

Miss Morris

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

| Day | Date | MORNING. | EVENING. |
|---------|------|-----------------------------|--|
| S. Mar. | 16 | 3 ^d Sam. Incent. | 1 st John 3 ^d Gen. 4 th Ex. 1 st |
| M. | 17 | Judas | 2 ^d Jud. 3 ^d 1 st Tim. 1 |
| W. | 18 | | 3 ^d 1 st Tim. 1 |
| Th. | 19 | | 4 th 1 st Tim. 1 |
| F. | 20 | | 5 th 1 st Tim. 1 |
| S. | 21 | | 6 th 1 st Tim. 1 |

Poetry.

TOILING ALL NIGHT.

St. Luke vi. 4-11.

We have toiled through the live-long night,
Toiled in vain;
We looked for rest when morning light
Broke o'er yond mountain grey;
But lo! Thy bidding we obey,
Let down the net again.

Ho! hither partners, hither haste I
Speed I for the web we
Strained, beneath the net we cast.
And see! our barks, pressed to the brink
Of the deep, deep waters, begins to sink
Under the mighty freight.

Prostrate before thy feet I lie,
O Lord, depart,
Ere a poor trembling sinner die;
Fear not, only obey the call,
To leave thy nets, thy sire, thine all;
Fisher of men thou art.

And they the gospel net will keep,
Are not their own,
But launch forth on the treacherous deep,
And whether they fail, whether succeed,
Only their Master's will is their head,
And for a time they will be true.

Through the long night and anxious day,
Till life is o'er;
Or till He whom the winds and sea obey,
Sendeth his angels forth to sever
The good from the bad forever and ever;
Dragging the net to shore.

Religious Miscellany.

THE MARRIAGE SERVICE.

"Only in the Lord."—1 Cor. vii. 39.

The design of the Church of England is to bring all who are born on English ground into the Communion of Christ's Church, to "train them up in the nurture and admonition of the Lord;" and in every state and relation of life, to maintain her interest in their welfare, and keep "the unity of the spirit in the bond of peace." We have already seen this in the appointments for Infant Baptism, Baptismal Education, Confirmation, and the Lord's Supper. It remains that we trace the same spirit throughout the Occasional Services, provided for those solemn seasons of life, which are more particularly to be marked by religious observances. The first of these is that of marriage.

As we are reminded in the opening address of the Marriage Service, "It is an honorable estate, instituted of God in the time of man's innocency." It was the first ordinance of God to man, after the institution of the Sabbath. "It is not good that man should be alone," is one of the truths stamped upon his brow from the first moment of creation.—No sooner was the world furnished with all that could render it a comfortable and delightful abode, than one was given him to help him in his Creator's service, and share and sympathize in all his blessedness. To the Christian it is further hallowed by being made the sign of "the mystical union that is between Christ and his Church." (Eph. v. 22.) It is the most lively emblem of that communion of the Saints with their glorified Lord, to which we have so often referred. It represents on the one hand the faithfulness and love of Christ to his people, and, on the other, their unreserved devotedness of heart and life to Him.

But further, the Church considers it as the ordinance appointed for increasing the number of her spiritual children, "to be brought up in the fear and nurture of the Lord." As the command to our first parents was, "Increase and multiply, and replenish the earth," so one means which God takes to "fill up the number of His elect," is to bring to-

gether, by His providence, those who shall present their infant off-pring in faith at the sacrament of baptism, and "train them up for his service, and to the praise of his holy name." Once more, this ordinance is considered by the church as appointed for the mutual society, help, and comfort of each other, both in prosperity and adversity.

In whatever light we regard this solemn and interesting event of human life, its importance appears of the first magnitude, and we should expect to find that a church, so watchful over the spiritual interests of her members, would not neglect to improve this valuable opportunity and to recognize, in a spiritual manner, this momentous step which her children are taking.

When two individuals are united in the closest intimacy of heart and soul for life, how constantly must that union tell upon the principles, the habits, and the feelings of both, and consequently, on their happiness and usefulness here and their eternal prospects hereafter!

This is the very end of the Marriage Service.—The church, which witnessed the admission of the party into her communion at baptism and the Lord's supper, is again supposed to be present to be the witness of their plighted vows, since the opening address declares, "We are gathered together here in the sight of God and in the face of this congregation." And at the conclusion of the service a collection is made of all the passages of Scripture which relate to the nature of marriage, and the duties of husbands and wives, that all married persons who are present may be reminded of their duties, as the baptized are reminded of theirs, when present at the office of baptism.

In the face of the assembled congregation the called "the servants of God," "the servant and handmaid of the Lord." No scriptural examples that are brought forward—Abraham and Sarah—Isaac and Rebekah—the general tenor of the prayers that are offered, and the blessings pronounced, as well as the injunction at the close, "In the newly married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity afterwards—all show that a service was designed for the use of the same persons and spiritually minded persons as we havefore mentioned. And were all who enter this state of life, and were they to act up to the spirit of this service, I need not say what a blessed change would be manifest throughout the whole face of society. The parents of every family would be servants of God, and its children the children of God, and some approach would be made to the aspect those glorious times, when "they shall no more every man to his neighbor, 'Know the Lord, all shall know Him, from the least to the greatest the knowledge of the Lord shall cover the earth as the waters cover the sea."

On the other hand, "interesting is the scene, when two young persons, whose hearts have been given to the Lord before were given to each other, (2 Cor. viii. 5.)—pledged their mutual vows for life before God his Church, kneel together at his sacred table receive his paternal benediction! While surrounds the bright circle of gold on the bridal ring pledge of a higher and holier union that can be dissolved! Such a marriage is "in the Longings look down and rejoice over them; the Grooms up and thanks God for them.—Rev. Rishard's "Key to the Prayer-Book."

The Vicar of Leeds, resident of the Leeds Church Institute, has delivered an inaugural address, remarking upon religious parties in the Church. After some preliminary remarks, Dr. Hook proceeded to answer them, "What is a High Churchman?"

"There are, he said, have been, within the pale of the Church schools of theology, which, viewing the truth from different points, while seemingly in opposition by their discussions to its more elevated establishment. There are those who as believe that they have ascertained, by meditating sacred Scripture, or by supernatural illumination, the whole counsel

of God. Whatever assistance they may have obtained from without, they have not been consciously influenced by the formularies of the Church of England; and when they conform, they do so on the ground that those formularies are Scriptural—meaning by the expression that they can be interpreted conformably to their preconceived opinions. Opposed directly to these, as occupying the opposite extreme, are those who seem of late to have accepted what was at first conferred as a title of reproach, the name of Tractarians; they differ from the school of theology first mentioned, by admitting that in the interpretation of Scripture they require a guide; and they apply for guidance to the Fathers of the Church. But as it would occupy more than threescore years and ten to master writings so voluminous as those of the Fathers, they, in point of fact, received the Patriotic opinions through compendiums supplied by the learning or the imagination of writers to whom they give their confidence. And they agree with the opposite extreme in not referring to the formularies of the Church of England as authoritative, but in adapting them to the views they have elsewhere formed; pronouncing them to be Catholic, while meaning by catholicity the results which they have reached by the exercise of their private judgment. There is another school of later date, though only a revival of what existed in the last century, and, under the name of the Broad Church, there are some who contend that they may place upon Scripture any meaning which, by philological skill, it may be tortured to bear; and who subscribe to our formularies, not, as in times past, with a sigh, yet still with a smile, as if to show that if for Scripture they have little respect, for human formularies they have none. As distinguished from all these, the High Churchman is one who accepts the Church of England for his authority in doctrine and in discipline. He does not intentionally fall short of the Church of England. He does not intentionally go beyond the Church of England. If he errs, either in excess or in defect, we have only to convince him that he has exceeded or fallen short of what the Church of England teaches, requires, or permits, and he at once admits and retracts his error. He assumes that the Church must be right, and he, when he differs from it, in the wrong. Why the Church of England is his authority I will state presently. I only allude to the circumstance now to show how impossible it is for a High Churchman, as he is called, to form an institution on exclusive principles, so far as the members of the Church of England are concerned. If he forms a society requiring more or less than the Church of England requires, he is not acting on High Church principles, and whatever his sobriquet, may be, he has so far ceased to be a High Churchman. But if you concede the name of High Church Society to a society formed on this basis, you identify High Churchman with the principles of the Church of England, and the High Churchman is gratified to find himself where he always wishes to be, in the *via media*. I have spoken of schools rather than of parties, as for other reasons, so also for this, that the High Church party no longer exists. By a party, we mean a body of men, who, to further some common object, sink all minor differences of opinion, and agree to co-operate under the direction of accredited leaders. In this sense of the word, the High Church party has no more existence in the Church than the Tory party in the State. Both parties have been subverted by similar causes; by desertion on the part of the leaders whom they trusted and by the extreme follies through which a united multitude have brought scandal and disgrace upon the principles they professed. There are Tories in existence, but no Tory party. And it is computed that nearly three-fourths of the clergy, together with a large number of the better-informed among the laity, are High Churchmen; but the High Church party has long ceased to act as a party, and will only be resuscitated by being forced to resume party combinations in self defence against their triumphant opponents. Such resuscitation of that which is defunct is, I believe, desired by none; the object is, rather, in times when new difficulties have arisen, to form out of old combinations a *tertium quid*. This I believe to be the predominant feeling among those who really love the Church of England; they desire to unite in friendly