

# The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude, 3.

Vol. 3.—No. 48.

THURSDAY, FEBRUARY 9, 1882.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.  
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

Last year 228,813 emigrants left the Mersey, or 45,274 more than in 1880.

The Rev. Isaac Brock, in St. Peter's Church, Sherbrooke, alluded to Guiteau as "The miserable assassin who had given himself to the devil to do the devil's work."

According to the *Paris Journal*, only twenty-three of the former peers of France still exist. Among these is M. le Comte Victor Marie Hugo, better known as plain M. Victor Hugo.

The opening of the St. Gothard Tunnel has already increased the traffic between Italy and Switzerland beyond all expectation. Every train in either direction is crowded with passengers.

The University of Gottingen has "called" to succeed the late well-known Orientalist, Professor Benfey, a Professor at the Deccan College at Poona, in Bombay, Professor Kielhorn, who has obtained distinction through the publication of a Sanscrit grammar and by researches among the Sanscrit manuscripts in India.

A Geneva telegram says that, there being nothing in the weather to account for the many landslips that lately have occurred in Switzerland, the phenomena are ascribed in great measure to the frequency of slight earthquake shocks, twenty-one of which have been observed in various parts of the country since the beginning of December.

Recently a newly invented Asbestos paint was subjected to a crucial experiment at the Crystal Palace, in the presence of the Lord Mayor and Captain Shaw, the head of the Metropolitan Fire Brigade. A wooden model of a theatre painted with it was exposed for three-quarters of an hour to a fierce fire of wood and shavings, but it failed to ignite.

It is estimated that fifty thousand natives are annually conveyed to the Turkish and Egyptian ports of the Red Sea, where they are disposed of to dealers. It is to be regretted that at the Berlin Congress in 1878, which afforded an excellent opportunity for concerting a treaty on slavery between the Powers of Europe, this good result was rendered impossible by the action of the English representatives.

The population of Africa, exclusive of its islands, is estimated by Dr. Behm, in Peterman's "Mittheilung," at 201,787,000. Of these the number of Protestant communicants in the various colonial and mission churches was reported in 1880 as 122,700; the number composing the communities connected with these churches 506,966; the number of Jews, 350,000; of Coptic, Abyssinian and similar Christian, 4,535,000; of Mohammedans, 51,170,000; of heathens, 145,225,000.

The *Richmond Religious Herald* is authority for the statement that nine-tenths of the Methodists of the South repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism; and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by Divine authority, he could not explain.

Captain Green, who was on duty at the funeral of Nelson, has just died at Buckden. He joined the 21st Fusiliers in 1804, and served with his regiment six years in Sicily. He missed sharing in the victory of Waterloo, owing to his regiment having arrived from America "almost without clothes," but he joined the army of occupation in Paris. He was in 1832 appointed Gentleman Usher to William IV., and continued on the list of Her Majesty's Household till his death, after fifty year's service on the establishment. He passed quietly away in the same room and bed in which he had been born ninety-four years previously.

It is related that a bud from the wreath sent by the Queen for President Garfield's coffin having dropped off, a high officer of the Government took it home to his wife, who was confined to a sick bed, and put it in a glass upon a table by her side. Next morning the bud opened and disclosed in the centre of the flower a beautiful white dove. As the invalid looked upon this, to her, miraculous manifestation (for she never before had seen a flower of the "Holy Spirit," *Peristerca Elata*, and did not know of its existence), she exclaimed to her husband that it was a revelation to her that she was going to recover, and she began to mend from that moment.

New South Wales is in a prosperous condition. The revenue of the colony for the quarter ending

December 31 amounted to £1,920,000, an increase of £337,000 as compared with the corresponding quarter of the previous year. The revenue for the year amounted to £6,710,000, being an increase of £1,800,000 over 1880 and 306,000 in excess of the Colonial Treasurer's estimates. The official returns show the increase to be distributed over almost all branches of the revenue.

In the exploration of Africa the Germans keep the lead, of which almost nothing is known until they appear after an absence of a few years, with a fund of knowledge that is astonishing. Witness, for instance, the apparition of Lenz from a journey from Morocco to Timbuctoo, and thence to Medine and St. Louis. This famous traveler reports passing through towns of from ten to thirty thousand inhabitants, and of having made discoveries which explode the theory of converting the Sahara into an ocean. He states that the most depressed portion of El Juff, the body of the desert, is some five hundred feet above the level of the sea, and that there exist in several oases points which promise to be of great utility for the proposed Sahara rail way.

Some interesting discoveries are noted in *Nature*:—At Dillengen, near Saarlouis, some quarry-men unearthed a bronze vessel containing gold and silver ornaments; one being a golden disc, some three inches in diameter, covered with rubies, emeralds, and filigree work; another is a silver object weighing three and a half ounces, bearing inscriptions in Greek, Latin, and unknown characters.—Near Caltanisetta, Sicily, has been discovered a series of caverns, which are evidently burial-places, dating from a period when the ancient Sicilians had already been ousted by the Italians; but before the epoch of Greek colonization. In a deposit of pumice-stone at Nordness, near Ringsted, Denmark, have been found the remains of seven human bodies with numerous ornaments of bronze and gold, with Roman glasses.—The brothers Orlanda have discovered at Leghorn a well preserved skeleton of *Elephas antiquus*, the tusks of which are nearly straight and about 12ft. long.

## WORDS ABOUT WORK.

"Surely my judgment is with the Lord, and my work with my God! That is where it is, yours and mine; poor, feeble, failing, forgiveness—needing passing and past, though it be not done with, and on the way to being forgotten; not even stored away in the archives of eternity; safer, more honoured than that, it is with our God, and 'surely' so. Well may St. Paul say that 'God is not unrighteous to forget your work and labor of love,' when it is all just where we are ourselves, in the safe-keeping of His own hand. For 'the righteous and the wise, and their works are in the hand of God.' Works past, as well as works present and future, are *there*. Then as to the work before us. There really is nothing but encouragement in His word for His workers; not a precept without a corresponding promise, not an allusion to difficulties without ten times as many clear corresponding notes of hope and help.—*Francis Haugvald*.

## WHO ARE CHRISTIANS?

It is hardly credible that—in this year of our Lord, 1882, here in America, Christian people should be found still discussing the question as to "who are Christians?" Evidently, to many of our day, St. Paul would not have said—"therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" but rather "Ye have need that one teach you again which be the first principles of the oracles of God;" and so would lay again "the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."

In holding to this apostolic rule of membership in the Kingdom, as constituting a man a Christian, we do not by any means predicate the eternal salvation of all who have this title to the name; nor do we deny it to all such as may fail to have it. It is a question of present relation to the Kingdom, one of outward position and fact, of present privilege and sacramental participation. All these may fail to bring forth the fruits of godliness, and to secure the renewal of the heart, and the reformation of the life; while, on the other hand, there are some penitent and believing souls, who, like the dying thief, shall be with Christ in Paradise; and may come from the East and the West to inherit the Kingdom, while those Children of the Kingdom, who have been faithless, shall be cast out. Still, this does not affect the issue as to who are

Christians, now and here. "As many as have been baptized into Christ, have put on Christ." As to whether there be few or many who shall be saved, the master answered that by saying, "Strive to enter in at the straight gate."—*Living Church*.

## CHRIST OUR IDEAL.

If our Lord be thus the pattern or ideal Man, we men must love Him, not merely for what He has done for us, but because He is what He is,—because He is fairer than the children of men, while yet He is one of them. This love, I say, is no mystic reverie, no rare spiritual accomplishment; it is a moral necessity. For what is it that provokes human love? Always and everywhere beauty, whether beauty of form, or beauty of thought, or beauty of character. And as there is a coarse and a false beauty which commands the passion of degraded love, so should a true and pure beauty provoke the purest and strongest affection of a spiritual being. And therefore St. Paul says, "Grace be with all them that love our Lord Jesus Christ in sincerity." Therefore, St. Paul says, too, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." The love of the one perfect Being is a true test or criterion of our actual state. We shall certainly love Him if we are looking upward,—if we are trying, however imperfectly, to improve, and have caught a sight of Him,—and it is the first condition of our becoming better. With this consummate Ideal of human perfection before our eyes, our whole nature will rise to a higher level with the upward movement of our hearts.—*Liddon*.

## THE BISHOP OF ALBANY ON "CANDIDATING."

THE Bishop gave the people some pretty plain talk on the "candidating" of the clergy which laymen almost force upon them. He spoke of a certain vacant parish as follows:

"It is a strong Churchly Parish, with a body of laymen, generous, devoted to the Church and intelligent to a very rare degree, and my personal relations with the Vestry and people are of the warmest and kindest sort. It has been vacant for months. It has had candidates, recommended by the Bishop and by everybody else and by themselves, enough to stock a Diocese. I know of course how easy it is to make an *ad captandum* speech against Episcopal interference or prelatical autocracy. And I do not suggest concerted action, because I do not believe in the corrective power of Canons, to deal with an Ecclesiastical disorder. And I know one Bishop who sometimes makes mistakes. But I am sure that a Bishop ought to be able to protect clergy from dishonoring their calling, and Parishes from the distractions and divisions and delays and harm of long vacancies, and this is but one of two or three instances where, if the Bishop who could have controlled it, no such state of things could have existed. It is not the good people of — who are at fault. It is the unchurchliness of modern thought and ways, and the unclericalness of the clergy who go about hunting for cures, and make irresponsible nominations to Parishes with which they have no concern. It is getting to be so great an evil, that it will some time cure itself. Meanwhile I content myself with the feeling, that I am not responsible for the harm and loss of needless vacancies, since responsibility is only co-ordinate with authority."

## THE ABBE VALIN'S LETTER TO POPE LEO XIII.

In the London *Guardian*, of January 4th, there appears a most important and significant Letter of the Abbe Valin of Lyons. He has already become well known in France, by his energetic protests against the Vatican Decrees, and his deprivation of his *Cure* of Lissieux, in the Department of the Rhone, and suspension *a sacris* on account of his refusal to teach the novelties thereby first officially enunciated.

The writer is an aged Roman Priest, and of the most unblemished character. He has also held positions of delicacy and trust. For a long time he discharged the functions of Secretary for correspondence with the Roman Curia to Mgr. de Ginouilhac, formerly Archbishop of Lyons, and by his having been regarded with equal favor by the successor to that Prelate, Cardinal de Bonald, so long as the latter sided with the large body of his Clergy who opposed the substitution of the Roman for the Gallican Liturgy in the Diocese.

The Letter shows, that the spirit of Gallicanism is not dead. There is a deep movement going on

in the hearts and minds of the best men in France which cannot be trifled with and God is evidently raising up instrumentalities for a great work in time to come.

The following is a translation of the letter addressed by him to the Pope:

"Most Holy Father—I venture humbly to entreat your Holiness to take into consideration that the arrogant doctrines of Papal domination over Church Governments, and people, have never been propitious to the Holy See. It is such pretensions, in fact, which have been the cause of the schism of Greeks, Protestants, and Anglicans, and which will bring about that separation of Church and State with which we are now menaced in France.

"Reflect, I pray you, whether the crisis under which the Church at present suffers does not arise from the same cause—whether the loss of the temporal power, and the strange position of the Pope, shut up as he is in the Vatican as if in penance may not be a Divine chastisement.

The Pope has assumed the place of God and of Christ upon earth. He has absorbed all the authority of the Church in himself. He has made himself sole master and judge of Catholic and Apostolic faith. To take account of their faith, the faithful must forget Christ in heaven, and need no longer ascend to Him there through Apostolic tradition. The Pope is to be all in all to them. He is infallible. He it is, says the Vatican Council, who is in himself the perpetual principle and visible foundation of the faith. Can we be surprised that God chastises doctrines which thus shake all Christianity, and ravage souls with doubt and incredulity? God resisteth the proud. Oh! What good cause had St. Bernard for saying to Pope Eugene and all the Popes, 'It is neither poison, nor sword, that I fear so much on your account as the passion for dominion.'

"Holy Father, you have assembled round you a number of Bishops to consult whether, under certain circumstances, you ought to leave Rome, or remain shut up in the Vatican. But there are more vital questions than this awaiting decision. What we want to know is whether the Pope is always to maintain for himself the right to domineer over Governments and people, to make use of corrective violence, not only with respect to individuals, but even nations, people, and their sovereigns; to chastise by temporal punishments the violation of his edicts; and whether these rights are confirmed and consecrated by Papal Infallibility.

"If the Pope maintains these doctrines, then no peace is possible. There can be nothing but war, and ardent war, against Clericalism. We must expect to see revolution let loose against the Church, the Pope left to himself, the Bishops humiliated, the Clergy impoverished and thrust back into the sanctuary, the religious order dispersed, and by a sort of official schism in France the Church separated from the State. To such an extent does Ultramontanism foment discord and expose all religion to destruction.

"But if, on the contrary, His Holiness Leo XIII., consulting the depths of his own conscience, recognizes in himself the weakness and infirmity to which we are all subject, and, in the spirit of humility and truth, gives glory to God, while to Christ he says, 'Thou only art holy; Thou only art the Lord; Thou only art the Most High; Thou only canst neither deceive Thyself, nor deceive us, because Thou only art God!'—if he understands that it is Apostolic tradition, universal teaching, the Faith as received by all, which bear testimony to and determine what is the true doctrine of Jesus Christ, true Catholic doctrine, and that thus Infallibility comes to him through the Church, and not to the Church through him—if he understand this, then, indeed, true peace will return to the Church as if by enchantment, tranquility to consciences, goodwill towards the clergy, serenity to religious establishments. The Pope will then rally souls to the Holy Catholic, Apostolic, and Roman Church, and inaugurate the reign of Jesus Christ upon earth. Then might he majestically descend the steps of his palace, and appear with dignity outside the Vatican, attended with the blessings of God and men.

"Deep conviction only, animated by the best sentiments, could give me the courage, Holy Father, to address you in such language. It is the heart of a devoted priest which thus speaks to you, in deep humility before yourself and before God. I hesitate not to say it: 'Let what I have written be *anathema* if it be not true, if it be not convenient, if I be only a rebellious son, vociferating abuse against the Pope and the Vatican.'

"Full of respect and love, I have the honour, Holy Father, to offer to your acceptance my entire devotion."—*New York Guardian*.