

## The Bible Lesson

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Easter Day, April 4th, 1920.

Subject: The Resurrection of Jesus,  
St. Luke, 24:1-43.

In this long lesson there are four principal points of interest.

1. **The Fact of the Resurrection.** The announcement of the Resurrection of the Lord Jesus was made to the women who came early to the tomb. What our Lord had said about His Resurrection on the third day had not been understood by His disciples. It was an event so stupendous that they were incapable of having clear expectation of it in that literal sense in which our Lord told them it would come to pass. These women, therefore, came to the tomb for the purpose of completing the work of embalming the Lord's Body. They were worried about how the great stone at the door of the tomb might be removed. The thought of finding that Jesus was alive never for a moment entered their minds. They were surprised when they found that the stone was rolled away and that the Body of Jesus was not within. Then the angels made to them the announcement of the Resurrection and gave them a message for the eleven apostles.

2. **St. Peter verifies the story of the Resurrection.** The apostles were no more ready to believe in the fact of the Resurrection than the women had been. They were slow to believe. Peter went to investigate for himself. St. Luke briefly makes that statement but, in St. John 20:2-10, there is a very dramatic account of his visit to the tomb, in company with the Apostle St. John. The apostles and friends of Jesus were hard to convince of the truth of His Resurrection. The witness of the Empty Tomb, the testimony of the angels and the appearances of the Lord Himself brought to bear upon them evidence so convincing and undeniable that the Fact of the Resurrection became the first and foremost theme in apostolic preaching.

3. **Jesus appears on the way to Emmaus.** Two unknown disciples saw the Lord on the evening of the first Easter Day. They were walking together, thinking and speaking of Him, when Jesus drew near and went with them. Their invitation to abide in their house was accepted and Jesus revealed Himself to them in the breaking of bread. Verse 29 is the basis of Lyte's beautiful hymn, "Abide with me, fast falls the eventide." These men walking with Jesus and having Him as their Guest, are men who are unknown in the Church. We have the name of one, Cleopas, but the name of the other is not given. There is no way of finding out who he was. A wise preacher advised his congregation, "Let each one of you put yourself in his place." We may all have Jesus as Companion and Guest. The Lord knew both Cleopas and his comrade, and He knows all who love Him. "The Lord knoweth them that are His."

4. **Jesus Appears to the Eleven.** That same evening Jesus also appeared to the apostles and others who were speaking of His appearance to Simon. The doors were shut yet Jesus came and stood in the midst. "By many infallible proofs" He made Himself known to these frightened disciples who thought, at first, that they saw a Spirit. The whole narrative is so direct and simple and shows us the point of view of the disciples of our Lord that one cannot fail to see how conviction was brought home to them concerning the Resurrection. They did not expect such an event. They certainly did not invent the story of it. They had to be convinced that it was true. The proof was so strong that they could not help believing and, as they believed, so they preached "Jesus and the Resurrection."

## The Anglican Forward Movement—And After

by a Toronto Churchman

THE question now moving in the hearts of those who have been connected with the Anglican Forward Movement is "What next?" Not that anyone is thinking of a new "Movement;" the question really relates to the need of conserving in the Church's ordinary life, the forces elicited by the Movement.

A hope of a larger spirit and of a finer and more efficient service in the future was, without doubt, one cause of the wonderful response to the call of the Movement—a hope that at last the Church had aroused itself toward nobler achievement, not only in money raising, but along every line of its life of worship and work. On the other hand, the Movement demonstrated the fact that the Church has large powers available if she chooses to use them aright. All that is now needed is a definite, concrete policy of advance, and practical steps toward its realization.

It is very encouraging, and yet entirely to be expected, to know that this matter has already engaged the attention of the Dominion Executive Committee of the A.F.M. At its February meeting the situation was discussed from the point of view of future developments and a sub-committee appointed, representative of both clergy and laity, with power to add to its number, to consult with the whole Church. Its Chairman is the Bishop of Montreal.

By way of preliminary, a message was sent to each Diocesan Bishop, informing him of the step taken, and asking that consultation be held with the clergy and laity of his diocese as to how best conserve, develop and direct the outcome of the Movement; and that the results of such consultation be sent to the Chairman of the Sub-committee. The latter will collate them.

In pursuance of this request, the Bishop of Toronto (to give an instance of what is taking place), called together the available diocesan A.F.M. workers early in March to discuss the steps to be taken. The meeting was an informal one, but the discussion brought forth two suggestions, one toward making a beginning of local action in the diocese itself, the other having reference to the wider purposes of the Dominion Executive.

As to the first, there can be no doubt about the desirability of immediate action. A spirit has been called forth by the A.F.M. canvass which should be caught up at once. Any action taken should be thought of merely as a beginning of a gradually unfolding programme, and as ultimately relating itself to the wider ends of the Dominion Executive. It should address itself first to the most obvious task—to the thing which can be done. However plain and simple that may be, it will lead on to other things.

Now the suggestion made by the Toronto meeting is the very obvious one of taking steps to maintain the contact already set up between the parish A.F.M. workers and the people among whom they have worked. This is a natural starting-point. Between these two bodies of people, the latter, a very large one indeed, the former comprising some of the keenest spirits in the Church, a new and cordial relationship has, in many parishes, been set up. What more natural, as an immediate first step in a follow-up movement, than to maintain and strengthen this relationship for wider purposes than the raising of money—purposes covering, ultimately, the whole work and worship of the Church?

Action already taken in two parishes in Toronto will illustrate this suggestion. These parishes have kept their A.F.M. organization intact, and, merely as a first step in an advance movement, are addressing themselves through these agencies, to a "Church-going" canvass, particularly among the men of the parish. A real opportunity of telling service lies just here. Large numbers of subscribers made their contributions out of a spirit of general good-will, and of a desire to help in a "good cause" which most people were taking a share in. They are not personally connected in any really active way with the worship and work of the Church. A proportion of them at least will respond to earnest action. What these parishes have done is simply

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## When You Come To Think of It

By "DOWNEASTER"

WE are suffering to-day from a plague of prophets, as well as profiteers! All of us are in the business, more or less—myself included. We see so far ahead, and as the old fellow said of the trouble he had seen in the course of his life, "Most of it never happens." Every other man you run up against has a "vision" of some kind, which in reason is well enough, for we have it on the highest authority that "where there is no vision the people perish," but there is a balance in all things, as the old saying expresses it in the original, visions for breakfast, dinner and supper are rather a windy and unsubstantial diet, and are certainly not a "balanced ration." Doesn't the authority already quoted, also say, "He who regardeth the heavens shall not grow rich." There is too much stargazing to-day. Meteorology is a useful science, but it can be overdone, and has been and is to-day. We have too many Futurists among us, the fellow who is too busy building bridges for the day after to-morrow to cross the one he is standing on. The prophets of evil are particularly busy at present, and it cannot be denied that there is plenty of material lying around. But when was it ever otherwise. You can always find trouble if you look for it. No one, and I am the last myself to do it, can deny that there is much to-day to cause anxiety and misgiving. The clouds are dark and lowering, but God is still behind them. Things have looked as black before. Think, for instance, of the long agony of the breaking up of the Roman Empire, the irruption of the Moslem, when the whole fate of Europe and of mankind hung on the issue of the Battle of Tours, and if, as Lord Houghton says in his poem, "The arm of Charles Martel had failed upon the field of Tours," and the great upheaval of the French Revolution. But humanity and our Christian civilization survived it all.

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When I was a boy we used to have what were called the "three estates of the Realm"—Church, Crown and Parliament, to this was added later on, the Press. Now we have a fifth estate, the "Movies." The influence of the movies during the past eight or ten years in the formation, not only of public opinion, but of individual outlook and character, is something which defies any attempt at analysis or calculation. Nothing, in my opinion, has contributed so largely and directly to the spirit of discontent with things as they are and have been, and that general unsettlement, which we call "unrest," as those easily assimilated representations of what is going on everywhere behind the scenes, in society, business and politics. The movies have been a revelation to tens of thousands of people, who otherwise would have had no first-hand knowledge of conditions outside of their own circle; who seldom read and who had no means of acquiring any knowledge of these things. Now they are brought face to face with people and their doings, which hitherto they saw through a mist and afar off, as it might be the denizens of another sphere. Familiarity with the luxurious life of the rich and exalted, has kindled their imagination, greatly sharpened their class consciousness and antagonism, and has bred in many cases a fierce, if vague, resentment against conditions which makes possible this tremendous contrast between the rich and the poor. The masses, of course, were familiar with certain phases of the life of the rich, now their inner life has been revealed to them, often it is true in an exaggerated form or at least under its worst aspects, its extravagance, selfishness, luxuriousness and idleness. Their eyes have been opened. The movies have brought about one of the greatest awakenings in history—class consciousness—and the end is not yet.

There is something in life worth doing besides what is forbidden.

## Pres

A SHORT account in British co-operation terians, has already Churchman, but for some additional British Columbia Province in Can munion, Presb official touch with tees duly appointing to bring about mate union.

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