

the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and His Church." And again, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

In such high and mysterious terms does God tell us of the dignity, and mystery, and honour of the holy estate of matrimony; and to those who are married in and by the Church these divine lessons are recited, for their admonition and guidance, at the time of their marriage.—(See form of Solemnization of Matrimony.)

Can anything more be said than has thus been said by the Spirit of God, to enhance the dignity and honor of the state of wedlock? What can be said more to a bridegroom than that he is a type of Christ? What more to a bride than that she is a type of Christ? If these wondrous truths of God, ringing in his ears, will not make bride and bridegroom respect and honor themselves and each other, and the holy estate into which they are entered, what words of man shall suffice to that end? Of what other state or relation of human life has anything been said in God's Word to confer upon it such abundant honor as it has thus conferred on the state of wedlock?

And that holy relation, which has been shown to be the most ancient, the most intimate, and the most honorable of all relations that can subsist between human beings, is also most necessary to the well-being (if not to the very being) of human society. Without marriage, there might indeed be children, and the world might be peopled, but there could be no families. No man could know his own children; no child would know his father. The only certain and permanent natural relation would be that of mother and child; and that would probably be forgotten, so soon as each child became able to shift for himself. Society would want its first and simplest and strongest link. Instead of an aggregate of families, mankind would become one vast herd, mingling indiscriminately together, like the beasts of the field; none bound to one more than another; none connected by any life long tie; all following the caprice and inclination of the moment, and sinking to the level of the beasts that perish.

But marriage exalts even the lowest. Among savage tribes those have ever been found the most noble in personal character, and the most united in their social system, among whom the marriage bond was most honored and observed. Marriage forms families, and families make up communities, and communities kingdoms. Marriage gives to the few who form one family, a permanent interest in each other's welfare. As families intermingle, that interest extends. And so that mutual interest spreads over a nation, and each seeks the well-being of all.

And O! how happy would all Christian communities be, if all Christians who are married would strive to realize the Christian idea of holy wedlock. Every husband a type of Christ, and remembering that he is so; endeavouring to imitate towards his wife the love of Christ towards his Church—with tender constant care, guiding, guarding, protecting her; "loving and cherishing her as his own flesh;" with generous, self-sacrificing love, denying himself for her sake—even as the Lord denied himself for the sake of His Church. Every wife a type of Christ's Church, obeying and reverencing her husband, even as the true spiritual Church obeys and reverences Christ—"leaning upon her beloved" (Canticles viii: 5); with simple, confiding affection; reposing on his love. Every family would so be as a little Church in itself, in which children would be brought up "in the fear and nurture of the Lord, and to the praise of His Holy Name." And those children in their turn, would go forth to form other families, of like piety, and like happiness. And so would the whole lump of society be leavened, and its Christian tone preserved, and its well being secured. Verily the well being of a nation is made up of the well being of the families that compose it; and the well being of families depend on the Christian performance of the sacred duties of the state of wedlock. Rev. Mr. Sadler.

## Correspondence.

The Editors of the Church Times do not hold themselves responsible for the opinions of their Correspondents.

TO THE EDITOR OF THE CHURCH TIMES.

Dear Sir—I recently sent you some remarks upon the first letter of "Crito," that appeared in your journal. They were hastily written, so much so indeed, that by some perverse freak of the pen a redundant particle or two showed themselves where they ought not, and a verb in another place assumed instead of the plural the singular form.\*

This, Mr. Editor, which was the result of writing against time for the mail, is a matter truly of little consequence, which I merely notice as the pen is in my hand; for I have taken it up to trespass, with your permission, again upon your columns, and to remove thereby some misapprehension on the part of "Crito."

He certainly is not correct in asserting, as he does in his letter of the 24th ult., that I objected to his saying that our Clergy should cultivate greater plainness and earnestness. Plainness, in the sense of homeliness—want of ornament—is a desideratum only so far as it contributes to perspicuity, clearness to the apprehension of hearers, in which sense also the word is often used; and nothing was farther from my thoughts than to object to this, which I hold to be one of the chief requisites in a sermon. Still more remote from my wish was it to object to the cultivation of greater earnestness on the part of our Clergy, if needed. Neither did my remarks contain any allusion thereto. He hopes with me that their sermons may, ever be correct, so that on this point we are agreed; for I shall not quarrel with his italicized *too*, prefix to correct, albeit they are words which I think ought never to be conjoined. My assertion that, from the Apostolic writings, we may infer that the sermons of our Lord and His Apostles were "didactic," "expository," argumentative, he pronounces a vast error. Yet he himself participates in this error, for in the next sentence he says—"they were expository and argumentative; but not in the way in which modern sermons are." As, therefore, I said nothing about "the way in which," we are either both wrong or both right.—When I said that sermons of a certain description were effective, I did not mean, as he seems to suppose, that they were so in gratifying a fastidious taste, but effective in what are the proper objects of a sermon—in awakening sinners, in comforting and building up in their most holy faith devout Christians, in exciting to every good work, by stirring up from the slumbering depths of the soul her noblest emotions.

I would wish, as well as "Crito," all sermons to be "forcible, arousing," encouraging; but that in order to be so they should be less correct, is what I do not see. With respect to my admission that the sermons of our Clergy might be rendered more popular, he observes—"Thus is the whole matter granted at once." How this conclusion follows from the premises I cannot perceive. It may without disparagement be said of the sermons of any body of Clergy that they might be rendered more popular; but that to produce this effect they should be less expository and argumentative, and evidently less instructive and convincing, is what I think "Crito" would find it difficult to prove; and, until proved, I must hold him to be here at fault in his logic.

Surely, from the unparalleled achievements in literature and war of Shakspeare and Napoleon, no argument can be drawn for inexactness and neglect of the laws of composition. If ever there was a man careful to use the right word in the right place, that man was William Shakspeare. Neither can I believe that he was such an ignoramus as to be unacquainted with the laws of the ancient drama, even if he had no other means of being enlightened except his conversational titlings with his learned friend and rival Ben Johnson. If Napoleon violated the established laws of war, he did so by introducing higher laws, more adapted to the improvements in science and art. He did not neglect to drill his soldiers and to teach his officers to execute skilful manœuvres; he was preeminently a tactician; and it has been said by those capable of judging, that almost all his great victories were won by the same system of tactics. "Crito" deserves the gratitude of all Churchmen for the interest he takes in Church affairs. I think, however, that his admonitions to the overworked Clergy of Nova Scotia not to be too exact, are not much needed; for there is more danger of

\* We are not sure that our correspondent is answerable for the above errors. Our compositors at times make sad mistakes, in spite of all efforts at correction.

error on the opposite side. There is small probability that those of them at least will be so who have been consigned to the rough ground in this province—who have to travel continually over the worst of roads, if roads they can be called, which are but concatenations of holes, rocks, and rotten bridges, disgraceful to our Province.

I shall not now trespass farther upon your space by referring to things in general; but I may take another opportunity of doing so.

Very truly yours,

A BACKWOODSMAN.

ADDRESS.

Walton, Hants County, Sept. 21, 1857.

REV. AND DEAR SIR,

As your labors amongst us are to terminate in a few days, we the Church Wardens, Vestry, and other members of the Parish of St. James, resident at Walton, and attendants at St. Matthew's, feel that we cannot allow you to depart from this Parish without expressing our deep gratitude to you for your unwearied zeal in labouring for our spiritual welfare in this Parish for the past four years. It must be gratifying to you to be assured that you were not only highly esteemed by those of your own Church, but also by members of all the other Christian societies of Walton; and that your services at St. Matthew's were on all occasions well attended by all denominations resident here.

Now that you are about to commence your labors in another parish, we trust and pray that your services may be as well received as they have been at St. Matthew's.

Be pleased to convey our high esteem to Mrs. Spike, who on all convenient occasions has aided you in your arduous duties.

We are, dear Sir, your affectionate friends and parishioners:

George Parker, Esq., Joseph Parker, J. B. Wier, Wm. Parker, (of John), Wm. Stephens, Wm. Parker (of Thos.), Danl. Fortune, Esq., Thos. Wolaver, Mch. Burgess, John McLahan, Isaac Crane, Hiram Parker, John Parsons, Stephen D. Parker, John J. Roberts, George L. Roberts, John Crane, John Foley, John Junst. Charles R. A. Johnson, Esq., Bernard Wier, Alfred N. Metzler, Joseph Mumford, Francis Parker, Esq., Stephen Fortune, A. McN. Parker, Howard Wolaver, Wm. Parker, William Foley, Mch. Parker, John Stephens, David Parsons, Dan. B. Roberts, Esq., Dan. B. Roberts, junr., Chas. F. Roberts, James Crow, James Foley, Timothy Parker, Saml. Godfrey, Jos. Stephens, Charles Parker, Robt. Parsons, James N. Parker, Jas. Clarke Wm. Stephens, junr., O. W. Parker, Wm. Parsons, Sydney Wier, Jacob Warr, Joseph Clarke.

REPLY.

Newport, Sept. 28, 1857.

MY DEAR FRIENDS:

Your kind address finds a ready access to my heart, and calls to my remembrance the mutual friendship that existed between Pastor and people during my residence among you. While it pleased God to bless me with health and strength, I considered it my duty to strive to fulfil the solemn obligations that rested upon me as the minister of the Gospel.

It affords me much pleasure to be assured that my labors among you have been appreciated. And I hope and pray that those who have come up to the house of God have sought and found a blessing.

I cannot soon forget the hearty welcome I received from you on all occasions; and shall ever feel interested in your spiritual welfare. Your good wishes for my acceptance in another Parish I hope by the grace of God may be realized, for I feel that much depends on a singleness of purpose, that God in all things may be glorified; and I pray that strength may be given me from above to do the will of God from my heart.

Mrs. Spike desires me to thank you for the many acts of kindness towards her.

And now Brethren I would commend you to God and to the power of His grace, which is able to build you up and to give you an inheritance among them that are sanctified.

I am, dear brethren, your faithful and affectionate Pastor,

HENRY M. SPIKE.

## News Department.

Extracts from Papers by Steamer Canada.

ENGLAND.

The huge mortar at Woolwich, cast from a design of Lord Palmerston, and the entire weight of which exceeds fifty tons, has been placed in position on its platform ready to undergo the proof. The elevation is about 32 degrees. It was on Monday subjected to a series of preliminary proofs by the firing of seven corresponding 36 inch shells, the minimum charge of powder, 10lb., being increased at the progressive rate of 10lb. until the fifth shot, when the charge was doubled, and the seventh, and last was increased to 150lb. The sixth charge, containing 100lb. of powder, obtained a flight of about 2,250 yards, and the last, amounting to 150lb., passed some distance beyond