

# Notable Easter Messages From the City Clergy.

HIS GRACE ARCHBISHOP HOWLEY

CANON BOLT, C. of E. Cathedral.

At pagan times Easter was a festival instituted in honour of the Goddess Eostre, the Deity of Light; of Aurora; of the rising sun. Christianity assumed to itself that could be possibly availed of, customs, usages, feasts, etc., of ancient Paganism. "I came," says Christ, "not to destroy but to fulfil" (Matt. v. 17). Hence the holy Apostles Christ's representative and interpreters on Earth, following the cue and inspiration of their Divine Founder, wishing to celebrate, and to sanctify for all posterity in the Church to the end of the world, the great mystery of the Resurrection of the Redeemer and His corollary, the Resurrection of the bodies of all His creatures, inaugurated the Pagan festival of the Goddess Aurora, or the Rising Sun, and sanctifying it, elevated it into the festival of the Resurrection.

This festival, then, of the rising of Christ from the dead, synchronizing as it did with the Jewish Passch, became for the Christian Church the glorious festival of the Resurrection.

This festival has a double object; celebrates a two-fold mystery: The Resurrection of Christ from the dead, on the third day after His Crucifixion; and the Resurrection of the Bodies of all human creatures on the last day.

The Resurrection of Christ from the dead is the pivot of the whole system of Christianity; the foundation of the Christian doctrine; the Key Stone and the Corner Stone of the whole Christian edifice. Without the Resurrection of Christ, the Christian religion would be a mere superstition. It is the power which has raised Christ from the dead, and which will raise us also. It is the power which has raised Christ from the dead, and which will raise us also. It is the power which has raised Christ from the dead, and which will raise us also.

The doctrine of the Resurrection was not a new invention (I speak with reverence) of Jesus Christ. It was the belief of all good men from the time of the creation of the world, and forcibly announced by Holy Job (xix.25): "I know that in the last day I shall rise out of the earth, and I shall be clothed again in my skin, and in my flesh I shall see God."

No doubt this doctrine is a hard one to believe, and St. Paul tries to mitigate the difficulty of it by giving us an insight into the hidden beauty of the doctrine. Although the very same body which we now possess shall arise from the tomb yet it shall be in a very different condition from that in which it now exists. It shall be the same in substance and essence, but different in all its conditions and attributes. St. Paul beautifully expresses this in the xv. Chapter of the first Epistle to the Corinthians: "So also is the resurrection of the dead. It shall rise in incorruption; it is sown in dishonour, it shall rise in power; it is sown a natural body, it shall rise a Spiritual body. It shall be in reality the same body we now possess, but oh! how different in its new condition. It shall no longer be subject to corruption and dissolution of parts. It shall be so transformed, and transmuted, as to be almost like a Spiritual being, 'like angels in heaven' (Matt. xxii-30). It shall be free from all sordid and sensual desires, from all concupiscences. It shall not any longer hunger after low and fleshly pleasures, but shall be able to satiate its entire faculties in the pure and superlatural enjoyment of God. It shall be capable of seeing God directly and immediately in all His Glory, not as we see Him now 'as through a glass darkly, but face to face' (I Cor. xiii-12). The body, united with the soul shall be so absorbed in the full possession of the Beatific Vision, that it shall have no more desire, no more change for all Eternity.

But with all this, it is the belief of Christians that all the love and joys of this world shall be forgotten, and they shall be perpetuated in a spiritual and un sensual manner. Those who have been united with us through all the trials and cares of a long earthly life, and knitted to us by the closest ties of love, kindred and fidelity, and whom we have placed for a time in the tomb, we expect to meet again in a purified and sanctified sphere to live with them in peace and joy for all Eternity.

"Because I live, ye shall live also."

"Christ, the Lord, is risen to-day, Sons of men and angels say: Raise your joys and triumphs high, Sing, ye heavens; thou earth, reply."

Easter proclaims a fact and conveys a hope. The fact, we know to our experience, attested by the Christian Church throughout the ages, is the Resurrection of Christ from the dead. The hope, founded on this fact, is that of man's immortality. Because Christ, the Pattern Man, has risen, it is possible for dead men to rise. The same power which raised Christ can raise men.

But we may accept the historic fact of Christ's Resurrection as contained in the Creeds and yet fail to realize the truth which this fact implies. Easter not only proclaims the conquest over death but it also conveys the promise of life. It teaches that a new day has dawned for humanity, and that it is possible for man to rise to a higher life even here on earth; that Christianity is a Religion for this world, not a Religion to be postponed to the next.

Easter assures us that the same power which raised Christ can uplift man even in this life. Christ's Resurrection was not only the pledge of the coming of man's Resurrection. This spiritual Resurrection of man in this life is dwelt upon in the New Testament more than his bodily Resurrection, even the Resurrection of Christ. The rising of man now from a life of sin to a life of righteousness is as great, if not a greater miracle, than the Resurrection of man's mortal body. Man's Resurrection is a continual process. It does not begin but culminates at the last day. Man must arise now if he is to arise then.

This is the lesson which Easter proclaims. Easter calls all who are absorbed in the things of time and of sense, all who are buried in pleasures and in the acquisition of wealth, to arise to the pursuit of higher things. It calls men to live the higher life. It tells them that their lives may be enriched and ennobled. It teaches us that both our individual and public life may be raised to a higher plane by the power which Christ's Resurrection gives.

We look around us and see much cause for misgivings. We feel that there are many things out of joint in this complex life of ours. We see class opposed to class, capital and labour engaged at times in deadly conflict, and we realize the need of men holding right ideas of their obligations as men and as citizens. We all need a deeper sense of our duties and less of our rights. We all believe that a higher standard of public life must be the outcome of a healthy public opinion.

Many remedies are suggested for the ills from which we suffer, none, perhaps, of which can be safely disregarded, but the real cure must take place in man himself. He must rise from his dead self to new life. His Resurrection must take place here and now, and this Resurrection is made possible by virtue of the Resurrection of Christ from the dead. If man will rise from this power, if he will bring it to bear upon his daily life, he will be convinced by the experience of his own life that the power of Christ's Resurrection, he will not be sceptical of a Resurrection at the last, for he will be conscious of a Resurrection within himself now, and his will realize more and more that "any man will do His will he shall know the doctrine."

REV. H. UPHILL, Rector St. Mary's Church. Ruskin has said, "Hope is the distinguishing characteristic of the Christian Faith." This "distinguishing characteristic" is the secret of all that is highest and best in our Colony's splendid young life. Out of the past, the Bank Crash, the destruction of our trade and commerce prior to 1862, this "Newfoundland of ours" has risen to a degree of eminence and established its credit; a credit which is both an achievement and a testimony to the character and stability of our people, and witnesses to forces that are working in the Colony's character. Our present standing and future prospects rest not merely upon having resources of material values but upon recognition with character. And the forces which are forming and building up the Colony's character issue from the Christian Faith. Although the Christian Church is sadly divided in our midst, yet each section of it accepts and proclaims the main facts of the Christian Faith—from each there emanates a divine energy, each contributes its quota to the common good. The great Christian Hope is very dear to one and all of us. Expectance goes to prove that to be successful, human life everywhere must be sustained and sanctified by hope. Without hope we cannot master life's temptations, acquire character, and die with dignity. Here in our city there are men and women different in type and temperament who have entered the arena of life and the battle has been too strong for them. They have lost hope, they have "gone under." Some are feeling the weariness of life, merely existing, waiting for the end to come. We all need hope; a hope larger than any thing of power and fame; a hope that cannot be moved; a hope that can give us peace in our troubles, inspire us with strength in our weakness, and make us more than conquerors in the struggle of life. This hope is the Christian Faith supplies. The Holy Church throughout all the world celebrates the confirmation of this hope every Sunday in the Christian year, but more especially on Easter Day. At no time in the Christian year does the great hope of resurrection and immortality come

WE DEDICATE this page to all those who lack opportunity or are unable to hear the spoken word. The aged and infirm, the invalid and sick; the dweller in places where the visit of a Clergyman is, alas, rare; all those whose vocation prevents their presence in Church, as well as those who have that opportunity but avail of it not.

Thus do we bring the Easter Hope into thousands of families; thus do we take the word from the Risen Christ, "Go, ye, and preach the Word."

We thank the reverend gentlemen for writing, and are sure that the return that would please them most would be the knowledge that as a result of their Messages One burden was lightened, One life became brighter, One heart regained hope.

home to us with such attractive force and certainty as at Easter, the Queen of Festivals. Search the pages of the world's best literature and what do we find regarding the divine revelation of Jesus Christ? We find that it is entertained by men, both from within and without the Christian Church, on what may be called naturalistic grounds. One writer tells us that his belief in the resurrection and immortality of the soul is founded on the fact that there never has been a period when the instincts of immortality has not been in evidence in the race. Another "from the structure of the human mind." A philosophical science provides abundant reasons for thinking that his belief is well founded. Again, another builds on the fact which pervades all nature and demands that nothing shall be wasted. Can we imagine the minds say of Shakespeare, Goldstone or Father Damien, or the mind of any human being, ending with the burial service? Emerson says "We believe in immortality because the race has been indelible instinct; you ask me, but does it make one a little nervous in this shifting age to rest a great hope on either. We have a surer Word. 'The Word became flesh,' Jesus the express image of the Father, the eternal Reason of God. When my doubting reason questions and scarcely knows whether to believe or not, Absolute Reason, Eternal Reason, assures me, 'If I were God, I would have told you.' We also have poetry on our side. Tennyson, Browning and many others are poets of immortality. But a reasonable soul, such as noble confidence in God, rather than fine poetry when they come to part company. St. Paul in his account of the shipwreck which he suffered when he came to Rome, says: 'And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken from us.' 'Then fearing that we should have fallen upon rocks, they cast four anchors out of the stern, and wished for day.' We, brethren, are not of the night but of the day. Members one of another and of His Mystical Body, the Church, of which the Strong Son of God is the sheet anchor, moored to eternal grounds. Whichever of you readers, the young and the aged, the sick and the poor and the prosperous, a happy Easter and a future bright with hope.



"THE LIGHT OF THE WORLD." By Holman Hunt.

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REV. G. R. GODDEN, Rector St. Thomas'.

"The heathen," says a writer, 'sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings; these were the utterances of their hopeless grief.' In the sad yet beautiful imagery of the 'Rubaiyat of Omar Khayyam' we may see their outlook when face to face with the unknown.

There was a door to which I found no key, There was a well past which I could not see, Some little talk awhile of 'Me' and 'Thee' seemed—and then no more of 'Thee' and 'Me.' Contrast with this the message which Easter brings to the Christian world, a message which has changed the whole current of human thought and shaped the course of human conduct: which brings hope and sunshine into the lives of millions; that precious promise of eternal life through Him who conquered death. It is a wonder that the festival of Easter holds the chief place in the hearts and minds of men, that we go out with bright faces, strong of heart, to battle with life and more hopeful of the future, knowing that death is swallowed up in victory; that here is the answer to the ever-recurring cry: 'If a man die shall he live again?'

REV. DR. ROGERS, Pastor Gower St. Meth. Church.

In the Easter promise of a Resurrection like the great hope of the Christian Faith, the foundation stone upon which it rests, the secret of its power, this promise of eternal life.

The Resurrection of Jesus Christ is the Palladium of the Christian Faith. Of all celebrated days, Easter is the most deceptive and meaningless if Christ is not risen from the dead. His death, there is no room for doubt. But if He lived, He also died, and if He rose not, what can Easter celebrate? The Gospels declare that when He died His disciples thought that their hopes and His promises had come to naught. But each of the four gospels culminates in a risen Christ. The joy of Easter is therefore, the joy of life, and means victory over death. We all love life. We cannot understand the mystery, but we can enjoy the reality. The thought of the termination of the current of life causes a shudder. Nevertheless, death confronts us all. The silver stream of life of which we empty into that black and fathomless gulf. What mystery is this which we call death? Whatever it be it is something that seems hard and bitter, from which we shrink. But is not this shrinking itself a token of immortality? But this faint intimation is too dim to satisfy. What light has philosophy to throw upon the subject? Its mysterious depths baffle our philosophy. We have speculations enough, but speculation is not sufficient to give us a firm foundation for its faith, and cannot rest without it. We will listen to one who can speak with authority, one who can show his credentials, and make good his teaching. Jesus of Nazareth spoke with authority. He spoke of the future life as one who had experience in the matter. He illustrated his doctrine. He showed His credentials. He said: 'I am the Resurrection and the Life.' To make good His word He submitted voluntarily to death. But as the Prince of Life, He could not be held by the power of death. He rose again, proving that His words contained no vain boast when He said: 'I have power to lay down my life and I have power to take it again.' All that has been said and written about the future life is nothing compared with what Jesus did and taught. His resurrection puts the seal of truth upon all He said and did.

REV. F. R. MATTHEWS, Pastor Wesley Meth. Church.

THE EASTER HOPE. 'He only with returning footsteps broke The eternal calm wherewith the tomb was bound; Among the sleeping dead He woke, And blessed with outstretched hands the host around.' —Mrs. Clive.

At this season of the year we seem to have in this land abundant evidence of hope. The sun reflecting its rays from the snow-white earth seems more radiant than at any other season. The bursting bulb and flowering lily indoors proclaim the coming spring. The departure of our sealing feet sees the hurrying footsteps of men afoot with anticipation. The Easter egg is with us in various forms a type of the message of the Resurrection of Jesus Christ.

Easter speaks of the revelation of a new type of human life. There is in the course of the ages the record of those who have been raised from the dead. Jesus himself raised a man called Lazarus. This has been called the resurrection of the dead. Lazarus is worthy to be called a resurrection then we ought to have a new name raised by Christ saw corruption but He whom God raised saw no corruption. The case of Lazarus or any other is not on a par with that of our Lord. Lazarus was re-animated but he returned to the old life, he was known by his friends, he was subject to the same pains and diseases as before. He was raised in Him whom John saw 'In Him was life.' In the van of his argument for immortality Paul places a living person, the risen Christ. He sets forth a fact, not a theory. That he gave Paul his confidence, his mastery as he stood on Mars hill before the philosophers of the most philosophical nation of the earth, the irrepressible certainty, 'Now is Christ risen from the dead.'

Christianity as a triumphant force began its forward march at the empty tomb of Jesus. The resurrection was not enough. If Christ had been crucified and had not risen again, there would have been no Christian religion. And at the present day the strength of Christianity is in proportion to its vital connection with the risen, living and present Christ. He in whom we trust is not one who long ago lived and died and returned to dust, like the supposed dead of Buddha discovered a few years ago and invested in the King of Siam; but ours is a Leader, who says to all who trust in Him, 'Fear not: I am the first and the last, and the Living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.' Blessed news! Joyous tidings! Glorious triumph!—Let us keep our Easter fête with gladness. Well may we gather flowers for the altar and tune our voices to exultant songs. Because He lives, we shall live also.

REV. J. W. BARTLETT, Pastor George St. Meth. Church.

THE EASTER HOPE. One day differeth from another day in glory, but Easter Sunday glows with an unrivalled radiance. Keble wrote of it—

"Thou art the sun of other days, Thy shine by giving back thy rays." Easter is pre-eminently the festival of Hope. It commemorates an event which annulled the sting of death and reversed the victory of the grave. With intense eagerness the world has pursued the inquiry—"If a man die shall he live again?" Easter is the sublime and satisfying response: the tomb of Jesus was empty on the third day. An angel sat upon the displaced stone of the sepulchre, and these heart-hearted women learned the fallacy of seeking the living among the dead. The first Easter worshippers found that the rank odors of death were overcome by the fragrance of Hope's everlasting blossoms. The darkness of the grave was dis-

The Resurrection of Christ. Say "Live for ever, wondrous King! Born to redeem, and strong to save; Then ask the monster, 'Where's thy sting?' And 'Where's thy victory, boasting grave?'

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REV. C. A. WHITEMARSH, Pastor Cochrane St. Meth. Ch.

THE MESSAGE OF THE LILY. Last spring I watched a lily—pure and white, unfold its golden calyxes; and as the fair and beautiful flower slowly but steadily unfolded all its wealth of glory, and its charm of spotless whiteness to greet and gladden the passing days, my heart thrilled with the thought of Him, who has been aptly termed the "Lily of the Valley" whose character is slowly but steadily dawning upon the consciousness of the human race, and spreading joy and gladness everywhere.

The long and weary waiting for the full unfolding of the marvelous flowers seemed sometimes unnecessarily long and unacceptably weary. Whole days seemed to pass with but little discernible progress. At first the common green stem—stem common to every flower—and nothing extraordinary seemed likely to follow. And the days passed and lengthened into weeks before the unutterable glory burst upon our delighted vision, and that full-orbed lily really entered on its fragrant mission. And then, with what astonishment and wonder and delight we gazed for days upon its dazzling white and gold, unspiced petals of the ear, and the little lily of glory of it filled our home, and filled our hearts with thoughts and joys unspeakable.

Many a long day has gone by since God's great Easter gift—the lily of the Valley—first began to unfold its promise marvellous. Long and weary must the days have been to many an eager watching soul, many the apparent setbacks, and haltings, and misadventures, ere the fullness of the meaning of the great life at last burst forth upon the world.

And we are not sure that it has fully come yet. But oh! the time is coming! It is drawing nearer every day, as it were, in the wings of the wind, when God's great Easter gift, ushering every other gift into the shadows, shall glide, as the fragrant odour of sweet flowers, into every heart and home, into every mart of commerce, into every dark and dismal alley, into every sinful slum; when the longing eyes of earth's countless millions shall, with one accord, turn to the open grave and the resurrection dawn; and the incomplete life; and, turning, find rest upon their souls.

REV. J. W. BARTLETT, Pastor George St. Meth. Church.

THE EASTER HOPE. Let us, therefore, as 'one has well said, welcome right 'rovally' this right hand Easter season, holding in its right hand the wreath of life, of Christ's sepulchre, and holding high in its left hand, the key to all the vaults of Christendom.

"Ye, thro' life, death, thro' sorrow and thro' sinning, He shall suffice me, for He hath sufficed, annulled the sting of death, 'Christ is the end, for Christ was the beginning.' 'Christ the beginning, for the end is Christ.'

Jesus, Victor Over Death. Jesus triumphs! countless legions Come from heaven to meet their King. Soon in yonder blessed regions, Songs eternal Shall through heaven's high arches ring.

pated by the rays of Hope's unsetting sun. The same wonder greets us on Easter pilgrimage, and, we, with the great Apostle, jubilantly exclaim "Thanks be unto God, who giveth us this a victory!" Personal immortality is assured us in the Easter message. Tennyson may write of Nature—

"So careful of the type she seems, So careless of the single life," but if this be so, "Are God and Nature then at strife That Nature lends such evil dreams?"

If immortality simply means the continuance of the race, then our hearts remain uncomforted and our faith unassured. The survival of our humanity is little more to us than the mere everlastingness of the hills. Great our joy this Easter season in the absolute and glorious certainty of conscious life beyond the grave. Christ has removed the question of life after death from the realm of speculation to that of faith. He hath broken us again unto a lively hope by the resurrection of Jesus Christ from the dead." It is true there is a difference between immortality and eternal life. One is the heritage of our creation, the other is the gift of Jesus Christ. But the Easter triumph brought immortality to light—changed it from a vague and dreamy hope to a positive and splendid certainty.

So Easter is the time for re-kindling our sense of immortality. The season should bring to all a new realization of eternity. Let us make this Easter Hope a standard for the valuation of all other hopes. The quality of our life is willingness to prepare for the resurrection life. "Every man that hath this hope in him purifieth himself, even as He is pure." We exult in this happy destiny which extends beyond the restricted frontiers of the present life to the open, deathless, City of God.

"And, buried with our Lord, we'll close our eyes To the decaying world till angels bid us rise."

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REV. J. W. BARTLETT, Pastor George St. Meth. Church.

THE EASTER HOPE. Let us, therefore, as 'one has well said, welcome right 'rovally' this right hand Easter season, holding in its right hand the wreath of life, of Christ's sepulchre, and holding high in its left hand, the key to all the vaults of Christendom.

"Ye, thro' life, death, thro' sorrow and thro' sinning, He shall suffice me, for He hath sufficed, annulled the sting of death, 'Christ is the end, for Christ was the beginning.' 'Christ the beginning, for the end is Christ.'