

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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HISTORY OF MISSIONS.

If a History of Missions is to be written, where shall it begin? Shall the first chapter tell of Cary in India? or shall it be of the Moravians? or shall Francis Xavier be the first? or going far back of all these, shall we begin with Barnabas and Saul, upon whom the Church in Antioch laid their hands and sent them forth to make a Missionary tour through Cyprus and Cilicia? All these belong in the last chapters of such a Book, and perhaps they more properly would form but the Appendix to the real history.

The earth is pre-eminently Missionary ground. Physically, our earth is a dark star, and we would have no light did not the sun send its rays as Missionaries bearing light and warmth. Morally, we are without light save as Heaven took pity on our darkness, and sent a Missionary with the light of a Gospel of Salvation.

Heaven is all aglow with Missionary zeal, not only the three Persons of the Godhead, but every creature in heaven is engaged in the Mission to earth; all the angels are Missionaries, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The Father sent the Son. One of the mysterious Three was sent as the bearer of salvation; this one was the Son; the greatest of all Missionaries, the pattern for all who should follow; the greatest if you consider the home He left, the distance He came, the hardships He bore—others have been Martyrs, but no other bore in his own body the sins of the people to whom he was sent.

The Bible calls Jesus a Missionary; the Epistle to the Hebrews says, "Wherefore, holy brethren, consider the *Apostle* of our profession, Christ Jesus." If the Latin derivative had been used instead of the Greek, in the translation, it would be, "Wherefore, holy brethren, consider the *Missionary* of our profession, Christ Jesus." Again, Jesus is designated as "Him Whom the Father hath sent," which gathered into one word would be "the Father's Missionary."

The Father and the Son, sent the Spirit. Peter in his First Epistle speaks of "the Holy Ghost sent down from heaven." Jesus before His death told His disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." At the same time He also said of the Comforter, "he is the Holy Ghost whom the Father will send in my name." And so the Spirit is a Missionary from heaven to earth, as well as the Son; and the Spirit is more of a preaching Missionary than was the Son. Jesus came to make peace between God and man, and to make the first proclamations of the fact of reconciliation; but the Spirit comes to abide and to preach the Gospel of Salvation to each new generation, yea to bring it to each individual heart.

These are the two messengers, Who, leaving heaven and coming to earth, bring the tidings of Salvation.

We owe our salvation to these Missionaries. If the Father had not sent aid to earth in its lost state, if the Son had refused to come a Missionary, there would have been no salvation. Just as true is it, that if the Father and Son had not come on this mission to soften hard hearts, and lead unwilling souls to Christ, we would never have been saved. Thank God, then, for Missionaries! Thank

God for the Missionaries who came from heaven to earth!

The Church should bear to the rest of the world the same relation which heaven bears to the Church. "As thou has sent Me into the world, even so have I also sent them into the world." John xvii. 18. The Church is intended to be a heaven in earth, a centre, a radiating point, and as heaven sent the Gospel to the Church, so it in turn is to send it to the nations. Every Christian, unless he would be a discordant string out of harmony with Heaven, must be in one of three positions; he must be either, first, a sender of the Gospel to those who have it not, or, second, one who is sent with the Gospel, a Missionary; or, thirdly, both a sender and one sent.

In other words, every Christian must follow the example of the Father Who sent His Son, and His Spirit to earth; or of the Spirit, Who was sent by God, and came a Missionary; or of the Son Who both came Himself as a Missionary, and also joined with the Father in sending the Spirit.

We cannot err, if we follow the example of any Person of the Godhead. We shall err, if we follow none of them.—*The Foreign Missionary.*

PROPORTION IN GIVING.

What is the law of Christ's kingdom as to contributions for pious and charitable objects? There is such a law, though unhappily many seem ignorant of it. Certainly he does not comply with it who, having the ability, contributes nothing; neither does he who contributes from no sense of duty, from no principle, but merely as caprice, or chance, or a regard to appearances may dictate. "What! know ye not ye are not your own? For ye are bought with a price." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." These affecting words reveal both our obligation and the motive to enforce it. Surely men who are ransomed beings should regard themselves as stewards. "The silver is mine, and the gold is mine, saith the Lord of Hosts." He has seen fit to entrust His property to us; can we rightly withhold it from Him when the wants of His Church, the extension of His kingdom, the care of His poor, ask it at our hands? "Concerning the collection for the saints, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

The law of Christ requires of all who would be Christians, weekly systematic almsgiving. Each individual is required to give in proportion to his ability—"as God hath prospered him"—and this giving must be for the love of Him who, though He was rich, for our sakes became poor.

If one who calls himself a Christian, unmoved by the love of Christ, disregards the law of Christ, and gives nothing, or nothing proportionate to his ability, does the penalty immediately follow? It does not. Here on earth the Saviour mercifully bears with the unfaithful and the sinful. The unworthy member is not at once cut off from the fellowship and privileges of the Church. The barren fig-tree is suffered to remain and cumber the ground. The barren, selfish professor of Christ's religion is permitted still to enjoy "the means of grace," and, if he can, "the hope of glory." He who makes His sun to rise on the evil and on the good, in mercy bestows, year after year, the bless-

ings of His providence and grace on those who ungratefully make Him no return.

But the penalty! Let it not be forgotten that the Saviour regards the refusal to give to His Church and His poor as the refusal to give to Himself. He has solemnly assured us in His holy gospel that the day is coming when, from "the throne of His glory," He will say to the delinquents, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me."—*E. H. D. in Standard of the Cross.*

IGNORANCE.

With the present facilities for acquiring information about every subject under the sun, ignorance of the doctrines and methods of the Church would seem to be inexcusable. Many persons, professing to be Churchmen, would be put in a very uncomfortable predicament if asked to explain the reason of "the hope that is in them." They may be well versed in the politics of the country, and keenly alive to the fluctuations and speculations of the money market, and know every particular of the latest sensational reports, and yet be obliged to maintain an ignorant silence in the presence of the scoffer and infidel. They have no definite understanding of what they are supposed to believe, and very little knowledge of the Bible upon which to base any convincing arguments. They scarcely know what is demonstrable by reason and what is of faith, and frequently come to grief from lack of the power of discriminating between the two. How deeply ashamed one must feel to know so little of the Christian faith, when assistance is asked for by some poor soul longing to be directed to the old paths which lead so surely to the true and only God. How difficult to help the young, who rightly expect to derive spiritual knowledge from older heads, when the older head has not given due thought to spiritual things. How discouraging to the child, anxious to put all trust in the parent's word, to find that the parent is unable to talk sensibly upon religious topics.

It is not unusual to find the parents utterly unable to explain simple Sunday School lessons to their children, and completely at a loss when asked to give the definition of words most common in the Christian faith. There is need that the children be taught *definitely* and *distinctly* the great truths the Church holds, lest they grow up as ignorant of the history and doctrines of the faith as are those from whom they themselves have every right to expect helpful religious instruction. In religion ignorance can never be bliss, for the fear of the Lord is the beginning of wisdom.—*North-East.*

PROF. MARSH, of Yale College, the highest scientific authority on such matters, has exploded the latest proof of the existence of a pre-historic titanic race of men with feet twenty-eight inches long. He recently read a paper in the National Academy of Sciences in which he said: "Much has been written in the last year about the footprints found at Carson, Nevada. They were supposed to have been made by human beings. Nearly every one who saw them admitted that they were human footsteps, but had probably been made by persons wearing sandals. I have come to the conclusion that they were not made by men, but by a gigantic sloth."