

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING	EVENING
F. Jan. 5	Gen. 13; Mat. 6	Gen. 11; Rom. 9
M. " 9	16; " 7	10; " 7
T. " 10	17; " 8	18; " 8
W. " 11	19; " 9	20; " 8
T. " 12	21; " 10	22; " 10
F. " 13	23; " 11	24; " 11
S. " 14	25; " 12	26; " 12

Poetry.

DO RIGHT.

AWARE, O soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night,
Thy retribution, too, will come,
According to thy deeds, thy doom,
Do right, do right.

Though clouds thy firmament o'erspread,
And tempests burst around thy head,
Though life its greenest foliage shed,
In sorrow's blight;
And though thy holy hopes and fears,
Lie buried 'neath the gathering years—
Do right, do right.

The warring elements' worst wrath,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not affright;
For duty's calm, commanding form,
With rainbow arms shall clasp the storm
Do right, do right.

Faint not in all the weary strife,
Though every day with toil be rife,
Work is the element of life—
Action is light;
For man is made to toil and strive,
And only those who labor live
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow gleam,
A bubble on the floating stream,
Soon lost to sight,
For there's a work for every hour—
In every passing word a power—
Do right, do right.

O! life is full of solemn thought,
And noble deed—if nobly wrought—
With fearful consequences fraught;
And there is might,
If gathered in each passing hour,
That gives the soul unearthly power,
Do right, do right.

Religious Miscellany.

MARRIAGE AS VIEWED BY THE CHURCH.

By the Rev. Hon. Can. W. H. Littleton, Rector of Hagley, and Chaplain to Earl Spencer

The Marriage Service—which I believe no one who reads, and seriously considers what it says, can help feeling, gives a true view of what marriage ought to be—that service represents marriage as a holy and sacred thing. It calls it "holy matrimony," signifying that, in the sight of God and of all in whom the Spirit of God is, it is a high and sacred state. It was instituted, it tells us, "in the time of man's innocency." It is typical of "the mystical union between Christ and the Church." It is the union of the strong and the weak—of one "made in the image of God," with "a help meet for him," because, like him, in likeness to God; which may be one point which makes it typical of the union of the Great Strong One with weak mankind, who give themselves to Him in holy love. And surely to every one who thinks seriously, the sight of a marriage is holy and beautiful. The man and the woman both were originally, as I have said, "made in the image of God." They are not merely animals living here below for a time, but immortal spirits, "children of God, members of Christ, and inheritors of the Kingdom of Heaven." They come "in the sight of God and the congregation" to give themselves one to another, as loving devoted companions to their life's end. In that solemn moment they think of all that life is. Mention is made of its dangers, troubles and storms, as well as of its happiness and sunshine; and the two

take each other for companions, and mutually supporting, loving friends, and much more than friends—"for richer, for poorer, in sickness and in health, to love and to cherish till death them do part, according to God's holy ordinance, and thereto they plight each other their troth." And then, after other becoming ceremonies, the minister of God pronounces them to be a "man and wife, in the name of the Father, and of the Son, and of the Holy Ghost." All this, my brethren we cannot help feeling to be holy, reverent, and true. If there is any truth or trust-worthiness in our noble instincts—if man is more than an animal, and life more than a foolish puppet-show—if we have in us the thought of God, and the recollection that we have souls that ever stand before Him—then, I say, such thought and feelings must belong to the entering upon that "holy estate which Christ adorned and beautified with His presence, and first miracle which he wrought in Cana of Galilee." And the children that are to be born are to be looked upon as gifts of the great "Father of Spirits," "an heritage and gift that cometh from the Lord," to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name.

And further, if all this is a true view of marriage, then we see the beauty and truth of the words in which our Church tells us that "it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity," and of those, also, in which St. Peter reminds them that they are so to live together that "their prayers be not hindered," evidently meaning thereby to show that they are to have religious communion and fellowship—they are to pray together, and for one another, and to have communion of spirit of prayer. The general spirit and meaning of all this we cannot but feel to be right and good. But now, if with our minds filled with such high and blessed thoughts, we turn to listen to the common talk of the great mass of Christians about marriages that are to take place, would it not make St. Paul, or any like him, almost weep to perceive the greatness of the contrast? So high is that heavenly pattern; so sadly earthly, poor, and low is the world's talk. If any one, like Moses, came down from the Mount with these thoughts on marriage in his mind, and then heard the talk of God's baptized people, I think he would be inclined, like Moses, to break the table on which they were written; for how should such men be fit to hear of such truths? Must not Christ, looking out of heaven, still say too often of us—"O faithless and perverse generation, how long shall I be with you—how long shall I suffer you?"

For what is marriage according to men's common talk? A marriage, according to the creed men say—not within the walls of the church, but when speaking "out of the abundance of their hearts" in the world—a marriage, I say, is a kind of common-place arrangement between two persons, in respect to which the first and the uppermost thought, (naturally in such a view of it,) relates to money, the next, perhaps, to family or rank, and the names given in the world, which have nothing whatever to do with real worth or excellence, and the next, probably, to the suitability of their natural tempers to make one another happy on earth, and certainly the last of all the thought is their suitability to enjoy communion of spirit in pursuing godly and Christian objects, and in seeking the everlasting and spiritual blessings of God. As to marriages, few seem ever to have learnt that simplest of all lessons, that it is not earthly riches, but real affection that can give any real happiness, even on earth, or of how infinitely "better is a dinner of herbs where love is, than a stalled ox and hatred therewith."†

Even the commonest observation of life might teach us that it is the state of the affections, not the food, or the dress, or the honours of the world, that constitutes that real happiness on which alone a man can really live. Perhaps the chief use of sufficient riches is to set us free from the necessity of thinking about riches, and, perhaps, the chief use of an established rank in the world is to set us free from all small thoughts and cares about rank. But if few seem to know or feel

• Matt. xvii. 17.

† Prov. xv. 17.

even so much as I have now said, how much fewer still are they who habitually think of marriage in respect to God, or who see that the true and only lasting and indestructible ground of happiness in it is—not earthly wealth or honours—nor yet even mere earthly affection, friendship, or mutual love of each other—but rather the common love of God existing in both, community of feeling and purpose, not so much in love of each other as in love and devotion to God as the Creator, Saviour, Guide, and Sanctifier of both—ever present in time and eternity—on whom both can evermore rest—in whom both can be now for ever one.

MEN OF BUSINESS.

BY EDMUND FRY.

We live in a business age. To obtain the character of a thorough man of business, is to obtain a passport to the admiration and confidence of mankind.—There is no volume studied with more intense and laborious devotion than the Ledger—no pursuit so fascinating and absorbing as that of making money. We are not about to enter any protest against business men, and business habits. The age needs them; and their energies, wisely directed, contribute largely to the public good; but the age also demands that they should really be business men, and not business machines.—He who gives up all the faculties and powers, all the time, and all the energy with which God has endowed him to the pursuit of wealth, to his counting-house or his counter, may be an excellent business machine; as a thing of figures, weights, and measures, he may be first-rate—but the higher attributes of his manhood are gone; for the highest privilege is to be the steward of God, not the slave of self. For the government of the great human family, Divine wisdom has framed laws as beautiful as they are simple and practical. He has written them by the finger of inspiration—He enforces them by the teachings of experience—He implants in every heart the power to understand and fulfil them. "Love is the fulfilling of the law;" but the love of what?—of gold, of power, of self? Nay! but the love of God, and the broad comprehensive love of universal humanity. Why, with all the wonderful resources which our country enjoys, the result of her energy and success in business, have we such gaunt, desperate, despairing poverty in our midst—why the deepening abyss of crime and degradation unequalled in the most savage states of barbarism—why do we see labor in its thousand attitudes of want and supplication, struggling to maintain life in the midst of luxurious and wealthy cities, doing battle with hard, gripping penury, amidst fruitful fields and valleys teeming with beauty and fertility? Why, but because men of power and of business, whose love should be universal, narrow down their senses and their sympathies to the service of one object, and that object is self. They regard their neighbors, not as men and women to be served, but to be used. Their solicitude is not how much happiness they can confer, but how much they can extract—not how much good they can do to others but how much they can compel others to do for them. This is the working of a heartless system of trade machinery, but should never be the policy of a Christian man of business. Look, then, to it as you launch in life, that your stock ledger has no other entries than mere money debits. God entrusts you with a capital of time, intelligence, energy, influence, and human sympathy, which are to be as conscientiously invested and employed in His service as the material wealth with which he endows you to be trafficked with in your own; and never forget that when your last balance-sheet shall have been closed on earth, however satisfactory may be its testimony to your ability and success in the conduct of the business machine—there is yet another account to be audited, the account of your manhood—every item and entry of which has been written with omniscient truthfulness and justice. You are not commanded to be careless and indifferent to your interest; but you are not commanded to be careless and indifferent to the welfare of others. You are to be more solicitous for the brotherhood than the servitude of your fellow-men—to live, not at the expense of those around you, but to the advancement of