

## We Have Found Christ.

BY REV. W. B. HINSON.

John 1, 41.

When John the Baptist, looking upon Jesus Christ, said, "Behold the Lamb of God," two of John's disciples, Andrew, and the saintly soul who wrote the fourth Gospel, heard him speak and followed Jesus. When the Master turning to them asked, "What seek ye?" they replied: "Where dwellest thou?" Said the Lord, "Come and see!" They accepted Christ's invitation and went with Him; and a partial report of that interview is contained in the text; wherein we see Andrew with a heart all vibrant with joy over his new found Lord, exclaiming to Simon: "We have found the Christ."

I. Very marvellously and graciously must Jesus Christ have revealed Himself to eager-hearted Andrew. Of the way in which Christ manifested Himself we are not told; but we are certain the unveiling was gracious and ample; for ever after that memorable interview Jesus Christ was the Pole toward which the needle of Andrew's allegiance unswervingly turned. The Lord revealed Himself to Mary on the glad morning of the resurrection by the soft music of His voice. He said "Mary," and she answered "Master." To Thomas, the Lord was revealed by the pierced palm. "Be no longer faithless," said the Christ, "but behold the mark of the nail and believe;" and Thomas cried, "My Lord and my God." To Simon Peter, wandering in the dark and tangled maze of spiritual confusion, where denial of his Lord was a thrice-repeated thing; the Lord revealed Himself by a look. And that look undid all the dreary work of the devil in Simon's heart; and he went out to weep bitterly; and preach grandly; and live a life so magnificent and brave as to hold captive the admiring gaze of the ages. To the disciples on the Emmaus road Christ was revealed in the breaking of the bread. As in the first miracle the unconscious water saw its God and blushed, so the mere breaking of bread by the Divine man became a miracle of revealing; and the two men returned from the country to announce the glad fact of a resurrected Lord. Jesus Christ has a million ways of revealing Himself to men. He will win Zachaeus by a personal appeal; He will strike Saul downward to the earth; He will win the calm and thoughtful Nathaniel by a revelation of His omniscience; by a dream Pilate's wife shall know the notable prisoner before her husband is a just person; while the officer in charge of the crucifixion is constrained by the heroic bearing of the Royal sufferer, and the mighty demonstrations attending His decease, to cry out with fear-whitened lips: "This was the Son of God."

Much preparation had been made by Almighty God for this unveiling of Jesus Christ to Andrew. Judaism with its gorgeous ritual, and streaming sacrificial blood, with its suggestive types, and solemn prophecies, and sweet psalms, was all preparatory to the appearing of the Christ. For the Old Testament erected a platform upon which the Cross of Golgotha was uplifted; and all of mystery and mercy contained by the Mosaic economy was but, as massive background, giving prominence and exposition to the tragic sorrow of the Lord's sacrifice. And John the Baptist, that morning star heralding the rising of the Sun of Righteousness, had been as a school-master to Andrew, conducting him to Christ. And the completion of John's work in and upon the life of Andrew was only attained when he lovingly and bravely and loyally—and perhaps sadly—for was he not human?—transferred the allegiance of his disciples from himself to Christ. In this fact of Andrew's prolonged preparation, is contained a lesson we do well to ponder until we have rightly learned it. For it is ours to know, and God wills that we should know it, that the meaning of all the changing events, the passing lights and shadows, the invigorating victories and the oppressive defeats, which enter into the making of our experience, is that men may follow Christ until they enter the dwelling-house in which from all eternity the Christ has dwelt; even the bosom of the Father. And the duty of all instrumentalities and agencies is done; and is alone done; when both the allegiance of the heart and the affection of the spirit are heartily and cheerfully laid at the feet of the thorn-crowned Christ.

Still that revelation of the nature of Christ to Andrew was but partial. "We have found the Messiah," he says to Peter. What wild hopes of the suppression of Roman tyranny, and the uplifting of Jewish nationality, were contained in that exclamation, we may easily imagine from the records of the Gospels. And as Andrew became better acquainted with the Son of God; as he listened to His startling and authoritative teaching; as he pondered on the meaning of those parables, so divinely deep yet so soothingly simple; as he witnessed the mighty miracles of healing and restoration; how large, and larger yet must Andrew's conception of Christ have become. For to him at least the Messiah became indeed the Christ; the hero of Gethsemane's sweat and

Golgotha's fierce fight; the good and tender Shepherd, and the sure Saviour of all trusting souls.

In the form of a full, and therefore final revelation of Jesus, Andrew never saw Christ in either Palestine or Paradise. Always the Christ grows more and more. At first He may appear but as equal in size to a man's hand in God's sky; but He will increase until the whole heaven is full of His magnificent presence; yea, He will expand and grow, until the heaven of heavens cannot contain Him. No man can measure the Christ. When the tongue grows dumb with the consciousness of impotence; when the mind sinks wearied, as an exhausted bird, from the contemplation of His glory, it is only the ripple on the sand bar that has been seen, and the Atlantic roll of His majesty is still an unrevealed thing. For on that day, when heedful of the Baptist's suggestive command, Andrew commenced the study of Jesus Christ; he commenced a course of soul-education, which will barely have reached its very rudimentary stage, when—

"The sun grows cold,  
And the stars are old,  
And the leaves of the Judgment Book unfold."

II. It does seem as though Jesus Christ were gloriously revealing Himself to the children of men today. The old record of the first leaf of the Bible, descriptive of the making of the world, is being duplicated in these modern years. For as the brooding Holy Ghost brought order and light out of the dark chaos at the dawn of history; so today amid the weltering confusion and wild tumult, there looms out large the form of one like unto the Son of Man; there rings out clear and strong from within the mystery, above the seething uproar, clear as bugle call and awful as the music of the spheres, the true, strong voice that of old abashed the waves, and silenced the winds upon the Galilee Lake. It is as though the resurrection scene was being re-enacted, now before our eyes; at this winding up of the second Christian millenium. And the rising Lord is folding up the obscuring grave-clothes, and removing by His forceful presence all hindrances and obstacles, and stones of stumbling; and with white feet He is stepping from the obscure dark, to seat Himself upon His rightful throne, and gloriously reign o'er land and sea from the river to the ends of the earth.

Surely this is the explanation of the Lives of Christ which issue from the press—"Lives" more in number during the last fifty years than during the preceding fifteen hundred; this accounts for the hold the Son of Man has upon the minds of men, so that the most famed of the works of fiction of the last ten years have been expository of the principles of the New Testament; this is the significance of the motto of that marvellous movement among the young people of the church, the Y. P. S. C. E.; which motto fifty years ago would have read, "For the Church and Christ;" but which now reads, "For Christ and the Church." This explains why at the commencement of the century the mob in a capital of Europe cried, "Down with Christ;" while in the great Dockers' Strike, a crowd of men in the chief city of the world gave "Three cheers for the Son of Man;" this has caused the altered accents of sceptical utterances, so that where once Christ was reproached, He is now eulogized by the men who stand outside the pale of the church; this lay at the base of the London Socialist's statement that some men would not work for even that best of masters, Jesus Christ; this is the true significance of the abandoned woman of Chicago's utterance to Stead, that the "Christ was all right;" this is why He leads as willing captives the foremost nations of the old and new worlds today; and this is the suggestion of the numberless churches that dot the surface of the earth, and lift their fanes toward the stars of the night sky. Christ is revealing Himself yet more and more; He is looming out big on the minds and souls of men; Andrew is finding Jesus; the old gods are fading, but the Christ grows more and more.

III. And He is being revealed by multitudinous agencies. Emerson tells how each generation travails in birth with a man greater than itself possesses; Herron suggests that ever and anon God drops a great thought into the souls of men; and it does appear as though the close of this present century was convulsed with signs prophetic of the increasing manifestation of the Man, who shall be as the shadow of a great rock to all who need a refuge. General unrest, and grievous disquietude of thought, characterized the era in which the young Child was born; the prophecy declares that out of the midst of the overturning, the rightful Ruler shall appear; clouds and darkness are about us today; but the clouds are only the dust of his feet, and the darkness is being rent and split by indications of the dawn. And whatever our opinions may be concerning the return of the Lord to earth, at the great Second Coming; it must be that we perceive, taught by Scripture, history, observation and experience, that Christ's coming to men is a continual—continuous thing.

Said Christ the Lord, "I will go and see  
How men my brethren believe in me."  
He passed not again through the gate of birth,  
But made Himself known to the children of earth.

He came in the person of the Holy Spirit at Pentecost; the Acts of the Apostles bound up in the New Testament, and the larger Book of Acts, even the nineteen centuries of church history, is a mighty record of the appearing of the Christ. He visited the earth in the Reformation period, when men's minds were turned from ritual to righteousness. He lived with Calvin in Geneva; and walked with John Knox through Scotland. He was unveiled by the translation of the Bible. He appeared in the spiritual upheavals under the Wesleys, Whitfield, the Haldanes, Edwards, Payson, Nettleton and Finney. His fateful presence occasioned the scattering of the Spanish Armada. God—says Victor Hugo—God, not Wellington or Blucher, smote Napoleon at Waterloo. He flamed mightily in the emancipation of the slaves. He sounded forth His bugle call in the formation of the Missionary enterprise; and He today by shattering thunder peals, as well as by His small voice, is conveying His will to the souls of men. The greatest moral movements of the present day are eddies whirling around Christ. Brotherhood and Fraternity, and Uplifting, are all but echoes of Christ's speech concerning God's Fatherhood, the family of the church, and the cross of sacrifice that blesses men as the moon uplifts the tides. The very heresies of the age are indicative of the all-absorbing attention Christ is demanding and receiving. The saner—because the more spiritual—attempt of Higher Criticism is to make bare the Christ; the larger hope is the emphasizing of the mighty sacrifice offered upon the cross; and of those who cannot but trust that—

"No life may fall beyond the grave."

the great majority base their hope upon the Hero of Calvary.

"He is sounding out a trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;

O be swift my soul to answer Him, be jubilant my feet;  
His day is marching on."

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## Woman's Rights.

DEAR EDITOR,—Were it not that the article signed "J. D." in your issue of the 14th was written at the famous Wolfville, the seat of learning, culture and refinement, I would almost consider it as another effort—clothed in beautiful language—to keep back the onward flow of "Prohibition," similar to the effusions of "Temperance" and other writers who are aiming at this evidently.

Talk about the terrible spectacle of intelligent, God-fearing woman "stepping down from her home sphere into the arena of politics," as out of place. Yes, so it is, yet she can use the simple "ballot" and not do this, and her Godly vote would be for the home, against the saloon every time and when this right is granted we will have prohibition, pure and simple.

"J. D." deems Woman's Suffrage out of place—yet seems to consider it all right for an apology of a man—possibly the husband of some noble wife and Godly, intelligent mother to vote for the man and party who would bolster up the liquor business, which ruins that sacred home and destroys the inmates—soul and body. Whilst, forsooth, he would deny the right for the greatest sufferer to use her vote to save the home and destroy the saloon.

I agree with "J. D." in the good things he has to say about woman and the home influence of the "queen-ruler" of future generations, etc., but I contend that she may be all this and yet do all he says and much more, (after she uses her vote for a time), and still use the right which is really hers to vote for those who will protect her and her home.

No wonder opponents of Woman's Suffrage denounce woman's rights, and resort to all kinds of delusive arguments to keep back these rights, for Woman's Suffrage means death to the saloon and salvation for the home. "For God and Home and Native Land," is woman's motto.—(W. C. T. U.) When the reasonable privilege is granted—and granted it surely will be—and our wives, mothers and sisters can vote, then let them, as all sensible women will surely do, look carefully after the Home, made safe from the destroyer, and yet quietly deposit their ballot for the men and party that will best serve our country for our country's good and not their own self-interest.

When this happy day dawns, good, honest sale will be "the order of the day." God hasten the day when the fair, square, honest right shall be accorded to our women equal to men, and she be placed on a par with her companion—man—as is the case in church membership.

I no more approve of the "screaming" on platforms by women than does J. D., but I do believe in the right which belongs to woman, equal to man, to vote for those that rule and are to rule the destinies of our people. So to Scripture quotations, etc., did space permit, an abundance of Scripture proof could be adduced, justifying even the leadership of women when by nature or culture she is fitted for such position, but I leave this and other points for abler pens; but felt that at least one man should stand up in defence of our wife and mother and sister's side.

Yours, etc.,

FAIR PLAY.

The Princess was court to call her she held a little ed it said that one to an hour in the

She held her o sure, dainty and jects could make it was a bed from wh coming of the King

Sometimes she g messenger would h because she thought

Of course she love cept the King hims when she would be quite sad. She did for to those whose whom the King has the littleness of separ

But the Prince, wh fore he could enter and dreaded the separ take place.

One evening just at and the Princess bade yet called and gladly house.

Though perfectly h and sorrow yet her the lonely Prince. With bute of all who have " happiness and loneline and the affairs of the R farther and farther the

So one day she asked to her old home with s and was soon swiftly s love,

That day the Prince would have sought to cl into a forest path where many hours together in so sorely it seemed as th and flinging himself on hands to the far blue sky come back to me, oh my she came down the fores other days when he retu come to meet him; in he made his life happy and

And seated at his side and who were there and were ever sick or tired an for his coming. She urg work that he might the sc she said, "I have brought little flower. I may not it what you will, while its of the sure hope of our fut blooms will remind you of

When she had left him fully placed it in a sheltere ed it with jealous care. A multitude of velvet bloom and brown and every conce coloring and every blossom face with a new message o

"It is her thought for me not stay, but left her loving to show that she has not fo Pensee.

But as time passed on oth Every dainty color brought of its own; the purple bloom royal birth, that his home w of the King and that the Ki white he saw the emblem of there, the gates of pearl and white" of all who dwell the

The gold reminded him of crowns worn by the Prin palace. The blue kept in h King's promise to his absent calm that remains for them of love and patience the m more and more he thanked th the gift. Every wonderful li some new and loving lesson fr try of the flower from the Ki heart became calm and peace and trust he took up his negl bravely forward. It was then other name "Heart's ease" w

Many years have passed sin work and entered the Kingdo him the Heart's ease to cheer o Princesses. But only to the r read its sweetest messages.