

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING	EVENING
S. April	23	1. Num. 24. 2. A. 16.	1. Num. 25. 2. Lev. 1.
M.	24	1. Num. 18. 2. 2. Sam. 13.	1. 2. Sam. 14. 2. 1. 1. 1.
T.	25	1. 1. 1. 2. 1. 1.	1. 1. 1. 2. 1. 1.
W.	26	1. 1. 1. 2. 1. 1.	1. 1. 1. 2. 1. 1.
Th.	27	1. 1. 1. 2. 1. 1.	1. 1. 1. 2. 1. 1.
F.	28	1. 1. 1. 2. 1. 1.	1. 1. 1. 2. 1. 1.
S.	29	1. 1. 1. 2. 1. 1.	1. 1. 1. 2. 1. 1.

Poetry.

PRAYER.

Lead teach us to pray.

kneeling in the cloistered temple,
By the sacred altar's side,
Hushing every earthly feeling,
Steaming passion's rushing tide;
Abject, wretched, seeking mercy,
Dumbly knowing what to say,
Gracious Lord, look down in pity,
Teach me, Saviour, how to pray.

When the tide of grief is surging,
In a fierce resistless swell,
When amidst earth's choral music,
Chimes some dear one's passing bell,
And when graves are yawning widely,
For the loved that might not stay,
Anguished, sobbing, wildly weeping,
Teach me, Saviour, how to pray.

How but in this close communion,
Could my spirit find its God?
Is there any other pathway
Which the feet of saints have trod?
This the golden gate of heaven,
Realms that shine in lustrous day,
This the sinner's ark of safety,
Teach me, Saviour, how to pray.

When in heaven's pure cerulean
Gem-like, shone the holy star,
Eastern magi, Christ adoring,
Came with precious gifts afar,
Thus by prayer we're safely guided
Heavenward by its steady ray,
Thus to reach the blessing promised,
Teach me, Saviour, how to pray.

Lead me by thy Holy Spirit
To this crystal fount divine,
Worldly cisterns all are broken,
They can slake no thirst of mine,
Prayer, the only cooling fountain,
Ranunc free from earthly clay,
As I drink this stream of mercy,
Teach me, Saviour, how to pray.

Then when earth is quickly sleeping,
And a heaven nears in view,
Teach my lips celestial music,
Such as Christ and angels knew,
Thus to tread the vale of shadows,
Fearless, up to endless day,
Give me faith that springs from praying,
Teach me, Saviour, how to pray.

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.)

We proceed, according to the intimation contained in our last article, to dwell briefly upon some of the peculiar features which marked the teachings of the (so-called) evangelical school, and to advert to a few of the unfortunate results which appear to have amongst us to have sprung from those peculiarities, and to have rendered the great reformatory movements originated by its founders incomplete, and, as a whole, unsatisfactory.

At the time when these brave and earnest-hearted reformers arose, the great mass of the nation were in a lamentable ignorance as to the grounds of the faith

(* Continued from last week.)

which they professed to hold "concerning Christ and the Church." With reference to the Church, indeed, many clung to her with a dull tenacity. It was what they were accustomed to, it was respectable and according to law; there was no "methodism" about her, and, owing to the general apathy which prevailed she allowed men to slumber on in the ways of decent worldliness. Hence the general ignorance concerning the Church, and her scriptural and catholic claims to their submission and attachment did not at that period produce in the popular mind any strong tendency to undervalue her authority or to separate from her communion. But the ignorance which existed concerning Christ led the multitude practically to reject the doctrine of repentance towards God, and of our justification through faith in that all-sufficient atonement which was offered upon the cross for us. As this melancholy state of things presented itself to the minds of those of the clergy who, one after another, were awakened into earnestness, they were thrown into the deepest concern for the imminent danger to which the souls of the people were exposed; and in this prevailing ignorance of the great plan of human redemption through the Incarnation and blood-shedding of Christ, and the destructive consequences resulting from it, they found that one absorbing master thought which is necessary to the character of a religious reformer.

Without some such overpowering consideration men naturally shrink from the religious reformer's fate, which has ever been what it will ever be—calumny, misrepresentation, and, as far as circumstances will permit, persecution. It is no pleasing task to cast oneself into the eddying and turbulent tide of popular opinion; not merely to breast it bravely for oneself, but to seek to turn it from its course. It was this which the founders of the (so-called) evangelical school sought to do; and they did it, impelled as they were by a true earnestness, and by the one overmastering consideration of man's ignorance of the work of the Redeemer.

1. It was this one thought which gave its colour and tone to all their acts and teachings, and to remedy it, was the one object of their lives. Hence they took up the salient points of the scheme of our salvation, and spoke so constantly and so exclusively concerning Christ, that men forgot that there were any words in Holy Scripture "concerning the Church;" and though they still profess (each time they repeat the creed) to believe in Her existence as an article of faith, yet, in consequence of this defective teaching, there are multitudes who have not a single definite idea of the true meaning of that article of their belief. Hence the inability of the popular mind to realize not the guilt only, but almost the possibility of such a sin as schism.

2. In their deep anxiety for the extension of what were now distinctively termed "Evangelical opinions," the founders of this school hailed as fellow-laborers in the good cause all who professed to "love the Lord Jesus Christ in sincerity." As long as they held the great doctrines of repentance and faith, all other things were considered "non-essentials;"—candidates for the ministry, although preferring "the establishment" on the ground of influence and respectability, had no sort of misgivings as to the validity of Dissenting Ordination (so-called.) The whole school would have been shocked by the idea of its being wrong to cooperate with non-conformists in religious works and services, and they recognized little difference between themselves and their "separated brethren" beyond those arising from the legal enactments which the Church possessed. Simeon and others, in their visits to Scotland, seem to have altogether avoided the Episcopalians of that country, and constantly occupied the pulpits of Presbyterian teachers, and "fenced tables" at Presbyterian Sacraments.

The necessary and unavoidable result of this mode of proceeding evidently was to destroy utterly in the minds of the people all idea of the ministerial commission; and it has led to that almost hopeless and most injurious confusion, which is distressingly evident in popular opinion, between the authority which a valid commission conveys and the qualifications which are necessary to its proper and effective exercise.

3. In consequence of the apathy and ignorance which in those days generally prevailed upon the

subject of religion, very few were taught from their earliest childhood to conduct themselves in a manner worthy of that regenerate life which in Holy Baptism had been conferred upon them. They fell from those pure and unworldly ways in which they were pledged to walk, and followed in darkness of soul the paths of indifference and sin. Hence, in consequence of thus sinning against the grace of Regeneration, arose the general necessity for conversion. The urgency of this need presented itself strongly to the minds of the founders of the school in question, and they dwelt upon it so earnestly and continuously, pointing out the marks and tokens of what must ever be, to a greater or less extent, a sensible operation of the mind, that they obscured the doctrine of the invisible working of the blessed Sacraments, and have led the masses to suppose that though they are to be observed as significant rites and instituted memorials, they are not to be regarded as effectual channels of grace. By thus depreciating their value they lessened their importance, and by diminishing their importance they still further destroyed the idea of any special and divine authority being required for their administration, for no great authority could be required to perform rites which, upon their theory, were of little moment.

4. Teachings which in the popular mind thus tended to destroy the very idea of "the Church" as an outward and visible organization,—which utterly confused all ideas of ministerial authority, and obscured and denied the doctrines of the Sacraments,—naturally and inevitably produced another result, viz, a violent tendency towards schism. If a few earnest and godly people could constitute themselves into a church, why should they continue in "the Establishment," where, according to their views, there were many things which were distasteful?

If personal piety and the power to preach were the chief points in the ministerial character, why should they not select one from among themselves to act as their pastor, who in these respects was perhaps far superior to the parson of the parish? If the Sacraments were only empty signs, conveying no direct gifts of grace to the worthy receiver, except in as far as the outward symbol affected and aroused the inward feeling, why should they trouble themselves about the authority requisite to administer them? The outward representation of the truths which the Sacraments are intended to commemorate would be equally effectual upon the mind of the devout recipient by whomsoever administered. This mode of reasoning, logically and unavoidably resulting from the principles propagated by these men, did, as a matter of fact, almost at once present itself to the minds of their followers. If we open the life of that most excellent man, the elder of the Venns, we see how early and how strongly this tendency manifested itself at Huddersfield. The same fact is abundantly visible in the record of Mr. Simeon's unwearied labors at Cambridge, as well as in the memoirs of all the leading men of that day. We know as a certainty, which no one attempts to deny, that the movement of reform which they originated induced multitudes to forsake the Church and fling themselves into the ranks of Dissent, although it did not, as in the case of Mr. Wesley's efforts in the same direction, result in the formation of a positive and distinct sect.

5. Again—By thus strengthening the hands of dissent, they were in no small measure indirectly instrumental in adding to the violence and strength of that tempest of political and religious hatred by which, in 1830-32, the church was assaulted, and which, even in the minds of her most hopeful children, seemed for a time to render her destruction as an establishment all but certain.

6. Once more—The defective system introduced by these men must be confessed, when judged by its practical results, (as compared with the consequences of the Truth set forth in its completeness) to have been to a great extent inoperative upon the Church as a whole. No one, indeed, can with truth deny that it led to many noble efforts for the temporal and spiritual good of mankind—worthy of all respect and reverence in the motives by which they were prompted—if in many cases unsatisfactory in the consequences which they have produced, but when weighed in the balance of comparison with the more recent movement of church reform which has