

Messenger and Visitor

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"The Power of His Resurrection."

We are never in any danger of making too much of the doctrine of the Resurrection. We may be in much danger of making too little of it by giving it a certain prominence in our thought and worship for one day or a few days, and then, for the rest of the year, dropping it out of mind almost entirely. Living in this materialistic age, when the things which belong to the present and perish with the using have so controlling an influence over the thoughts and lives of men, there is much danger that the doctrine of the Resurrection shall become to us merely a beautiful sentiment, rather than a vital truth of tremendous import exerting a supreme influence in our lives. To Paul, as to all the apostles, the doctrine of the Resurrection meant power. When they preached their theme was Jesus and the Resurrection. They believed, and they spoke, not merely in the name of One who, as the Lamb of God, had yielded himself up as a sacrifice for sins, but also in the name of One who, by his resurrection from the dead, had been demonstrated to be "the Son of God with power," the Lord of Life and Death. This doctrine of the Resurrection was the inspiration not merely of their thought and speech, but of their lives. Without it, the New Testament, with all that it reflects of love and faith and brave endeavor, would have been impossible. It meant, as Paul says, POWER,—an inspiration for heroic living and heroic dying in the name of Him who had triumphed over death and the grave.

It was only because they were so fully assured of the fact of the resurrection of their Lord and because of their fellowship with the risen and triumphant Christ that the Apostles were able to preach so triumphant a gospel to the world. If anything could have made them believe that Christ was not risen, the inspiration to heroism would have failed them, their voices would have fallen silent and the light of Christianity would have flickered and gone out. It is because they knew, and their successors have assuredly believed, that Jesus Christ is risen from the dead, that the gospel of faith and hope and love has triumphed over the sinful and sordid natures of men. And the doctrine of the resurrection is no less essential to the life and power of the church today than it was in the days of Paul and of John. Weaken or destroy belief in that doctrine and by so much the testimony of the church is weakened, and the preaching of the gospel robbed of its power. Strengthen in men the belief in the resurrection and by so much are their souls enlarged for all that is noble and heroic in doing and suffering. He whose faith has firmly laid hold upon a crucified and risen Saviour has found deliverance from all his fears.

"I know there shall dawn a day
Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?"

Yes, in the LOVE of His Cross and the POWER of His Resurrection, is it not that love and power are met at last, and "the riddle of the painful earth" is resolved.

"I have faith such end shall be;
From the first Power was—I know,
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."

Editorial Notes

—We desire to say to correspondents that we have a number of valuable contributions on hand which we shall be glad to publish as soon as space can be found for them.

—The readers of the MESSENGER AND VISITOR may feel some surprised at finding on another page a contribution in verse from their friend and ours—Mr. J. Parsons, of Halifax, for though they well knew that Mr. Parsons had plenty of ideas and power to express them, yet perhaps no one expected that he would feel moved to present them in poetic garb. But no doubt there is abundance of poetic sentiment in the minds of people all around us, only they lack the power or the courage to give their thought poetic expression.

—We entirely agree with our correspondent, "Pastor," in his protest against the publication of the facts and gossip connected with calls given to ministers—matters which are properly the business of nobody but the church and the minister immediately interested. Sometimes, it is to be feared, ministers are foolish enough to court popularity by such means. More frequently, we have no doubt, the matters are made public without their consent and against their desire. Some indiscreet person connected with a church which has given a call to a minister, or perhaps has merely had the matter under consideration, fills the ear of the ubiquitous reporter with a lot of unsifted information which is straightway sent all over the country, sometimes to the great annoyance and embarrassment of the persons whose names and personal affairs are made so free with. In connection with this it would be well to reflect that—

"Evil is wrought by want of thought
As well as by want of heart."

—As will be seen from articles which appear elsewhere in this issue, the subject of Ordinations is still receiving attention. We have to thank Mr. Freeman for his prompt response to our suggestion of last week. We think, however, that he has not quite apprehended our meaning in reference to the present-day significance of the term "ordination." What we meant to express was that the word, as now commonly used among Baptists, signifies (as it seems to us) not only the ceremony of the laying on of the hands of the Presbytery and the accompanying services, but also the confirmatory action of the council with which, in accordance with our polity, the church must advise before its election or appointment of a minister is considered complete. The second point which is concerned with the question—With whom, according to the New Testament, does the power of ordination lie? is, as Mr. Freeman says, that of greater importance, but we do not purpose to enter into any further discussion of it at present. Our correspondent, "Luke," as will be seen, takes a somewhat different view of the subject from that presented by Mr. F., and particularly in respect to the exegesis of Acts 14:23. If Mr. Freeman's interpretation of 'Cheirotónesantes' will hold, it affords a valuable argument for the Scripturalness of the Congregational polity. But will it? This seems to be a point at which "Greek" may meet "Greek," and, as we know, "then comes the tug of war."

—That excellent and influential journal, 'The British Weekly,' continues to publish, in connection with its own articles on the subject, letters from prominent men in the ranks of the Nonconformists and the Evangelical Churchmen, relative to the present condition of affairs in the Anglican Church. Among the letters is one from Dr. John Clifford, of London who begins by saying: "It seems to me that unless something is done speedily, the only effect of the present 'crisis in the Church' will be to 'establish' Romanism as the religion of the nation. This is the goal we are rapidly approaching." While the Anglo-Romanists defy the law and those appointed to administer it, the Bishops temporize, the Low Churchmen protest vainly, the Government refuses to act and the Liberal party seems afraid to stand upon its plank of disestablishment. "Out of such a situation," says Dr. Clifford, "one party must gain, and only one, and that is the Romanizing party." Dr. Clifford recognizes that the objective point of the Nonconformists or "Liberals" is disestablishment and partial disendowment, but he believes—and in this the 'British

Weekly' heartily agrees with him—that the Nonconformists should use their influence to oppose the domination of Romanism, by uniting with the Evangelical Churchmen to demand the proper interpretation and enforcement of the law in opposition to the doctrines and practices of the Romanizing party within the Established Church.

—There are other influential Free Churchmen, however, who expect little good from any attempt to unite forces of the Evangelical Anglicans and the Nonconformists for the enactment or enforcement of laws against sacerdotalism in the Establishment. And probably neither Dr. Clifford nor the editor of the 'British Weekly' has great hope that much will actually be accomplished in that direction. There are obvious reasons why Nonconformists and Churchmen (even Low Churchmen) who cling to the principle of establishment, cannot form one army in their conflict with sacerdotalism. Nonconformists certainly—if they must choose between the two—would immensely prefer an established Protestantism to an established Romanism. But they believe now as firmly as ever that an Established Church is inimical to religious liberty and the spirit of Christianity. They value the principles established by the Reformation, but they deny most emphatically that the policy of a National Church has any necessary or just connection with those principles. They are most heartily opposed to the teachings and practices of Romanism, but they emphatically disbelieve that the cure for Romanism is to be found in regulating Acts of Parliament. So long as the Evangelical Anglicans cling to their Erastianism, so long they make it impossible for them to receive any very effective help from the Free Church bodies; and meantime the Establishment is being leavened and honey-combed with the doctrine and practice of Romanism.

Rev. W. H. Morgan's Death.

It is very sad to have to chronicle the death of another of our ministers—Pastor W. H. Morgan—cut down suddenly in the full strength of his early manhood and in the midst of his work. Bro. Morgan had not been long in the Province and was not known personally to very many of his brethren outside the church to which he ministered, but those who knew him esteemed him very highly for his Christian character and his faithful labors in the ministry. The following note from Pastor Goucher, of St. Stephen, gives the facts in connection with Mr. Morgan's death. The readers of the MESSENGER AND VISITOR will feel a deep sympathy with the bereaved people and the still more sadly bereaved wife of our departed brother. Mr. Goucher writes:

"The daily despatches have already conveyed to you the sad intelligence of Pastor Morgan's sudden death, which occurred at Oak Bay on Thursday evening last. The ladies of his church were holding a supper in the hall near the parsonage. Bro. Morgan was present in his usual good spirits and apparently enjoying perfect health. It is supposed he felt a sudden faintness, and walked across the floor to get his overcoat, and as he reached for it fell backward, dead.

Mrs. Morgan had gone to Pembroke on Wednesday morning to visit a sick friend. She was not informed of the sad event until her arrival home yesterday. Naturally delicate she has been completely prostrated by the shock. The many friends are doing all in their power for her comfort.

The news of our brother's sudden removal from his earthly labors will be received with manifestations of sorrow, not only by the churches which he has faithfully served for more than two years, but by all the churches in the province. A man of remarkable energy, devoted to his work, eager for the salvation of souls, doing all within his power for the upbuilding of the Redeemer's Kingdom. At the early age of 34 years he has been promoted to the higher service at the court of the King.

Arrangements for the funeral will not be made till after the arrival of his brother, Rev. J. A. Morgan, pastor of the Reformed church, Jersey City.

A suitable obituary sketch will appear in another number.

Concerning Ordinations.

It was not my intention to appear more than once in the discussion of this subject. But since the editor has raised certain queries touching the first article, and has kindly wished another contribution, it might seem discourteous not to speak again.

Reference to the editorial paragraph will show that