

APOSTOLIC MISSIONS.

The Synopsis of an Address Delivered by the Rev. J. T. Bryan Rector of St. Paul's Church, Charlottetown, Before the Missionary Conference of the Diocese of Nova Scotia.

It is an object of success for a Missionary Conference to find its first session devoted to the study of apostolic methods, and it is a good indication for the future of the church in this Diocese that once every two years it devotes a whole Conference to the study of missionary work.

When Christ laid the foundation of the Church and gave its completed plans to the apostles during the first forty days, the leading idea of the Architecture was missionary. From Christ the corner stone to the cross that crowned the spire of the ideal finished structure, the one centring influence, binding all into one symmetrical whole, was the love of God to all the nations of the world—from the Church's first missionary conference under the presidency of James, Bishop of Jerusalem, onward for five hundred years, with a divine aggressiveness unequalled since, the Church insisted on a perpetual advance, till almost every civilized nation had yielded to the heralds of the cross. Then having in many places spread herself out too thinly over the glacier masses of heathenism she began to prove cold and departed from her first love. The heathen hordes came in upon her in such myriads that she was almost absorbed by their carnal passions and enveloped in their primeval darkness. Even the church of Britain, once the brightest gem in the crown of apostolic triumph departed from her primitive glory, and on through the mediaeval days and the storms of the Reformation time forgot the days of Patrick and Columba, Aidan and Boniface, also Paul of Tarsus, and Francis of Assisi had been the greatest missionaries the world had ever seen. But the Churchman standing today with hope beaming upon his brow, he sees that the indwelling Christ is making all things new, that this old church, older than the Papacy and with whose centuried age Protestantism is but the child of a day, founded in Britain in the apostolic days and still preserving her identity through the changing years, is coming back steadily to her own apostolic life and doing her own apostolic work. We were told in this city a few days ago by our knightly representative in Dominion parliament that this year for the first time in history the nations of the world have come to realize that Great Britain is an empire vaster than that over which Roman Eagles ever flew, the greatest empire the world has ever seen, but the Empire of Jesus through his Church is vaster and mightier still, for all the nations flow into and He shall be their King. As but a few weeks ago we saw the teeming millions join with glad acclaim in Victoria's Diamond Jubilee and heard their multitudinous voices like the roar of the sea break heavenward, it seemed the vastest volume of united praise that human ears have ever heard, but that is a wild incoherent note compared to the Church's jubilee when

"Jesus shall reign where'er the sun Doth his successive journey run" Coming more immediately to the subject before us let me say that the New Testament is the one great text book of Apostolic Missions. It may surprise some of our more mature divines to be told that missions is the one great theme of the Holy Scripture, the greater part of the New Testament being simply the letters of the foreign missionaries to the foreign missionary churches of their time. Like all the great truths of God no attempt is made to prove it but everywhere it is taken for granted that all who believe in Christ believe also in missions.

I cannot do better than remark at the outset as my first point and to remark it with some degree of emphasis, that the Apostles believed in missions. It were a mere truism to make this statement did not we have to face the sad fact that there are many calling themselves members of an apostolic church who do not believe in missions. These must ignore the fact that in the early church, every man from the Master to the humblest disciple believed and lived the missionary life, so much so that wherever persecution scattered them men caught up a divine contagion and churches sprang up and flourished. They could not well think and do otherwise and be disciples of Him who came preaching the Kingdom of God, and saying to all who joined themselves to Him "Go thou and preach the Kingdom of God."

2. The apostolic idea of missions was Catholic and not preaching the Gospel over and over again to the same people. St. Paul said "woe is me if I preach not the Gospel, but where Christ is named lest I build on another man's foundation." The men who founded the church were bounded by no such petty humiliations as "Home and Foreign." The Lord told them "the field is the world" and they entertained no idea of missions that did not include every nation. In fact a short study of Apostolic words would change many a modern unworthy missionary ideal which is hampering the spread of the Gospel. Our Lord never talked to his disciples about his being the Saviour of Europe and Africa or of any one country. The one idea before his mind was the world. Of him

the forerunner said "Behold the lamb of God that taketh away the Sin of the world." Of the Father. He said "God so loved the world." Of himself he said "I am the light of the world." Of his disciples he said "Ye are the light of the world." "The bread which I will give is my flesh which I will give for the life of the world." "Repentance and remission of sins must be preached to all the world." And one might go on telling of statement after statement till a wave of conviction would break on men's unbelieving ears. When Christ called his disciples, "Lights of the World," he meant they were not to be men made for themselves, but like God's great Son in the Heavens, for all the world. They were to be the salt of the earth which like the great salt sea was confined to no one land but lapped every shore with its benediction.

No one, therefore is a true member of an Apostolic Church who does not believe in Missions or, which is just the same thing, takes no interest in the subject. How can he claim apostolic fellowship whose aim is less than Christ and whose mind is at variance with apostolic practice. In short can any man sincerely believe in the truths of Christianity who does not think them worth spending self and time and money in sending to his fellow-men who have never heard the truth. The Church of England is greatest of all Apostolic Churches because this is the greatest Missionary Church on the face of the earth. Last year she gave twice as much to this work as any other Christian body. Where then is our fellowship with her if we are out of tune with her Christlike spirit of universal love to man. Her ideal for us is that we shall be living, growing, expanding branches, not parasites sucking out her life and beauty.

3. Apostolic Missions were not only Catholic but they were absolutely unsectarian. St Paul assumed this attitude when he claimed to be all things to all men, even embracing tendencies so divergent as those represented by the Turk and the Jew. He believed there was a common ground upon which he might approach the heart of every nation. The Jews already believed in God and looked for a Messiah. To them he came with the message that Jesus is the hope of the future, and in him all the present consists.

"He is the one far off divine event To which the whole creation bows." And moreover they did not go forth believing the heathen had no truth, asking them to exchange an old religion for a new. The religion of Christ was to them the summing up of all that was ever found in man and linking it with God without whose divine power no true life could be lived, forming one new man and so making peace. They believed their fellowmen were feeling after and in some degree even seeking after the same God as Christ came to reveal, if happily they might find him though he was not very far from any one of them. "Everyone that feareth God and doeth righteousness is accepted of Him." Thus far they had a common ground.

What the heathen did not know was the fact of the incarnation, resurrection and ascension of Jesus Christ. So from man's heart they approached his head and pressed home the truth with a divine logic that no reason could resist. They said "we came to you as the accredited ambassador of the living God, proclaiming only what we have seen with our eyes and what our hands have handled of the bread of life. You want to know God but you can't know Him except through Jesus the Son of Man, for no man knoweth the Father but the Son and he to whomsoever the Son will reveal him? You want eternal life but it can be had only through Christ the Son of God who said 'I am the way, the truth and the life, no man cometh to the Father but by me?' This story of the incarnate God is absolutely true, and we have full power and authority to admit you to all the precious privileges which it implies, for whatsoever we bind on Earth shall be bound in Heaven."

The apostolic aim was no visionary attempt to convert the world but simply to evangelize it. They did not try to bring the world to Christ, but Christ to the world. Through them as instruments he was to convey his life to all nations. They altogether mistake the meaning of missions who think it merely a matter of making so many converts. The blessings of the Gospel of Christ are something infinitely greater than can be calculated by methods of arithmetic. Like the sun in the heavens man cannot tell where the influence begins or where it ends. "The wind bloweth where it listeth and thou hearest the sound thereof, but thou canst not tell whither it cometh or whither it goeth, so is everyone who is born of the spirit." The work of the missionary is to proclaim the tidings that mean God to all men and witness to the story by a light that lighteth up the dark places.

4. Allow me to say just a word as to the kind of men the early church sent into the mission field. (a) Mentally they were the very best men the Church could procure. Those chosen were not men who in any sense had been failures at home, nor were they men whom the home church could best spare, but were such men as Barnabas and Paul, Peter and John, the giants of the Apostolic College. And I believe the day is coming when our grand old Church will return to her primitive splendor and every minister, her altars from the humblest deacon to the Archbishop of Canterbury himself shall have it known to all the world that he is willing to go to any part of the field to which God, through the Church, may decide to send him.

b. Not only were they the highest mental, but they were also the highest spiritual forces of their time. To use the simple but forceful language of scripture they were even "filled with the Holy Ghost." Tarrying at Jerusalem till endowed with power from on high, they went forth supported by the Holy Ghost. No man feels the authority of the message he brings like the

man who knows he has been sent forth by the Holy Ghost. In that power they went out as lambs among wolves, without any material dependence, but having faith that He who said "Go ye into all the world," had coupled with it the assurance "Lo I am with you all the days." They knew what we have to learn that only the Church that obeys the command can have the promised presence.

5. What shall I say as to the results? You all know how marvellous they were. In 200 years these men overturned the pagan Roman Empire and raised on its ruins the Catholic Church, a New Kingdom with Jesus as its King. The light flashed from Jerusalem to Antioch, from Antioch to Athens and from Athens to Corinth, from Corinth to Ephesus and from Ephesus to Rome. The Apostles went everywhere, and quickly Christianity spread over the provinces of Gaul, Hispania and Britain. Where the armies of empires had been defeated the evangelizing heralds flew as clouds, and no monsters of crime, however cruel, could stay that progress which swept on, vigorous and victorious, in every land. Nothing shows the divinity of the cause more than the superhuman work accomplished by these weak human instruments in that most unlikely age. But God can do great things, and always does do great things with men absolutely surrendered to him.

What the Church is waiting for today is more men who believe in missions with zeal, who are catholic and unsectarian in their work and teaching, men of strong mind and filled with the Holy Ghost. Then when Christ says "go," the church will not be obliged to "stay." "The spirit and the bride say come" to the heathen nations, but as the saint's wife can work only through her children, the lost ones never hear the message. We should consider ourselves very unchristian to ignore the Sacrament and refuse to obey God's dying command. But his last command, the Church's life commission, the one end to which all means of grace should lead we ignore and still claim apostolic fellowship. We need more of the Pentecostal fire, but we cannot have it until we are more ready for fuller consecration and have plenary obedience. The Apostle says "the Holy Ghost whom God hath given to them that obey him."

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A Great Shot.
The Duke of Malakhoff was at a batteau at Strathfieldsaye and shot nothing, much to his disgust, and when the day was over it appeared that he would be extremely put out unless he was allowed or enabled to kill something. So in spite of all the gamekeeper could think, feel or say a pheasant was procured, tied by its leg to the top of a post, and Malakhoff was put some 30 yards off with a double barreled gun. It was supposed that he would thereupon and thence take two shots at the bird. Not a bit of it. He loaded both barrels, walked close up to the pheasant, put the muzzle close to him and discharged both barrels into him, with "Hel coquin." The next day the Duke of Wellington told the keeper that Malakhoff was a great man who had smoked to death 500 Arab men, women and children in a cave, to which the gamekeeper replied: "Like enough, your Grace. He'd be capable of anything."—"Letters of Lord Blackford."

The Very Earliest Coins.
No one knows exactly when or where the original coin was "struck" or what metal was used. Certain passages in Homer would lead to the inference that brass was coined as early as the year 1184 B. C. Tradition affirms that the Chinese had bronze coins as early as the year 1120 B. C. But Herodotus, the acknowledged "Father of History," is of the opinion that the Lydians "invented" coins some time during the ninth century B. C. One of the oldest coins now known is a gold daric, coined by the Persians during the reign of Darius. On one side of this coin is a bust of Darius and on the other side a figure of a kneeling archer.

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