

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

NON-PARTIZAN!

INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR: REV. JOHN D. H. BROWNE, Lock Drawer 20, HALIFAX, N. S.

ASSOCIATE EDITOR: REV. EDWYN S. W. PENTREATH WINNIPEG, MANITOBA.

A staff of correspondents in every Diocese in the Dominion. Price, ONE DOLLAR AND A HALF a year in advance.

The Cheapest Church Weekly in America, Circulation double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 20, HALIFAX, N. S.

The Editor may be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 51 Granville Street, (up-stairs), directly over the Church of England Institute.

The Associate Editor can be found daily between 9 a. m. and 12 at the Branch Office, 515½ Main Street, Winnipeg, opposite City Hall.

CHRISTIAN EVIDENCES.

No. II.

THE writer of this article feels, in common with many of his fellows, that, sent early and all too little prepared into the field of active parochial duties, it is a difficulty, not insuperable but very great, to provide himself with armour offensive and defensive for the warfare against the Agnosticism and Rationalism which is eagerly seized by the indifferent as well as the impious, behind which to shelter in their antagonism to the Christian Faith and Christian morality.

Few of us can dip deeply into the well—few of us have time or means to explore as we would wish the depths of Christian philosophy, ethics and apologetics. Nevertheless we must be ever preparing ourselves to meet the attacks made upon the Faith, and these assaults we may baffle, whilst we strengthen the convictions of our flocks, by a careful presentation to their minds from time to time of those primary Catholic elements of the Christian Faith which, whilst they are fundamental in their relation to the rest of the Christian system, are also the most prominent objects of attack and defence. These primary Christian truths we will here enumerate and hereafter explain in such a manner as may be found useful as bases for the teacher to stand upon in his defence of the Faith and overthrow of the adversaries.

We shall consider primary Catholic elements of Christian truth under the following heads:—

1. The Personality of God.
2. The Free, Responsible, Moral Nature of Man as a Spiritual Being.
3. The Future Life and the Individual Immortality of Man.
4. The Reality of Sin and the Moral Necessity of Redemption.
5. The Agency of the Divine Spirit.

1. *The Personality of God.*—There is abroad a daring pursuit of knowledge which, so enraptured by its own success in the realms of natural laws, having passed through the antecedent stages of doubt, ventures upon a positive denial of what is, practically, the universal belief of man.

Polytheism is the worship of creatures and not of the Creator—of a finite object, and not of an infinite Being.

Pantheism reduces the positive worship of a living being to a mere sentiment, and a mere sen-

timent is utterly unsuited to the worship of the whole human race.

Atheism, which may take a hundred forms of expression, and really includes Rationalism, Positivism, Materialism and Agnosticism, in the mouth of most men, means simply a denial of the Christian view that there is one personal Intelligence at the centre of the universe.

Atheism says man is in the universe, and man's knowledge cannot extend beyond the material universe. It is, therefore, quite unnecessary to formulate or to seek the ultimate principle of all things. Should the Christian admit that man has no sphere of thought beyond the limits of his knowledge, it will follow that he has no object of reverence, and therefore of worship, beyond himself. Hence man must become to him the one only object of worship.

Unless, therefore, we can shew with a reasonable amount of certainty, that God is really existent—a Being personally above and beyond the universe and the laws of the universe, having personal relationship with man—it would be useless to argue a Revelation; we cannot proclaim that a Revelation was made to the world at a certain time by a certain Teacher.

Thus at the very root of religion lies a personal God. If there is no personal God, from whom all things have come, and by whom all things exist, it is impossible to believe in any personality in man, and the root of all moral responsibility is gone.

Religion demands a Supreme Being worthy of man's highest adoration. Religion presupposes the existence of a Divine object of worship.

The Christian Religion claims one Supreme Personal God, the Creator and Upholder of all things, as the object of man's adoration; and further claims that the Supreme Intelligence has personal relations with His creatures, and has revealed to them, in ordinary and extraordinary ways, His will for their guidance, comfort, warning and instruction.

The personality of God is then a primary Catholic element of the Christian Religion, and as such has been attacked and is to be defended.

THE NEW YORK GUARDIAN AND THE EVANGELICAL CHURCHMAN (TORONTO) AND CHURCH UNITY.

WE have been asked in several quarters to publish the *New York Guardian's* article to which we made reference in our issue of the 18th June. This we accordingly do, explaining, in order to avoid misunderstanding, that the *Guardian* is a very determined anti-Ritualistic, "Low" Church paper; is, in fact, the organ of that party in the American Church. What it says will therefore have the greater weight. The article is as follows:—

Our respected Contemporary, *The Evangelical Churchman*, (of Toronto, Canada,) in its issue of May 3rd, 1883, had a leading Editorial which deserves attention.

The avowed object of this Church Weekly is twofold.

1. The promotion of Evangelical Religion.
2. To oppose the introduction into the Church of the Corruptions of Modern Popery.

Both these objects we understand and appreciate.

In the way of accomplishing these ends, this

Church paper states certain propositions of its own; *First*, as to What the Church is; *Second*, as to the basis of Church Unity; and *Third*, as to the Methods of securing the important results which it aims at.

To show that we do not misunderstand *The Evangelical Churchman*, we make the following quotations from the Editorial alluded to.

1. The Unity of the Church is a Unity of life, not of external Organization. "It is the creation of the Spirit of God, not of Ecclesiastical statesmanship."

2. At the Reformation all the great Churches were united. For 100 years after the Reformation the Church of England was in full communion with the Protestant Churches of Europe. What brought about coldness and separation? What interrupted the co-operation which before had to a large extent happily prevailed? The unscriptural hierarchical pretensions first openly proclaimed in the Church of England by Bancroft and Laud, and revived in the present century by the Tractarians. . . .

3. Now there is no department of Christian work in which the weakness and waste of divided energies are more conspicuous and lamentable than in the Home Mission field.

Such co-operation is practicable. The experiment has been most successfully tried in Australia. To a gentleman from that distant land, as well as to the public prints and reports, we are indebted for an account of what has been achieved. There exists in Victoria a "Church of England and Presbyterian Church Pastoral Aid Society." . . .

Wherever there is in any district a congregation of the Church of England needing assistance, and Presbyterians too few to form a second congregation, it unites the two under one clergyman of the former Church.

So in the case where the congregation is Presbyterian and the Clergyman a Minister of that Church, but the Episcopalians too few and poor to be organized into a second congregation, the principle of co-operation is again called in.

In the *Evangelical Churchman*, of May 31st, 1883, we have the following:

The so called theory of "Apostolic Succession," as opposed to the belief in an Historical Episcopate, cannot stand for a moment, before common sense, and the facts which experience and observation attest.

Now, we confess to not a little amazement at the putting forth of such statements in a paper styling itself *The Evangelical Churchman*; and especially in its proposal to "fight a good fight" against the Church of Rome, with such weapons as these.

The first proposition, as stated above, that the "Unity of the Church is a Unity of Life, not of external Organization," is open to several objections.

1. It is Unscriptural, and Unprimitive.
2. It sweeps away everything like Institutional Christianity. Not only the Ministry, and the Sacraments, and a Fixed Faith, "once delivered," but the Lord's Day, and the Canonical Books of the New Testament—these all stand, and all fall together. They always have, and they always must. The noisy, brawling, impudent Infidelity of our day, which is so defiant, and which is so petted by a portion of the Modern Press, this starts out on the supposition that Christianity is not a Divine Institution, but only a life, or temper, or feeling.
3. Another result is, to throw aside the one, strong, and unanswerable argument against the Church of Rome. There is no one thing which Rome hates worst than Episcopacy as a Divine Institution.