

The Church Guardian

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CALENDAR FOR SEPTEMBER.

- SEPT. 1st—11th Sunday after Trinity.
 " 8th—12th Sunday after Trinity.
 " 15th—13th Sunday after Trinity. (*Notice of Ember Days and of St. Matthew*).
 " 18th } EMBER DAYS,
 " 20th }
 " 21st }
 " 21st—ST. MATTHEW. A. Ev. and Mar (*Athanasian Creed*).
 " 22nd—14th Sunday after Trinity. (*Notice of St. Michael and All Angels*).
 " 29th—17th Sunday after Trinity, *St. Michael and All Angels*.

THE CHURCH OF THE GOSPEL.

(Chapter II. of "What is Modern Romanism," by the Bishop of Springfield).

In our last chapter we answered the question, What is Modern Romanism, in so far as to sketch its polity. We saw that it is an absolute monarchy, with the Pope at its head. To recapitulate: The Pope is, as Modern Romanism holds, an *order* by himself. He is *sui generis*, there is no one like him as to power and office. He is above all. He rules all, and can be controlled by no one. The collective Episcopate is completely the creature of his will. It can have no mind or opinion of its own. It has been sunk from an independent order in the Church of God, to be a mere grade of the Priesthood. Moreover, it is a local polity, having its home in one city, which gives its name as a title to the Church. Modern Romanism calls itself, the Holy Roman Church; and so it disposes, itself, of its claim to Catholicity. That which is local in the centre and sweep of its jurisdiction on the earth, cannot be in the true sense of the term, Universal or Catholic.

Keeping this fundamental idea of the polity of Modern Rome clearly in mind, let us test its truth as established by God, by comparing it with the Church as presented to us in the pages of Revelation, as an existing reality on the earth in the days of the Apostles and their associates; and subsequently when we leave the pages of Revelation, as existing in the first thousand years of the Christian era.

Before we institute the comparison suggested, let us briefly inquire as to at least one of the great purposes which God designed to accomplish, in giving us the Holy Scriptures. We are at present, of course, concerned simply with the New Testament. The subject matter of the New Testament falls under three heads: Historical, directly or indirectly; Dogmatic, and Prophetical. The History is, of course, Divine in its origin and execution, and so, free from human imperfection. The Dogma is absolutely true. The Prophecy is sure and certain. One grand purpose which God had in view, in giving us these writings was to furnish us a chart of fundamental principles, rooted in Christ Himself, Whose life the four Evangelists sketch; exemplified and practically carried out under the direction of Christ's own chosen master-builders, the inspired Apostles, during the first seventy years of the history of the Church Militant here on earth, and fulfilled in absolute perfection in the Church Triumphant, as seen by St. John the Divine in the vision of the Apocalypse.

We thus have in the New Testament a statement by Christ Himself of the essential principles which were to characterize His Kingdom on earth, the Christian Church when it was established, as it was shortly to be, by the power and operation of the Holy Ghost. We have those principles practically acted upon and applied by the Apostles in carrying out their Master's will in administering His Church, when it became an existing reality on and after the day of Pentecost; and we see the Divine Head of the Church recognizing these principles, and making them the rule of His government and administration of the Church Triumphant in Heaven. The Gospels show us what the principles of the coming Kingdom were to be. The Acts of the Holy Apostles directly, and their Epistles incidentally, show us that those same principles were applied and carried out, practically, in the first years of the life of the Church on earth, and the Revelation of St. John shows us in prophecy that the same principles will be observed in the government and administration of the Church throughout the ages of eternity. With this view as to one of the great purposes of the New Testament Scriptures, let us bring the polity of the Holy Roman Church as now held and taught "of faith," face to face with the Gospels, the Acts, the Epistles and the Revelation of St. John, and see whether it can bear the test of the comparison.

In the Gospels, our Lord speaks of His Kingdom as a thing about to be. He declares that His Kingdom is near at hand, that He will establish it, that His Apostles shall sit upon thrones, and shall eat and drink in His Kingdom. During His earthly ministry, He called to Himself from their various occupations, twelve men, whom he kept with Him from the day of His Baptism until His Ascension into Heaven. These He instructed by precept and example. To them he gave commission to do, in the future, certain things, and exercise certain offices. He trained them for their future vocation as only God the Son could, and prepared them to be witnesses of the supreme event in His Incarnation, namely, His Resurrection from the Dead. On His Resurrection from the dead He staked His character as the Prophet, Priest and King, the only Begotten of the Father, the Messiah, the Saviour of mankind. In due course of time He was put to death, and the third day He rose again, according to the Scriptures. And during forty days He remained on earth in order to give the Apostles and others, many infallible proofs of His Resurrection.

At the expiration of those great forty days, during which the Lord of life, in His supernatural human nature (for now His humanity had passed through the grave and gate of death), remained on earth, He gathered round Him His disciples, and gave them the plenary char-

ter of mission and jurisdiction to act in His stead, pledging Himself to be with them until the end of the world. This commission thus given as the last act of our Lord while visibly present on the earth, is the summing up and gathering together of all the points in the separate directions and commands which He had given them from time to time during His ministry, and subsequently to His Resurrection, when He was speaking to them, as related in the Acts, "of the things pertaining to the Kingdom of God." This plenary commission is expressed in the following words, which will be found in the twenty-eighth chapter of St. Matthew, nineteenth and twentieth verses:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

This commission was addressed to the eleven Apostles and not to one, and consequently here is a discrepancy which is absolutely fatal to the theory of Church government as presented in the polity of Modern Rome. To satisfy the conditions of that system it would have been necessary for our Lord to speak primarily and solely to St. Peter, and bid him dispense at his will and pleasure such mission and jurisdiction as he might be pleased to impart, not to his fellow Apostles, but, to his inferiors in order and degree beneath, and entirely subordinate to, himself.

In the Gospel narrative our Lord is presented to us as the one fountain of power and grace on earth. "All power is given unto Me," saith He, "in heaven and in earth. Go ye therefore," &c. And He wills that that power and grace shall flow forth originally in eleven separate channels, to be diffused in due time through those streams, prolonged and subdivided and multiplied in inferior ministries throughout the entire earth, and to the end of time, so that in every case, be it when or where it may, one may trace the minutest rivulet of power and grace in any human heart and life, back to the larger stream, and back to some one of the Apostolic channels, and thence to the original fountain source, our Risen Lord, standing on the Mount of Ascension, exercising His sovereignty, just before He went up on high to seat Himself by absolute right upon the throne of God.

What we mean to assert is this: That the grace of Holy Orders was given and distributed by Christ to the eleven Apostles, and was not given by Christ to St. Peter, and by St. Peter distributed to the ten Apostles; and until this can be shown to have been the case, Modern Romanism in its polity, is utterly and absolutely out of joint with our Blessed Lord's original charter of the Ministry, as given on the Mount of Ascension.

THE CLERGY AND THE SUNDAY SCHOOL, AND THE SUNDAY SCHOOL AND CHURCH.

BY THE REV. GEORGE WOOLSEY HODGE, M.A.,
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(From The Church Review.)

The Sunday School is a modern invention, but it has come to stay, and where properly managed it has been and may be a very important and useful auxiliary to the Church. But there are undoubtedly great dangers connected with it, which ought to be carefully guarded against. Two of these dangers we propose to consider, and point out their remedies.

The first is that the Clergy will feel that they have delegated to the Sunday School their duty of instructing the youth of their parishes, but it is a personal duty which ought not to be so