

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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EDITOR AND PROPRIETOR: REV. JOHN D. H. BROWNE, Lock Drawer 28, HALIFAX, N. S.

ASSOCIATE EDITOR: REV. EDWYN S. W. PENTREATH WINNIPEG, MANITOBA.

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Address: THE CHURCH GUARDIAN, Lock Drawer 28, HALIFAX, N. S.

The Editor may be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute.

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"MISSIONS."

THE remarkable revival of religion which has been in progress for some time past in England is being felt in Canada, and the clergy are beginning to adopt the means which have proved so successful in the Mother land, in arousing the careless and godless, and in strengthening and developing the Spiritual life of the Christian professor. Among the various agencies employed in England is one known as the "Mission," a series of services and meetings conducted by those who have special skill as preachers, and in addressing congregations, and dealing with the unconverted and the backslider. These Missions usually continue from eight to fourteen days, and blessed results have followed their introduction in many places. As was to have been expected, this work has not gone on without having met with much opposition, and a great deal of petty persecution has had to be endured. The sneers of the world have been coupled with its frowns to injure and retard the workers and their great work. Even Christian people have been misled into opposing the movement, or if not opposing it at least doing nothing to help it forward, by the numerous misrepresentations which Satan has moved his emissaries to make against it. Some have called it Methodistical, and derogatory to the dignity of the Church. Others have sought by casting the approbrious epithets of "Romanism" and "Romish" upon it, to make it distasteful and disreputable. But just as John Wesley withstood all the taunts, and sneers, and ridicule, which he received, and all the more earnestly pressed onward, and by his zeal and the power of the truth which he proclaimed, drew vast multitudes to him, and was the instrument, under God, of converting many souls,

so these Missions, by their own intrinsic value and the good which they have been instrumental in accomplishing, have won for themselves a high place among the means to be employed to win back the allegiance of the Baptized from the world and Satan to their true Head and King. It has long since been felt that the Church must not sit idly by when the spirit of inquiry is abroad, and men are asking, "What must I do to be saved?"—and allow Methodists, and Baptists, and Presbyterians, to give Church-people the answer which will bring peace and comfort to their restless, sin-stained souls. Nor must she be willing to see doubt and scepticism, agnosticism, and infidelity, go unanswered and unopposed—see these various forms of unbelief bold, defiant, and aggressive, and the Church of the Living God, doing nothing to assert the power of the Cross in overcoming the wisdom of the world, and in bringing souls to accept the Saviour of mankind as their Creator, Redeemer, and God. However much the Church in other years was guilty of gross unconcern and wilful indifference as to the Spiritual condition of her children, the charge must not at any future time become true. And, thank God, very many of her faithful sons outside the ranks of the Priesthood are deeply concerned about the welfare of their own and other souls, and are ready to assist in any work that they may be given to do. The Church's regular system is an admirable one for the training of young and old in the way of Life, and her solemn seasons, and sober, devout forms, to those who conform to and engage in them with regularity and earnestness, build up a noble humble-minded race of Christian men and women. But "the world, the flesh and the devil," conspire to draw away even the Baptized from engaging in the services provided, and from using the means of grace at their disposal, and, consequently, the ordinary services fail to accomplish their purpose. There is, therefore, much need for some extraordinary efforts which may attract the indifferent, and arouse the careless and reckless; and the "Mission" has been found best adapted to aid the clergy in this great and needful work. It has now become a settled conviction in the minds of the Church's leaders that no means are to be despised, and that any and all successful efforts by whomsoever introduced, must be adopted and faithfully tried. With a growing desire to countenance every effort, having the conversion of souls in view, many of the Bishops, clergy and laity, were disposed to look with favor upon General Booth and his Salvation Army, and to encourage and assist him in reaching the masses by means of that peculiar and strangely conducted organization. But time and experience have shown that to avoid much evil all such works should be conducted on the lines of the Church, so that the arousing, and the conviction and conversion of the sinner, may be followed by a thorough training in the principles of the Christian religion, for the gradual, healthy and permanent development of the Christian life. It is not enough to awaken or revive a dead conscience, the converted one must be watched and tended like a person who has been sick and is convalescing, gradually increasing the nourishment as the strength and improved condition of the patient will bear it. If the Church is to be known in Canada as a progressive and aggressive body she must seize upon the means employed elsewhere, and by others if it be necessary, to ac-

complish her work. And putting aside every preconceived notion which might interfere with this spirit, it must be her aim, having the salvation of souls always in view, to give everything a faithful trial, and not to be deterred either on the one hand or the other, by the false accusations and base insinuations of enemies outside her flock, or by the fears and misgivings of the timid ones from among her own children.

CHRISTIAN EVIDENCES.

No. VII.

3. THE HISTORICAL TESTIMONY—that is the testimony to which man consents of the facts of history. First, we observe that the antiquity of that religion which is based upon a belief in a supreme personal God, is so great as to be coeval with the history of man—that is, no matter how far back we search in the annals of history no time can be found when mankind, as a whole, did not believe in and worship a supreme personal God. Thus we have the consent of the whole human race from the earliest ages. Historical science to-day strengthens this position, for it is now admitted that the confused worship which is called polytheistic is not the earliest form of worship in the case of any of the larger portions of the human family. All critical examination of ancient and modern mythologies tends to show that the human family seems to have begun with the worship of a Supreme Personal Power. Professor Max Muller says, "religion, if not as old as the world, is as old as the world we know." As soon as we know anything of man, we find him possessed by religion. The oldest books in the world are religious books.

Secondly, Christianity alone has adapted itself to all varieties of mankind. If Christianity be a delusion, it is hard to explain its success won in every case by reason against force. Christianity alone offers a complete representation of God. It has in it all the truths which sparkle among the darkness of heathendom. It contains all the positive truths that can be gathered from Pantheism, Deism, or Rationalism. It triumphs wherever it is fairly in conflict with other forms of religion.

4. THE ARGUMENT OF A PROVIDENCE—that is the evidences of a moral government of the world, which can alone be accounted for in presence of an all-knowing, all-wise, just and benevolent foresight of the world.

These are the evidences of a moral government of mankind—

(a). General facts in the condition and history of man.

(b). Particular facts in that of individuals.

(c). The preponderance of good over evil, and the general and constant tendency towards a higher order of moral system.

(a). General facts—A capacity of happiness and misery connected with the will of man, happiness is generally identified with virtuous conduct and misery with the opposite. Man foresees consequences, and regards them as rewards or punishments. Present life is imperfect, yet has in it all the elements for a perfect life. The distribution of pleasure and pain is not capricious nor arbitrary, but regulated by a system of rewards and punishments.

(b). Particular facts—The development of humanity, of civilization and culture, has always