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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
Oct. 14	1st Ep. 10	1st Ep. 10
15	2nd Ep. 11	2nd Ep. 11
16	3rd Ep. 12	3rd Ep. 12
17	4th Ep. 13	4th Ep. 13
18	5th Ep. 14	5th Ep. 14
19	6th Ep. 15	6th Ep. 15
20	7th Ep. 16	7th Ep. 16
21	8th Ep. 17	8th Ep. 17
22	9th Ep. 18	9th Ep. 18
23	10th Ep. 19	10th Ep. 19
24	11th Ep. 20	11th Ep. 20
25	12th Ep. 21	12th Ep. 21
26	13th Ep. 22	13th Ep. 22
27	14th Ep. 23	14th Ep. 23
28	15th Ep. 24	15th Ep. 24
29	16th Ep. 25	16th Ep. 25
30	17th Ep. 26	17th Ep. 26
31	18th Ep. 27	18th Ep. 27

Portry.

SONG OF THE REMNANT.

Again upon His grave the stone,—
Again His followers true:
And with my Lord I am alone—
My Lord alone with me!

And yet to me so double dear!
—Though Calvary should come,
Again in desolation drear,
Be Calvary my home.—

Be Calvary my home my Lord,
If such Thy will should be,
So I but join in Thy reward,
And epp in Heaven with Thee.

Many indeed have fled away
Of those who once were Thine,—
A double debt I then will pay,
My brother's love and mine.—

And some have added to the pain
That nailed Thee to the tree,—
Then closer to the cross I'll strain,
And nail myself to Thee!

And though alone for Thee I wait,
And hear Thy name alone,
The star which now shines desolate,
In heaven will meet its own.

Will melt with them in endless day,—
That starry host above,—
When tears in triumph pass away,
And loneliness is love.

—Episcopal Recorder.

Religious Miscellany.

PROTESTANT MISSIONS IN IRELAND.

After a very interesting sketch of the operations of the L. S. Society, formed in 1818, and the Society for Irish church missions established in 1819, the writer thus commemorates the zeal and piety of the late Archbishop of Tuam.

“This venerable Power Le Poer Trench, in whose province this western district was situated, opened the way for the very successful missions which have been since in operation there. He was appointed to the Province of Tuam in 1819, where the whole energies of his noble soul, and commanding mind, and unflinching courage were giving for twenty years to re-erect the Church, and establish within it the power and fullness of the Gospel. Well did a contemporary minister say of him, in writing to a clergyman of this diocese, ‘‘You have been spared to see the arch-episcopal throne of your province filled by one who glories in crowning Jesus, Lord of all.’’ Archbishop Trench immediately devoted himself to a personal visitation of a field which had been utterly neglected by his predecessors, and filling up every part, as it fell vacant, with a thoroughly evangelical ministry. He took the new ground in that part of Ireland, that the ministry of the Established Church was not a ministry to Protestants, but to the people, and therefore ought to be a direct ministry to the Remnant also. In an early address to his clergy he said:

“The Saviour of mankind did not say, go to the Jew or the Gentile, but go ye into all the world and preach the Gospel to every creature. Nor did I, when I send you forth as laborers into the vineyard of Christ commission you to go only to the Protestants, or Roman Catholics, or the Dissenters, but I direct you to preach the gospel to every creature. I would impress upon you, that the soul of every human creature within our respective parishes is given in charge to you. And if you do not speak to warn

all the wicked from their ways, whether they be members of the Established Church, Roman Catholics or Dissenters, they shall die, but their blood will the Lord require at our hands.”

This was his exhortation. How admirably he fulfilled it in his own personal ministry, the eminent Bishop John, thus testified in the House of Lords:—
“The Archbishop of Tuam, from morning to night, from extremity to extremity of his province, is at once the main-spring, and regulator, the minutest head of the admirable system, as distress deepened and spread abroad, he multiplied himself with a sort of moral ubiquity. He proved himself worthy to rank with Marcellus' good bishop, and hand in hand, go down with him to the latest posterity, among the benefactors of mankind.”

This excellent man was not long in reaping blessed fruits from his faithful ministry. The conversions among the Roman Catholics were at once multiplied in all parts of the province. Thirteen hundred and forty conversions are recorded in the single six months between October, 1826, and April, 1827, in a single district of his province. One of his visits to a parish in the county of Sligo is thus described:—

“Here not a Sunday had passed for three months, with a single exception, without bringing forward one or more instances of conversion. The Archbishop's visit to this parish was the first Episcopal visit which had been made there for ninety years. People of all ranks, ages, and character attended upon this occasion. The country around presented the most lively appearance. Respectable well-dressed peasants were seen hastening to the spot in all directions. The dissenting chapels were closed, and their congregations were added to those of the church. Many old people came forward to be confirmed. The Archbishop said that, though he had afterward larger confirmations, he never had one so interesting. Nothing could exceed the intense anxiety of the poor for scriptural instruction.”

In the western portion of the diocese of Tuam lies the district of Connemara, among the many islands on the Atlantic coast, the Island of Achill, which were first opened to the knowledge of the Christians of England, by the investigations of this devoted archbishop. Connemara, “By the Sea,” had been the region of an independent and lawless race, who found among its mountains a secure retreat and defence from English interference and authority longer than any other part of Ireland did they resist the power of Rome and Romish England, and maintained the early purity of the faith, when other parts of Ireland had given up St. Patrick's Creed for the creed of Rome. But when subdued to these false superstitions, probably no portion of Ireland became so submissive and devoted to them, or were so much degraded and oppressed under the bondage with which they maintain their rule over the darkened mind. In later periods of their history, the few Protestants remaining there, were absolutely cut off in the means of public worship, and almost from connection with the residence of men. Of the few Protestant Clergymen scattered among them, but little evidence remains of any good influence among the people. I was myself in one globe house on the sea-shore, in the parish of Omey, which some former rector had built in a remote and solitary locality, expressly contrived with vaults and chambers, for the purposes of an extensive system of smuggling, especially in foreign intoxicating liquors. Connemara was without carriage-roads, and the predecessors of Archbishop Trench had not penetrated its wilds. Habituated to equestrian exercise, this fact formed no difficulty for him, and one of his earliest visits was made to this neglected district. In the immense union of Ballynahinch, with four thousand souls, there were but the ruins of a church. This was on the manor of Ballynahinch, the famous residence of the Martins, the last representative of whom, a young married lady, died a few years since in New York leaving this princely estate in the hands of an insurance company, to be sold under the late act for selling encumbered estates. Archbishop Trench appointed curates, and introduced faithful ministers as widely and as rapidly as the means and men at his command allowed. And it is this long-neglected and darkened district, which under the labors of the Irish Church Missionary Socie-

ty, is now beginning to bloom and flourish like the garden of the Lord.

The indefatigable and successful labors of the Rev. E. Nangle in Achill Island, are thus adverted to:—

Beyond the district of Connemara, on the western coast, the Island of Achill presented another scene of spiritual desolation, and has since displayed an other manifestation of Gospel triumph. This island contains about six thousand inhabitants. It is composed of high mountain scenery, with a very bold and striking outline. Here there were no Protestants and no Church. Remote from all the walks of civilized men, shut in on all sides by the sea, without one person of education or respectable standing in life, residing on it, the poor islanders were victims of the most degraded superstitions of Rome. In the famine of 1831, the Rev. Edward Nangle, a faithful minister of Christ in the Established Church, visited them with temporal relief, and preached to them in their own tongue, the unsearchable riches of Christ. He subsequently gave himself up to this noble work of evangelizing and elevating these neglected souls. He effected there a prosperous missionary settlement, and here established the first missionary agency among the Irish on the western coast, using only the Irish language. The colony which he established has flourished with increasing influence to the present time; and Mr. Nangle still lives to enjoy the benedictions of hundreds of rescued souls, who owe every thing to his fidelity; and the unlimited respect and confidence of the Church; though his health has obliged him within a few years past to leave the island and take a residence on the main land. Archbishop Trench entered with his whole heart into this work.—He said: “No place, I believe, could be found in the world more fit than Achill, for the labors of such a man as Mr. Nangle, of whose spirit I have received the most satisfactory accounts, and whose acquirements in the Irish language will make him doubly acceptable to the poor Irish inhabitants of that remote and wild island.” In 1858 the archbishop made his first visit, and the first Episcopal visit ever made to the island of Achill. The missionary says of this visit: the day was very fine, and the sun shone brightly. From the deep blue waters of the narrow gulf, the mountains tower with frowning majesty above the narrow road which runs by the water's edge, and in the distance are seen the mountains of Achill, and the hills of Erris, softened in the shade, as they recede in the perspective of the landscape. The little convoy was to conduct the first bishop of Christ's Church who had ever visited Achill to his destination. After a prosperous voyage of about fourteen miles, we reached our destination, landing on the beach, immediately under our settlement. The following day the children of our schools were examined before the Archbishop and eighteen of our more advanced scholars were confirmed. The next day he inspected our orphan institution, which was then in its infancy. How would the benevolent heart of this excellent prelate have rejoiced, were he now on earth, to witness the matured prosperity of an institution, which he regarded with so much interest, even in its infancy. The inhabitants of our little settlement, and a few of the neighboring villages, attended on his departure, to wish him God speed.” This visit was most gratifying to the venerable Bishop. A friend who met with him on his return, says: “He was quite satisfied with what he had seen on the island. Indeed, I do not think I ever saw a countenance lighted up with more gratified good humor, than was that of this fine and venerable old man, when he recounted all he saw and heard in this new field of Protestant labor. A Protestant prelate had never before been on these wild shores, and now for him to return in peace and safety, after confirming thirty persons, and seeing one hundred and twenty attending worship on an island, where five years before there was not a Protestant, was to this good man a subject of gratulation, and his fine eyes sparkled with almost youthful brilliancy, as he described the settlement he had just left.” Since that period the work of the Gospel has prospered most remarkably on the island of Achill. Two large churches have been built on the island. The clergymen are now faithfully laboring there; and there are twenty-nine mission-schools, containing