

# 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 BISHOP OF WINCHESTER ON CHRISTIAN UNITY.**—The Bishop, speaking at the annual meeting of the Home Reunion Society, said:—There were a great many encouraging indications, and there was an inclination towards unity. He could say from his own experience that during the last few years there had been a greater tendency on the part of Nonconformists to come over to the Church, and many Nonconformist ministers had applied to him for orders. But in their own Church there were a great number of people who did not see the necessity for organized unity. St. Paul speaks of the unity of the body, as well as the unity of the spirit, and they had no right to say that unity of spirit was sufficient. Without unity of organization it was difficult to work with Nonconformist Christians, because they belonged to a different organization. Unity of body was really most essential, for if they could produce a unity of body throughout the Christian world, they would be much more able to tolerate minor differences among themselves than they could now. They were in the face of many dangers. The increase of unbelief and vice of all sorts called for the united action of Christians, and it was the duty of every Christian man to labour and pray for union of spirit and the unity of body as well. The disunion amongst Christians was a very serious matter in mission work amongst the heathen nations. There were some things that were extremely encouraging. In Scotland the Presbyterians were almost daily approaching towards the Episcopal Church. He had recently seen a copy of the Hymn Book of the Established Church of Scotland, and he had been greatly struck with the unity of faith and feeling it showed towards the Church of England. It contained all their best-known Church hymns, and its tone and spirit were the same. When they saw that in a body which was very widely separated from the Church, they could thank God and take courage. There must be difficulties in their work but they were really making very true progress. He himself did not expect to live to see the union of even the English-speaking Christians, still less to see the union of the Church of Christ; but he believed their children and their children's children would see it.

**AN AMERICAN CLERGYMAN ABROAD.**—The Diocese of *Rond-du-Lac* publishes a letter from the Rev. C. S. Hale, D. D., to the Bishop of that Diocese. We take from it an interesting notice of his stay in Jerusalem. I stayed at Jerusalem until April 9th, only making excursions in the neighborhood, i.e., to Hebron, the Dead Sea, the Jordan, etc. I was fascinated with the place. I had heard so much of people being disappointed with it, that I was half afraid to go, lest I should have, all my life, unpleasant associations. Of course, where the unspeakable Turk is, there is as bad government as can well be; but despite of all there was an immense deal that was most interesting, and not a little that was most attractive; apart from its sacred associations, I never saw a place so picturesque. Then I confess I had special advantages. I had letters of introduction to Nicodemus, Patriarch of Jerusalem, from the Secre-

tary of the Holy Synod of Russia, and from the Patriarch of Alexandria; and so the good Patriarch took me, so to speak, "under his wing." He told me of all there was to see, gave me letters to Bishops and other dignitaries; whenever I went on an excursion from Jerusalem; saw to my being well placed whenever I attended service at the Church of the Holy Sepulchre, which was very often. I joined in the procession on Palm Sunday, carrying a palm-branch given me by the Patriarch, and walking quite close to His Blessedness. The Patriarch bade me ask for anything I wished; so, one day, I said to his principal Secretary (a priest), "I wonder if there is not some place, in connection with the Church of the Holy Sepulchre, where I could say the Holy Communion Office?" I said, "I do not like to speak to the Patriarch about it; for I know he would not like to say 'no'; and yet he might not feel as if he could say 'yes'; so I said, 'you sound him, and if he is favorable, I will ask; if not, I will say nothing more about it.'" I thought there might be some sacristy, or passage-way, where I might be allowed to celebrate. The next time I saw the Secretary, he said: "The Patriarch says, 'Certainly, there is a Chapel of Abraham, in the Church of the Holy Sepulchre, within thirty feet of the place where our Lord was crucified, the chapel in which is commemorated the offering of Isaac; Dr. Hale can celebrate there whenever he wishes; and let him have anything he wishes to use for the service.'" So, I spoke to an English clergyman, visiting Jerusalem, so as to be always sure of at least one person to "assist" (I asked him to celebrate sometimes), and we kept up a daily celebration from Palm Sunday until we left Jerusalem, twelve days later.

**C. E. W. M. S.**—Mr. C. Powell, General Secretary of the Church of England Working Men's Society, has published a letter acknowledging the courtesy with which he has been received in America, and suggesting that there are two ways in which the Society may be aided: 1. By a money contribution toward the work of the Society. 2. A still more important and practical way, viz., by remembering the Society and its work before the throne of grace in the churches. In England each year, as the yearly commemoration festival comes around, nearly four hundred of the clergy adopt this method of support, by having special celebrations of the Holy Eucharist, for the intent that God's blessing and grace may be poured upon those engaged in this work; last year numerous churches in America joined in this method. The festival took place on Sunday, August 2nd. Mr. Powell also states that arrangements have been made for the immediate issue in the United States and Canada of the publications of the Society, which in the old country have been found of such great utility in educating those outside the pale of the Church.

**AN IMPORTANT DISCOVERY.**—An important discovery has been made among the manuscripts which Archduke Renier brought back two years ago from El Fayoum, in Egypt, and which are known collectively to Orientalists as "Corpus Papyrorum Raineri Archiducis." A fragment of the New Testament has been found, comprising a chapter which differs from St.

Matthew, chapter xxvii, verses 30 to 34, and from St. Mark, chapter xiv, (verses 26 to 30), more than these evangelists differ from each other. The fragment seems to have been written in the third century, A.D., though, according to its style, it might belong to the first century. In the description of the Last Supper, the passage in which our Lord predicts his betrayal is quite different from that in the two Gospels, and the words, "But after I am risen again I will go before you into Galilee," are wanting. Peter's oath varies also in wording and length. The whole style of the fragment is vigorous, terse and clear. According to Dr. Bickell, of Innsbruck, the fragment must be the copy of a manuscript older than those from which the accepted versions of St. Matthew and St. Mark have been taken, an opinion endorsed by another scholar of high authority in early Church History, Professor Harnack, of Giessen. The papyrus is at present in the hands of the Orientalist Professor Karabacek, of Vienna, and a fac-simile of it is to be published.

**A Good Suggestion.**—Mr. John Bland, of Radnor House, Bolton Gardens, S.W., has addressed to the Archbishop of Canterbury the following letter on the subject of insuring churches against fire: My Lord Archbishop,—I would do with great respect to draw your Grace's attention to a matter which may be of considerable importance to the Church as a whole. The number of churches of which the particulars are set out in the *Clergy List* is 13,728. It is obvious, when one regards this number of buildings collectively, that each has an average value. The rate of fire insurance for churches varies between 2s. and 4s. 6d. per cent, giving an average rate of 3s. 3d.; but for the sake of dealing with round numbers, let me say 3s. per cent. This means that every 667 churches pay in fire insurance enough to build one church, and that the whole 13,728 more than enough to build twenty churches every year. There are, perhaps, half a dozen steeples demolished by lightning in the course of the year, but it rarely happens that a church is entirely destroyed by fire; at any rate, the total damage cannot be anything like one entire church every eighteen days, which is what the Church of England is at present paying for. In addition to the insurance premium paid for the churches, there is that also on the school and mission-rooms; and the houses and effects of the clergy. The proposition I would make to your Grace is, that the Church should do her own insurance. I may point out that this course is already adopted by the Government, both on land and at sea; by several railway companies; by many large owners of house property; and by most of the more important lines of shipping. There cannot be the slightest doubt but that the Church and her servants pay a very large amount annually in fire insurance premiums; I do not represent that the whole of this money could be saved, because there would be some losses to make good, and the expenses of management to provide for; but I believe there would be a very important annual balance in favor of this project. Part of this could be applied to a reduction in the rate of the premiums, and the remainder, after the establishment of a prudent reserve fund, to the building of additional churches.