

# 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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## CHURCH AND STATE.

It would be vain to deny that the relations between the Church and the State have become seriously entangled of late and still cause great anxiety. Only time and forbearance can untie the knot, which a headstrong impatience would cut at once. From either extreme point of view, the perplexity vanishes. An Erastian conception the absolute identity of the two, solves all difficulties; but this we repudiate as sapping the very foundations of a Church. If the Church is not a spiritual corporation, a Kingdom of Christ on earth, it is nothing at all. On the other hand, the absolute independence of the two is simplicity itself in theory but in practice it is a mere idle vision. The "*libera chiesa in libero stato*"—the dream of Cavour—sounds well enough as an epigram; but it never has been and never can be realized in fact. So long as Church and State occupy the same ground interest the same men, influence the same consciences, contact and conflict are inevitable. The Church was not free in the age of the persecutions under the Roman Emperors. The Church is not free in Italy in our own generation. The English Nonconformists discover from time to time that they too are entangled with the State. The laws courts step in, and decide questions which, though nominally only affecting property, really touch far more important interests. The Anglican Church in South Africa has found recently to her cost that she also is most seriously affected by the interposition of the State.

The more I read history the more difficult I find it to trace definite and immutable principles, which shall under all circumstances regulate the relation between the Church and the State. I am speaking more especially now of the point which at the present moment causes the greatest anxiety—the judicial proceedings affecting the Clergy; but it applies equally to other matters, such as the appointment of her chief officers. Principles, which at one time the Clergy of the Church maintained with as much tenacity as if they were fundamental Articles of the Faith, have long since been abandoned with universal consent. No one would now fight for the immunity of the Clergy from the jurisdiction of the criminal courts of the realm. It is shocking to the moral sense of this age that a clerk convicted of grave crime should only be degraded, where a Layman would be hanged. These lessons of the past we should do well to take to heart, as a caution for the future.

I am especially anxious to obtain a hearing for these lessons of her history, because it seems to me that the most fatal consequences might ensue if the conception of a hard and fast line between the rights of the Church and State were maintained, and the Clergy were to consider themselves exempted from all obligations the moment this line was transgressed. So far as I can see, utter and irreparable confusion would be the result, if this idea were pushed to its logical conclusion. What is to come of our Parochial arrangements? How again would it effect the exercise of Episcopal authority? Were the Clergy of Cornwall justified in withdrawing their allegiance from the Bishop of Exeter to the Bishop of Truro or the Clergy of South Lancashire from the Bishop of Chester to the Bishops of Manchester and of Liverpool? The whole fabric of our Institutions may be imperilled if we yield no Ecclesiastical obedience unless the

claim to this obedience can be traced to a distinctly Ecclesiastical source.

I am driven therefore to the conclusion that viewed from the side of the Church, the relations between Church and State, so far at least as regards existing complications, resolve themselves ultimately into a question of expediency. But while using this term expediency I deprecate its being understood in any low selfish sense, as applying to material interests. I refer solely to the spiritual interests of which the Church is the guardian. The question that she has to ask herself is whether her union with the State enables her to fulfil better her high spiritual functions.—*Bishop of Durham's Charge.*

## THE BIBLE AND MODERN CRITICISM.

Canon Tristram, one of the most learned men of the world, says that "Such is the harmony existing between the Old Testament record, and the discoveries of modern travellers and explorers in the Sinaitic Peninsula, in the typography of the country and the places identified, that it is impossible to conclude that they could have been written except by an eye witness." St. Stephen, St. Peter and St. Paul all refer to these ancient records in their masterly addresses, as authentic and veritable history, and base their arguments upon them in proof of the Messiahship of Christ.

And as for prophecy, they seemed to have an idea that it "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What a pity they had not lived in the nineteenth century and been enlightened by some of our modern critics! And a Greater than they was accustomed constantly to refer to these ancient records, the writings of Moses, in proof of His own claims. "Had ye believed Moses, ye would believe Me; for he wrote of Me." "And beginning at Moses and all the prophets, He expounded (to his disciples) in all the Scriptures the things concerning himself."

Professor Rawlinson, one of the foremost scholars of the age, says that "few things are more remarkable than the complete harmony and accordance which exist between the picture of ancient Egypt and the ancient Egyptians as drawn for us by Moses, and that portraiture of them which is now obtainable from their own contemporary writings and monuments. "When the mythical interpretation of the Old Testament records by the rationalistic scholars of Germany had apparently completed its triumph over the Old Testament and had begun to attack the New Testament, 'the stones were made to cry out.' By God's Providence the series of oriental discoveries commenced. The enigmas of hieroglyphic and cuneiform character were penetrated. The language of ancient Egypt, Babylon and Assyria was recovered. Contemporary literature was dug out of the earth and a light was thereby shed upon ancient history such as it never received before. Then a just comparison was made between the sacred narrative and authentic profane history, and they were found to be in most remarkable accord. The instances of disagreement turned out to be the exact contrary. The main basis of their reasonings was struck from under the feet of the mythical interpreters and their whole system collapsed and the whole system of literal, historical interpretation, always upheld by the Church, was re-established and is now almost unquestioned.

"The Pentateuch has the air and manner of hist-

ory. The Jews have always regarded it in that light, and modern historical and geographical inquiry, whenever they afford an opportunity of testing the accuracy of the narrative, are found to bear witness to its truth. Historical difficulties of any great magnitude in the Pentateuch there are none. Internally the narrative is consistent with itself. Externally it is supported by all that has any claim to be considered sober earnest in the histories of other nations. The Christian world, which has reposed upon it for nearly two thousand years as an authentic record of the earliest ages, is justified by all the results of modern historical research in still continuing its confident trust.—*H. H. M. in Standard of the Cross.*

## WHAT THE PRAYER-BOOK SAYS.

The Bishop of Western New York, Dr. Cleveland Coxe, remarks:—"Our clergy, in teaching their flocks, must not go beyond the Prayer Book, unless they wish to do mischief. "What says the Prayer-book?" So I have answered unprofitable inquiries about Fasting Communion, and the answer is, "It says nothing." I answer, "If so, then teach nothing." The Prayer-book says a great deal about self-examination, and something about abstinence and other days, and I should like to see people brought up to this Prayer-book level before they are pushed beyond it. Then, if any one prescribes for himself fasting communion, as an act of personal devotion, let him do so. I praise him for it, and so far as I can, with fitness for other duties, I delight to practise it myself. Just so, as to Prayers for the Dead: what does the Prayer-book say? I have been answered, "Nothing at all"; but this is not strictly so. It is true that Holy Scripture says nothing at all on the subject, which is pretty good evidence that wise pastors commit no sin in preferring to preach on subjects of practical importance, and for which they can find a Scripture text. For myself, I am disposed to think St. Paul does offer a prayer for Onesiphorus as deceased. It is just such as we offer in the Prayer for the Church Militant; but, unfortunately for my impression, St. Chrysostom teaches that Onesiphorus was alive, though absent from his family; so I don't set much store by that text, or preaching on that subject. The Prayer-Book, however, has retained Catholic usage in a very definite form. It is as guarded and discreet as some are rash and reckless of misleading souls in this matter, a matter always greatly liable to abuse. Thus, (1,) the Church puts up the second petition in the Lord's Prayer, which embodies all that is Catholic and necessary in praying "for all Saints," that they may inherit the Kingdom; (2,) in the Prayer for the Church-Militant; and (3,) in the petition for "all the whole Church," we have the same usage. (4,) Finally, in the Burial Office we have the whole idea in one rich and full petition. That's the whole story. In the Articles, the Church condemns the monstrous novelty of "Purgatory;" and as the whole Church condemns prayers for the departed who have died not in full communion, there's an end of it. No prayers have ever been authorized by the Catholic Church, looking to any change of estate in the departed. We pray only that the dead in Christ may be partakers of all God's remaining promises, which they and we alike await together; the resurrection, that is, and the consummation in glory. These facts settled, all speculation is superfluous. How is God going to deal with this class, and that, and another? The answer is, "What is that to thee; follow thou Me."