

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. IV.—No. 35.]

HALIFAX.

WEDNESDAY, DECEMBER 27, 1882.

WINNIPEG.

[One Dollar and a Half a Year.]

AN EFFORT TOWARD UNITY.

At Kioto, Japan, recently, there was a conference of Protestant missionaries of various denominations, and before this assembly the Rev. Theodosius S. Tyng, one of our church missionaries, read a paper on "The Unity of the Christian Church in Japan." It was an earnest plea for visible unity—unity in one society. He stated the question thus: "Whether as we bring to these people the gospel of our Lord and Saviour Jesus Christ, we shall also perpetuate among them our unhappy divisions; whether as we bring them the blessings of Christianity, we shall bring them the curses of a divided Christendom as well."

But how to avoid this? How to bring the blessing of unity, instead of the curse of division? It cannot be done he says, by forming a new church, regardless of the past, by the union of present sects. That would be only to found a new and larger sect, cut off from fellowship with the historical church. The desired unity must be sought for *historically*—retracing the steps by which schisms arose.

If there is to be a national church of Japan, he thinks it must have an organization which *all* acknowledge to be valid. And he believes that there is one, and only one method in which a Japanese church can be established in communion with the Church of England and the American Church, and that is, the *acceptance of the Episcopate* from them, or from some church in communion with them. He believes that the Episcopate could be obtained on the fulfillment of certain proper conditions such as the following: "That the body that should ask for the conferring of the Episcopate should be of such a nature for strength and respectability as would seem likely to do credit to the Christian name; that the men offered for consecration should be personally worthy of the office of a Christian Bishop; that the succession so received should be perpetuated; that the confession of faith of the proposed church should contain the ancient creeds commonly known as the Apostles' and the Nicene, and nothing inconsistent with them, or otherwise at variance without sound Christian teaching; that there should be a form for daily prayer and other rites and ceremonies of the church, but not, I think, that the use of this last should be compulsory."

On such conditions he believes that the Episcopate could be obtained from almost any of the churches of England, America, Scotland, Ireland, Canada, Australia, South Africa, etc. By this means a church would be organized that would be acknowledged to have full ecclesiastical authority, not only by Episcopal churches, but by nearly all English speaking Christians.

The paper (which appears in the *Standard of the Cross*) is long, but is delightful reading, it is so clear, calm, and forcible, and its purpose is so high and worthy. It is truly refreshing to find one who, as the *Standard* says, has the hopefulness and courage to address such an argument directly to those whom it seeks to influence. Its tone and temper are admirable—most cordial, and most Christian. The address must, we think, have made both a favorable and a strong impression upon its auditors. Let us hope that it may not be without result in the direction intended.
—*Kalendar.*

GIVING!

"Giving" is as much a means of grace as is *praying*. The man who *prays*, but seldom *gives*, makes himself analagous to a one winged bird that does not gain much of an altitude. The Bible sparkles all over with attestations of our opening assertion, and so impressed is our Church with the importance of disseminating this truth that "alms basins" are a part of the furniture of every Church, whether located in an isolated hamlet or in a crowded city. Nor is such Parish furniture for the ingathering of alms a sign and seal of the Church's mercenary spirit. On the contrary it is a token of her *love* for her worshippers, for, knowing that "generous giving" is "twice blessed," she yearns to have her children experience the special blessing that waits upon the time-honored custom—a custom that cannot become obsolete so long as the letter or the spirit of the Bible is esteemed or observed. St. Paul counsels us to make it a part of our every Sunday's religious worship; to sequester from what we have earned or inherited a certain definite sum that shall be consecrated to the Church and to the several enterprises she espouses. Uninspired men have resorted to all sorts of substitutes for St. Paul's method, but they will never do their duty, and the Church at large will never be unloosed from her shackles of poverty and dependency until we all retrace our steps and adopt the old-fashioned rule St. Paul enforced of "deciding upon each Lord's day of the year how much we shall make tributary to the Lord during the week upon which we have entered." In other words, every Sunday we live we must give God a tribute from our heart as freely and as generously as we pay Him a tribute from our lips; and not until the New Testament rule or its equivalent is practiced, will humanity learn that "giving" is as much an act of religious worship as is *praying*. Not until such a vantage ground is attained will Christians learn that "giving" is one of the "wings" God has given to man whereby he can help himself heavenward. Humanity has got the grammar of generosity by heart, but if it practices it in its integrity it must readopt the old tithe system of giving to God one-tenth of all its increase.—*Rev. Sidney Corbett, D.D.*

THE LITURGY A BULWARK OF THE FAITH.

PROFESSOR PARK, of Andover Congregational Theological Seminary, recently delivered an Address upon "Orthodox Essentials"; in the course of which he said, on the Liturgical question:—

"You have sometimes heard that the Congregational denomination ought to adopt the policy of the Episcopalians, and receive into its Ministry all men who have the requisite Ministerial gifts, whether the men adopt the principles of a Dr. Pusey or a Stanley. But the structure of the Congregational denomination does not allow it to be so liberal and indiscriminate in this regard as the Episcopalians are.

"They have a bench of Bishops, who may control the wayward tendencies of their Clergy. They have a Liturgical Service, which reiterates in various and emphatic forms the great truths of Orthodoxy. If their Minister be a Unitarian, there is the Liturgy which holds up the Trinitarian Doctrine before the people. The men and women who attend the Episcopal Church are instructed once,

twice, or thrice every Sabbath Day in the Doctrine or Orthodoxy, even if the short discourse which the Minister preaches should not contain a single Orthodox Doctrine. Thus the Liturgy is a bulwark of the Church. We have nothing like this to depend upon."

This, too, was the testimony of Dr. Buchanan, who visited some Syrians in Southern Asia many years ago. Their tradition was, that the founder of their Church was St. Thomas. Dr. Buchanan says:—

"They have the Bible and Scriptural Liturgy, and these will save a Church in the worst of times. Had they not enjoyed the advantage of their Liturgy, there would have been, in the revolutions of ages, no vestige of Christianity left among them. Woe to THE DECLINING CHURCH WHICH HATH NO GOSPEL LITURGY.—*Buchanan's Researches*, pp. 158, 159.

BROAD CHURCHISM.

Is not the expression of the following sentiments from a living author called for by the times?

"I tremble when I hear of a man's giving up one by one the vital principles of the gospel and boasting of his liberality. I hear him say, 'These are my views, but others have a right to their views also.' That is a very proper expression in reference to mere 'views,' but we may not speak thus of *truth* itself as revealed by God; that is one and unalterable, and all are bound to receive it. It is not your view of truth, for that is a dim thing; but the very truth itself, which will save you if your faith embrace it. I will readily yield my way of stating a doctrine, but not the doctrine itself. One man may put it in this way, and one in another; but the truth itself must never be given up. The spirit of the Broad School robs us of everything like certainty. I should like to ask some great men of the order whether they believe that anything is taught in the Scriptures which it would be worth while for a person to die for, and whether the martyrs were not great fools for laying down their lives for mere opinions, which might be right or might be wrong. This Broad Churchism is a breaking down of stone walls, and it will let in the devil and all his crew, and do infinite harm to the Church of God if it be not stopped.

"We are not bigots, but we should be none the worse if we so lived that men called us so. There are few men now with backbone; the most are of the jelly-fish order. I have lived in times in which I should have said, 'Be liberal and shake off all narrowness'; but now I am obliged to alter my tone and cry, 'Be steadfast in the truth.' The faith once delivered to the saints is now all the more attractive to me, because it is called narrow, for I am weary of that breadth which comes of broken hedges. There are fixed points of truth, and definite certainties of creed, and woe to you if you allow these stone walls to crumble down. I fear me that the slothful are a numerous band, and that all ages to come may have to deplore the laxity which has been applauded by this negligent generation.

"Be sternly true, then, to yourselves and God: Stand to your principles in this evil day; now, when everything seems to be turned into marsh and mire and mud, and religious thought appears to be silently sliding and slipping along, descending like a stream of slime into the dead sea of unbelief—get solid walls built around your life, around your faith and around your character. Stand fast, and having done all, stand still."