

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

CHRISTIAN EVIDENCES.—Mr. Joseph Cook, in a recent lecture presented a symposium on Christian Evidences, by reading the letters of several scholars and divines of various Christian bodies. A noticeable fact in every case, except in that from which we quote below, is that almost the entire argument is based upon subjective experience.

Bishop Huntington's contribution was as follows:—

Syracuse, March 14, 1885,

DEAR BROTHER,—You ask me why I "personally believe Christianity to be a revelation." I so believe chiefly for seven reasons.

1. Seeing from abundant signs that I myself and the universe I live in must have had a personal Maker, and instructed by my own soul that he must be a Father, I find it to be antecedently probable, if not a moral necessity, that he should speak to his children, disclosing to them his character and his will.

2. Christianity declares of itself explicitly, repeatedly, and in terms and a tone befitting the majesty and tenderness of the message, that it is such a revelation; and nothing has been said or done in the world since it appeared, to negative that august claim, or to weaken its force.

3. Christianity is embodied and manifested to mankind in the living Person of Jesus Christ, who stands, has stood for eighteen centuries, and promises always to stand, in the complete stature of men, the one perfect type, measure, and pattern of our manifold humanity, affirming without refutation that He is the only begotten Son of God, and establishing that affirmation by a divine goodness, wisdom and power—an incarnate life of God on earth.

4. Through this Incarnation, which must in reality be "from the beginning," and in its issues everlasting, as well as by His teaching and suffering, Christ, Who is Christianity, demonstrates the supremacy of the moral law, which is the welfare of the human race and the glory of God.

5. This demonstration of life, which shines sufficiently by its own light, is published, extended, and continued from age to age, by writings of which both the genuineness and the authenticity are attested against every kind and degree of hostile assault, and of which the historical authority may now be considered as beyond reasonable dispute.

6. Christianity, as well by what it directly confers on all men who will receive it in spirit, mind, and body, and in every private and social relation, as well as by its superhuman certificates of miracle, prophecy, and inspiration, by its openings of a world of life above us, and by its assurance of personal immortality, proves its precise fitness to all the wants of our nature, from its strongest to its weakest point, giving this express evidence that it proceeds from the Creator of that nature.

7. The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organization, ministries, and missions of the Christian Church, in knowledge, virtue, order, freedom and mercy, testify not only that the

God of truth revealed it, but that the God of history is with it and within it. Christendom is accounted for only by Christianity, and Christianity broke too suddenly into the world to be of the world.

Faithfully yours,

F. D. HUNTINGTON.

INFIDELITY.—At the recent meeting of the Central Council of Diocesan Conferences, in London, the Rev. Dr. Thornton moved the following resolution:—

"That the present progress of open and avowed infidelity in this country, while it should not give rise to undue alarm, renders it incumbent on Churchmen to unite heartily in discovering and employing the most effectual means for arresting it." He observed that a great deal of the avowed infidelity of the day was *mere bravado*. Just as boys at school smoked and indulged in other forbidden things, not because they liked them, but because they thought it looked manly, so people who were very far from being infidels in their hearts often talked infidelity because they fancied that it sounded well. Nevertheless, it was undeniable that there was a vast amount of real infidelity at the present time, and the first thing Christians had to do was to inquire into the probable causes."

Professor Stokes, in seconding the motion, said the one point to which he wished to confine his remarks was the notions that the conclusions of science were opposed to what we were taught by revelation. Such a notion, he thought, arose from *ignorance with regard to both questions*. If we believed that revelation came to us from the same Being as was the Author of Nature, we could not help regarding it as an axiom that there could be no opposition between the one and the other; but it was by no means axiomatic and not necessarily true that there might not be opposition between what was *supposed* to be revelation and what was supposed to be science.

The resolution was adopted unanimously.

TESTIMONY FROM WITHOUT.—The testimony of those who do not belong to the Church, in favor of her system or working, tells with great effect not only on the children of the Church, but also on those who dissent from her. The Rev. E. R. Donehoo, a Presbyterian minister of Pittsburg, Pa., speaking in favour of the White Cross Army, paid the following tribute to the Church in the United States:—

"There is not a Church in all this land which has borne such unequivocal and open testimony against the social evil, as has the Protestant Episcopal Church of America. While our own and other Churches have, through culpable indifference or mistaken policy, or possibly through "modest silence," suffered this most corrupting of all evils to continue to blight and destroy the young, and to convert peaceful homes into abodes of misery and shame, this Church has spoken out in no uncertain tones through its Conventions and Church Congresses against this deadly foe to morality and godliness.

THE MARRIAGE LAW OF FRANCE.—In a letter to the *Guardian* (England), Chancellor Espin draws attention to a very remarkable fact of history in connection with Marriage Law in France. In 1792 the ancient Marriage Law of the land was subverted, and, among other marriages allowed, were those with sisters-in-law and between uncle and niece. But in 1802, when the license given ten years before was withdrawn, while dispensations were still permitted for the marriages of uncle and niece, it was decided that no dispensations should be granted for marriages between brothers-in-law, on account of the family dissensions to which such unions had given rise.

CLERICAL SCHOOLMASTERS.—The *London Daily News* has been making an effort *more suo* to persuade the Governors of Harrow School that they ought to appoint a layman Head Master in succession to Dr. Butler. The result has been to accumulate from all sides testimony in favor not merely of the greater advantage of having a Clergyman, but of the *distinct necessity* of appointing such an one in the interests of the school. In other words headmasterships do not exist for ambitious young laymen of agnostic tendencies, but must be filled by men who must be acceptable to the patrons of the school—that is, of the parents of present and future pupils; and parents naturally prefer one who has deliberately taken his stand on the side of revealed religion.

TWO NOTABLE APPOINTMENTS IN THE U. S.—Mr. Bayard, Secretary of State, has appointed the Rev. Francis Wharton, D.D., LL.D., as his legal adviser on all questions respecting international law. Mr. Wharton practiced law in Philadelphia for several years. From 1858 to 1863 he was Professor of Logic and Rhetoric in Kenyon College. He was then ordained and became Rector of St. Paul's Church, Brookline, Mass., and in 1866 was elected to a professorship in the Cambridge Divinity School. For some years he has filled the Chair of International Law in the Boston University. He has written a large number of books on legal subjects which are regarded as of the highest authority. The appointment of Dr. Wharton to this important position is a worthy tribute to his eminent attainments, and Mr. Bayard has honored himself by making the selection.

ASSISTANT POSTMASTER-GENERAL.—Churchmen in particular, and all his fellow-citizens in general, of whatever political school, says the *Church*, of Philadelphia, are rejoiced at the promotion of Mr. Malcolm Hay to the position of First Assistant Postmaster-General. In his case the office certainly sought the man, not the man the office. Mr. Hay is sternly conscientious in all his opinions, and would not sacrifice one iota of principle for all the inducements his party could hold out to him. As a Churchman his benevolence and self-sacrificing generosity are too well known in the Diocese to need any word of praise. For many years he has been a constant attendant and a liberal supporter of Emmanuel Church, Allegheny City, a humble Mission Church, whose services he preferred to the more elaborate attractions to be met with elsewhere, while his purse was ever open to every pressing claim made upon it.