

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWIN S. W. PENTREATH, B.D., WINNIPEG, MAN.

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1068. For Business announcements
See page 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

- MARCH 2nd—Second Sunday in Lent.
" 9th—Third Sunday in Lent.
" 16th—Fourth Sunday in Lent.

(The Churchman's View.)

As so very many Churchmen have incorrect ideas of the nature of the Church, her ministry, doctrines, and usages, we feel no apology is needed for calling attention to this fact and clearly stating, from time to time, what the Church really is. In the lives of most Churchmen, there is an apparent inconsistency that seems to escape their notice. We refer to their saying, Sunday after Sunday, solemnly before God and in the presence of the congregation, that they believe in the Catholic Church, and then when once out of the sacred edifice and among their fellow-men, calling an alien communion—a branch of Christ's Church acknowledging a foreign ruler as its earthly head—the Catholic Church. We have often thought why this was so, and can only attribute it to ignorance or bigotry. These persons seem to forget how much they help the Roman Catholic cause by constantly calling the Church of Rome the Catholic Church. To be consistent they should become Roman Catholics, if they really believe the Church of Rome is the Catholic Church, or else they should call that Church by its proper name. Custom will not excuse their blunder, for "custom without truth is but the rust of error." Nor will the Protestant plea that the Catholic Church means all Christians excuse them, for the Bible and Ecclesiastical History are against them. We regret to say that these persons often refuse to be enlightened, and if one does attempt to point out their error to them, and explain the right use of the term Catholic, frequently a warm and spirited debate, often bordering on anger, follows.

But we can thankfully say that there are

many Church people, and their number is increasing, who are anxious to learn about the Church and the proper use of ecclesiastical terms. They purchase and circulate tracts and books containing sound Catholic teaching, and they become subscribers to Church periodicals of like reputation. They are willing to give Roman Catholics all that is due to them, yet they are not going to sacrifice their own position or confound Catholicism with Romanism. They see in the Church that visible kingdom Christ established on earth, which, like a grain of mustard seed, has risen from a small beginning and increased to such a degree that it is now found in nearly every part of the earth, embracing all nations. This fact alone proves it is Catholic.

These Churchmen realize that the Church is a society or corporation, having its proper Head and Governor, Christ, and laws and ordinances that are agreeable to its polity. The officers of this great society must derive their authority from somewhere, and these Churchmen believe that it is from Christ Himself by means of Apostolic Succession. That there must be some sort of government in this society is evident to all. Were all to command and none obey, the Church would cease to exist. So these Churchmen believe in the government by Bishops, which they think can be proved from the Scripture themselves. They believe that this great society is guided by the Holy Spirit, and that it is necessary for all loyal Churchmen "to hear the Church." Whatever, therefore, has been officially decreed by this Church, in council assembled, these Churchmen receive,

great body is not now outwardly united, as they believe the New Testament clearly teaches that Christ's kingdom was to be so in order that the world might believe that God had sent His Son. Yet they rejoice that all portions of this Church are really at unity in essentials.

These Churchmen are likewise tenacious of Anglican Church principles, for they see in them most of the teaching of the undivided Catholic Church. The Church of England nowhere in the Prayer Book calls herself a Protestant Church, but rather lays claim—and she is ever ready to produce her credentials to establish such a claim—to being a portion of the One, Holy, Catholic and Apostolic Church. She uses the Catholic Creeds; she has the three-fold ministry; and she duly administers the two Sacraments "generally necessary for salvation." This being the case, these Churchmen cannot and do not call the Roman branch the whole Church. We know these Churchmen are often called harsh names, "Romanizers," "Jesuits in disguise," and "betrayers of the glorious principles of the Reformation," but abuse is one thing, argument quite another. We regard the position of these Churchmen as one quite consistent with the principles of the Prayer Book. They believe that the principle of the English Reformation was an appeal to the teaching of the undivided Church, as expressed by General Councils and the Fathers, or understood by the Vincentian Canon. They believe that Henry Eighth did not found the English Church, and if he did, they would like to see the proof of it. They believe that the Reformers did not have the slightest idea of separating from the Catholic Church, or of founding a sect; that all they intended to do was to abolish only that which had been recently added to the Faith, and to separate what was Roman from what was Catholic.

These Churchmen believe that the Prayer Book put forth by these Reformers was and is a Catholic book, the "noblest monument of piety, of prudence, and of learning, which the sixteenth century constructed." That book shows the nature of the English Reformation, and that the Church of England continued to be Catholic. So these Churchmen conclude that if they call the Roman Catholic Church by the name so many persons do, they are virtually betraying their own church and her principles, as well as aiding Rome, and thus obscuring the great difference between what is Catholic and what is Roman. Reader, art thou one of these Churchmen?

THE APPOINTED GUIDE.

(Continued.)

But in the Holy Scriptures we have not only precept on this matter, but example also, which is oftener the most convincing of the two, and which is recorded for our edification and guidance. Let us see then how the Church of Christ acted

IN EARLY TIMES

with respect to any matter of doubt or difficulty and learn whether Christians of the present day always act in the same manner with regard to matters of dispute amongst us.

We read in the 15th chapter of Acts of the Apostles, of certain men that came down from Judea and raised dissension in the church at Antioch, by teaching that all the Gentile converts should be circumcised. These men, it is said, were of the sect of the Pharisees. They were not true Christians, but they were not true Catholics either. They were not true Christians, for they were not baptized; but they came troubling the brethren; and raising doubts and difficulties in their minds, which even the arguments and teaching of their two Apostles, Barnabas and Paul, could not remove and set at rest. It is not with the matter of dispute, however, that we have here to do, but with the manner in which the Christians at Antioch acted, in order to decide upon the question in dispute. And let us pause for a moment and consider how they might have acted if the spirit of many in the present day had been among them. We have no reason to suppose that those "certain men which came down from Judea," and "taught the brethren," were not truly zealous and sincere. We learn from the 24th verse of this chapter, that they had gone forth from the church at Jerusalem, with no commandment from the Bishop or pastors there, to preach the doctrines with which they troubled the brethren at Antioch. We may suppose that their own private judgment had decided that circumcision was necessary to salvation, and that they burned with zeal to make known this truth, as they considered it, to their fellow Christians, whom they thought of course in grievous error upon this point. But

SINCERITY AND ZEAL

are not to be taken as certain proofs of truth. The Christians at Antioch no doubt were divided in opinion concerning the doctrine of these zealous preachers, and they might have done, as is done now:—a sect, following the new teachers, might have been formed, while the rest "continued steadfastly in the Apostles' doctrine and fellowship." But they did not act thus; they did not give such a precedent for the divisions of later times. They determined to know what the voice of the Church