

# 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.

**THE REVISED BIBLE.**—The following notes as to the materials of the book may, perhaps, be of interest.—At the Oxford University's own paper mill, which is situated at Wolvercote, near Oxford, 375 tons of rags were consumed in making 150 tons of paper for its first issue—enough that is to cover 2½ square miles. It would go round the world in a strip of six inches wide, or say, if the pages were laid open one after another, it would go round the world. The sheets piled in reams as they leave the mill would make a column ten times the height of St. Paul's, or folded into books before binding, at least one hundred times the height. The copies, which are being prepared by the Oxford University Press alone, would, if piled flat one upon another, make a column more than fourteen miles high, or 370 times the height of the Monument. It is hardly possible to give an idea of the number of skins which have been required for binding the copies, but it has been calculated that 1,560 goat skins have been used in binding the copies which will be presented to the American Committee of Revision. A special Act of Congress has been passed to admit these copies into the United States free of duty. According to the *Jewish Chronicle*, it issued on the very day—the eve of the Feast of Pentecost—"on which the first edition was published," as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is a remarkable one.

The following letters from the Queen and the Prince of Wales has been received by the Archbishop of Canterbury.—"Windsor Castle, May 18, 1885. The Queen has to thank the Archbishop for his kind letter, and at the same time to ask him and the Convocation to accept her best thanks for the beautiful copy of the New Revised Version of the Bible. She must congratulate those who have labored so anxiously and earnestly on having executed this most important and difficult work so successfully, and can assure the Archbishop and Convocation of the deep interest with which she will read these sacred volumes." "Marlborough House, May 17, 1885. My dear Archbishop,—Allow me to return you my most grateful thanks for sending the beautiful presentation copy from the Convocation of the province of Canterbury of the newly-completed Revised Version of the Holy Bible, and for your kind letter which accompanied it. The labors of the revisers must, indeed, have been very arduous and difficult, but I sincerely trust that they have been crowned with success, and that they have generally received the approval of the nation. Most sincerely do I earnestly desire with you that the love of the Bible in our country may receive a fresh impulse from the clearness and accuracy after which our learned scholars have striven. Believe me, my dear Archbishop, very sincerely yours, ALBERT EDWARD."

**SIGNS OF A RETURN TO THE "OLD PATHS."**—A few weeks ago we printed part of an article on the Feasts of the Christian Church, from the *Methodist Recorder*, of London, Eng. We have now great pleasure in republishing another

article on "Good Friday" from an Australian organ of the same denomination.—*The Christian Weekly and Methodist Journal*, published in Adelaide. These extracts encourage us to believe that the adherents of John Wesley are falling back into the ways of him whose name they bear:—

Opinions are somewhat divided on the question of observing Good Friday. There are good men who have a distaste to Church festivals. Without condemning them we must express our thankfulness that there is a growing desire to devote this day to sacred purposes. Whether it be the exact anniversary of the crucifixion or not is of little consequence. It is observed in commemoration of that tragic event. This is the one reason why it is set apart. On that account we must feel that there is great incongruity when it is devoted to holiday-making and festivity. None of us would admire the taste of a person who suspended business on the anniversary of a brother or dear friend, and went for a picnic or some other gleesome entertainment. On no higher ground than a mere sense of propriety we feel that the day should be appropriately observed. The early Methodists usually made it a day of special religious service. Prayer-meetings were held in the early morning, there were sermons having distinct reference to the redemption work of Christ later on, and commonly a love-feast in the evening. For many years the rule with us has been to have only one short service, and that is generally but thinly attended. Lately the unsatisfactoriness of this has been increasingly felt, and we cannot but regard it as a hopeful sign. Adelaide Methodists, at least, will this year have the opportunity of spending the day in a manner which should be highly profitable. Services will be held in most of the churches in the morning, and central services in the Pirie Street Church are advertised for the afternoon and evening. The seven words from the cross will furnish topics for addresses in the afternoon, and a sacramental service will follow. This will be an excellent preparation for an evangelistic service in the evening, and we trust the power of the Spirit will accompany the word.

**HOMES FOR WORKING GIRLS.**—On the evening of May 11th, Lady Aberdeen entertained, at the Stafford Rooms, a company composed of the occupants of these "Homes" and of others interested in this most admirable charity. There are eight of these "Homes," with about three hundred occupants. Prof. Henry Drummond was among the invited guests. He is described as a bright-looking man, full of vivacity, and not in the least deficient as to tact. The *Rock* says:—

"How to talk seriously in an unsuspected but none the less forcible way, was the problem which the Professor had evidently set himself, and his effort proved a great success. After telling of a visit to the various "Homes" represented, paid at a time when when all their occupants were out, and of his delightful impression in regard to what he saw, especially concerning the fact that every bed was furnished with a little library, Mr. Drummond quoted, as the basis of his brief lecture—a term at which he himself smiled—a text which

might, he said, be put, with five words to spare, on a shilling telegraph form: "Seek ye first the Kingdom of God, and all these things shall be added unto you." Geography, Arithmetic, Grammar; these constituted the first, secondly and thirdly, of a very un-sermonic sermon by the distinguished lay-preacher. Where is the Kingdom of God? That was the Geography. It was not on a map, not in heaven, not in the Bible, not in Church, not in Palestine. The Bible tells us: "The Kingdom of God is within you." Two words encompassed the arithmetic of the text: "first" and "added." Until two or three years ago the professor did not understand this last word; he had read it, that on seeking the Kingdom of God everything would be subtracted from you. Religion brought no enjoyment unless it was sought first. As to the grammar, we were credited with the assumption that we had not left school sufficiently long to forget the difference between the imperative and indicative moods. Imperative was the mood in this case. Ninety-nine people out of every hundred die sudden deaths, so far as religion is concerned, according to the authority of a certain doctor.

**THE PRIMATE ON SOCIAL PROBLEMS.**—The Primate preached on Sunday afternoon, at Canterbury Cathedral, on the social problems of the day, the circumstances of many of which he characterized as being as full of horror as anything in the heathen world. Amongst the evils which shocked Dr. Benson, he enumerated our submissiveness to numbers, our fear of the multitude, and the extreme difficulty in the way of simplicity in living. There were fashions so imperious, that people who would not live up to them must be content to drop behind and be left out of the social scale. Follow-members should learn the lesson of each death in the Christian family. Do we fear commendation of the dead?

**MISSIONS TO SEAMEN.**—The Bishop of Dover in presiding at Exeter Hall at the annual meeting of the Royal Naval Scripture Readers' Society, called attention to the great power exercised by godly seamen as witnesses for Christ by kneeling in prayer, night and morning on board their ships, in the presence of their comrades, as was now not unusual in Her Majesty's ships of war. His lordship also spoke of the lamentable absence of godly men-of-war's men and marines from the Lord's Supper, when administered on board the Queen's ships by naval chaplains. This was a sad shortcoming which needed investigation and remedy. Seamen and marines shrink from entering the captain's cabin for this service, as it lays them open to the charge of seeming to curry favour with the captain by so doing. Whereas, if publicly celebrated where "prayer is wont to be made" in the usual place of a divine service as part of the Sunday worship, no such allegation could be made. The May number of the *Sunday Magazine* tells us that a seaman's chaplain officiating amongst the fishermen in the North Sea had, on the very first Sunday of his ministrations amongst them, as many as twenty-five fishermen to receive the Holy Communion on the unstable deck of the little fishing smack at his hands. If a seaman's chaplain can so