

## The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

## THE MARRIAGE BILL.

The Bill making legal the marriage of a man with his deceased wife's sister, and of a woman with her deceased husband's brother, has been defeated in the Senate. The majority was two in a house of sixty-four members, but, let us hope, had there been a larger number of senators present, the majority against the Bill would have been very much greater.

The Church occupies a peculiar position with regard to this question, having to bear the brunt of the fight, if, indeed, she has not to bear it alone. As regards the Church of Rome, while she opposes very strongly such marriages, yet she offers no opposition to a Bill of the kind, seeing the sale of Dispensations by which she makes them legal will add to her treasury; and as it is not the poor man, but the rich, who ordinarily desires such a union, the price of a Dispensation is proportionately large; and in order to obtain the rich man's money, permission to do what is strictly prohibited and declared to be sinful, is in this case, as in so many others, granted.

The dissenting bodies, (the Presbyterian Church of Scotland being an honorable exception,) have, as a rule, paid little regard to the language of Scripture concerning the prohibited degrees. The Church of Scotland has always been a unit in regard to this question, and has warmly supported the Church of England in her opposition to the Bill which has for very many years past been brought before the English Parliament, only to be again and again defeated.

Unhappily some members (so we have been informed) of the Presbyterian Church in Canada, whose wealth and social position give them prominence and importance, are among the chief promoters of the obnoxious Bill, and to this, we fear, is to be attributed the almost silent attitude of that body. We trust, however, that the Scotch Presbyterians of this country will be true to their National and religious sentiments, and will not hold aloof in the struggle which is only now beginning.

Whatever may be the course of others, the Church of England in this Dominion must not allow the faithlessness of some, or the direct opposition of others to influence her action, save so far as it may stimulate her to more determined and unremitting efforts against the Bill.

Let the Synods of the several dioceses at their forthcoming meetings, and the Provincial Synod in both houses take action in the matter, and let the clergy all over the Dominion speak out plainly and constantly until their people are educated upon the subject, and made to see the dangerous tendencies of such a measure.

## A PERSONAL EXPLANATION.

BEING obliged to refuse insertion to a letter (reference to which we subjoin in a note from the author) we feel it due to those concerned to make a personal explanation.

A few weeks ago there appeared in our columns an account of a meeting, or rather of a series of meetings, embracing part of the Lecture Course of the St. Paul's Church Association of Charlottetown, Prince Edward Island, in which the subject discussed was "Ritual." It is to be presumed that in handling such a subject, and from such a platform, lecturer and speakers would say much that would be thought objectionable, if not unfair, by another congregation of the same town, and would naturally draw out a rejoinder.

This proved to be the case, and we willingly gave insertion to a letter signed "Onward Christian Soldiers" because we felt its writer had quite as much right to the use of our columns as had the St. Paul's Church Association. This letter it appears was far from favorably received by those opposed to the views of the writer, as has been evidenced by the remarks communicated from Charlottetown, which appeared in our issue of the 29th ultimo. This was not to be wondered at, seeing that truth being many-sided, men must, and always will, differ so long as they are allowed freedom of thought and speech.

Had the differences of opinion in the matter been discussed without bitterness, we would have been glad to have allowed both sides a certain amount of space in our columns for a limited time, but from more than one letter received we fear that that is impossible, and that no good can possibly result to the Church by any further discussion.

It is because of this, and also from some objectionable personal quotations from the other side in "Onward Christian Soldiers" rejoinder, that we feel justified in refusing it admission.

We, however, publish part of his note to ourselves, in order to say how entirely we agree with him in what he says, and to assure him and others, of whatever views and party, that we shall at all times show fair play to all, only refraining from assisting to keep alive and foment private or congregational jealousies and quarrels, which can be of no benefit whatever to the cause of Christ.

The following is the quotation from our correspondent's letter:

"Editors Guardian: I forward you the enclosed rejoinder. I hope you will admit it for various reasons. The correspondence columns should undoubtedly be free to all—writing in a fair way—on any debateable subject. You say that in the heading of that column. Your paper is, undoubtedly, the Church paper of the Dominion. All Churchmen have been forwarding its interests. On this account the paper should be "Catholic" in its literal sense, i. e. universal, for all.

Yours, &c.,

ONWARD CHRISTIAN SOLDIERS."

## THE "MESSENGER" AND THE "CHURCH ADVOCATE."

It is to be regretted that the editor of the *Christian Messenger* has seen fit to meet us in the spirit which is only too apparent in his remarks referring to ourselves in the last issue of his paper.

Taking it for granted that the editor of the *Messenger* was induced by the deceptive title *Church Advocate* to recognize that paper as an organ of the Protestant Episcopal Church of the United States, we sought to put him on his guard, hoping to draw from him as an apology a frank admission that he had been in error with regard to it. But instead of this we find him reiterating his previous statement, and then making a thrust at us about the "Prayer Book" and "Immersion."

We are charitable enough to suppose

that our neighbor occupies pretty much the same relation to both questions—being entirely innocent as to the facts in either case.

To enlighten him upon the first point, we can inform him that the *Church Advocate* is published in the interests of a Baptist sect formerly known as Campbellites, that "Elder" Forney is its editor, and the "Board of Publication of the General Eldership of the Church of God" the publishers.

Probably the editor of the *Messenger* may understand all about these people; if not, let him apply to his brother of the *Disciple*, who, no doubt, will give him the necessary information.

With regard to the questions of "Infant Baptism" and "Immersion," we shall endeavor to continue our present course, and present, from time to time, such facts for our readers' consideration as will satisfy all honest minds that the grounds for the Baptist doctrines on these subjects are as solid (:) as the editor of the *Messenger* has shown his knowledge to be of the religious denomination of the *Church Advocate*.

## CENTENARY OF SUNDAY SCHOOLS.

TO THE CLERGY OF NOVA SCOTIA.

Reverend and Dear Brethren,—The Church of England Institute of London, of which the Queen is Patron, the Archbishop and most of the Bishops of England, Ireland, and Scotland, being Vice Patrons, proposes a general celebration throughout the world, of the "Centenary of Sunday Schools," dating from the opening of a School in Gloucester by Robert Raikes in 1780. The week beginning June 27th, is appointed for this purpose; and it is suggested, that on the Sunday a special sermon be preached, and a Children's Afternoon Service held; also, that each day of the week be marked by a Prayer Meeting, or a Conference of Sunday School Teachers, or a Sunday School Festival.

I commend their proposition to your consideration, and request you to arrange, so that your people may take part in the celebration, or at least have their attention drawn to the subject, although some of the things proposed may not be suitable for our Country Parishes, and the season will not be sufficiently advanced for an open air Festival.

"The Committee hope that a special effort will be made to bring the importance of the Sunday School prominently before the public, and that an earnest endeavour will be made, in each centre, to secure the interest and co-operation of many who at present stand aloof from it."

"The Committee feel that, if advantage is taken of this occasion, much practical benefit will be conferred upon local efforts, and that it presents a favorable opportunity for securing to the Sunday School a recognition of its proper and natural place as an important Church Institution."

My visitation will be held, and my Charge delivered, (D. V.), in St. Luke's Cathedral on Tuesday, July 6th.

Yours sincerely,

H. NOVA SCOTIA.

Halifax, May 10th.

## ANSWERS TO BIBLICAL QUESTIONS.

BY X. Y. Z., CHARLOTTETOWN, P. E. I.

115.—Isaiah, and also Ezekiel. Isaiah xix. 4-5. "And the Egyptians will I give over into the hand of a cruel Lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts, and the waters shall fail from the sea, and the river shall be wasted and dried up;" Ezekiel xxx. 11, last part, 12. "And they shall draw their swords against Egypt and fill their land with slain. And I will make the rivers dry, and sell the land into the hand of the wicked."

In exact fulfilment of these predictions, the bed of the highest part of the Gulf of Suez has dried, and all the streams of the Nile have dried and may be crossed without fording; excepting, of course, the two branches, the present Damietta and Rosetta branches. Therefore, five out of the seven mouths have dried up.

116.—1. He saw Samuel. 2. Likewise the two men, his servants, who went with him. 1. I Samuel, xxviii. 14 verse. "And he said unto her, what form is he of? And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself." 2. I Samuel, xxviii. 8. "And Saul disguised himself and

put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said I pray thee, divine unto me by the familiar spirit, and bring him up whom I shall name unto thee."

117.—Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob. Genesis xlix. 30, 31. "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; and there they buried Isaac and Rebekah his wife; and there I buried Leah." Genesis l. 13. "For his sons carried him (i. e., Jacob) into the Land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought, with the field for a possession of a burying place of Ephron the Hittite, before Mamre."

118.—Ezekiel, the Prophet. Ezekiel iv. 1. "Thou also son of man, take thee a tile, and lay it before thee, and pour-tray upon it the city, even Jerusalem."

119.—It was Elishama the son of Ammihud, prince of the children of Ephraim. Number vii. 48 and 50. "On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, offered" . . . "one golden spoon of ten shekels, full of incense."

120.—(1) With Simon. (2) He was a tanner. Acts x. 5 and 6. "And new send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside, he shall tell thee what thou oughtest to do." Acts ix. 43. And it came to pass that he (Peter) tarried many days in Joppa with one Simon a tanner.

121.—1. St. Paul. 2. The sixteenth chapter of the Epistle to the Romans. Romans xvi. 1. "I commend unto you Phebe." 3rd verse, "Greet Priscilla and Aquila." 6th verse "Greet Mary who bestowed much labor on us." 7th verse, "Salute . . . Junia." 12th verse, "Salute Tryphena and Tryphosa, who labor in the Lord." 15th verse, "Salute . . . Julia."

122.—The first book of the Kings and the 2nd book of the Kings, (see the headings of the same books), viz.: "The first book of the Kings, commonly called the third book of the Kings," and "the second book of the Kings, commonly called the fourth book of the Kings."

123.—a. Esar-haddon, King of Assur, (Assyria.) 2 Kings xvii. 24, "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof." 2 Kings xvii. 29, "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt." Ezra iv. 2, "Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither."

b. Asnapper, the great and noble, is also supposed to be the same as Esar-haddon. Ezra iv. 10, "And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side of the river, and at such a time.

124.—(1). When Joshua was fighting against the confederate kings. Joshua x. 13, "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

(2). When Hezekiah was near death God gave him health, and by Isaiah told him that he would heal him, by this sign, "He brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz," which occurrence was like the miracle of the standing still of the sun and the moon at the command of Joshua. Isaiah xxxviii. 8, "Behold I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward." So the sun returned ten degrees, by which degree it had gone down."

[To be Continued.]

## THE ORIGIN AND OBSERVANCE OF THE LORD'S DAY

(Written for the Church Guardian.)

By REV. F. H. POTTS, RECTOR OF GRACE CHURCH, CRESSO, IOWA, U. S.

(Concluded.)

Ought not then the people to be reminded that seeing and hearing a preacher is not the whole of one's Sunday duty; that attending the Church and remaining there with unbended knee and unopened lip is not worship; that, in short, admiring a man is not the same as worshipping almighty God.

Moreover, the Bible makes known to us certain sacramental rites which are incumbent upon all who profess and call themselves Christians; and that on every Lord's day the Primitive Church celebrated the Holy Communion, and not as most Christians do now, only once a month. God has not left us any choice in this matter. He has not said, as some self-appointed preachers represent Him as saying; "Go to Church, if you think you will be benefitted by it; be baptized if you think it a saving ordinance; sit or kneel or stand during the service as you think best: go to the communion or not as is most agreeable to you. "No; He has not said any thing of the kind, but He has said, "Hallow my sabbaths," and He has pointed out the way in which that hallowing shall be effected. God has not said, "go to Church if you do not like him," but he has said; "Neglect not the assembling of yourselves together"; and He has promised his blessing upon only "two or three" who will meet in his name and presence. None of these matters of which I have spoken can be of little importance, and no one can be said to hallow God's day as he ought, who wilfully neglects any of them.

Justin Martyr gives the following account of the services of the Church in his day. He says; "On the day which is called Sunday, all who live in the city or country come together, and the writings of the apostles and prophets are read, after which the Bishop or presiding minister of the Assembly delivers a discourse to the people, exhorting them to follow the good things they have heard. Then we all rise and make common prayer, and when the prayer is ended, bread and wine and water are brought to the chief minister, who prays and gives thanks over them with all possible fervency; the people answering amen. After this distribution of the elements is made to all who are present, and they are sent to the absent by the hands of the deacons."

Here we learn in what the services consisted; not in a sermon, preceded or followed by a prayer made by the preacher and listened to by the people, but in common prayer, in which both people and Minister participated, together with a sermon and the Holy Communion.

In short it was *worship and not novelty* that drew the people together. Then God's house was frequented, because He was the object of their thoughts. The congregation entered His house, not so much because they expected to be benefitted by what they heard, the praises and prayers they offered and the sacramental rites in which they participated—and how greatly these do benefit the devout worshipper, only those who are such can know—but people then attended Church because it was at the same time a pleasure and a duty. No one thought of saying as many do now, "I do not see the need of going to Church to worship God; for I can read the Bible and pray at home." No one thought it a matter of little importance whether God's holy day were hallowed or not. They recognized what was due from them to their God, and sought in every possible way to make some adequate return for the many blessings He had bestowed upon them.

Here then is the true incentive to the observance of the Lord's day; not a consideration of the pleasure or benefit to be derived from it, but chiefly a desire to worship that Holy Being who has surrounded us with so many tokens of his love, and asks that we requite that love by the careful and prayerful observance of the day which He calls his own.

How ungrateful are those persons, who though they receive from the giver of all good, six days in which to buy and sell, grudge him the remaining day of the week and if they do not work upon it, at least do not spend it to the honor and glory of the creator and benefactor.