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# 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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## ECCLESIASTICAL NOTES.

**BISHOP OF CHESTER ON SUNDAY-SCHOOLS.**—At the time that Sunday-schools were first brought into use there was very little teaching indeed in the country, and in the Sunday-schools the boys had to learn their reading, writing and arithmetic, as well as their Catechism and the Bible. Now, however, all that was changed, and if they could not revive and strengthen the Sunday-school work of the nation, there was a very great risk of the religious teaching falling into decline. There was nothing in the world that did not require improvement, and he was quite sure those who knew the Sunday-school system would acknowledge that it wanted a great deal of improvement, a great deal of systematic development and a great deal more sympathy than it generally got. They wanted to see Sunday-schools better taught, better organized, and better manned, until children were taught as well as in the day-schools. If that was done he had no doubt there was great and certain hope that the English people would retain their character as a people of righteousness, a great and understanding people in the law of the Lord.

**SURPLICED LADIES IN A CHURCH CHOIR.**—A Harvest Thanksgiving service was recently held in the parish Church, Skelton on-Cleveland, York, of which the rector is the Rev. R. J. Ellis. Lately ladies have been assisting in the choir, which is a surpliced one, and in order to bring about a uniformity of appearance it was decided that the ladies should also wear surplices. This change was satisfactorily accomplished at the Harvest Festival. The ladies' surplices are exceedingly tasteful, consisting of Scotch lawn, with pleated backs, and in shape not unlike an M.A. gown. Purple velvet caps, similar to those worn by D.C.L.'s complete the attire. Ladies surpliced choirs are not unknown, it is said, in London.

**THE CHURCH ARMY.**—The Church Army, (England), has now been sometime in existence, and like many similar organizations which have trodden in new paths, was received with scant favor at first. We are glad to see now that not only do several of the Bishops speak highly of a movement which marks a fresh departure in the aggressive effort of the Church of England; but that, in more than fifty testimonies from clergymen, the results of some years' experience of the Church Army system in their parishes are spoken of in the highest terms. Hundreds sunk in vice have been raised from their degradation, and are now actively serving God and praising Him for the change wrought in them.

During the year past there has been an increase of forty officers, the number standing now at 105. Around London especially the work has steadily increased, new openings having been made at Paddington, Notting Hill, Hornsey, New Southgate, Kensal Green, College Park, Croydon, Hackney, and Peckham. Nor have the claims of the Missionary field been neglected, for India, Canada, and Nova Scotia have absorbed several of the officers.

Ten thousand regular communicant members, all humble speakers in the cause of Christ,

make up the rank and file of the Army, many of whom were drunkards and blasphemers. The attendance at the 70,000 meetings held annually (20,000 of these in the open-air), numbers about five millions, and some five thousand converts formed the crown of blessing to last year's labors.—*The Christian, London.*

The Bishop of Rhode Island has appointed Mr. Hammerskold, a graduate of the University of Sweden, as lay-reader to a congregation of some 200 Swedes to whom he ministers. These people were received into Grace Church by their letters of confirmation on the first Sunday in September.

The British born citizens of Portland, Oregon, U.S., have endowed a bed in the Church Hospital of the Good Samaritan, with \$3,000, as a memorial of the Jubilee year of Queen Victoria.

**THE PRAYER-BOOK.**—The thoughtful student of the book of Common Prayer cannot but notice as its leading characteristic its *deeply scriptural spirit*. It is not only in its language largely from the Word of God, but breathes also the spirit of the Word. Like it it enters deeply into humanity and reveals it.

**BROTHERHOOD OF ST. ANDREW.**—The Second Convention of the Brotherhood of St. Andrew (of the U.S.) held in Ephiphany Church, Chicago, Friday, Saturday and Sunday, October 14th, 15th and 16th, 1887. The Brotherhood is an organization of laymen working in one hundred and fifty parochial chapters, scattered from Oregon to Maine, and from Dakota to Florida, "for the spread of Christ's kingdom among young men." The sessions of the Convention will be mainly taken up with addresses and discussions by experts in the various lines of lay work, and will be of very practical value to all who are interested in Church work for and by young men. In connection with the Convention it is proposed to hold several public meetings and services for men, at which addresses will be delivered by leading workers and speakers.

**A RIVAL.**—General Booth has found a rival in "King Solomon" and the pranks of the "Salvation Army" are apt to be eclipsed by those of "the Army of the Lord." A number of people who call themselves the followers of "King Solomon," or "Rebecca," or "King David," have taken up their quarters in Brighton, and are making disciples there of men and women. Dancing seems to be the principal part of their religion, and in the course of their extraordinary gymnastics they proclaim themselves "cleansed, healed, and forgiven." The ordinary result of their twirlings and revolvings is an epileptic fit, King Solomon, the founder of this latest religious vagary, is quite ready to receive the offerings of the faithful, and asks for money.

**JUBILEE FUND, IRELAND.**—The Victoria Jubilee Fund for the Education of the Sons and Daughters of the Irish Clergy has now reached \$6,000 in the united diocese of Dublin, Glendalough and Kildare. With the exception of

Cork, and Down Connor, and Dromore, the response elsewhere is a poor one.

**A SOLUTION.**—Bible commentators have hitherto been much perplexed as to the derivation of the names Moses, Joseph, and Saul. Professor Sayce, in his lectures on the Babylonian religion, throws light on this. Moses is derived from the Assyrian "Masu," signifying "first-born," "eldest," "double," or "twin." In the two last there seems to be a reference to his brother Aaron, which comes from "Aharu," to send. Joseph is derived from "Asip," an enchanter. In Saul the Professor sees the Babylonian deity "Sawul." His volume forms the Hibbert Lectures for 1887.

**WHAT THE PRAYER BOOK SAVES US FROM.**—We lately gave some serious instances of extempore prayers. Here is another, which is said to have been uttered by the Rev. Mr. Allison when praying before the Minnesota Legislature:—"And now, dear Lord, bless the reporters, whose nimble pens catch every word almost before it is uttered. Like Thyself, they are omnipresent, and almost omnipotent. If we take the wings of the morning and fly to the uttermost parts of the earth, they are there. They meet us in the jungles of Africa, they waylay us in the solitary canyons of Colorado, and when at length we find the latitude of the magnetic pole, behold they are there. May their light and goodness be equal to their power, and in the general assembly of heaven let no reporter be excluded."—*Church Times.*

**CANON LIDDON ON REUNION.**—Canon Liddon, having been addressed by an Edinburgh gentleman on the subject of the reunion of the Churches of England and Scotland, has sent the following reply:—"Anything that could lessen the existing division of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed. The difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than, as the phrase goes, a question of Church government; and, on the other hand, Presbyterians have historical traditions of their own which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this, but as at present informed I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that he would teach us the secret of that blessing of unity which He has Himself taught us to think so precious."

**DEDICATION OF BELLS.**—At the dedication of a peal of bells for the use of St. Paul's Church, Wood Green, Wednesday, the following form was used by the Bishop:—"The Bishop having received the ropes said: 'By virtue of our sacred office we do solemnly set apart and separate from all profane and unhallowed uses this spire and belfry and these bells now dedicated to the glory of God for the benefit of His holy Church.' His Lordship afterwards delivered the ropes to the vicar, and in doing so said: 'Receive these bells as a sacred trust committed unto thee as the appointed minister of this Church and Parish; take heed that they be ever