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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. June 21	2 Sam. vi. 1-17	Judges 4
M. 22	Job 1-22	Luke 8
T. 23	Job 23-31	Judges 5
W. 24	St. John 8:12-18	Malachi 3
Th. 25	Prov. 1-9	Luke 9
F. 26	Prov. 10-31	Malachi 4
S. 27	Prov. 31	Luke 10

* The Athanasian Creed to be used. a To verse 13

Poetry.

LITANY FOR THE HOURS.

Another hour has passed away,
One is striking: let us pray;
God is one, eternal, high,
Sovereign of the earth and sky,
God of love, and Lord of light,
May we worship Thee aright!

Another hour has passed away,
Two is tolling: let us pray;
Two the ways to mankind given,
One of earth, and one of heaven,
One is broad, the other strait,
Lead us through the narrow gate!

Another hour has passed away,
Three is tolling: let us pray;
Father, Son, and Holy Ghost,
Worshipped by the heavenly host,
Teach us how to honor Thee,
Ever blessed Trinity!

Another hour has passed away,
Four is tolling: let us pray;
Four the Gospels writ, to show
How the Saviour came below,
May His sacred blood and tears
Wash away our sins and fears!

Another hour has passed away,
Five is tolling: let us pray;
Five the loaves that Jesus gave,
Suffering multitudes to save,
Re our spirit be Him,
With the true, the living bread!

Another hour has passed away,
Six is tolling: let us pray;
Six the water-pots of stone,
Stood, with water filled alone,
Thou who turned it into wine,
Change our hearts to love divine!

Another hour has passed away,
Seven is tolling: let us pray;
Seven the deacons, sent to feed
Christian brethren in their need,
Give us open heart and hand,
For the poor in all the land!

Another hour has passed away,
Eight is tolling: let us pray;
Eight bestitudes were spoken,
Left us for a blessed token,
Saviour, smiling from above,
Make us understand Thy love!

Another hour has passed away,
Nine is tolling: let us pray;
Nine ungrateful lepers healed,
Turned away from God revealed,
By Thy living grace renewed,
Keep us from ingratitude!

Another hour has passed away,
Ten is tolling: let us pray;
God hath sent commandments ten,
To be kept by sinful men;
Guard us by Thy wondrous power,
Or we break them every hour!

Another hour has passed away,
Eleven is tolling: let us pray;
The laborers watched eleven hours,
Ere the Lord called forth their powers;
Grant us patience--let us be
Immovable till called by Thee!

Another hour has passed away,
Twelve is tolling: let us pray;
Twelve men did the Saviour choose,
To announce His blessed news;
May we spread it far and fast,
Till all nations hear at last!

Lord! be with us, guard our way,
Through the night and through the day;
That each hour may bring us near
To Thy holy faith and fear;
And eternity may find
Willing heart and ready mind!

—N. Y. Church Journal.

"In Christ's humiliation stands our exaltation; in his weakness stands our strength; in his ignominy our glory; in his death our life."—Cudworth.

Religious Miscellany.

THE INTERMEDIATE STATE.

It is often asserted that the Church's doctrine of the "Intermediate State" is not warranted by the Holy Scriptures. While this objection is held and advanced with the greatest sincerity, it is nevertheless only urged from an ignorance of what our doctrine is, and a want of due consideration of the language of the Bible. For fear of falling into the doctrine of Purgatory, men seem to overlook some of the plain teachings of the New Testament. I propose not to build up a doctrine from a text of Scripture, but to compare our own doctrine, as we have ever held it, with a passage from the Second Epistle of St. Paul to Timothy. And if any reader of this article has not understood the doctrine of our Church on this subject, or has been taught to believe that the doctrine is the tradition of mistaken men, let me urge him to examine with me these few lines of Scripture; and then, if he can, interpret them differently from the teachings of our Fathers. If I misunderstand them, I beg to be set right by the candid reader. I proceed to give the language of St. Paul in verses 6, 7, and 8,—“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.”

I must first premise that, as the reader is aware, St. Paul was in prison at Rome. (See chap. i. verses 8, 12, 16, 17, and chap. ii. 9.) It matters not for our present purpose, whether this was his first or his second imprisonment there; although that was “the uniform tradition of the Church,” and has been avowedly maintained by many learned divines. It is sufficient to know that he was in prison; and that this Epistle was written, as Dr. Horne remarks, to “his most intimate friend, under the miseries of a jail, and the near prospect of death.” I quote again from Horne: “Imagine, (says Dr. Benson,) a pious father under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world; particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done,—and you will have the frame of the Apostle's mind during the writing of the whole Epistle.

The first two verses quoted are as follows:—“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” In this passage the Apostle represents himself as on the point of departure. It matters not whether his martyrdom actually occurred within one or several months after these words were penned. He hopes for no escape from imprisonment; and states that he is “ready to be offered.” The time of his departure is “at hand.” He has “fought his fight,” and has “finished his course.” He has no more work to do. He must submit to his allotted death.

The passage thus far proves something too. It proves that man's allotment in the world is come and settled here. There is “no work or device in the grave” to which he is hastening. His endless destiny cannot be affected by the prayers of saints or by masses, or by any intercession, when he has passed the liminary line of life. The Apostle's acceptance with Christ has been made sure; because he “has fought a good fight,” and because he has “kept the faith.” Two most admirable evidences that he is prepared for his departure.

The remaining verse runs as follows:—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.”

As St. Paul represents himself on the point of departure, and his future allotment settled, we may reasonably regard the word *henceforth* as referring to the time commencing with the hour of his death. His “course” could not be “finished” until then; nor could he say with exulting certainty that “he

had kept the faith” until the last moment, so as to be secure of the “crown.” There would not be room to become a “castaway.” “Henceforth,”—that is, from the “time of my departure,”—there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.” But to avoid all uncertainty, let us suppose that the Apostle does not allude in the word “henceforth,” to the time commencing with the hour of his departure, but to the time of writing the words in question; and the argument is no way affected. If he has already secured his reward, “henceforth”—that is, from this present writing onward—“there is laid up for me,” he says, “a crown.” When is this crown to be awarded? Not most positively not, at the “time of his departure,” which is “at hand;” but at “that day.” The Scripture reader need not ask the meaning of the words “that day.” The “righteous Judge” shall give the reward “at that day,”—at what day?—Manifestly when he comes as our Judge. At the “Day of Judgment”—the final day. Did any doubt of this exist, the closing expression would be the effectual answer. “And not to me only, but unto all them also that love his appearing.” All this is to take place at “that day.”

It would seem that no other passage were needed to convince the student of Scripture that the state of those who “die in the Lord,” the “Paradise” of the grave, is a state of “rest from their labors,” and not the “crown of righteousness” which is laid up until “that day.” It is as though men were striving in a contest or were running in a race, and a day were appointed in which he that is victorious shall be crowned. They strive; they run; and one is victor. His victory is secure; the judgment is virtually decided. He has “fought a good fight,” to make his victory more certain. *And do, no doubt, him of his laurel. Henceforth there is laid up for him a crown; and he shall receive it on “that day.”* He has but to wait, “resting from his labors.”

In all this there is nothing new to the well informed Churchman; and for such I do not write. I write to meet an objection that is made through thoughtlessness in interpretation, or through ignorance of our real doctrine. And the error of those who deny this doctrine is cemented by constant erroneous teaching, and life-long prejudice. Perhaps I should not have written at all, had I not heard this doctrine objected to from the pulpit, in a sermon upon the Parable of Dives and Lazarus. But in the whole range of Scripture there is nothing in mere exact accordance with this primitive doctrine than the parable in question. Lazarus rests in bliss from his labours, and Dives is in torment. There is a “great gulf fixed;” so that their allotments, settled at death, cannot be changed. One cannot pass to the other. 1st. Here is no Purgatory for man's smaller offences, from which the prayers of the faithful may release him. 2nd. Quite as little is it asserted that either Dives or Lazarus have yet received the great punishment or reward of the final day, although they are absolutely certain as to which it will be. It is indeed said of Dives that in “hell he lifted up his eyes.” But this hell is “Hades,”—the hidden place,—and never applied specially to a place for the wicked. He was indeed in Hades, the “hidden place;” hidden from our sight by the veil of death. And so was Lazarus in Hades, though in a state of blissful rest. And so was Christ in Hades, when the penitent met Him in Paradise. For it is written, “Thou wilt not leave my soul in hell; (or Hades), &c. By Hades we always understand a “hidden place of departed spirits.” Hades may be a place of torment, or may be Paradise according to our fixed allotments here. Because in Hades we may be looking forward in our long rest to the yet distant “crown of righteousness,” or with tormenting dread to the day of destruction. “Christ had been in Hades with the penitent thief, when He arose from the dead and said, ‘I am not yet ascended unto my Father and your Father.’” (St. John xx. 17.) David had been a thousand years at rest in Hades, when St. Peter said, “David is not ascended into the heavens.” Acts ii. 34. Because in our language we have applied the term *hell* also to the final condition of the wicked, who