if meek he should inherit the earth.

His usual dress is the plain attire of humility, but enters the holiest of all, in a garment called the robe of Christ's Righteousness.

He always spends a time at the close of the day in the valley of self-abasement, finding it a good place for meditation, as it is on the direct road to the mountain of spiritual mindedness.

He breakfasts every morning on spiritual prayer, and sups every evening on the same, has meat to eat that the world knows not of, feeds also on the Bread of Life, the Hidden Manna, and his drink is the sincere milk of the word. G.

AYER'S Hair Vigor

Restores faded, thin, and gray hair to its original color, texture, and abundance; prevents it from falling out, checks tendency to baldness, and promotes a new and vigorous growth. A clean, safe, elegant, and economical hair-dressing.

Everywhere Popular

"Nine months after having the typhoid fever, my head was perfectly bald. I was induced to try Ayer's Hair Vigor, and before I had used half a bottle, the hair began to grow. Two more bottles brought out as good a head of hair as ever I had. On my recommendation, my brother William Craig made use of Ayer's Hair Vigor with the same good results."—Stephen Craig, 832 Charlotte st., Philadelphia, Pa.

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists Everywhere.

WATCH THIS SPACE

IT IS RESERVED FOR THE "AD" OF

GRODER'S BOTANIC DYSPEPSIA SYRUP,

KNOWN AS

"The Leading Dyspepsia Cure OF The World!"

Sold Under an Absolute Guarantee.

SOON TO BE MANUFACTURED
IN ST. JOHN, N. B.
—BY THE—
GRODER
Dyspepsia Cure Company
(LIMITED).



Nearly Two Million
Bottles sold
in the Dominion in
Ten years

REMEMBER
THE PAIN
KILLER

Ask your Druggist for it and take
nothing else.

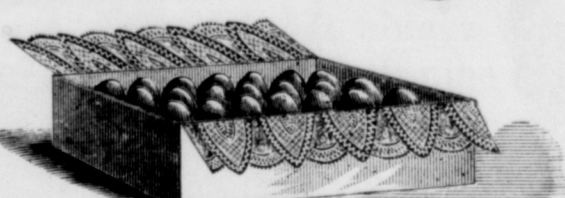
THE GREAT REMEDY FOR

PAIN St. Jacobs Oil

A CURE IN EVERY BOTTLE
IT CONQUERS
PAIN

A SAFE,
SPEEDY
SURE CURE
FOR
Rheumatism
& Neuralgia

CHOCOLATES



G.B. CHOCOLATES AND FINE CREAMS.

Chocolate Cream Drops are the most delicious sort of confectionary if you get the right kind. C. B. is that kind. They are always the same. You can tell them. G. B. is stamped on every Chocolate.

GANONG BROS.—(Ltd.),
ST. STEPHEN, N. B.

Every Table

at the
Blue Store

is a

Bargain Counter.

At the Blue Store you will not find old goods to be sold at half price, but everything New, which are now selling at BARGAIN PRICES. Everything is cheap. But Children, Boys' and Youths' Clothing have our special attention.

Men's Suits from **\$4.00 to \$16.00.**
Note the address—

The **Blue Clothing Store,**
Cor. MILL and MAIN STS., North End.

COLLEGIATE SCHOOL,



Founded A. D. 1878.

COURSE OF STUDY.

- I. CLASSICAL.—Greek, Latin, English, Mathematics, French, German.
- II. MODERN.—English, French, German, Mathematics.
- III. COMMERCIAL.—English, French, German, Arithmetic and Commercial Subjects.

Photography, Book-keeping, Writing and Drawing taught to all pupils.

MICHAELMAS TERM COMMENCES SEPT. 1, 1892.

Circulars giving full information, will be sent on application to REV. ARSLODES MILLER, Head Master

JOHN H. SELFIDGE,

(Late of SHERATON & SELFIDGE).

Dealer in Stoves, Ranges, Furnaces,
KITCHEN FURNISHINGS, ETC.

A nice line of REFRIGERATORS in stock; Seasonable goods in variety; Jobbing in my line solicited.

101 Charlotte Street, Opposite Hotel Dufferin.

ALWAYS INSURE **PHOENIX** Insurance Company of
your property in the **HARTFORD, CONN.**

WHY? Because of its STRENGTH, LOSS-PAYING POWER, and record FOR FAIR AND HONORABLE DEALING.

Statement January 1st, 1891.

Cash Capital.....\$2,000,000 00
Reserve for Unadjusted Losses.....203,831 17
Reserve for Re-Insurance.....1,819,903 88
NET SURPLUS.....1,517,079 08

TOTAL ASSETS.....\$5,624,814 73

KNOWLTON & GILCHRIST, Agents, 132 Prince William Street, St. John, N. B.

Persons in want of a first-class Stove or Range should see my stock. Twenty years experience in the business gives me a thorough knowledge of what is required, and I have selected only the best.

Prices Low

Full Deposit with the Dominion Government.

GERALD E. HART, General Manager.

KNOWLTON & GILCHRIST, Agents, 132 Prince William Street, St. John, N. B.

Advertise in

R. E. ARMSTRONG,
Publisher,
St. Andrews, N. B.
SUMMER RESORT.

12,000 COPIES of the "BEACON" distributed during the next three months among best class of Summer Travellers in Canada and U. S. Great chance for Hotel Men and Transportation Companies to Advertise.

of the "BEACON" distributed during the next three months among best class of Summer Travellers in Canada and U. S. Great chance for Hotel Men and Transportation Companies to Advertise.