

# The Church Times.

"Evangelical Orthodoxy—Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.				EVENING.			
		1st	2d	3d	4th	1st	2d	3d	4th
Apr 15	15	1st	2d	3d	4th	1st	2d	3d	4th
16	16	1st	2d	3d	4th	1st	2d	3d	4th
17	17	1st	2d	3d	4th	1st	2d	3d	4th
18	18	1st	2d	3d	4th	1st	2d	3d	4th
19	19	1st	2d	3d	4th	1st	2d	3d	4th
20	20	1st	2d	3d	4th	1st	2d	3d	4th
21	21	1st	2d	3d	4th	1st	2d	3d	4th

## Notes.

### A SONG IN THE NIGHT.

BY THE REV. G. W. BETHUNE, D. D.  
"When I awake I am still with Thee."

In silence of the middle night,  
I wake to be with Thee;  
And through the shadows, as the light,  
Thy mercy smiles on me.

I talk with Thee upon my bed  
In meditations blest,  
And sweetly pillow there my head  
Upon my Saviour's breast.

I think of Him who knelt and prayed,  
A night on the hill  
Then walked the sea his friends to aid,  
And bade the storm be still.

I think of Him who took the cup  
In dark Gethsemane,  
And gathering strength from prayer, rose up  
To die for such as I.

I think of heaven, where never more  
The weary ask for night;  
But ever-fresh-morn glories pour  
New raptures on the sight.

So do I learn a parable,  
That in my darkest day,  
When waves of sorrow round me swell,  
The storm shall pass away.

Nor will I turn my head aside,  
Though bitter griefs be mine;  
But say with Him, the Crucified,  
"Father, my will is Thine!"

Thus shall I praise Thee while I've breath  
To sing thy love to me;  
And welcome e'en the night of death,  
To wake and be with Thee!

## Religious Miscellany.

The Toronto Church has in course of publication in its Editorial columns, a series of articles, under the title "On the unpopularity of Religious Truth," signed W. S. D. They are of interest as exhibiting the rise and progress of parties in the Church, and the tendency of such movements. We have decided upon making some extracts from this writer, who as far as we have seen treats the subject in a sufficiently impartial spirit:—*Ed. Ch. Times.*

### EVANGELICALISM (SO-CALLED).

The reformatory movement of the Wesleys having been turned aside, and, to a great extent, neutralized and rendered indirect in its influence upon the Church, by those causes to which we adverted, it was still urgently necessary that the spirit of true religion should be revived within her borders, and that her members should be taught to comprehend more clearly the great doctrines of the Faith.

In the time of this great need, He who is the Church's Head showed that He had not forsaken her, notwithstanding all her provocations; for by the influence of His blessed Spirit He quickened in earnestness the souls of those men who are claimed as the leaders of what is now known as "the Evangelical School."

It is impossible to consider dispassionately the state of the Church in those days without feeling acutely how urgently she needed to be awakened from spiritual slumber; and this must be conceded, although we may be disposed to contend that the number of worthy and excellent clergymen to be found among "old-fashioned High Churchmen" was even then greater than is popularly supposed.

The common impression certainly is, that, with the exception of the Evangelical party, the whole

body of the clergy were in spiritual darkness. But it is easy to see how this impression became general. Such men as Homain and Venn, Scott and Newton, Simson and the Milners, adopted a system of theology, the tendency of which has ever been to dispose those who hold it to doubt very seriously whether their brethren can be true Christians unless they can pronounce their peculiar Shibboleth.

When, therefore, they observed diligence and excellence among the ranks of the old High Church party, they were led by the very earnestness which marked their character as reformers to give way to the tendencies of the theological system which they had adopted, and set down as "legality" and formalism what may in many cases have been the fruit of sound, though perhaps not very fervent, faith—a very remarkable instance of which may be found in the second chapter of Simson's life. Hence, altho' perhaps there were (so to speak) seven thousand in Israel who had, no more than themselves, bowed the knee to the image of Baal, yet these men, with perfectly good conscience, declared themselves to be the only advocates of the truth, and the multitude have taken that declaration upon trust.

If all this, however, were fully and freely conceded, it does not alter the fact, that at the time when these men arose the Church greatly needed reformation. The movement of the Wesleys had resulted in the throwing off of a numerous and energetic sect, leaving the body from which it separated very much as it was before, as to anything like a general and hearty acknowledgment and reception among individuals of the great doctrines of grace and the duties of a holy life.

While the need of reformation is thus a fact confessed, another fact which must be as readily conceded is, that the men now alluded to were the Reformers of their day. They were led by various means to deep views of the spiritual feebleness and corruption of man's nature—to sincere self-abasement for their own personal sins and shortcomings—to humble and undivided reliance upon the all-sufficient merits and atonements of our blessed Lord—to earnest waiting in the use of divine ordinances for the influences of that Holy Spirit who, out of weakness can make us strong. In this renunciation of themselves and of their own righteousness, and this simple looking to the Cross, they found a goodly portion of rest and blessing for their souls, and a measure of strange and hitherto unknown strength against the power of inbred sin and the force of outward temptation.

Aroused into earnestness themselves—awakened thoroughly from spiritual slumber, and animated with love to the souls of men through love to Him who had redeemed them with His own most precious blood, these men went forth and—after their manner—declared these blessed truths, and to a people in deep spiritual poverty they preached the unsearchable riches of Christ.

And what was the consequence? It was what under similar circumstances it ever has been. The great mass of the laity (who are now in certain quarters regarded as the bulwarks of the truth,) under the leading of such of the clergy as were favorable to the erroneous faith and the defective practice which then prevailed, were violent in their opposition against those who were scoffingly spoken of as "new lights." They were regarded enthusiasts—madmen—methodists. Their teachings were denied; their actions misrepresented; their motives malign; and themselves treated often with rudeness, and occasionally with something very nearly allied to persecution.

To prove all this we have only to refer to the memoirs of these men, which are to be found in almost any library, where we shall meet with an account in detail of the various trials which they had to encounter from the spirit of opposition which prevailed around them.

We are told, for instance, by Mr. Simson himself that on his appointment to Trinity Church, Cambridge, "the people almost universally put locks upon their pews, and would neither come to church themselves nor suffer others to do so. . . . I put in then a number of forms, and erected in vacant places, at my own expense, some open seats, but the churchwardens pulled them down and cast them out of the church. To visit the parishioners in their own houses was impracticable, for many were so em-

bittered against me that there was scarcely one who would admit me into his house. In this state of things I saw no remedy but faith and patience." A little farther on he says, "The opposition thus formed continued for many years. . . . I determined to establish an evening lecture; but scarcely had I established it before the churchwardens shut the church doors against me. On one occasion the congregation was assembled, and it was found that the churchwarden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time, but did not think it expedient to persist under such circumstances."—(Life of Simson by Carus, Am. Ed. p. 20.) The result was, that he was on the week days excluded from his own church; and in order to find an opportunity of instructing those who were disposed to attend his ministry, he had to hire a small room in his parish and meet them there.

We find that after thirty years labor in the parish of which he was incumbent, he was still exposed to bitter and unfounded complaints which were laid by a considerable number of laymen before a bishop who appears to have been only too well disposed to second their malignant intentions, and we find at the same period a strong disposition on the part of "the Heads of the House," Cambridge, to fall in with both bishop and parishioners, in the endeavour to thwart his efforts for good. (Simson's Life, pp. 186-180.)

The history of the Vanns—both father and son—shows very clearly that they were in a greater or less degree exposed to the same trials; and we all remember how the most intimate friends of Joseph Milner at Hull became so embittered against him, when he began to preach distinctly the doctrine of repentance towards God and faith in our Lord Jesus Christ, that when they met him in public, they would cross the street in order to avoid him, or refuse to return his ordinary salutation.

Before Scott was himself awakened to real earnestness, we find in his sentiments and conduct towards his neighbor John Newton at Olney, a very remarkable indication of the feeling that prevailed against the reformers of that day, even among the clergy and the ranks of the better-informed classes (see his life.) He looked upon him as a broacher of novelties—an enthusiast and a bigot, who, though too contemptible to be crushed by logic, was nevertheless, too excellent to be withered by scorn.

Here, then, we submit, is abundant evidence of the soundness of those principles which we seek to establish as (in their appropriate place) criteria of truth. At the time when the leaders of the so-called evangelical school arose, the faith which popularly prevailed in the Church was most erroneous and defective. It consisted for the most part in a strong conviction that if a man paid some attention to public worship, partook three times a-year in the Holy Communion, and was guilty of no very great and scandalous offences, he was safe for eternity. Miserable, erroneous, and defective as such views unquestionably were, they were nevertheless in great favor with the multitude; and when the reformers of that day arose and with earnest spirits and unanswerable arguments, proved the utter groundlessness of such opinions, showing that without a true repentance and a lively faith, leading to holiness of life, men could have no hope of salvation, they immediately experienced the inevitable fate of religious reformers—viz. misrepresentation, calumny and persecution; and thus they found that unadulterated truth in the things of God excites the bitterest enmity of the human heart.

In our next article we propose to consider some of those leading causes which rendered the (so-called) Evangelical movement less satisfactory in its results than could have been desired. And, since the Church is an organized body instinct with life, the very law of vitality impels her constantly to strive to throw off whatever is dead and evil; and hence the failure, or at all events the incompleteness, of that earnest-hearted movement entailed upon her the sad necessity of yet further reformation—not in her own teachings, but in our appreciation of them, and in that holy practice which is the only legitimate fruit of sound opinion.