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Canadian Churchman

Toronto, April 13th, 1916.

The Calendar

EASTER DAY.

The Resurrection of Jesus Christ revealed the Father. Easter Day showed "the hid heart beneath creation beating"; and vindicated once for all the teaching of the Lord, that that Heart was a Heart of Love.

For the tragedy of Good Friday lay not merely in the fact that a man had been shamefully done to death by the unspeakable barbarity of his fellows, but rather in this—that One Who had lived a life of utter obedience to God; Who had passed His days in the expressed consciousness of the sunshine of His Father's favour; Whose words, assuring men of the Father's boundless grace, had fallen like a balm upon the age-long pain of the world—that He should go down to unutterable doom, and God remain silent. Good Friday must have seemed like the stern denial of inexorable and heartless fate to dreams that were too fair. "We trusted that it had been He"—but the tender hope was crushed by a Universe which rolled along its Juggernaut-like way, pitiless as the grave.

But Easter morning dawned. Once, and for a moment, God drew back the curtain which screens from our mortal sight the realities of the spiritual and eternal world, and through the rift men caught a glimpse only, but an everlastingly satisfying glimpse, of a Face—and that Face was a Face of infinite love. The shadows of world-history might be dark, the gloom of Good Friday might seem surcharged with blackness—but the Apostolic band realized, as proof was piled on proof, with an ever-growing glory of conviction, that God was, indeed, standing "within the shadow, keeping watch above His own"; that in the counsels of the Almighty Father, not death, but life, was the last word for the Man Who had loved Him and done His will; that death for such an One was not death, but transition to the power of an endless life, above these finite limitations of space and time, at the right hand of God. God had not left His Holy One to see corruption.

Nor were the Apostles long in grasping the uplifting implications of this momentous happening. The Christ Who had been obedient even unto death, and Who had been raised from the dead to the glory of God the Father, was no isolated individual, going His own transcendent way, unrelated and alone. He was, on the contrary, the Ideal Man, blazing a trail for His brethren, the organic Head of a new Human Family, the Forerunner of the countless host of His blood-bought Church. All who followed Him would share His glory; for those who follow inevitably attain the place to which their Leader is gone before. The one necessity, an indispensable necessity, is to follow in His steps. As He obeyed, they must obey. As He mortified His unfallen fleshly nature, so must they mortify their fallen desires. As He obeyed the will of God, even to crucifixion, so must they take up the cross that crucifies the self-life. This is the one prerequisite for the attainment of the Resurrection Life here and hereafter. Note how the Church in Anthem, Collect and Epistle sounds in our ears this bracing trumpet-call. "Keep the feast, not with the old leaven." "Reckon ye also yourselves to be dead, indeed, unto sin." "Mortify, therefore, your members which are upon the earth." "As in Adam, all die: even so in Christ shall all be made alive."

Editorial Notes

The Canadian Churchman.

The "Canadian Churchman" occupies the proud position of being the oldest established Church of England weekly newspaper in the Dominion. It has, like every other publication, had its ups and downs, but it has wielded an undoubted influence in the Church, and through the members of the Church on the national life of our country. To be asked to become the editor of the "Churchman" carries with it, therefore, the double responsibility of continuing the best traditions of the past and of sharing in the work of leading the Church to still greater achievements in the future.

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The Laymen's Paper.

One of the facts that carried greatest weight in inducing the present editor of the "Churchman" to give up a work that has been, and will always be, very dear to his heart, was that its financial responsibility and management have, in the main, been assumed by a group of influential laymen of the Church. The Archbishop of York has said that "it is especially in regard to finance that the ministry of the laymen is urgently needed," and this is quite as true of our Church publications as of any other department of our work. The greatest difficulty faced by the average Church paper is the financial. The fact that a number of laymen in the Church have at last recognized the value of a strong Church family newspaper, and have agreed to give time and money in an effort to place the "Churchman" on a satisfactory financial basis gives one good grounds of hope for its future.

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The Clergyman's Paper.

If the responsibility for financing the work of the Church rests mainly upon the laymen, the responsibility for teaching rests mainly with the clergy. It is, therefore, the intention of the editor to associate with him a number of influential clergy of the Church in different parts of the Dominion who can advise and assist in regard to the subject-matter and general policy of the paper. The short space of time since the editor was appointed to the position has made it impossible to arrange for this beforehand, but it is being attended to and the names will be published at the earliest possible date.

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The Editor and the Paper.

One of the greatest Premiers that the Province of Ontario has had took as one of his mottoes, "Trust the people," and we feel quite safe in saying that he never had reason to regret it. In undertaking a work of such responsibility and possibility as that of guiding the destinies of a Church paper, the present editor cannot do better than follow the same motto. Articles will, as a rule, be signed by the writers, except in the case of regular contributors using pseudonyms, and the greatest possible freedom will be allowed in the expression of opinions. The editor will of necessity be responsible for what appears under the heading of editorial and for the general conduct of the paper, but has no intention of holding himself responsible for all the views expressed by contributors. The editor at best is only one individual, and as such is subject to human limitations. His views are necessarily more or less individual. and it would be folly on his part to attempt to monopolize the pages of the paper or to dictate regarding the subject-matter of every article contributed.

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A Loyal Church Paper.

There must, however, be certain general lines of policy laid down if the paper is ever to wield any great influence. It must be loyal to the Church it claims to represent, and must in every way in its power serve what are believed to be the best interests of that Church. It must be positive, rather than negative; constructive, rather than destructive; and, while holding fast to the great principles of the Church, as Catholic, Apostolic, Protestant and Reformed, emphasize the things that are vital and eternal, rather than those that are incidental and temporal. We possess in the Church of England what Bishop Westcott has called "the three great springs of power which have been given separately to other Churches," "the simplicity of a pure creed," "the strength of a continuous organization," and "the freedom of personal faith." We are facing to-day one of the greatest crises of the world's history, probably *the* greatest, and we are fast approaching a period of reconstruction which will decide the future of each Christian communion. We are, moreover, living in a land of tremendous possibilities and responsibilities, material and spiritual. Under conditions such as these it is only reasonable that we should insist on the elimination of everything in the form of petty personalities and bickerings, and upon a Christian attitude towards those with whom we disagree. So long as human nature lasts there will be disagreements, but it is not the lack of unanimity that injures the cause so much as the lack of charity, of the spirit of Christ, in expressing our differences. Questions will in all probability arise when it will be necessary for the "Churchman" to take a stand on one side or the other, and when it would cease to command the respect of its readers if it failed to do so. We can, however, assure those who will be found opposed to its position that their views will be treated with the utmost consideration and respect.

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A Canadian Church Paper.

We shall not attempt to foretell the effect of the present war on Canada. We realize that it has called forth a sacrifice of life that was not dreamed of two years ago. It has revealed a courage and a sense of duty that the younger generation of Canadians was not always credited with possessing, and has created precedents that will influence the whole future history of our country. Canada after the war cannot be the same as Canada before the war. A new set of conditions must be faced, and the Church must keep in touch with these and adapt herself to them if she is to influence them for good. The Church of England in Canada is playing an important part in this war, and, while it has been weakened numerically, has, we trust, gained in breadth of outlook and in depth of moral and spiritual purpose. She has a much greater work still to do in the establishment of the Kingdom of Christ not only in Canada, but also through Canada in distant and less favoured portions of the world's population.