

The Message of Easter Morning.

REV. A. G. BAYLEY,

Bonavista. LIFT UP YOUR HEARTS!

EASTER, preceded by the Passion and Death of Jesus Christ glorified over a law which runs through the world, of nature, and of men, at sacrifice alone is fruitful in eat and good results.

The joy associated with the first EASTER DAY is renewed, and increases every year. What a day Easter will be, for millions who have seen it, when this "Great War" is over! Must bring its seasons of high hope all who strive and suffer for the light. For Easter celebrates the beginning of the end of death, and its triumph of righteousness.

The Agony and the Cross were entered by Christ with holy joy, in the light of the great moral and spiritual insights which were to result to mankind. Let us be like-minded. So it, whatever of pain, or of suffering, or of loss, should come to us, rough this warring of nations, we are carried along by the high consciousness that we are fighting to go, and to hold, higher than ever before, the banner of truth, and honor, liberty and justice.

We have no broken pledges, and no traitors of friends to weigh us down, we have chosen to suffer because we are worse than those who war against death. We believe, too, that the time will be for the good of all mankind.

Napoleon's wars were followed by educational, social, philanthropic and religious movements. When a smoke of the conflict shall have passed away we must strive to see early and to act strongly in the face of all things that war against the welfare of the peoples of the earth, and to exact the right. Is it idealistic to hope that all true men will work once more for a corporate reunion of the divided church of Christendom? We have feared together, may we not also rejoice together?

REV. P. J. O'BRIEN,

Tor's Cove. AN EASTER MESSAGE—PEACE.

Peace is that perfect complacency which intellectual beings experience when they conform to the laws of harmony with the will of the Creator. When the divinely ordered elements which constitute the relationship of an individual with his neighbour and with God, become disturbed there is bellion, and though man possesses a power of upsetting the concordance of these relationships he cannot do so with impunity, and therefore must enjoy peace—"There is no peace to the wicked." No sooner was that harmony broken, and the designs of God again upstirred, than mankind was placed in a condition of antagonism to his creator. The primal evil perpetuated in race, leaving one solitary exception—"Our tainted nature's solitary blast," and through whom alone, in the designs of God could reconciliation with the Deity be effected and race restored.

"Peace on earth to men of good will" was the angelic message that heralded the first realization of human hope through the Eternal Word incarnate.

As had been foretold the Son of God took upon himself the "iniquities of us all," and through His death on a cross "blotted out the handwriting against us."

Peace was an impossibility without Christ, and "was not till after His resurrection did He greet His disciples with the words: "Peace be to you."

Christ our Redeemer purchased for us a "copious redemption" but our salvation depends upon our co-operation with the graces given us through the merits of His Precious Blood.

After nearly 2000 years of Christianity two-thirds of the human family know not Christ and a vast majority of those who profess faith in Him, are not living up to the Gospel Precepts. The world has again become estranged from God, and the triple consciousness has exercised such potent influence for evil, that men seem to ignore the existence of a Deity omnipotent and omnipresent, or if they do admit His existence, they refuse to take Him into account, and as a consequence the most powerful nations of the earth are engaged in the most widespread and deadliest conflict in the world's history.

"Out of evil cometh good," not directly but as an occasional cause, and God in His inscrutable wisdom has allowed the fierce war now raging

to open men's eyes to the errors of their ways that in time they may realize their dependence on Him, and His supremacy. And this is being brought about dully, and not alone on the battlefield where men walk away face-dead in awful forms, and the dread of eternity hangs over them, but every shrine of Christian worship throughout the world is thronged with supplicants to the throne of grace and mercy.

Still the conflict rages. Young hearts are bleeding, homes are desolate, the resources of the nations are being exhausted—hunger and pestilence stalk abroad. Rivals in the conflict seem to have confidence in the strength of their artillery. But outside the firing line the "Kingdoms of Heaven suffereth violence; from the heads of the churches, the rulers of the nations" parse Domini, parse populo tuo ("Spare us, O Lord, Spare thy people") goes forth and hope is once again centered in the God of Armies, the Victim of Calvary, Christ resurrected. He is the only secure refuge in this hour of dire distress; He alone can say: "Pax Vobis" (Peace be unto you).

But when shall we find this longed for peace? when men shall have inflicted on themselves severment of temporal punishment, to take account of that which is eternal; when they feel they are the instruments of the just wrath of God; when they become sufficiently convinced of the folly of opposing Him who alone is over-Lord of all, and who holds the earth as a "drop of water in His hands." The innocent now suffer with the guilty, and this war is a scourge from a human standpoint, while it is a blessing from the standpoint of God. Death is not untimely when a soul is saved; and there are thousands dying on the battlefield to-day at peace with their Saviour who may never have known that peace were it not for the circumstances of their death.

It was for man's salvation that the Son of God appeared upon earth; and it behooved Him to suffer and thus enter into His glory. So with us "if we suffer with Christ we shall be glorified with Him."

What matter then what the world may have to endure just now, seeing that if borne with resignation, the tribulations of this life shall work out an "exceeding weight of glory" in the next.

If, then, as the result of this fierce war faith be spread abroad, hearts be drawn to God, charity be diffused among men, and permanent peace secured, what matter who now suffers. To that end we must continue our supplications.

As between the nations there must be conditions of peace, so has God prescribed conditions for our reconciliation with Him, terms which we must accept before peace can become possible.

We must burn our idols, and renew our service to Him who said amidst the thunders of Sinai: "I am the Lord thy God." The whole law and the prophets is summed up in the two mandates given us by the Prince of Peace: "Thou shalt love God above all things and thy neighbour as thyself."

Peace here and peace eternal depends upon our keeping terms with God. Righteousness only will bring that peace which the world cannot give. Brotherly love will inspire men to do unto others as they would have done unto them; and thus will social peace be secured; and as the nations are but branches of one vast family, friendship among them will be consolidated, the sorrows of this "wide of tears" will be alleviated, the triumph of the Cross will be their triumph; Christ will come unto His own, and we into the possession of eternal peace.

It was only the risen Saviour could say: "Peace be unto you."

REV. CANON COLLEY.

EASTER MESSAGE.

The Christian Year emphasises the Christian's Creed and every season brings with it a message to help us on our way, but of all the messages, that proclaimed by the Queen of Festivals is the one that we stand most in need of, for it proclaims life and victory. "Thou hast turned my heaviness into joy. Thou hast put off my sackcloth and girded me with gladness."

The mind reverts to days gone by, to the Easter Days of childhood and youth. We recall the Spring, the sunshine, the singing of birds, the Church lavishly dressed with a wreath of flowers, our first communion. Or we are once more on lonely Labrador, apparently it is mid-winter and the storm is raging, but our faith is too strong for the

elements. We are sure that summer is coming. At Xmas we wonder where we should ever get through the winter, but now we are expectant and we are already looking forward to the return of the Newfoundlanders and for the news for which we have been hungering. Yes, but we are living in the Present and a dark, dark cloud overshadows the world, and many a home is desolate, and we are beginning to ask whether life will be worth living if the war goes on and troubles and sorrows increase. We question and we doubt and we are desolate—but why? Is it because we exaggerate the importance of what we call death? We have to do with life, not with death, death is but an episode in life, a transition. We are living here to-day and we shall most certainly be living elsewhere in the Future. How we came here, we cannot say, our very existence is shrouded in mystery, but here we are and when our time has expired, we shall be summoned hence. We have implicit trust in Him who has brought us so far on the way and we are sure that when the time comes, a guide will be sent to take us to the Home beyond, yea and for ought we know the Home beyond that, that we may enjoy a fuller and freer life and do a greater and nobler work.

But what about separation? It is hard, it is cruel that the widow should be separated from her only son, that the son, the very apple of the father's eye, the prop of his old age should be demanded of him. Hard it may be, the very salt of existence is hard and cruel, but if it be necessary it cannot be cruel, we willingly make the greatest sacrifice and efface ourselves for those whom we love. Separation is no bar to love. "Those whom we love in God, we cannot lose." He is working from the point of view of Eternity and at times we have to trust Him when we are very much in the dark. If we are bidden to forget those who go hence, if we think of them as dead and gone we are much to be pitied, but if we believe in the Communion of Saints, the Oneness of the Holy Church, the sure promise of the Living and Loving Christ, those who are with Him in another part of His Church are still our very own.

"Why shouldst Thou Fear the beautiful Angel, Death, Who waits Thee at the Portals of the skies, Ready to kiss away Thy struggling breath, Ready with gentle hand to close Thine Eyes? Oh what were life, if life were all? Thine Eyes Are blinded by their tears, or thou wouldst see Thy treasures wait thee in the far off skies, And Death Thy Friend will give them all to thee."

REV. HENRY GODFREY.

THE MEANING AND MESSAGE OF EASTER.

With millions of men at war, and hundreds of thousands asleep in their newly-made and strange graves and a vast multitude of broken-hearted mourners, Easter Day will break upon a sad scene.

During the crisis through which we are passing, the question has persistently presented itself—"If a man die shall he live again?" Here and there are men who do not wish to live again, but they are comparatively few. Most desire and hope to live again and believe they will. There are some, who while they hope to live again, do not hope with much certainty, yet if this life were all there is for them, they regard it as a splendid thing to have lived. Others see no meaning in this life, if it is not to be continued beyond death. To these, as they say, "the game would not be worth the candle."

Speaking generally men have always believed in a life after death, based first upon their intuitions and then upon revealed religion. True, the Hebrews and the Greeks had, with their fair fields of Elysium, was very little brighter, but both Greek and Hebrew followed the plain which stretched forth to Christ, the Light of the world.

Easter Day comes with its message of certainty. Light and immortality are brought to light! If a man die shall he live. This is not theory, it is fact, not something merely told us, but proved for us. Such a message should not fall to comfort the many, should bereave ones to-day.

Confident that we shall live again, we may also expect that human personality, "cabin'd and confined" will have ample room and time there for future growth and service and our

work, incomplete here, will be continued there.

We may also feel assured that the injustices of life will be rectified beyond death. Here the saints are crucified and the scum walk around and wag their heads. The best are often doomed to hard toil and poverty, while the worst live in idleness and luxury. The Easter faith believes that all such injustices and distinctions will be swept away.

Easter Day also proclaims that "might is not right." While Jesus hung upon the Cross and lay in the grave it did seem that might had triumphed, but that triumph lasted for only a brief hour. We cannot but feel how feeble was the power that tried to destroy Jesus. The Christ who lives after all was the strongest thing in the universe. Evil could do it no real harm. "The Victor rose triumphant over His foes."

REV. H. J. READ,

Channel. A MESSAGE OF HOPE.

Hope has been described as "one of the greatest assets in life for which we have a splendid security." Hope is natural to all of us. It is ours by nature. The future is full of it. We cannot face the future without hope. We live in hope and we die in hope. It is indeed the Gift of God.

Carlyle says: "To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are always to be the fittest continue always the same? Change indeed is painful; yet ever needful; and if memory have its price and worth, so also has hope."

Hope looks beyond the present into the future, and becomes the great consoling factor in the Christian life. Life without hope would be intolerable. Goethe when dying said: "What is coming? Oh! it is dark, it is dark!" Such is death to the man without hope. A great Christian Bishop when dying, said: "Oh, how bright!" Such is death to the Christian who believes in Christ as the Resurrection and the Life.

We all need this great Christian virtue of hope, and perhaps never in so great a degree as to-day, when we are called upon to make sacrifices. The British Empire is fighting to-day for her very existence. The cry has gone forth, "Your King and Country need you," will you help? Thank God there has been a noble response to that cry. And when we see the magnificent self-sacrifice, self-devotion and courage of our young men taking up arms in the hour of our country's need—when we realize the righteousness of the cause, which has brought the Empire into the conflict, we are filled with hope and can have no doubt that God in His own good time will overrule all things for good and that "Right will triumph over might."

Then again what a consolation is Hope, to the noble-hearted fathers, mothers and wives, who have given their sons and husbands and bid them go forth to the call of duty and face death. Fathers, mothers, wives, this is your hope. By the side of the soldier as he meets the foe, or the sailor as he stands at the post of duty amid the hail of shot and shell or the howling of the tempest, stands the ever-living Christ whispering the words of hope: "Be of good cheer. It is I. Be not afraid." By the side of the dying soldier or sailor is the dear Lord of all compassion saying: "I am He that liveth and was dead, and behold I am alive for evermore." Close to the stricken father, mother and wife He stands to say: "In the world ye have tribulation, but be of good cheer, I have overcome the world."

The Easter Message is indeed a message of hope. "Because I live ye shall live also." Though here, all things fade and pass away, there is a hope laid up for us above. Though here we are mourning and parting and death, yet are we journeying to a

Country where sufferings are unknown and partings are no more. "Hast thou a hope with which thy heart Would almost feel it death to part? Entreat thy God that hope to Crown—Or give thee strength to lay it down."

REV. CANON SMITH.
EASTER HOPE.

Easter is the Spring festival—and it speaks to us of life—life from the dead. In the Spring Nature awakes from her winter sleep, causing the grass and the plants to spring and the flowers to bloom, and, thereby speaks to us of resurrection from the dead.

So that the Great Festival of our Lord's Resurrection from the dead is appropriately celebrated in the Spring of the year.

As a recompense for having surrendered at His Incarnation the glories of His Divine Nature, at His Resurrection and His Ascension He received back the glory which He had with the Father before the World was; and angels and archangels and powers are made subject unto Him.

If this risen Christ be the Son of God, His true and only Son, as assuredly He is—and if by His Passion and Death He has reconciled us to God—as assuredly He has—then He will certainly finish the work which He has begun and save us, non-reconciled, from sin and its consequences, if we shall submit to Him. "When as enemies we were reconciled, much more then being reconciled we shall be saved, if we voluntarily and consciously put ourselves under Him for purposes of salvation by Him as a living Saviour. What did He die for? Did He not aim to assure us of the truth of all He said and of all He said and promised during His ministerial life on earth? Did He not arise to assure us of our own salvation? Most assuredly; the Apostle says "In Christ shall all be made alive."

Hence those of us who by reason of this terrible war have had, for all time, to part with those they loved, best can still have Easter Joy, restored by Him as a living Saviour. What did He die for? Did He not aim to assure us of the truth of all He said and of all He said and promised during His ministerial life on earth? Did He not arise to assure us of our own salvation? Most assuredly; the Apostle says "In Christ shall all be made alive."

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REV. CANON WHITE.

THE EASTER CONSOLATION.

Jesus lives! No longer now Can thy terrors, death, appal us; Jesus lives! by this we know Thy, O Grave, cannot not enthrall us. Alleluia!

Thus raise we our song of Joy and Triumph as our world reels beneath the heaving of the Lord of life—those dear ones who have died our defence, and entreat us strong hope that by God's grace we may meet them again in that happy land where partings are not; for "I am the Resurrection and the Life, saith the Lord."

"Then, oh! what raptured greetings On Canaan's happy shore,— What knitting severed friendships up Where partings are no more! Then eyes with joy shall sparkle, That brim'd with tears of late; Orphans no longer fatherless, Nor widows desolate."

"The Lord is Risen"—The Lord is Risen indeed! Hallelujah! Amen.

Rev. Dr. Cowperthwaite.

EASTER AND THE WAR.

Gethsemane and Calvary antedated the Easter morn and the vacant tomb. It was the agony of the garden and the expiring cry of the Man of Sorrows, before the rising of the all-victorious Redeemer. Upon the awful shadows of the garden and the darkness of the sun's eclipse, the Star of the Easter hope arose. He who had declared himself to be the Christ had said that "he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." The last word of this prophecy had met its fulfilment, for on the morning of the third-day after His crucifixion, the angel had said to the visitants at the sepulchre, "He is not here, He is risen."

The resurrection of Christ is one of the great basal facts of Christianity. It is "the hope set before us in the gospel." It throws open the gates of the morning and admits the light which reveals the cause and cure of the world's ills and woes. If Christ had not risen, He might still have been the Saviour of mankind, but we would have felt that in His earthly life there had been only a temporary union of the divine with the human, and there could not have been those human sympathies which now make Him our great forerunner and High Priest, still touched with the feeling

of our infirmities. The resurrection preserves for us the continuity of the earthly life of the Christ with all that in His keeping, and they live. We have not lost them, as we shall know assuredly when some day we too have passed beyond the veil. "If we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with Him."

How great a compensation have we here! How consoling the promise here contained. Those who hold by the Easter message, and have the opportunity to hand it on, are trustees of a far-reaching heritage. Herald abroad the glorious truth that the power of death is broken. Tell those who long to hear it that those who have been willing to die have found the way to life. Because Christ lives they shall live also.

REV. D. HEMMEON.

"A TRANSFIGURED SORROW."

(Matt. 28: 10, "Be Not Afraid.")

No one has ever been indifferent to death. From the earliest times men have looked upon it with awe and have surrounded it with their most solemn religious ceremonies. No religion or philosophy has ever dared to slight it. Some men have fought its inevitable approach with pitiful and anguished agonies. Some have accepted it with stoical resignation, and some have embraced it with joy. But none has ever ignored it.

The ancient religions, including the Hebrew, saw no ray of light issue from its dark abode. At the best its realm was, to them, a shadowy region surrounded by a gloom and uncertainty. No one had ever sent back from it a word of hope. No one had ever returned from its cheerless shores.

What wonder then that it is with a thrill of joy that the world hears this first utterance of the Risen Lord in that Easter dawn? "Be not afraid." For once the grave is opened and, lo, Heaven's light shines through and Heaven's truth finds a human voice to speak in undying words its message to the world.

It is a word of cheer, "Be not afraid." What a fine sequel to the Master's word of other days before His death—"Let not your heart be troubled, neither let it be afraid."

The place of Jesus Christ among men is unique. He lived and spoke as a man never lived and spoke. His supreme position among men—a position that has never been questioned or denied, carries with it, of necessity, a corresponding authority. As we listen to His words, no matter what He speaks about, no thoughtful hearer can fail to mark behind them a calm certitude, all the more convincing by reason of its own unconcernedness of power. As the flower or the bird compel our admiration in greater degree because of their utter unconsciousness of their own sweetness and beauty; as the child claims sovereignty of our hearts by its lack of self-consciousness, so Jesus, in losing, as it were, His thought of Himself in the truth of His words, speaks to us with an added power. No line of doubt ever clouded the clear sky of His belief in the truth of what He said. No one ever carried the power of truth more lightly than He. No one ever wielded it so effectively.

And this authority attaches itself to—rather, identifies itself with—His utterances concerning death. With Him, death is only an incident in the continuity of life. The thought of death stands behind and shines through all He says about it.

He was the first to speak with intimate knowledge of death and we must listen with open minds and humble hearts.

But there is another reason—perhaps to some a deeper reason—why the thought of Jesus concerning immortality should command our consent. He spoke not only with the authority of a supreme Teacher and revealer, but He spoke as the Evangelist and prophet of man's highest and most universal conceptions. He spoke as the Son of Man, Jesus Christ lived a representative life among men, meeting its temptations at every point as a man. He died a representative death, for He was "obedient unto death" and subject to the common lot of man.

But this sharing in man's life and death does not cover His oneness with man. Jesus not only lived and died as a representative man, but as one of humanity's millions He is alive forever. He continues to represent the human soul, in its unbroken continuity of existence. He said:

(Continued on next page.)



BRUCE'S SPECIAL
BRUCE'S GREAT WHITE FEATHER...
BRUCE'S MAMMOTH INTERIOR...
BRUCE'S GREAT YELLOW INTERIOR...
BRUCE'S NEW CENTURY SWEET...
Prices are at Hamilton...
Additional pound for...
way to send all orders...
Our best...
Farm...
Canada...
FREE
John A. Bruce

The Mess

(Continued from 8th page.)
"I go to My Father and Father, to My God and you go to prepare a place for me in My Father and ye shall be with Me in My Father's house." It is as though I am one of yourselves. In we share in common that...
And so we find Him...
This idea with which man...
struggling for ages, and...
truth.

The greatest and most...
of humanity are not the...
reason, but rather of the...
of God by which the con...
vices have issued from the...
His life and experience...
discovered none of the...
have from the first, now...
most profoundly. Reason...
their distortions and ex...
but it sits humbly by dur...
covery.

This great process by...
race has forged its con...
more than science or art...
defend, correct or beaut...
is more than book or...
These may embody or fit...
Call it by what other na...
It is the inspiration of...
God. All that is left...

It would be a futile...
with all his aspirations...
so largely governed by...
that reach into the herea...
after all, be the victim...
deception. It would be...
a beautiful flower to pe...
then to destroy it. It...
our thought of God to th...
would spend countless...
ing man to perfection...
him into blank extinc...
tion.

"Who forged that other...
That heart of inward evi...
By which he doubts an...
sense?"
He seems to hear a...
Friend.
And through thick veil...
head
A labor working to an...
This He wherof our nerves...
Oh life, not death, for...
pant."

God will not crush out...
himself has planted in us...
Rather does he create...
flatter confidence in our...
in the words of Jesus...
afraid."

T. is faith of ours is...
the authority of Jesus, b...
versality and pertinacy...
testimony, and by the im...
munity of God, its origin...
rise into the prominen...
serve and speak peace...
to us.

But let us not forget...
words were spoken to t...
rather than to the indim...
was their love and fideli...
the women there in the...
ing.

Wherever there beats a...
heart...

