

Messenger and Visitor

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The Resurrection.

We can never make too much of the doctrine and the fact of the Resurrection. The Light of this world is Jesus Christ, and the demonstration of the truth that He is the world's light is in His victory over death. He is declared to be the Son of God with power by His resurrection from the dead. He who was dead and is alive forevermore has the keys of Death and Hades. He has opened for men a door of hope which none can shut, a pathway of life never to be closed. He is Lord of all,—Lord of Life and Lord of death; and nothing in life, nothing in death, shall destroy those who believe in Him or separate them from the Divine Life and Love. If He were not the Lord of Life He could not be the Light of the world. "In Him was life; and the life was the light of men." There was life in Him,—a life divine that was pure in the midst of uncleanness, true in the midst of falsehood and unrighteousness, loving in the midst of selfishness, full of charity when opposed by bigotry and hate, calm and strong under the cruelest of sufferings, steadfast and faithful even unto death,—life that in His resurrection from the dead triumphantly demonstrated His divinity and brought immortality to light for every believer in Christ.

The inspiring idea of immortality which men had wished to believe true, which some of the world's wise men had rejected as an empty dream and some had held with a more or less faltering trust, has now in Christ's gospel blossomed into glorious certainty and become the inspiration of all Christian lives. "Christ is arisen! Christ is arisen!" men say to one another. "Arisen!" do we know what that means? The one invincible power of the world conquered! The one inevitable fate of man avoided! Death tasted and then laid aside like a cup that the lips would not drink! The most inexorable of natural laws as we call them broken through! Life and divinity claiming their preeminence! These are stupendous thoughts. And yet our souls are holding them to-day. The very children have taken these stupendous thoughts into their simple minds. They have been made real to us through the personal experience of Christ whom we love, and they have been translated by our own instinct and the prophecies of our own needs. It is to those who have gone up the path to the empty tomb, full of love for Jesus, that the great truth of His resurrection has been shown and their own truest longings have been made beautiful and clear.

Jesus and the Resurrection was the keynote of the apostles' preaching and this age needs the preaching and the truth which it set forth no less than did theirs. But there may be much display of Easter flowers, much singing of Easter anthems and the preaching of many Easter sermons without any very real or effective presentation of the risen Christ. The preaching which is effective is that which proclaims the truth by the life as well as by the lips. What the world needs to-day above all things is that those who profess fellowship with the risen Christ should realize that profession in their lives. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." What we want to understand and make manifest is that He who was crucified is alive forevermore, seated upon a throne of eternal power, Conqueror of death and Deliverer of those who through fear of death were subject to bondage. If we can lay hold of this doctrine with the strong purposeful grasp of a vital faith, we shall not be groveling here among the things which perish as if our whole existence began and ended in this present world. We shall rather be looking upon the present

as a preparation for an immeasurably richer life beyond; we shall be looking forward to a fuller participation in the fruits of our Lord's victory with that eager-hearted desire with which the boy anticipates his manhood. "Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion."

The Gospel in Antioch.

It has been seen already in connection with some of the Bible lessons of the present year, how that the persecution which arose about Stephen and the scattering of the Christian community at Jerusalem resulted in the spreading abroad of the Gospel and its increasing fruitfulness, and not in its extinction as the persecutors had hoped. The free flowing tide of Christianity could not be pent up within the narrow channels of Judaism. The new life could not be sacrificed to the ancient forms. The bird must come to life and flight and song, whatever might become of the shell which had protected its embryo life. Jesus in His teaching and His living was always putting the emphasis upon the Spirit and the life, rather than on the forms and the more fully men enter into the fellowship of Christ the more will they recognize the unity of the Spirit, and the less willing will they be that forms and ceremonies should continue to be walls of partition between them.

Many of the first Christian converts were foreign born Jews, who were residing either temporarily or permanently at Jerusalem. These being driven forth by the persecution naturally sought those countries and cities where they had previously lived, or with which they had become acquainted. As they went forth they preached Jesus as the crucified and risen Christ. At first they preached to Jews only, because as Jews their fellowship was with their own people, and because they had not yet learned the fullness of the truth concerning Jesus, nor understood that Israel's Messiah was also the Light of the World. But some of these preachers—men of Cyprus and Cyrene—having come to Antioch, find themselves preaching to the Greeks. [It seems evident from Luke's narrative that Gentiles and not Grecian Jews are meant.] How they were led to do this we are not told; but they were men doubtless who had somewhat more fellowship for Gentiles, and a somewhat less scrupulous regard for the teachings and traditions of the Jewish Elders than had the home-born Jews. They had learned of Christ, they had been energized by His Spirit, and their ideas as to neighborhood had doubtless been enlarged. The love of God had been shed abroad in their hearts, they saw and felt that the Gentile, as well as the Jew, needed a Saviour, and seeing their Gentile fellowman fallen among thieves, lying wounded and half dead by the wayside, they felt constrained to show themselves neighbors to him by giving him the Gospel. The result showed that in this they had not been misled, for "The hand of the Lord was with them; and a great multitude that believed turned unto the Lord."

There is an important practical lesson in this result of Christian preaching in Antioch. These men who were honored as the instruments of gathering the first Gentile church were not apostles, nor were they, so far as we know, ordained ministers of the church. They were men who had obeyed the injunction, "Let him that heareth say 'Come.' They had gone into the world and preached the Gospel, and the divine blessing had rested richly upon their efforts; "the hand of the Lord was with them." It is in this way the blessings of the Gospel are extended. Those who have experienced its blessings tell it to others, and the story of Jesus and His resurrection, told out of a heart full of love to God, even though the lips that tell it be not learned or eloquent, is never told in vain.

The sending of Barnabas to Antioch may be taken

to indicate on the part of the church at Jerusalem sympathy with the Gentile converts, as well as confidence in the goodness and wisdom of the messenger selected. Barnabas was not the man to value the shattered wine-skins of Judaism above the new effervescent life of the Gospel. He came into the Christian assembly at Antioch and felt himself at home among brethren. The spirit that pervaded it he knew to be divine. He saw the grace of God and was glad, and exhorted them all that with purpose of heart they should cleave unto the Lord. There is no evidence that Barnabas was a man of unusual intellectual power or great ability for leadership. He is described as a good man and full of the Holy Ghost and of faith. His faith helped others and his charity enabled him to retain his confidence in a brother, even though he might have been disappointed in him. He was humble and sincere, and was not unwilling to bring in a greater man to work by his side, if thereby the cause of Christ and the church could be served. So we see him journeying away to Tarsus to bring Paul to Antioch. The Barnabases are, in a human sense, the salvation of the world. There are not many Pauls, but men of the Barnabas type are found in every land and age, men of faith, sons of exhortation, made glad by every triumph of the truth, and always earnestly laboring to make the work of the Pauls possible and effective.

Editorial Notes.

—On the evening of April 1st about fifty pastors and other brethren, representing the Baptist churches of Brooklyn, N. Y., met at one of the Baptist homes of the city to confer in reference to the best method of prosecuting the plan for the payment of the debts of the Missionary Union and Home Mission Society. Deep interest was manifested in the cause of Missions and in the success of the endeavor to supplement Mr. Rockefeller's gift with the amount necessary to free the societies from debt. As a pledge of the genuineness of the interest expressed, pledges were given at the meeting amounting to \$12,000.

—One incidental result of the war fever in Greece will be much regretted by all scholars and by many persons who do not count themselves in the list of scholars, but who had come to entertain an eager anticipation as to the results of excavations which were to have been pushed forward in Corinth by the American School at Athens. The excavations projected for the year would have involved the purchase of valuable land and a considerable undertaking as to work, and the Greek Government has found no time to give to expropriating land and superintending operations. There would also be great difficulty in obtaining laborers owing to the great demand for men in the army.

—It is reported from Ottawa that the Government Bill to provide for the taking of a plebiscite on the question of prohibition will be in fact a prohibition bill to become law if it shall be endorsed at the polls by a majority of the electors in each of the provinces. It is stated that the vote will probably be taken in connection with the municipal elections in each of the provinces. If so the election would not be held simultaneously over the whole Dominion. It is further intimated that the bill may be so framed that an affirmative vote on the plebiscite in all the provinces would have the effect of bringing the Scott Act into force in all parts of the Dominion.

—Senator Hoar of Massachusetts feels hurt at the criticism which the (once) honorable body of which he is a member has attracted to itself from many quarters. He has published an article on the subject in the Forum, in which he charges that this criticism proceeds from persons who have white and clean hands, part their hair in the middle, write excellent English and have a knowledge of foreign languages. Commenting on the Senator's article, the Boston Watchman says: "Any fair-minded person will at once recognize the heinousness of these qualities. What a man who has clean hands, parts his hair in the middle and understands foreign languages, thinks about the Senate, is of no consequence whatever. It is only the opinion of

those who do not wash hair, and do not even whose opinion on a matter weight. Unfortunately, the classes who have and attainments he descends the bar, of higher ecclesiastical churches of all denominations, representatives of organized religion, point; that the manner than they used to be. degeneracy is not the result. If Mr. Hoar's is the best present Senate, the case

—An application made by a pastor to the Consistory that a manuscript book, Mayflower, might be transferred to the citizens of the United States, a great historic interest, had been secured. The book, which was written by Rev. John Mayflower, one of the founders of the Plymouth Colony, is a register of the Colony from the names of its founders, their respective wives and occurring in the colony. The book also contains a list of the Mayflower, the settlement of the first twenty-eight years of the colony. The book is now in the possession of the New England Library, and upon his entering Harvard University are different theories as to its origin. It was taken to England. The Court, in delivering its opinion that about 1727, Bishop of London, as a result of the diocese of London taken to England by Governor, fore the breaking out of the

"That Ind"

DEAR EDITOR.—Perhaps you may not all be aware of the proposed \$3,000 subscription to the Seminary indebtedness has it any why not? A few weeks ago amount could be raised. Throwing each a dollar would do it. Baptists in N. B. willing to do that much of a burden? Will let one man lie under a burden and not so much as raise a finger.

In this materialistic age—tation, has no meaning to such other's burdens." "Ye are brethren of four churches, you put this burden on a boy became transferred to the alms house it there! I speak plainly entreat you as Baptists lend the aid of those who are burdened that too long has been so far, in response to my last each from two outside St. John's remote part of the province Woodstock. From the City message of encouragement and

Who now will assume as a \$10, or \$5, or \$2, or \$1 share have been received from the Hillsboro, St. Stephen and G. districtal contributions in ad respond.

Mr. Gale at

The series of meetings conducted by the evangelist, closed on the 6th of two weeks. The afternoon meeting at the Baptist church, and the evening meeting at the Methodist church. Mr. Gale was invited to Wolfville by the college, the Baptist, Methodist and Presbyterian churches cooperating cordially. The meetings were largely attended and the results were satisfactory. Dr. Sawyer expressed (in his strong approval of Mr. Gale's methods and spirit.

Rev. Mr. Hale, pastor of the church at Wolfville, expressed that some hundreds had expressed interest in the meetings. Christians and a large number of non-Christians will be very pleasing to the result. AND VISITOR to learn that many institutions have professed faith in the church will receive numerous within a few weeks. Mr. Gale is a man of excellent spirit and of excellent character. The evening concert at the Hall. A large choir, under the direction of Mr. Gale, furnished good music.