

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 3. HALIFAX, NOVA SCOTIA, SATURDAY, NOVEMBER 14, 1857. NO. 46.

## Calendar.

### CALENDAR WITH LESSONS.

| Day | Date    | MORNING.        | EVENING.           |
|-----|---------|-----------------|--------------------|
| S.  | Nov. 16 | 25 Sun at Trin. | Prov. 11, John 7.  |
| M.  | 17      | Ecclus. 45      | Prov. 12, 1 Tim. 4 |
| T.  | 18      | 47              | Ecclus. 40         |
| W.  | 19      | 49              | 10                 |
| T.  | 20      | 51              | 11, Baruch 1       |
| F.  | 21      | Baruch 3        | 12                 |
| S.  | 22      | 4               | 18                 |

a To verse 20.

## Poetry.

### THE TWO PATHS.

THERE are two paths before thee—  
One deck'd with glowing flowers,  
While bright be, and the golden guto  
Smiles Pleasure's dazzling bowers

The other fronts a narrow pass,  
A stern and rugged way;  
And they that walk therein, must brave  
A dark and stormy day

But O, though bright that golden gate,  
Beware! nor enter in,  
To roam amid the poisoned sweets  
Of Pleasure and of Sin.

For in that seeming Paradise  
The fiend hath made his lair;  
And though the way be strewed with flowers,—  
The serpent coileth there!

And he who spendeth life's brief hours  
In that unholy land,  
Will find its treacherous pathway leads  
To Ruin's gloomy strand!

Where sullen rolls the fiery lake,—  
Sad image of Despair;  
And fell Remorse—that haunts the soul,  
That chose its portion there.

Who called of God, and warned by man  
To flee the coming wrath,  
And shun the second death,—pursued  
That dark and downward path!

But O, that straight and holy way,  
Within the narrow gate,  
Haste thee to choose, and enter in  
Before the cry—"Too late."

—Episcopal Recorder.

## Religious Miscellany.

From the Missionary Address of Rev. Dr. Stevens of Philadelphia, at N. York, Thursday, Oct. 15.

"In the providence of God, there had never been a time when the world was more open to missionary effort, and when the demands were greater and more beseeching to their sympathies and heart. The world was opening to the Gospel, and yet God seemed to be laying his hand upon the two great nations, and restricting them in their means—shutting up their treasures. Why? To teach them not to trust too much in the arm of flesh, and that His work was to be carried on, not by money or men alone, but by faith; and the great lesson that they should learn individually, was that when God is thus opening the world on the one hand, and apparently shutting up their resources on the other, they should be drawn to the throne of grace, and pray more earnestly than they had yet prayed, that God would pour out upon them His Holy Spirit. They were called to rely upon Him, instead of the instrumentalities of earth, for aid in carrying out His work. But he had been asked to state the facts which had presented themselves to his own observation during his recent visit to their beloved missionaries in Athens. There was something in the very mention of a mission to Athens that carried the mind back to the days of Paul, when he stood on Mars Hill, and that brought upon them those classic associations they had so much loved. A mission in Greece, a land where not a mountain reared its head unsung, and which had been noted for its heroes, and arts, and arms, and literature, and science, and knowledge! What did it tell but that arts, and arms, and literature, and science, and knowledge, without God, made men heathen, that they were heathen still, and that they could never be lifted up in the high scale of Christianity, unless those who had received their

literary light, should send back to them, not the light of letters, but the light of truth? The rev. gentleman proceeded to give an account of his visit to the mission at Athens, where he was a guest of Dr. Hill, the leading missionary there, detailing the manner in which the schools and other departments of the mission are conducted. He bore testimony to the great value of the work that is being done there, and to the wonderful effect it has already had, and is continuing to have, in bringing the people of that benighted country to a knowledge of the truth. He related several interesting facts illustrating some of the good results which have grown out of the missionary operations in that place: one of the most important was a promising mission which had been established at Crete. It was his privilege to find at Athens, as a guest of Dr. Hill, Elizabeth of Crete, who was a pupil of that missionary soon after he commenced his work at Athens, and who afterwards became interested in his missionary operations. When she left Dr. Hill, she returned to Crete, determined to do what she could to advance the glory of her Redeemer there. That place being under the Turkish dominion, she could do but little openly, but through private means she accomplished much, until the leaven she had introduced into Crete seemed to permeate almost the whole community there. Still those who had embraced Christianity could not proclaim it openly. And what did this noble woman do? She went to Constantinople, visited all the ambassadors of foreign powers there, and through their influence procured a document which would remove the restrictions under which the many Christians of Crete were placed, so that they could openly declare themselves the people of God. When he saw her, she was on her way back to Crete with the document referred to. This was one result of the missionary operations of Dr. Hill at Athens. The rev. speaker then adverted to the fact that Christian mothers were most efficient helps in the work of evangelizing the heathen, and that heathen mothers were great hindrances to that work. Christian mothers were wanted in Greece, and the schools of Dr. Hill were doing much to supply that want. The rev. gentleman closed by remarking that he had been privileged to visit a great many missionary fields in nearly all parts of the world, but he knew not the place where he had experienced greater pleasure than under the roof of Dr. Hill, witnessing his work and its results."

## MATRIMONY.

The references to the Marriage Office, in the following beautiful extract from a Sermon by an English Clergyman, will be found only in the English Book, having been unhappily omitted by our American reviewers:—

Of all the relations that can exist between human beings, the most ancient, the most intimate, the most honorable, the most necessary to the well being—I might almost say to the being—of human society, is that of wedlock.

It is the most ancient of all human relations; for it subsisted between the first two human beings who trod the earth, and from that relation between them we all derive our being.

It is the most intimate: for in it two become one, Adam was one in no high or happy sense as he stood lonely amid the beauties and bounties of Paradise, and found no "help meet for him" among the creatures around. But a deep sleep fell upon him; and during that sleep he became two, that so he might become one again, by a better and more perfect oneness; a oneness more like the oneness of God, in whose Image he was made. That Divine Image was less perfect in him while he was alone, for "God is love;" and Adam had none whom he could love as an equal, till Eve was at his side. But then, he had one to love who was himself, and yet not himself; "bone of his bone and flesh of his flesh;" taken out of himself—of one nature and substance with himself; yet a distinct person. And so, in man, as he stood complete, male and female, there was a faint type of the love which is eternally interchanged among the Three Persons of the one Godhead. And so, by being severed and united again, man becomes more like his Maker. So per-

fect was the oneness of Eve with Adam, that Adam, in loving his wife, loved himself; not his own person, but another person who was yet himself. And that was the highest perfection of human love, and the nearest approach that it could make to the love that is eternally in God.

And since man fell from that high estate, and since God hold out to him the hope of rising again, his nearest approach to the love of God is to be found in that same union of two in one. That union is as intimate and sacred now, as it was in the bowers of Paradise. Less happy it is, because the infusion of sin into our nature has made it needful that one should rule, and the other should submit, and that both should "bear and forbear." Yet the union is not less complete. "They are no more twain, but one flesh." Like Adam and Eve when banished from Eden, they are to go hand in hand through the world, and never to part, till one of them lies down to die. They are to be dwellers in the same home, partakers of the same table, parents of the same children. Neither of them is his or her own, but each belongs exclusively to the other. So saith St. Paul to the Corinthians: "The wife hath not power (i. e. authority—rightful power) over her own body, but the husband: and likewise the husband also hath not power over his own body, but the wife." Each owes to the other perfect fidelity, undivided love, unreserved confidence. They are to share each other's sorrows, and help each other's joys, and to seek for happiness, not directly for themselves, but each in making the other happy. One home, one lot in life, one property, one happiness, and one interest in all respects, one heart, "one flesh," one complete inalienable right in each other's person and each other's love; such is the oneness of man and wife. And if, as ought to be the case, they be one in religion also, and that religion the one only true religion—then have they one pilgrimage to perform, and one eternal home to which they are travelling together, and one Father in heaven to whom they have access, through the Son, by the Spirit. And they go on their pilgrimage with one firm regular uniform step, keeping time with the pulsation of their hearts, helping cheering, comforting, encouraging each other, and by their mutual love on earth, growing more like, and more meet for the presence of God who is love.

What other relations between human beings can be so intimate as that? And as it is the most ancient and most intimate relation, it is also the most honorable. "Marriage is honorable in all," saith the Apostle; and in our Marriage service it is said to be "an honorable estate instituted of Christ in the time of man's innocency." And certainly it is the only human relation of which such things can be said. But that which gives it more abundant honor is the fact that in it is "signified unto us the mystical union that is betwixt Christ and His Church." As Eve was born from the side of Adam, so the Church owes her existence to that mingled stream of water and blood which flowed from the side of the second Adam. With that blood (called by St. Paul "God's own blood"), He purchased His Church; by that water He "sanctifies it with the washing of water by the Word." In the "fountain" so "opened for sin and uncleanness" in His Church, children are by the Church continually born to Him, "born again of water and of the Spirit;" and of them—if they continue His children, He will say at the last day, "Behold I and the children whom God hath given me." The Church collectively is the spouse of Christ; individual Christians are her children and His. Through the collective body, the Church, individual Christians are born again to Christ, and by her brought up and instructed, and trained to love and serve, and honor Him.

"To such an excellent mystery hath God consecrated the state of matrimony, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church." (Form of Solemnization of Matrimony.) And so He hath plainly taught us, by His Apostle St. Paul, in the Epistle to the Ephesians—"Husbands, love your wives," he saith, "even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by