

# THE ORANGE LILY.

VOL. VI.

BYTOWN, MAY 20, 1854.

NO. 19.

## Poetry.

### "Once more O! England's Warriors."

Once more, Old England's Warriors  
 Have girt their good swords on,  
 And bled them forth to battle  
 With "the dwellers of the Don." —  
 They go to tread, like true men,  
 The path their fathers trod;  
 And their trust is strong and hopeful  
 In their good swords and their God.  
 Go boldly forth, ye brave ones,  
 For many a field prepare;  
 And those you leave behind you  
 Shall be your country's care.

No thirst for spoil allures you,  
 No dazzling glories blind,  
 You go but forth to battle  
 In the cause of all mankind.  
 For the nations they are arming  
 For the trampled Moslem,  
 And ten thousand throats or shouting  
 For vengeance on the Ozar.  
 Then boldly forth, ye brave ones,  
 And let these North-men feel  
 The strength of English sinew,  
 And the shock of English steel.

See, step by step, beside you,  
 Those egged hosts advance!  
 True comrades in the conflict,  
 The warrior sons of France.  
 Your time ye've hid calmly,  
 Till now, your hour is come;  
 Draw, then, your bright blades bold,  
 And when ye strike — strike home!  
 Then, boldly forth, ye brave ones,  
 Your flags, as one, unfurl,  
 The doomsmen of the despot,  
 The vanguard of the world.

[From the Edinburgh Review.]

- Art. I.—1. *The Divine Rule of Faith and Practice.* By W. Goode, M.A. 2nd edition. London: 1853.  
 2. *Discourses on the Controversies of the Day.* By W. F. Hook, D.D. London: 1853.  
 3. *Means of Unity.* A Charge by Archdeacon Hare. London: 1847.

(Continued from our last.)

Such are the main points in the theoretical system of the extreme school. We must remember, however, that a man may agree in some of these opinions, and yet be no genius Recordite. To make him such, he must combine his creed with the proper amount of ignorance and intolerance, and must enforce it in a demagogic spirit. Of this latter quality a few specimens will suffice; out of the ample supply afforded by the recognized organ of the party. Take the following as an example of the mode of silencing an opponent: "Of all this we may say to Mr. Giesley, as Christian says to Ignorance in *Pilgrimage's Progress*, the working of which faith, I perceive, poor Ignorance, thou art ignorant of. As to this person going on to describe the errors of men of Evangelical principles, the propriety of such criticisms from such a quarter is that of a man blind from his birth discoursing on the ocular mistakes of those who have sight." In the same spirit the

Crystal Palace question is thus settled: "It is surprising that any animal, with a head of a higher order than a Chimpanzee, should pronounce it innocent to open a place for public worldly amusement on the Sabbath." The same paper, after lamenting the fact that all English railways run trains on Sunday, denounces the shareholders as follows: "The consciences of the shareholders and directors appear to be seared. We are tempted to ask, where can such men live? What religion do they profess? Are they Jews? Are they Infidels? Do they ever enter a church?"

This intolerance, however, proceeds not from a bad heart, but from lack of knowledge and feebleness of mind. Dr. Arnold has justly described their literary organ as "a true specimen of the party, with their infinitely little minds, disputing about aims and cunning, when heaven and earth are coming together around them." And he defines an "Evangelical" of this class to be "a good Christian with a low understanding, a bad education and ignorance of the world." The only objection to this definition is that their ignorance is not limited to worldly affairs, but extends impartially to things sacred and profane. It cannot, indeed, be fully understood except by those who have had the privilege to "sit under" thirty or forty Recordite preachers. Yet, from time to time, specimens are brought before the public, which cast a light upon the depths below. Our readers probably have not forgotten the amusement excited by the singular mistake of one leader of the party, who denounced Lord John Russell from his pulpit, as the author of "Russell's Modern Europe." We have ourselves heard a chief pillar of the same school explain the *Descent into Hell* to mean the *Incarnation*; and this blunder was repeated in several sermons. To give instances of their misinterpretation of Scripture, their desperate dislocation of text from context, and the cruel wrongs done to grammar in the struggle, would be an instructive task. But we abstain from undertaking it, lest we should unaccountably connect ludicrous images with holy words.

Such ignorance is often accompanied by a want of basic equality-deplorable. This shows itself conspicuously in the grotesque buffooneries of platform oratory. But its most painful manifestation is the irreverence with which even the most sacred names and persons are treated in the pulpit. For the reason above given, we will not dwell upon this topic. As an example of our meaning it will be sufficient to mention the single fact, that a leader of the party lately travestied the solemn language wherein Scripture proclaims the coming of the Lord to judgement, and applied it (by changing the word King into Prince) to describe the visit of Prince Albert to Liverpool.

† Record, Nov. 19, 1852.

† Record, Dec. 1, 53.

‡ Arnold's Life p. 225. § Ibid. p. 221.

¶ The following is the advertisement of the sermon referred to: — "Erasmus Price, sermons on the Prince Albert's Visit to Liverpool, and the Illustration of the second Coming of Christ. A Sermon, by the Rev. H. McNeill, London: Hareford." An adaptation of the passage of Isaiah (lxviii. 17): "Thine eye shall see the King in his beauty, and thou shalt see the Lord."

But we must hasten from the preaching of our modern Puritans to their practice. Their theory naturally leads them to neglect the mass of their parishioners, and confine their attention to the few whom they regard as the elect. Moreover, their view of the ministerial office makes preaching its only essential function. An Irish prelate (who is, we believe, the only bishop belonging to the party) enforces this view in a recent visitation charge. He tells his clergy that they must not scruple to omit their visits to the sick and poor, if by so doing they can give greater force to their hebdomadal performance in the pulpit. It is not wonderful that such a precept should be willingly obeyed. For it is a much easier task to sit in a comfortable study beside a blazing fire, than to trudge in sleet and snow through miry lanes; a much more agreeable duty to lounge over a volume of Divinity in an easy chair, than to kneel beside the filthy bed of a dying pauper.

But, in truth, a Recordite clergyman is out of his element in a parish. When he has one, indeed, he often labors most conscientiously among his parishioners; but the parochial system, with its practical recognition of the universal brotherhood of Christians, cannot be made to square with his theological exclusiveness. What he likes is, not a Parish, but a Congregation. The possession of a chapel in a large town, which he may fill with his own disciples, is his idea of clerical usefulness. The kind of post desired is continually described in the advertising columns of the "Record." Here is one example out of many: "A Clergyman of 4: of evangelical views desires a safe charge in some town sphere of usefulness. Advertiser sets forth zealously and faithfully the whole counsel of God, and preaches unwritten sermons. His qualifications being of rather a high order, a suitable stipend required. Also, as he is aachelor, the advantage of good society desirable. Address L. L. B. at the office of the Record." The above gentleman makes no distinction between one town and another; but the following is more particular, and requires a London audience: — "The Advertiser having been found, under God, very successful in preaching the doctrine of Grace, would be glad in meeting another Metropolitan sphere. He has a powerful voice, an earnest delivery, and a style of preaching best suited to an educated and enlightened audience." It would be unfair to estimate the general character of the Recordite clergy by these advertisements, but they show the nature of the

where Prince is substituted for King. In a faithful picture of the Recordite party, it is impossible not to refer to its ablest leader. But in doing so we are anxious to say that although, in this and some other instances, we think him blameable, yet we believe him to be a thoroughly sincere and honest man, and to have done much good by the great influence which his eloquence has given him over the second town in the kingdom.

† See Charge of the Bishop of Ossory, pp. 25, 26.

‡ The latter part of this advertisement is so strong that we at first thought it must be a hoax. But its genuineness was acknowledged by the "Record" itself, in answer to a correspondent who attacked it.

§ Record, Oct. 15, 1853.

Remarks on Mr. Giesley, reprinted from the Record newspaper, p. 18.