

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"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.

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## ECCLIASTICAL NOTES.

THE Diocese of Alabama has chosen as Assistant to the venerable Bishop Wilmer the Rev. Dr. J. S. Lindsay, rector of St. Paul's Church, Boston, Mass.

THE University of the South, at Sewanee, Tennessee, has received a gift of \$30,000 from a layman of Louisiana for the erection of an additional building.

It is stated that the Pope is contemplating the promulgation of a new dogma—that of the "Temporal Power"—and that the replies from nearly 70, out of 100 Bishops to whom he has submitted the proposal, expresses approval of such a course being taken.

THE opening of the General Assembly of the Established Church of Scotland was for the first time in its history inaugurated by a solemn celebration of the Eucharist in St. Giles' Cathedral, London. The Lord's prayer was intoned and a printed Communion Office used.

THE S.P.C.K. have added another volume to their admirable clerical handbooks on pastoral theology, etc. This time it is a devotional manual for the clergy at home and abroad—*Credenda Agenda Postulanda*, by Henry Bailey, D.D., late Warden of St. Augustin's College, Canterbury.

THERE are three Presbyterian sects in Scotland, says *John Bull*, that are absolutely agreed on all questions of doctrine and discipline. Yet they remain apart, with divided energies and interests. There are several denominations in this country of which nearly the same statement might be made.—*Church Year*.

THE Rev. Dr. Nichols, in an article in the *Church Review*, pleads for the *spring* method of giving instead of the *pump* method. The pump method is giving in response to appeals, while the spring method proceeds from the inner principle and sense of stewardship. It does not depend for its flow upon the object, but upon the force of a true and proper sense of obligation to God, who giveth freely that we too may be like Him and freely give.

THE Rev. Edwin A. Gernant, for the past nine years pastor of the Zion Reformed Church, Allentown, Pa., is about to apply to Bishop Whitaker, of Pennsylvania, for Holy Orders. He is the third person, within a few days, to withdraw from the "Reformed denomination" in Allentown; the Rev. M. W. Christman and Mr. Jas. Werner, just about to graduate, having preceded him. All these will prepare for the priesthood.—*Living Church*.

The *Cork Herald* says:—"It has been ascertained that an announcement of a most important character was made at a conference of the Limerick (Ireland) clergy held recently, his Lordship, Bishop Dr. O'Dwyer, presiding. His Lordship informed the clergy that he had decided to make boycotting and participation in the Plan of Campaign reserved cases, and to withdraw power from all priests in the dioceses

holding the faculty of giving absolution to those taking part in either combination. It is further stated that a list will be issued to the different clergy containing the names of those persons known to favor the advocacy of the Plan of Campaign, such being prejudicial to the interests of the community."

SUNDAY SCHOOL TEACHERS.—Some teachers fancy that Sunday school work ends with the lessons given, but surely that is not so. Good and earnest teachers will always show a readiness to help and encourage their children at all times, and in times of sickness to visit them. They must remember that God had called them to this work. Let it be done heartily, prayerfully, faithfully. Let there be good teachers, but above all let there be good men and women, daily learning as scholars new truths—new methods—in God's school. They must not harden into routine, or the Old, Old Story may soon become dull, meaningless, lifeless, in their hands. "No one can work well and hastily," says an old writer; therefore they must not be hasty in teaching God's lessons or in censuring others, more especially children.

PROFESSOR SAYCE, in his last paper upon the cuneiform tablets from Teles-Amarna, suggested that in one important document relating to the affairs of Philistia and Southern India, the name of Jerusalem was to be found mentioned along with Keilah and Kirgath or Hebron. A careful re-examination of the inscription which he has just made in Egypt proves that the name is to be read Uru-Salim, "The City of Peace," the Uru-Salimu of the inscriptions of Sennacherib. Here, then, we have a distinct mention of the future Jewish capital under its well known name, and in association with Hebron, the elder metropolis, more than 500 years before its capture by David. These despatches were addressed to the Egyptian King, and Jerusalem appears at that time to have been a post occupied by troops in alliance with Egypt.

THE BROTHERS OF NAZARETH.—The Order of the Brothers of Nazareth is a lay community of men in the American Church, founded three years ago for the practice of prayer and of manual labor.

The special objects sought in its active work are: 1. Industrial education and preventive work among boys. 2. The care of the poor and the suffering. 3. The reformation and restoration of the vicious. "Pray," "Work" and "Obey" are the watchwords of the Order. Note well the sequence for prayer, not work, stands first in the Brothers' lives.

Plenty of work there is, good hard work of all kinds too, from scrubbing a floor or swinging a hammer to laying out the dead or serving at the altar. Yet the real business of the Brothers is prayer, and the chapel is the place where they do their best work, and where they feel most at home. These Brothers of Nazareth ask nothing from the Church but their support, and they even limit this to shelter, food and clothing. They do not even seek corporate aggrandizement. They are anxious that all property shall be vested in a

board of Trustees, to be held for the Church in the Diocese.

If this work is started on a permanent foundation, the time is not far distant when this Order will be able to supply members for work in the slums of the city, work under the direction of a parish priest, and by this means solve the problem of caring for neglected masses in the lower districts of our cities.

THE Bishop of St. Asaph, Wales, declares that politics are not beyond the range of the Church's recognisance or a clergyman's consideration. He affirms that people should be taught to think for themselves, and not let newspapers and political leaders do their thinking for them. He inquires, Why should it be dangerous to touch the question of politics? They are the science of legislation; and exact and accurate knowledge is needed here, if anywhere. Persons ought to be able to treat great political questions with somewhat of the wisdom and forbearance and earnest searching after truth which marked the study of great scientific questions. Chemistry and kindred sciences would make little progress if they were represented by two rival parties, each striving to checkmate the other rather than to ascertain truth. If people in Wales only acted as the Bishop desires, and thought for themselves instead of listening to the vaporings of agitators, the Church would have been spared many a painful and unworthy scene.

## RESTORATION OF THE JESUITS.

We take the following from a Convention address of Bishop Coxe, of Western New York, in Sept. 1886. How has the truth of the Bishop's estimate of the Jesuits' aims and powers been exemplified in Canada? Bishop Coxe says:

My brethren, laity as well as clergy: I have never confined your thoughts to local objects merely, on these occasions of annual assembling. We are members of the Catholic and Apostolic Church, and as such have the deepest interest in its world-wide concerns. Let me now direct your attention to a matter demanding the common concern of all Americans, but to which nobody will point the public mind if we do not. It is part of our mission to be watchmen upon the National walls and to warn the thoughtless multitude of approaching perils. Our people have observed with indifference the naked telegraphic statement that the respectable Pontiff who now fills the Papal throne, has restored the order of Jesuits to all the faculties, prerogatives, and powers which they had grasped, before their suppression by Clement XIV. I have obtained a copy of the Papal brief, and I venture to say that while it is a document of the greatest import to Europe, it is of supreme significance to us in America. In a word, it removes from this formidable society all the disabilities with which the rival orders supposed them to be clogged, by the fact that the act of Restoration did not expressly relieve them of some of the sweeping maledictions of Clement the Fourteenth.

At least the unrevoked features of Clement's brief have been regarded by Romanists as in-