

# 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.

VOL. VI.  
No. 62

MONTREAL, WEDNESDAY, APRIL 8, 1885

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

**CANON BODY ON BIBLE-READING.**—During the recent West London Mission, Canon Body delivered a series of admirable addresses at St. Peter's Church, Eaton Square, of which the Bishop of Truro was formerly Incumbent. The address on the reading of the Bible contained much interesting and valuable matter.

In connection with this subject, said the Canon, we must grasp the character of the Bible. While recognising the fact that the Bible is God's book, we must remember that it is a collection of books written under different conditions. Here the question arises, Upon what do we base the claim of the Bible to be the Word of God? Some say that it is its own evidence. But if this be so, how come it to pass that there was a time when the canon of Scripture was unsettled. Some books, at first, were not universally received—i.e., Hebrews and Revelations. The fact is, that we receive the Bible on the authority of God's Church. The authority of the Church is not the authority of the Church apart from her Head, but the sanction of Christ Himself.

With regard to the question of Inspiration, the Canon expressed his opinion that no theory was perfectly satisfactory. That there is an inspiration of the Bible there can be no doubt; "but," he added, "it is a mystery like the Holy Eucharist." The next point that arose was—"What is the right use of the Bible? Why has God given it?" One thing is certain, that He did not give us the sacred volume that we might construct for ourselves a creed. For the Church or mass of believers existed before the Bible, and so did Christianity itself. If, then, the Bible had been given us to make a creed, it would follow that the early Christians who lived before the New Testament Canon was settled were without any certain belief, which is absurd.

Why, then, did the Lord give us this sacred book? Because in it we have the faith unsystematically set forth. It is the Charter of the Church's purity of doctrine. Here the Canon mentioned several requisites for the profitable reading of Holy Scripture. 1st. Read intelligently. It will not do to read it as if it was some charm, in which case "you resemble some Roman Catholic mumbling over his beads." 2nd. Read it collectively, and with due regard to the context. 3rd. Read it with purity of intention. Such a book should not be read out of prurient curiosity, nor in order to gratify a controversial spirit. 4th. We ought, on the contrary, to read the Bible in order that we may walk in the footsteps which it points out. 5th. We ought to read it with prayer, that we may be taught its meaning. 6th. Read it with meditation, and try to assimilate its teaching.

**THE GOSPEL OF SOBRIETY.**—Preaching on Sunday at St. Luke's, Cheetham, the Bishop of Manchester, who took for his text Luke xi. 27, 28, said that if he were asked what was the special spiritual need of this age, he would say it was to have preached to it the Gospel of Sobriety. He was not thinking of Sobriety in the matter of alcoholic drinks, but of that Sobriety which sprang from a temperate mind governing the whole conduct. The world seemed to him to be almost turned upside down. Excitement of every kind was eagerly

sought after, and the question appeared never to be asked whether the excitement was healthy or mischievous, or whether excitement, speaking generally, was the best and fittest frame of mind in which to receive a message from God. Whatever had been the other meanings of that great manifestation of God recorded in the nineteenth chapter of the First Book of Kings, certainly it pointed to a conclusion that a calm and equable frame of mind was most suited to receive the teachings of the Lord Jesus Christ. Just now, manifestations of "faith-healings" were run after. The last new thing, whether in Christian doctrine, or in philosophy, or in science, had the best chance of attracting a gaping crowd.

**THE BISHOP OF ALBANY ON HOODS.**—In these days, when learning in the ministry is never so much needed to counteract, not irreligious learning, which is rare, but unlearned irreligion, which is frequent, I trust the hood of the graduate may remind the people that in our department we are supposed to have been educated, to be trained in theology, to be doctors in the sense of competency, as well as call to teach; and that it may remind us, on whom the responsibility rests, that "the priest's lips should keep knowledge," not to let the distractions of detail, or the dangerous gift of fluent speech, or the vain reliance upon mere authority be substituted for the close and constant study of the sacred sciences and of all else that may help to its advancement.

**THE DUKE OF ARGYLL ON SCIENCE AND RELIGION.**—In a very interesting lecture to young men, in Glasgow, the Duke of Argyll dilated eloquently for two hours on the connection between scientific discovery and revealed truth. A great proportion of the science current in the world, was described as giving us as bare and thin an idea of the Divine architecture, as could be conveyed as to the architecture of the Glasgow Cathedral, by an enumeration of the cubic feet contained in it. Speaking of an evolution theory, he had never thought, and did not now think, that any true idea of development, or growth, was in the least degree inconsistent with Divine purpose and design.

The *Lichfield Diocesan Magazine* calls attention to a curious and interesting fact. At Bishop MacLagan's Visitation in 1880, a day of devotion, that is to say, a Retreat, was held at seven centres in the Diocese. It was conducted by the Bishop of Bedford and other clergymen, of whom five, namely, Canon Earnest Wilberforce, Rev. G. W. Kennion, the Rev. W. Boyd Carpenter, Canon King, and the Rev. E. H. Bickersteth, have since been elected for Bishopsrics.

**PERSONAL RELIGION.**—The *Anglican Church Chronicle* (Hawaii) says:—

There are multitudes of men standing aloof from the Cross and Church of Christ. To treat them as unbelievers and disbelievers or practical heathens would be to do them a great wrong. To make them see the manliness of a true and living Christian character is a work calling for the best energy and talent in the Church. There is always a remedy in the Church of the Living God for the hurts of all classes and conditions of men, awaiting the wise applications of the hands that bring it. In perilous times men ask for the practical religion which a popular religionism fails to present, for earnest, sober wor-

ship in its majestic dignity while travesties and caricatures of worship abound, and, and for the preaching of the Gospel not the deductions of science or the opinions of the most profound.

Personal religion made manly, robust and vigorous by manly men would solve many perplexing questions in the religious world and beyond it.

Personal religion gives to men who love their country their best power.

Personal religion makes every profession, business or trade a training for an immortal destiny, and brings out in man the best that he is and has, for his own good and the good of society, by practical ways and means for practical ends.

**DEAN VAUGHAN ON GENERAL GORDON.**—Dean Vaughan, writing to the *Times*, says that a little band of students for Holy Orders have made a collection among themselves in the hope that it may form a nucleus for a memorial to General Gordon in some shape which may be judged suitable to the purpose to which he devoted his life, and numerous suggestions are afloat of missionary enterprises in his cherished name.

One preaching on Sunday said:—  
"The servant is not above his master. Like Him, he has fallen by treason and desertion. But it is Christian England that has fallen too."

In Africa the Crescent is brightening for awhile; the Mohammedan power is rallying, and the hideous slave trade with it.

And we shall, indeed, be disgraced and unworthy of our hero if we do not, each one, try to mind the same thing, and live by the same rule as our dear and noble Gordon. For we may know, and are an werable for the knowledge, that there has been a prophet amongst us; not a false prophet, nor a prater of smooth things, but a true man of God, and none the less because his mantle is the scarlet of the Queen's uniform. Would that all Englishmen were of the same mettle!

**DARWIN ON MISSIONS.**—Mr. Darwin was not regarded as a Christian; but he had the greatest respect for the good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries: "They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have all been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for, should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

**IMPORTANT DATES.**—An English paper gives the following dates of the separation of the principal Nonconformist bodies from the Church of England:—Independents, 1568; Romanists, 1570; Baptists, 1633; Quakers or Friends, 1646; Unitarians, 1719; Methodists, 1795; and it adds as a contrast, that the See of Canterbury was founded in the year 597.