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RITUALISM AND ROMANISM.

It is not so very long ago since the publication in England of the Rev. Dr. Littledale's book against Romanism opened the eyes of many to the fact that some Ritualists, at least, and they by far the leading minds of the movement, were not only ready to express their loyalty to the Church of England, but were also anxious to make known their abhorrence and detestation of Rome's un catholic and unscriptural doctrines and position. Dr. Littledale's fearless exposure and powerful arguments fell with crushing weight upon the Romanists, and his little work has been eagerly sought after and widely circulated, not only in England and America, but—through translations—in Italy, France and Germany. Very recently "Father" Grafton, Founder of the Ritualistic Society of St. John the Evangelist, in the United States, published an open letter addressed to the Bishop of Central New York, in which are very forcibly and clearly shown his views and those of his Society with regard to the Church of Rome. A gratifying evidence has thus been afforded us that the Ritualists, as a body, are truly loyal to the Reformed Church of England, and that the extremes practiced by a few of the younger clergy do not represent the feelings of the Ritualists generally. It is important, we think, that the greatest publicity should be given to the views of such men, for however much or little we may approve their ritualistic acts, we must all appreciate, and thank God for, their outspoken condemnation of the errors of Popery. We therefore publish below portions of "Father" Grafton's letter.

It is gratifying to be told by "Father" Grafton that the Ritualists "thoroughly believe in the necessity and principles of the English Reformation;" and that those "who have sought to throw discredit on the principles of the Reformation," and "to bring about a union with Rome, by assimilating our services to hers" were merely "a small Romanizing faction" "now," he believes, "an unappreciable quantity."

Thank God for this assurance, and God grant that this Romish faction may become still more and more insignificant, until no traitors are to be found within our Church. Strongly do we endorse the concluding words of our quotation from "Father" Grafton's letter, "The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it come at all, by our own Church being true to the Reformation principles and the Catholic faith, and by God's working a spiritual revolution in the Church of Rome."

AN OPEN LETTER TO THE RIGHT REV. THE BISHOP OF CENTRAL NEW YORK.

Boston, Aug. 20, 1881.

Right Rev. and Dear Bishop,—Ere the week closes, I want to thank you for the very pleasant memory I shall always have of my visit, which God, I trust, will not allow to be professed to His Church.

The times are favorable for a better understanding between Churchmen. The Ritualists are willing, I think, to acknowledge their share of error and mistake; and the spiritual movement, whose heart-beat is felt at your door, needs guidance, if it is to be healthy, and encouragement, if it is not to be lost to the Church.

Some eighteen years ago, Bishop Whittingham, under whose direction I had read for Holy Orders, and whose every word to me was law, gave me his benediction on the founding of a Religious Society, whose general principles we had discussed, and which was to be thoroughly loyal to our Church, and as useful, I hoped, to the Bishops as it would be devoted to them. If, in another Communion, men could be found who specially devoted themselves to uphold the Papacy, which I firmly believed to be an incarna-

tion of worldliness and an organically perpetuated crime against Jesus Christ, like unto the sin of Israel in demanding for the Theocracy a visible head, "Why," I thought, "should not those be found who with equal ardor would consecrate their lives to aid specially the Divinely constituted Order of the Episcopate in its work in our land?"

It was with this spirit and intent I commenced my work. It has been marred by my own short-comings and mistakes. How it has been misrepresented and opposed, and I have been pained, I need not tell you. After all, are not those who honestly oppose us for Christ's sake, our beloved in Him? And still, after these years, my convictions of the need of such supplementary agency as a body of Mission-priests supplies to the Church is only stronger, and my desire still the same. What such a movement requires is the help and direction of some of our Bishops. I love this Church in which I was new-born to God, and wherein so much grace is bestowed, in which I mean to live, and for which I would gladly die; and you, who have had your own special leadings, seem better than most others to understand the spiritual life-needs of our country, and our heart-ache to meet them.

Let me say here and first of all, that I have no sympathy with Rome or Romanizers. Those born in that Communion, who rightly use the Word and Sacraments, may and do become saints. In all that comes from Christ and belongs to Catholicity we are common possessors and can rejoice together. But Rome as a Church has stamped upon her person four marks. They are not the "Notes" of the Church of Christ given us in the Creed. There the Church is said to be One, Holy, Catholic, and Apostolic. But the first "note" of the Roman Church, considered apart and by herself, as she claims to be, is *disunion*. The Papal supremacy, which is her distinguishing character, is not, as it is claimed to be, the principle of the Church's unity, for it cannot bind the whole Church, the living and the dead, together; and here on earth, so far from being a principle of unity, it has been the one great source of the divisions of Christendom.

Her next "note" is *untruth*. The Pope claims Lordship over the Church as Peter's successor, and bids us believe, as an article of our Creed, in the one holy Roman Church. It is to be observed, however, that there is no historical article of the Creed but has for its support the concurrent testimony of eye witnesses, and is also recorded in Holy Scripture. Of St. Peter's being at Rome there is no direct evidence. No one ever saw him there, and there is no record of it in Holy Scripture. Now, it is impossible to suppose that God intended the salvation of the world to depend on a fact which He did not take the trouble to have either witnessed to or recorded. Again, Rome's claims are fraudulent. She has been mostly built up on the quagmire foundation of the forged and lying Decretals; and the lying system of casuistry which Pascal exposed is still the hidden cancer in the heart of her spiritual life.

Again, *Worldliness* is the next note stamped upon her. While England's Church is struggling against the State and seeking to throw off her worldliness, the Romish Church long ago went over to the State, and became transformed into a worldly kingdom; and the poor Pope of to day is seen, not having faith enough to trust God and the spiritual agencies which Christ established for the world's conversion, but hypocritically acting, for worldly political purposes, the part of a prisoner, and struggling to regain the lost hauberk of his earthly sceptre.

Lastly, the Church of Christ ought to be *Catholic*. Made for all, she ought to be able to reach all. But Rome has not only lost the East, and then lost half the nations of Europe, but now has greatly lost, through her new dogmas and modern developments and Mariolatry, her hold upon the human intellect; and chiefly reaches women only, and the uneducated classes. In her enfeebled faith she rails against the age whose wants she cannot meet, seeks after signs, and walks by sight, and runs after visions and winking pictures, and apparitions of the Virgin.

Usurpation, worldliness, lying, and a spurious imitation of sanctity; these are the marks upon her. Denouncing un-catholic and un catholic terms of communion, she is schismatical everywhere, as well on the Continent of Europe as in England; and, seeking to be wise above what has been revealed, has fallen into divers heresies, and can give only half the Blessed Sacrament to her people.

If a Reformation was needed in the 16th century (and I thoroughly believe in its necessity and the principles of the English Reformation), much more is it needed now; and I heartily sympathize with the Old Catholic movement of to-day. The effort of some within our Communion is to drive us Ritualists out of our Church; but however my own Mother and brethren might treat me, I would rather go down to the grave unattached, and without Sacraments, than obtain them by submitting to Rome, and becoming partaker with her in her rebellion, embodied in the papacy, against the Headship of Christ, and sin against the Holy Ghost by denying the reality of the Sacraments I have received.

There has been a small Romanizing faction in the midst of the Catholic movement; men who have sought to throw discredit on the principles of the Reformation, who have sought to bring about a union with Rome by assimilating our Services to hers. This is now, I believe, an unappreciable quantity. The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it come at all, by our own Church being true to the Reformation principles and the Catholic faith, and by God's working a spiritual revolution in the Church of Rome.

REV. GEO. W. HODGSON'S "Confirmation Notes" have been enquired after by so many, that, by permission of the author, we purpose publishing them in pamphlet form when the sale of four hundred copies is guaranteed. Price 10 cents, each, or \$1.00 a dozen.

MR. WARBURTON'S LETTER.

We gladly publish Mr. Warburton's letter, and heartily sympathize with the class he has brought forward to illustrate and enforce his position, but we see a way to help them other than the introduction of unauthorized persons into the Church's pulpits. Indeed the way out of the difficulty is a wise provision of the Church herself, and Mr. Warburton will have only himself to blame, if, in his own person, he does not in a measure provide for such emergencies as he has described.

Why, we ask, should not laymen of the Church of England, like Mr. Warburton, exercise the privilege which the Bishops gladly offer them, of becoming licensed Lay Readers, and so become able to read the service and preach in the absence of an ordained clergyman? The Bishop of Nova Scotia has licensed quite a number of Lay Readers in his Diocese, we think two or three gentlemen in Charlottetown have been in this way duly authorized to help their Rectors, and we know the Bishop is anxious to find men suitable for the position, and willing to undertake the office.

To show Mr. Warburton that his remarks have been anticipated, we print extracts from a letter recently issued by no less a personage than the Lord Archbishop of Canterbury, on this very subject. After referring to a memorial which he had received, and apologizing for not having sooner acknowledged it, his Grace says:—

"It has long been a question carefully considered whether any steps ought to be taken to institute in the Church of England a distinct office of Sub-Deacon. Some seem almost to have urged that our Church ought to add to the number of the three Apostolical Orders of its Ministry. It is thought, however, that what is wanted to meet the Church's needs may be obtained without so serious a departure from ancient precedent. Indeed, on this point the Bishops of both Provinces, at a meeting held under the Presidency of Archbishop Longley, on Ascension Day, 1866, have already expressed a decided opinion. They passed a series of important resolutions sanctioning and encouraging the employment of duly-appointed Lay Readers, but maintained the necessity of preserving a marked distinction between such Readers and the three Orders of the Ordained Clergy.

"What is now, in my opinion, required, is that throughout every Diocese in England the Episcopal Resolution of 1866 should be vigorously acted on, and that Laymen should be set apart to assist the Clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical Orders.

"I am aware that in several Dioceses, notably in London, important steps have long since been taken in this direction. Some 3,000 lay helpers are there at work, incorporated into a regular body, who are expected to meet, from time to time, as circumstances allow, for a united participation of the Holy Communion. Of these, 140 are lay readers, who have been formally set apart by the Bishop in his Chapel with prayer.

"But it will not be maintained that, even in London, far less elsewhere, as much has hitherto been done in this respect as the exigencies of the case require. What I am now desirous of pressing, both on the Clergy and Laity is the necessity of extending and deepening such organization.

"To this end I would urge:

"1. That in every Diocese Laymen should offer themselves to the Parochial Clergy for the distinct work of readers.

"2. That the Clergy should widely make known their desire to receive the co-operation of such Laymen.

"3. That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the Bishop, with such Religious Service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing on their labors.

"Such Lay Readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnest-minded Clergyman seeks to enlist in his Parish—who assist, for instance, in teaching in his Sunday School, and in making known to him the wants of his poor Parishioners. The work of these readers is also, of course, a different kind from that of the devout women who, whether under the name of Deaconesses, or united in Sisterhoods, or acting as Parochial Mission Women, have of late years, done so much true service for Christ in many neighborhoods.

"Alike in our crowded towns and in straggling country Parishes, the Clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the Parish Church, if only accredited agents could be placed at their disposal, to whom they could with satisfaction confide a portion of their Pastoral work. There is nothing in the Order and Discipline of the Church of England to prevent duly qualified Laymen from assisting the Parochial Clergy by reading and expounding Holy Scripture, and leading the prayers and praises of the congregation in school-rooms and other appropriate places, where these persons may be gathered together, who, through whatever unfortunate circumstances, are at present unable or unwilling to share in the worship and instruction of their Parish Church.

"It is granted that such work has for many years been effectually, though sometimes unmethodically, carried on in many neighborhoods. What is desired now is that these efforts shall be extended, organized, and formally incorporated with our regular Church System, and shall receive everywhere the express authority of the heads of our Church.

"Obviously it will be the duty of the Bishop of each Diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems to be nothing to prevent each Bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work without an undue interference with the claims of their ordinary secular callings."

The system which the Archbishop is here urging upon the Bishops, Clergy and Laity of England, has been tried in this land for many years, and the only drawback to its complete success has been the paucity of fit men, or of those who, being fit, are willing to assume the active duties of the position.

Regarding the admission of Dissenting ministers into our pulpits, on principle we strongly disapprove of and oppose the practice. As we have shown, there is no need whatever for it, and it is calculated to mislead our people by lowering in their eyes the Church's Orders. It is impossible to invite such men as laymen; to do so would be to insult them; and to allow them to suppose they are exercising their functions as lawfully constituted ministers would be to practice a deceit most injurious to ourselves and our Church. But while we cannot and ought not to do this, we are at a loss to understand why the laity of the Church should hesitate to undertake a work which Mr. Warburton has shown to be so important and necessary to the Church's permanency and growth, and which the Bishops are most anxious to have them perform.

THE EXAMINATIONS FOR TEACHERS IN CHURCH SUNDAY SCHOOLS.

THE Church of England Sunday School Institute has published its list of subjects for examination in 1882. We desire to bring these examinations before the Teachers in our Sunday Schools, because we feel sure that the benefit to be derived from them is not fully appreciated. In fact the majority of our teachers have never heard of them at all. We may state, therefore, in brief that this Society, which has its headquarters in London, and which is doing so much for the better organization and instruction of schools, has established an Examination for Teachers of Church Sunday Schools. The subjects for 1882 are St. Matthew, chapters 1 to 13, the Catechism and Confirmation Offices, and the construction of a Lesson on any subject in the first thirteen chapters of St. Matthew. There will be eight questions given on each of the first two subjects, of which five only may be answered. Those who pass in all three subjects will receive a certificate. Candidates may enter for only one or two of the subjects, and if they pass will have their names published in the *Church Sunday School Magazine*. Certificates of the first-class will be given to those who obtain half marks in all three subjects, and certificates of the second-class to those who obtain half marks in two subjects. Such candidates as obtain two-thirds marks in all three subjects will receive certificates, signed by the Archbishops. Local Secretaries are appointed, who have charge of the printed questions, conduct the Examinations, and transmit the papers to London, where a Board of Examiners passes judgment upon them. This year several candidates from St. John passed, and some from Ontario. It is hoped that next year more will take advantage of the opportunity. No Schools or Deaneries in Nova Scotia are, we believe, affiliated with the Institute; but in New Brunswick the St. John Teachers' Association, and the schools in the Deanery of Shediac are in connection with the Home Society. The Rev. Canon Brigstocke, of St. John, and the Rev. Edwyn S. W. Pentreath, of Moncton, are Examination Secretaries, and it is intended to hold examinations in St. John and Moncton. These gentlemen will give every information to inquirers. A small fee of 50 cents is required of each candidate, according to the rules of the Society. We may also state that the Society will be glad to appoint Local Secretaries in districts where there are none, so that no part of the Maritime Dioceses need be unrepresented. Instruction classes on the subjects for 1882 would materially benefit teachers, and we trust that many of the clergy will endeavour to stir up their teachers to prepare for the examination next spring. The last day for receiving application from candidates is April 17th, 1882.

Mr. John Palmer, Sergeant's Inn, Fleet Street, London, the efficient Secretary of the Institute, will be glad to furnish information as to the general objects of the Society, and to appoint Examination Secretaries.