

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
\$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 82 Germain St.

Picture and Point of View.

The other day, while the Art Loan Exhibition was being held in St. John a few of us were standing together before that celebrated picture of Gabriel Max—The Raising of Jairus' Daughter—endeavoring to gather from it the idea which the painter had intended it should convey, questioning ourselves as to the impression made upon our minds and expressing our thought of it in a very modest and tentative way, for none of us were sufficiently versed in art's canons and mysteries to enable him to speak with the confidence or infallibility of the critic. Then one moved on a little, still intent upon the picture, and came back, saying eagerly, "Come and look at the Saviour's face from this other angle of vision: it is different, it gives a new idea." Following our friend, we found that what he had said was true. It was the same face, yet different. The face was seen in fuller and more expressive outline than from the other point of view; and so we were able to take another step toward the artist's ideal.

The words of our friend and the fact which he pointed out seemed somewhat richly suggestive. It is well for the student to understand that what one may see in a picture, and in other objects of study as well, depends to some considerable degree on the beholder's point of view. And the point of view is determined not merely by the spectator's position on the floor of the room in which the picture is hung, but much more by his intellectual and spiritual standpoint. To some the greatest work of art will be merely a big picture, not more—perhaps much less—attractive than any commonest daub would be. They come, they look and go away. They have been to see the picture which people talk about so much, "it is nice," or, "it is horrid," they tell you, and straightway they dismiss it from their minds. Others come and look, and are entranced as they study the thought of the artist in the picture. They enter into fellowship with the spirit in which, through travail of soul, he labored to express his great idea. They rejoice in the triumph which his genius has achieved in compelling the dumb canvases to utter thoughts for which human speech affords no adequate expression. They look long upon the picture, they come back and gaze again, until the artist's thought has become theirs; and when at last they go away the picture goes with them, a dearly hoarded possession of their memories and their hearts.

So also, as our friend's words suggested, men are regarding Christ himself from many points of view. And these points of view are determined chiefly by their own characters and experience. From the standpoint of many, indeed, there appears to be no beauty in the Son of Man that they should desire him. But even for those whose eyes are turned to the Christ in reverence and love, there are different standpoints. One disciple cannot yet see in him all that another, with more experience, has seen. We are not to despair if we cannot see in the great picture all that some of our brethren find there, nor on the other hand shall we do well to despise our fellow disciple if he cannot yet discern in the Christ all that which makes him so supremely great and precious to us. If he is indeed a true disciple, he will advance to other points of view from which he will gain an ever enlarging conception of what God has revealed to the world in Jesus Christ, his Son.

Sometimes a voice comes to us in invitation or command, bidding us move on, and it is with regret, perhaps, that we feel it necessary to leave the comfortable corner of religious thought and experience in which we had established ourselves. But presently we find that our moving on means for us a new angle of vision, a new and inspiring view of the Saviour's face. Is not this the true significance of affliction? The compensation for all dis-

turbance and loss is that from the point of our new experience, whatever it may be, we may see our Saviour's face and behold in it more than we had seen before? Doubtless it is much less important that our point of view should be comfortable than that it shall enable us to discern what God has revealed in the face of Jesus Christ.

The Marriage Feast.

The parable which is before us in the Bible lesson for the current week belongs to the last days of our Lord's public ministry. Its purport will be the better understood if it is studied in connection with the two parables that precede. Jesus knows that the end is now very near. To him the cross stands full in view. All hope, if there had ever been any, that the leaders of the people would recognize him as the Christ, was gone. Their hatred of him had but become more bitter, their purpose to destroy him more determined. Our Lord on his part no longer avoids his enemies, nor shuns the inevitable conflict. They have heard his words, they have beheld his works, if they will not now believe in him, there is no hope for them. He declares his Messiahship, refutes their arguments confounds their subtleties and utters against them terrible condemnation. In the parable before us, the faithless and insolent attitude of the Jews toward their Messiah is set forth by the illustration of men who despise and reject the invitation of their King to the marriage feast of his son. We do not purpose to enter upon an exposition of this parable as applied to the Jewish leaders, but some of its teachings and suggestions are as applicable to the people of this country today as they were to the people to whom the parable was directly addressed.

The idea of the king's marriage feast as representing God's gracious purposes toward men is richly suggestive. The marriage of the king's son is of course an event of great importance. It signifies much when the royal invitations to the marriage feast are sent forth. On this great occasion the gladness and hope of the king's heart are to find expression and all his loyal subjects are expected to share in the king's joy, to do honor to his son and celebrate the glory of his kingdom. Thus this parable illustrates the joyous life, the infinite hope, the blessing, the glory which find expression in Christianity. To it belongs life in its utmost freshness and fulness. It gathers to itself all things beautiful and pure. When God invites men to the marriage supper of his Son, it means an invitation to share to the full in the highest, noblest joy of the Universe, to participate in the fullest life and the largest blessing that God's bounty can afford, to declare their loyalty to the King of kings and to rejoice in the glory of his kingdom.

The parable teaches the forbearing mercy of God. He suffers long and is kind. Even those who insolently refuse the invitation to all the bounty of his house he delays to punish, until he shall have sent them a second invitation. But the parable as surely teaches that men cannot neglect God's invitation with impunity. Those who despise the King's goodness invite his wrath, and the most terrible thing for men to meet is the wrath of God. Then again no folly or malice or insolence of men can thwart God's large purposes of grace. The king's subjects may despise his invitation to the marriage feast, but that does not hinder the marriage of the king's son or prevent the wedding being furnished with guests. The Jews might reject their Messiah, but that did not prevent the name of Jesus becoming the name which is above every name. Still men in wicked folly refuse the invitation to the marriage feast and choose for themselves the outer darkness, away from the presence of the king. But that will not prevent the realization of God's gracious purposes or overthrow his kingdom. The great corner stone of that new temple which God is building is the stone set at naught by the Jewish builders. It is by that one man, Jesus Christ, that God judges the world. Nations and individuals are justified or condemned according to their attitude toward him.

The incident of the man without a wedding garment is a warning against presumption. Some had brought upon themselves the king's wrath by openly scorning his invitation, but here is one who insults the king to his face by appearing at the marriage feast without the kind of garment in which according to Oriental etiquette, it was necessary that each guest should be clothed. This man

is in no true sense a guest. He desires to feast on the royal bounty, but he has no reverence or respect for the king. It is to be feared that this insolent visitor stands as the representative of a great number who flatter themselves that they can enjoy the benefits of Christianity while having no fellowship with Christ. The invitation of the king in the parable, it is evident, meant something more than merely a permission to enter the royal palace and to feast at the royal table. Any invitation worthy of acceptance must mean more than that. This king of the parable had invited his subjects, not merely to gorge themselves upon his provisions, but to share in the gladness of a supreme event in his life and to rejoice with him in all the forces of his kingdom, in all the hope of his prosperity. So the gospel of Christ does not mean merely that God desires to save men from the darkness and the pains of hell. It means rather that he is calling them to enter into fellowship with himself and with his Son Jesus Christ. He is calling them to forsake the old self-centred life for a life whose centre is Christ, to put off the old man and to put on the new, that they may participate in the life and the joy and the glory of the kingdom of God. Unless we can in some degree appreciate the meaning of the King's invitation, it is impossible for us to find a welcome as his guests.

—The anniversary meetings of the great Baptist societies of the United States are to be held this year in Rochester, N. Y., May 17-23. Arrangements are being made for the usual New England Baptist train, by which New England delegates will be conveyed to Rochester and returned at reduced rates. As the place of meeting is central, the attendance is likely to be large and representative and the meetings will doubtless possess not less than their usual interest. The trip to Rochester will be a pleasant thing in itself, apart from the attractions which the meetings will present. If any of our Maritime Baptists desire to attend, they will no doubt be able to join the New England party at Boston. Any information desired may be obtained by writing to Mr. W. W. Main, Room 701, Tremont Temple, Boston.

—A correspondent asks why it has come to pass that so many of our Baptist people have of late years dropped the Scripture name of "Elder," when speaking or writing of our ministers, and used the title "Reverend" instead. It is certain that what our correspondent points out is the fact,—it is comparatively seldom now a days that one hears a Baptist minister spoken of as an "Elder," and the title "Rev." as a prefix to the minister's name, is almost universal. There are, we suppose, several things which have had influence in causing the change, but whether or not they justify it, is of course another question. The modern minister does not exactly correspond to the elder of the apostolic times. The Elders were men appointed from the membership of the churches, as they were organized, to care for the spiritual interests of the church, and, in a general way, to exercise leadership in its affairs. They would naturally be men of mature age and character, and were appropriately called Elders. But most people have a sense of incongruity in applying the appellation "Elder" to a young man just entering upon his ministry, and we have no doubt that this fact has had something to do in causing the change which has been pointed out. A more influential reason, however, we suppose to be the general practice of other denominations, and the convenience of having some short title to indicate that a man is an ordained minister. Some Baptist ministers apparently do not feel any objection to being called "Reverend." There are a few who have decided objections and, so far as they can, avoid conforming to the prevalent custom, because it applies to man a title which in the Bible is applied only to God, and because it tends to establish an unapostolic distinction in the church, between "clergy" and "laity." Many others—the large majority of our ministers we suppose—while recognizing more or less the force of these objections, feel that the use of the title is a matter of form, and that as their individual protest would avail but little, it does not seem worth while to stand out against a custom which has become almost universal among Christian denominations. Whatever position one may take for himself in this matter, he cannot but respect the sturdy courage of those who are willing to incur the odium of appearing singular rather than give any countenance to a custom which their conscience does not approve.

CAMPING ON THE
DEAR EDITOR.—
BYE TO YOU THAT I W
AND VISITOR quite
touring is different
Really I have no tim
so hurriedly don't
thus far I've writte
was quite pleasant
themselves on deck
the time in quiet re
memories of those d
Gibraltar to Naples,
the trip was as delig
ean Sea was smoo
warmer; so before
sit on deck without
ing over twenty, w
acquaintances, and
circle of our own.
had services in the
readings in the after

We were in Egy
more than a week, a
the time. We visit
Alexandria and Cair
Sphinx at Gizeh,
Alexandria,—went
Memphis and saw th
way of some temple
Pharaoh of the Opp
main to tell the tra
went on to what was
her illustrious citize
of Sakkara. Here i
half century, uncov
wonders of thousan
down in deep sub
candles, we wand
behold the immens
the kings and the s
were sealed, and w
sacred spots by pilgri
of for many, many
writings, paintings
—give us the hist
thousands of years s
ested in Egypt that
my face towards Pal

The trip from Cai
way ride to Port Said
as we were in sight
and saw good large
the Red Sea. We p
fame and where Arab
See in the midst of
graveyard, where lie
lost their lives in s
Joppa early in the
about half a mile fr
steamer anchored the
Arabian boatmen, cl
was surely confoun
whose agency our pa
with us, we have no
what shall be done
place take all this
frantic efforts of tho
try to keep their lu
these vociferous boat

I cannot now tell
Palestine. I had bee
this land and I was p
its glory of former ti
but I am happily d
through which we
fertility for which it
now and again we s
olive covered as in th

Of course Jerusalem
I've been through an
it. Have viewed it fr
Have stood on the h
looked down—have
Jehosaphat and Kidr
the roofs of buildings
experience? There a
to me. Standing on th
said, yes "beautiful
narrow streets I thou
city that is compact
Easter week, the cro
remembered the Psal
up."

It was a great treat
under a guide familia
the temple of Solom
and places where Je
forgetting, however,
extent of 20 to 70 feet