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Canadian Churchman

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GOOD FRIDAY.

Hymns Suitable.

125, 129, 143, 146, 150, 496, 509, 553, 762.

EASTER SUNDAY.

Holy Communion: 163, 252, 258, 397.
Processional: 157, 164, 168, 169.
Offertory: 159, 166, 167, 173.
Children: 691, 701, 704, 751.
General: 160, 162, 165, 170.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 262, 249, 259.
Processional: 163, 168, 172, 173.
Offertory: 157, 159, 167, 440.
Children: 612, 715, 718, 730.
General: 158, 160, 164, 790.

The Outlook

The Empty Tomb

When the women came to the tomb and were told to "behold the place" where our Lord had been laid, they realized something of what the Church has understood ever since as the argument from the empty tomb. Of recent years, many appeals have been made that we should cease to speak of a physical resurrection on the third day. But such a view has this valid objection, that it does not represent the facts recorded in the New Testament. As Canon Simpson has wisely observed, any reading of the New Testament which does not allow us to declare that on the third day the tomb was empty is not only a departure from historical Christianity but tends inevitably to the evaporation of evangelical religion. The words in St. Mark's Gospel are clear: "He is risen"; "He is not here." To deny the empty tomb while holding the spiritual resurrection of Christ is an utterly impossible position, for it rejects the miraculous element in the whole story of Easter. There is nothing miraculous in saying that Jesus Christ rose again in the hearts of His disciples, and the doctrine of the resurrection must, therefore, begin with an empty tomb. Faith must rest on fact, and the historical circumstance of the empty tomb is quite inseparable from the Christian belief. We can-

not reject that fact without destroying the whole meaning of the resurrection. The Easter fact is the foundation of the Easter faith, and this in turn produces the Easter message which has been the life of the Church throughout the centuries.

The Clergy and the War

A correspondence has been proceeding during the last few weeks in the "Times" on the subject of the propriety of the Clergy enlisting for service in the ranks. The writer of the first letter reflected seriously on Clergymen in contrast with Roman Catholic priests and Nonconformist ministers, and spoke very severely about the supineness of Anglicans. But it is not at all clear that many, if any, Roman Catholic priests from England have joined the ranks, and it is not known that many Nonconformist ministers have done so. The fact is that thousands of English Clergy would have enlisted if their Bishops had permitted them to do so, and even as it is, a very large number are going as Chaplains or working in the Army Medical Corps. Rightly or wrongly the Archbishops and Bishops have deprecated Clergy enlisting, urging that the Clergyman was never more needed at home than at present for spiritual and pastoral duties, and also pointing out that the solemn assurances given at Ordination cannot be lightly set aside even for military service. But there are decided differences of opinions, even among Church people, and the sum total of the correspondence seems to be that the matter must be left to individual decision. One thing, at any rate, is certain, that it is absolutely untrue to say that our Church is lacking in patriotism simply because only a few Clergy are enlisting. There is much to be said on both sides, and a leading Christian man in England, a well-known General, has urged with striking force the opportunity open to the Clergyman who is in the ranks. It is, therefore, obvious that the matter is one for individual consciences to settle. "Let every man be fully persuaded in his own mind."

Prayer Book Revision

There are indications of serious trouble in England on the subject of Prayer Book Revision. For some time past proposals have been made and carried in the Canterbury Convocation which have tended to cause great differences of opinion among English Churchmen. There is an overwhelming feeling in favour of such revision as will give elasticity, freedom, and a modern tone to the Prayer Book, but the proposals of Convocation involve a doctrine and practices which have not been known legally in the English Church since the Reformation. It was thought that the war would lead to a truce on this subject as on so many other points of controversy, but efforts have been recently made to provide a new Prayer Book embodying these proposals, to be used optionally side by side with the present Prayer Book, choice being given to particular Clergy and congregations to use the one or the other. The result has been to rouse an immense amount of feeling and strenuous opposition, headed by the Dean of Canterbury and seconded by other leading Evangelical Churchmen. It is a pity that England cannot learn from Canada in this matter, for the fact that our Prayer Book is to be revised, without any change of doctrine, is an indication of the way in which such work can and ought to be done.

There is no doubt that if these proposals are persevered in they will cause a rupture in the Church of England, and the unity which leading men in Church and State are endeavouring to maintain will be destroyed. But it is not at all likely that the proposals will pass Parliament, though the situation is admittedly serious and calls for the thoughtful consideration of all who wish to see the Church of England doing its best for the spiritual welfare of the nation.

"A Modified Christ"

Easter-tide is a reminder of the element of the supernatural in Christianity. The phrase above quoted is used by Mr. G. G. Trumbull, Editor of the Sunday School Times, Philadelphia, in a chapter in Volume 12 of "The Fundamentals," that valuable series which, by the munificence of two laymen, has been circulated free to Christian workers throughout the English-speaking world. During recent years many have noted with deep concern the introduction into some of the Helps for Sunday School Teachers, statements based on the uncertainties of Higher Criticism, especially in the tendency to eliminate the supernatural from Holy Scripture. More particularly is this the case in connection with our Lord's Person and Work, for it tends to argue that He is something less than Divine revelation declares Him to be. But any such idea of "a modified Christ" can only produce modified Christians. Anything which does not emphasize our Lord's Deity and Atonement is sure to produce weakness in the Church, paralyzing evangelistic effort and destroying spiritual energy. In the unconverted it lessens the consciousness of sin and in the believer it checks the realization of the power of Divine grace. The entire article is worthy of the most careful attention by all who are concerned with the work of preaching and teaching. When Christ is not given His proper place and anything like a modification of the Divine revelation concerning Him is attempted, the spiritual results are sure to be disastrous to the individual and to the community.

Is Conscience a Safe Guide?

This is a question which is debated from time to time, and the problem will be solved much easier if it is remembered first that conscience does not possess any power of determining what things are right and what are wrong; and second, that conscience is intended simply to constrain a man to do what he believes to be right, and to condemn him if he does what he thinks wrong. This shows that what men call their conscience is often not conscience at all, but another faculty. When a person says that he is bound to do a certain thing that his conscience tells him is right, he is really confusing conscience with something else. Conscience never informs, it only acts as the result of information. When a man decides to buy a certain piece of property he is depending on his own judgment and when he goes on to decide that it would not be right to deceive the owner as to the worth of it, he is using exactly the same judgment that settled the business question. So that if it were realized that the actual question in these circumstances should be "Is judgment a safe guide?" much of the confusion would disappear, for everybody knows that whether judgment is safe to follow depends altogether on what judgment it is. Some men have the ability and the patience to gather information