

## The Christian.

ST. JOHN, N. B., . . . OCTOBER, 1895.

## EDITORIAL.

## THE SIGN OF THE RESURRECTION.

For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 40.

The religion of the Jews was one of signs and shadows, hence their peculiar desire for a sign. While the Greeks sought after wisdom, the Jews desired a sign. To protect the nation from false Messiahs, God's prophets gave them many signs of the true Messiah. They had also an elaborate system of religion as a pattern of the true. What the prophets predicted, Jesus calls the door by which the true shepherd entered the Jewish fold, while thieves and robbers climbed up some other way. (John x)

The works which Jesus did in his Father's name bore witness that he came from God. The Pharisees said, "This man doeth many miracles, etc., etc. (John xi., 17.) Still they rejected his claim and arrogantly asked of him a sign from heaven. Perhaps they challenged him to show the signs of Mount Sinai when the law was given, or to command the sun to stand still as Joshua did. They persisted in the hypocritical course until they challenged him in the agonies of death to come down from the cross, and they would believe on him.

When Jesus drove the money-changers out of the temple, and they asked what sign he showed for his authority to do so, he referred them as in this case to his own greatest work, namely, his resurrection. Pointing to his body he said, "Destroy this temple and in three days I will raise it up."

Here he gives the extraordinary case of Jonah's being three days in the whale's belly and coming forth unhurt to perform God's great work in warning and saving the men of Nineveh from approaching doom.

A type resembles its antitype only in some remarkable points, and although Jonah had sinned in not going to Nineveh, yet in many striking features he pointed to Christ. Jonah must be thrown overboard to save the rest in the ship. There is no other name under heaven given among men, but the name of Jesus, by which we can be saved. Jonah willingly gave himself to save the rest. How much this is like Christ! How wonderful that God should prepare a great fish to swallow up Jonah, and that he should come forth for the salvation of that guilty city! He preached the preaching God bade him, and they repented of their sins and God pitied and spared them according to his mercy as set forth in Jeremiah 18th chapter. Who can describe the wonders of the Son of Man shut up in the sealed sepulchre of Joseph, guarded by Roman soldiers, and on the third day walking forth to die no more, but to reign until he shall swallow up death in victory? This was indeed his crowning

miracle, and he gives Jonah's history as the only sign of it. Infidels scoff at the history of Jonah because it records miracles. Many parts of the Bible they acknowledge as true and excellent, but its record of miracles they reject as spurious. This is done to give the Bible no higher place than the writings of men. This is sad enough, but how pitiable to see the professed friends of Jesus, who are supported to teach his truth, coming to the support of infidelity and declaring spurious the Bible record of miracles under the pompous title of "*Higher Criticism*"! These men are altogether too learned to believe that Jonah was three days in the whale's belly, although Jesus not only declares he was, but also gives that fact as the only sign the Jews would have of his own resurrection after he had been three days and three nights in the heart of the earth.

Paul gladly suffered the loss of all other things that he might know the power of Christ's resurrection. David in his day rejoiced in hope, because God would not leave the soul of Jesus in *hades*, nor suffer his holy one to see corruption. Jesus says the gates of *hades* will not prevail against the great Rock Truth of his divinity; and Paul says, he was declared to be the Son of God, with power according to the spirit of holiness, *by the resurrection from the dead*. (Rom. i. 4.)

1. His resurrection proves Jesus to be the Son of the living God.

2. It proves his atonement for our sins to be altogether acceptable to God, and that God justifies the sinner that believes in Jesus. It is God that justifies because it is Christ that died, yea, rather *that is risen again*.

3. It had power to remove all fear from the heart of the apostles. The one that a menial so terrified before Jesus' death that he denied his Master, would boldly stand before his fiercest and most powerful enemies and charge them with his death, declaring that him whom they had slain and hanged on a tree, God had raised and made both Lord and Christ. The same apostle afterwards praises God who had begotten them again into a lively hope by the *resurrection* of Christ. These new men were ready at any time to die for Jesus.

4. It had power to terrify the enemies of Christ. They were not satisfied when he was crucified; they remembered that he said he would rise again, and eagerly besought Pilate's help to keep him in the grave; they could kill the body, but could do no more. They dreaded his resurrection. "*The last error will be worse than the first.*" Pilate did his best for them. "Make it as sure as you can," he said. But all was of no avail. Death and the seal and soldiers all must give way, and on the third day he rose from or out of the dead, according to the scriptures. Before the sun rose, the conqueror had left the dead and walked out of the sepulchre.

Did the Pharisees think his disciples had stolen the body? Why, then, did they not command them to restore it? They had the whole nation and mighty Rome at their

back, and would they allow a handful of poor fishermen to keep that body and overthrow all their efforts to stop the career of the crucified? Most certainly they would not. They made no search for the body, made no demand on the disciples for it. When most eager to criminate the disciples, they did not even hint that they had stolen the body. No, no. They had no doubt but Jesus had risen, and the fact that was so joyous to his friends was full of terror to his foes.

5. It has power to cheer Christians when their friends die. They sorrow not as others who have no hope. If they believe that Jesus died and *rose again*, even so them also which sleep in Jesus will God bring with them, etc., etc. Who can realize the blessedness of falling asleep in Jesus? All the machinery of this wonderful body stops. Death pervades every particle of blood, and all is still and cold. But the *I*, or man proper, has left the body to be present with Jesus. He is above and beneath us, and around us are the everlasting arms. Because I live, ye shall live also, is his sure promise.

6. Our hope for all dying infants rests on Jesus' resurrection. Infants can neither believe nor repent, nor obey in any way. They can only die. They are in Adam, and since he died, they die. But as in Adam all die, even so in Christ shall all be made alive. When we remember how Jesus loved little children, how he took them up in his arms and blessed them, how he rebuked those that interfered, and what he said of little children, it may assist us in some small measure to anticipate the joy of seeing *all* little children coming forth to meet their Deliverer to grow forever in the sunshine of love divine.

7. In Christ's resurrection God has given assurance unto all men that he will judge the world in righteousness by that man whom he hath ordained. Those who believe God in this matter have the privilege of an everlasting union with him who is now the Saviour, and will then be the Judge; and those that believe not will be left without excuse.

## Original Contributions.

## CHRISTIAN GIVING.

H. MURRAY.

The all important and supreme need of the present time is "Christian Giving," and giving according as the Scriptures dictate. This must be both proportionate and systematic. There are altogether too many who have no regular system or theory on the subject, simply because they do not yet understand the importance of it. They have yet to learn that the duty and the law of "Christian Giving" is the basal principle of Christian life. Under the Jewish law, the imperative command was that "Every man shall give as he is able according to the blessings of the Lord thy God which He hath given thee." Under the new law we have the same necess-