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Calendar

CALENDAR WITH LESSONS.

DATE	MORNING	EVENING
Oct. 25	19. Mt. Tria.	Daniel 8 Lu. 8 Daniel 6 Eph. 2
26	20.	Wiel. 19
27	21.	Exodus. 2
28	22.	4
29	23.	11
30	24.	12
31	25.	13
Nov. 1	26.	14. Job. 42

* The Athanasian Creed to be used.

Doctrine.

CROSSING THE FLOOD.

Takes is a stream, whose narrow tide,
The known and unknown worlds divide.
Where all must go:
Its waveless waters, dark and deep,
Mid awful silence downward sweep,
With ceaseless flow.

I saw where, at the dreary fowl,
A smiling infant prattling stood,
Whose hour had come:
Fearless of all it heard the tide,
Sank as to cradle-rock and died,
Like going home.

Followed, with languid eye, anon,
A youth, diseased, and pale, and wan:
And there alone,
He gazed upon the leaden stream,
And soared to plunge—I heard a scream,
And he was gone.

And then a form in manhood's strength,
Came hustling on till, there at length,
He saw life's bound:
He shrank and raised the outer prayer,
Too late—his shriek of wild despair
The water drowned.

Next stood upon the surges shore,
A being bowed with many a score
Of toilsome years.
Earth-bound and sad he left the bank,
Dark turned his flinching eye and sank,
Ah! full of fears.

How bitter must thy waters be!
O death! how hard a thing, ah! me,
It is to die.

I moved—when to that stream again
Another child of mortal man
With smiles drew nigh.

“Tis the last pang,” he calmly said,
“Tis me, O death, thou hast no dread:
Saviour, I come!
Spread but thine arm on yonder shore—
I see: no waters bear me o'er—
There is my home.”

Religious Intelligence.

IMMEDIATE STATE OF THE DEAD.

The clear light of revelation upon this subject seems to be this: The righteous, dead are represented as being with Christ. Such seems to have been the view of the first martyr when he cried, “Lord Jesus, receive my spirit.” Such also seemed to be the view of St. Paul when he expressed a desire to depart and be [not in the place of separated spirits, somewhere this side of Heaven, but] with Christ, which is far better,” Phil. 1: 23. And again, when not only speaking for himself, but for the great body of believers, he says, “Therefore, we are always confident, knowing that, while we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” 2 Cor. 5: 6, 8.—The apostle here expresses the strongest conviction that believers from the moment of death, instead of being in a separate place, are “with the Lord.” But where is the Lord—where is Christ? Only he has not ascended on high, but He has entered into us, and is with us. For Christ is not entered into the place made with hands, are but the fibres of the true; but into Heaven itself, now to appear in the presence of God for us. Heb. 9: 24. And, again, “Of the things which we have spoken, this is the sum; we have such a high priest,

who is set on the right hand of the Throne of the Majesty in the Heavens.” Heb. 8: 1. From these facts it is clearly evident, that death ushered the believer into the immediate and glorious presence of Christ.

“One gentle sigh their fetters breaks,
We scarce can say, ‘Thou’st gone!’
Before the willing spirit takes
Her mansion near the throne.”

How consoling such a truth! To know that we shall be with Christ, sweetens the bitterness of the dying agony. Death removes us from our kindred here; but it brings us into the presence of that Friend who is dearer than any brother. What enlargement and beatification of the soul’s power shall be realised even at the hour of death! and how glorious shall be that transition—even though made through pain and agony—which brings us into the presence of Christ! Feeble nature may drop her tears of sorrow over the departed good;

“But reason and religion, better taught,
Congratulate the dead, and crown his tomb
With wreath triumphant.”

IRISH CHURCH MISSIONS AT ACHILL.—Our Missionary has furnished us with the following interesting account of the work at this place.

“The work of the Lord is prospering in every corner of this Island—I state this from personal observation; the march onward to conversion manifests itself in the growth in knowledge among the adult population, who take the greatest pleasure in committing to memory precious portions of God’s Word.

I should say there are four or five hundred islanders among the adult population thus engaged, whose delight is truly in the law of the Lord, in the language of their hearts and affections. It is a great comfort to see the children of the schools go on so creditably. They are manifestly growing in grace as well as knowledge, they are not only acquainted with the doctrines of the Gospel, but are also built up in the controversy with Rome.

The vigorous efforts these dear children make towards the conversion of the adult population is not the latest important feature of the great work. I adduce a few instances out of many. First that of an aged widow of Upper Achill, who used to be incessantly saying her beads and going to chapel to hear Latin prayers; her son came to school, and, among other portions, learned Matt. vi. 7; and 1 Cor. xiv. 19. These he often repeated aloud to his mother. The former led her to see that beads were of no use, so she burned them; and the latter, that Latin Prayers are not good, and so she gave up going to chapel. She is now a very exemplary convert, never absent from the house of God, where she and her son heartily join in the responses of our beautiful liturgy.

Next that of an old man on the verge of the grave, who was aroused to a sense of his lost condition by his grandchild repeating John iii. in Irish—he learnt this portion by heart—was then drawn by the child to come and hear Irish prayers instead of Latin; so he found out the Great High Priest who alone can forgive sin.

The several congregations are on the increase in the face of the two priests, five monks, and a host of other violent opposers. We are fully persuaded the Word of the Most High will yet be more marvellously blessed in the conversion of the inhabitants of this island, and render them spiritually free, heirs of God, and joint heirs with Christ.”

Apply to thyself all that thy Saviour is, and hath done. Wouldst thou have the graces of God’s Spirit? fetch them from his anointing. Wouldst thou have power against spiritual enemies? fetch it from his sovereignty. Wouldst thou have redemption? fetch it from his passion. Wouldst thou have absolution? fetch it from his perfect innocence: freedom from the cross? fetch it from his eyes: satisfaction? fetch it from his sacrifice: cleansing from sin? fetch it from his blood: mortification? fetch it from his grave: newness of life? fetch it from his resurrection: right to heaven? fetch it from his purchase: audience in your suits? fetch it from his intercession. Wouldst thou have all? fetch it from him who is one Lord,

one God and Father of all, who is above all, through all, and in all.

And as thy faith will thus interest thee in Christ thy head, so let thy charity unite thee to his body, the Church, both in earth and heaven. Hold over an inviolable communion with that holy and blessed fraternity. Sever not thyself from it either in judgment or affection. Make account there is not one of God’s saints upon earth but hath a property in thee, and thou mayest challenge the same in each of them, so as thou canst not but be sensible of their passion, and be freely communicative of all thy graces, and all servicable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community.

And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints, who are gone before thee, and are now there, triumphing and reigning in eternal and incomprehensible glory. Bless God for them, and wish thyself with them. Tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads.—Bishop Hall.

FOR THE AFFLICTED.—Luther used to say, “If it were not for tribulation I should not understand Scripture,” and every sorrowing saint responds to this, as having felt its truth.—Bonar. Psa. cxiv. 12.

Believer? desire to find thy will in the Divine will alone. Be silent when He strikes, contented when He denies, thankful when He gives, and resigned when He takes away.—Serle. Matt. xxvi. 39.

Faith, hope, patience, humility, are only wrought in us by means of the trials which call forth the several graces of the Spirit into exercise.—C. Simon. James i. 3.

However matters go here, the worst shall be a tired traveller, and a joyous welcome home.—Rutherford. Rev. xiv. 13.

Affliction is God’s winnowing frame that blows away the chaff from the corn. We ought ourselves to have laid aside our vanities, but God doeth it for us.—Salter. Lam. iii. 33.

When we can bear all trouble as a part of the burden of Christ, and obtain His assistance to bear it with us, we shall find it daily grow lighter and lighter, and at length press upon us only like the burden of wings on a bird, enabling us to fly the swifter and the higher towards Heaven.—Serle. Isa. xi. 31.

What God will, how God will, and when God will, defines the rule which should govern all the desires of the child of God.—O. Winslow. Matt. xxvi. 39.

When Christ darkens our sky, and brings a cloud over it, it is a ground on which He designs to paint His covenant rainbow. The rainbow is very beautiful, but never seen in fair weather.—John Newton. 2 Cor. iv. 17.

Happiness is reserved for Heaven: and hope, with a few earnest, must suffice for earth. We are as patients in an hospital; regimen, medicine, and cure, are at present chiefly to be attended to. We shall soon be discharged cured, and that will make up for all.—J. Scott. Rev. xxi. 4.

There is a clergyman in Cornwall, the Rev. D. Walker, Incumbent of St. Columb Major, whose preferment amounts to £1640 per annum, which he has offered, as the advowson is his own, as the endowment or partial endowment of a bishopric for Cornwall. He proposes that his gift shall take effect immediately. The Bishop of London brought this offer under the consideration of the Upper House of Convocation, and proposed, in tones singularly cool and indifferent, that the House should signify their approval of it. We think it unlikely that the offer will be accepted, unless from other sources, equally voluntary, an endowment could be obtained to make the income of the Cornish Bishop at least £4200 per annum, and to place him in Parliament among the spiritual peers. If an active and energetic man (Dr. Walker himself ought to have the first offer) were made Bishop of St. Columb, without a seat in Parliament, and with the sufficient but not totally incongruous of £1640 per annum, we should see a great experiment tried in our Church. We should have a Bishop, nearer in rank and fortune to his clergy than is to be found in any other part of the kingdom, untrammelled