

**REASONS FOR BEING A
CHURCHMAN: ADDRESSED
TO ENGLISH SPEAKING
CHRISTIANS OF EVERY NAME**

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Reasons for Being a Churchman: Addressed to English Speaking Christians of Every Name by
Arthur Wilde Little

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ARTHUR WILDE LITTLE

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CHRISTIANS OF EVERY NAME**

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CONSECRATION OF ARCHBISHOP PARKER. (See page 149.)

REASONS
FOR
BEING A CHURCHMAN.

*Addressed to English Speaking Christians
of Every Name.*

BY
THE REV. ARTHUR WILDE LITTLE, M. A.

SIXTEENTH THOUSAND.

MILWAUKEE, WIS.:
THE YOUNG CHURCHMAN COMPANY.
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JAMES POTT & COMPANY.

1890.

TO
THE COMMUNICANTS OF THE CHURCH
IN
SAINT PAUL'S PARISH, PORTLAND, MAINE,
THIS VOLUME
IS
AFFECTIONATELY DEDICATED
BY THEIR
PASTOR AND FRIEND, THE AUTHOR.

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P R E F A C E.

THESE Reasons for being a Churchman are addressed to *English-speaking* Christians, because the ANGLICAN CHURCH is that part of the CATHOLIC CHURCH which has lawful jurisdiction over that part of the earth which is occupied by the English-speaking race. Our Church can lay no just claim to the obedience of Orientals, Italians, Frenchmen, Mexicans, and the like. They owe allegiance to the Dioceses and Provinces of the Church Catholic in their respective countries. Of their peculiar difficulties, of their need of reformation, and of their proper courses of action, it is no part of this book to treat.

The object in view is twofold:—

First, to *strengthen* those who are already in actual conformity with the Anglo-Catholic Church. It was a profound observation of our great Archbishop, St. Anselm:

*"Neglegentia mihi videtur si, postquam confirmati sumus in Fide, non studemus quod credimus intelligere."*¹

This "negligence" among Churchmen is lamentable and appalling—a chief cause of indifferentism and apostacy. The Primate of All England recently declared: "There is perhaps not even now one Churchman in ten who is as well instructed

1. It seems to me the part of negligence if, after we have been confirmed in the Faith, we do not try to *understand* what we believe.

in the reasons why he is a Churchman, as Dissenters or Roman Catholics are instructed in the arguments whereby their position is defended. *This should surely be remedied.* If the two million nominal adherents of the Church in the United States did but fairly appreciate the history, the claims, and the blessings of *American Catholicism*, the individual faith and piety and the general influence of our Church, would be increased an hundredfold.

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thousand

The second object in view is to call the attention of our non-conforming brethren—Roman and Protestant alike—to the historic continuity, the divine authority, the lawful jurisdiction, the true Catholicity, and the practical advantages of the venerable Church of *their* ancestors and *ours*, the Mother-Church of the English-speaking race. Those who have of late conformed to the Church (and they are a numerous company) agree in saying that the reason they did not “come home” sooner, was because they were ignorant of their “Father’s House.” Surely the claims of the Reformed Catholic Church of our race—*reformed* indeed, but *Catholic* still—are worth considering.

The argument is stated frankly and from the Catholic standpoint. It first took shape in a course of Sunday evening lectures in the Parish Church of St. Paul, Portland, Maine. It next appeared as a series of thirty-six articles in a leading Church weekly.² It is now, at the request of many readers—Bishops, Priests, and laymen—sent forth in book form, with the prayer that it may contribute something to the glory of Incarnate God and the upbuilding of His Kingdom of Grace.

A. W. L.

PORTLAND, MAINE, St. Matthew’s Day, 1885.

² “The Living Church,” Dec. 18th, 1884, to Aug. 22d, 1885.

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