

THE ORANGE LILY.

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Poetry.

(FOR THE "ORANGE LILY.")

THE DYING GIRL TO HER LOVER

It strikes—another hour has fled,
To mingle with the things that were,
And I before another's sped,
Shall be a thing of dread and fear:
Then Allan dearest grasp my hand,
And smooth the tresses on my brow,
Till life expires, beside me stand,
I feel Death grappling with it now.

His cold touch chills my fainting heart,
While mists are floating 'fore my eyes,
Oh God! 'tis very soon to part,
From all I love and idolize.
Come closer, closer, to my side,
And let my last, of earthly sight,
Be fastened on my bosom's pride,
Whose slightest smile thrill'd with delight.

Bend o'er me while my cold lips press,
Once more in rapture to thy own,
One moment meet in love's caress,
Before my fluttering spirit's flown
We've lived, and loved, bright was our day,
Though black its night descends on me,
But thou again wilt love as gay,
When Helen will forgotten be!

Nay—promise not, man's heart is weak,
And time works wondrous changes there,
Can chase the lilies from his cheek,
And bid the roses blush as fair
Beside, I do not wish that thou,
Shouldst live a lone forgotten thing,
Then utter not the heedless vow,
That only can from passion spring!

Thou'lt woo, and win some other maid,
And bring her to thy bosom's home,
Nor think 'twill grieve thy Helen's shade,
No jealous love dwells in you done,
In which this soul shall henceforth live,
To which e'en now it seeks to —
Go live and love, but sometimes grieve,
To me the incense of a sigh!

HENRY KEMPTVILLE.

[From the Edinburgh Review.]

1. *The Divine Rule of Faith and Practice.* By W. Gouge, M.A. 2nd edition. London: 1853.
2. *Discourses on the Controversies of the Day.* By W. F. Hoop, D.D. London: 1853.
3. *Means of Unity.* A Charge by Archdeacon HARRIS. London: 1847.

(Continued from our last.)

These exaggerations of Protestant doctrines could not fail to produce a reaction in the opposite direction. As to the seventeenth century the intolerant Calvinism of the Synod of Dort promoted the triumph of Arminian theology in England, so in our times a disgust at the excesses of the Puritan party caused that rapid growth of High Church opinions, which distinguished

the second quarter of the present century. It is often said, indeed, that the High Church party was predominant during the greater part of the preceding century, and continued powerful till the close of what we may call the *Edgworth* period. But this is a mere confusion, caused by similarity of names between parties utterly dissimilar. The 'Church and the King men,' who flourished thirty, fifty, or seventy years ago, were a political and not a religious party. They sometimes talked of Orthodoxy, at Visitation Dinners or University Elections; but they meant by Orthodoxy not any theological creed, but love of titles and hatred of Methodists. They had no affinity with modern High Churchmen, except the dislike of Protestant Dissenters. The true High Church theology represents the dominant school of the Caroline epoch; a school which, though too often identified with despotic bigots like Laud, yet produces many illustrious writers and many eminent saints. This party died out at the beginning of the last century, after its exaggerated phase (with which we have recently again been familiarised) had developed itself in the Non-jurors. From its extreme form, however, it must be distinguished by every candid historian, the Anglican, though it may be pushed into the Romanistic creed, is not identical therewith. It was revived in a systematic form twenty years ago, by an able knot of writers, the principal of whom pledged themselves to one another, "to use every means of reviving a belief in the doctrines of Anglicanism, and originated for that purpose the 'Tracts for the Times.'" It is true that these writers very rapidly developed the opinions from which they started into actual Romanism. But the earlier Tracts contain a *bona fide* attempt to base the creed of the Church upon strictly Anglican tradition. Mr. Newman has fully explained the way in which he and his ablest followers were led on, step by step, from the original starting point to higher ground. Nor would we deny that, according to the rules of strict logic, this progress was inevitable. But logical results from one principle are often modified by conclusions no less logical from another. And it is historically certain that many intellects, and those of no contemptible power, are capable of acquiescing in that system of belief which is still maintained by Bull and Pearson, though to other minds its premises seem necessarily to involve the conclusions of Rome.

The characteristic tenets of this party are supplemental rather than contradictory to those of their predecessors. The Anglican accepts the doctrine that 'we are justified by faith,' but gives equal prominence to the rational truth that 'we are judged by works.' He acknowledges that men must be converted by grace, but maintains that Christians are regenerated by baptism. He assents to the sole supremacy of Scripture, but adds that 'the Church hath authority in controversies of faith.' And this authority he distinguishes from all

* See the account of this compact, which was made in 1827 given by Mr. Perceval himself in the *Tracts* to it, in his well-known Letter to the Irish Lock Society's Journal, Article 2nd.

pretenders by its apostolic descent. Thus the watchwords of the school are 'Judgment by works,' 'Baptismal Regeneration,' 'Church Authority,' and 'Apostolical Succession.'

As to the first head, there is no real difference between the moderate Anglican and the moderate Evangelical. Both agree that the works of man cannot earn reward from God; both agree that without sanctification there can be no salvation. But perhaps the Evangelical party had too much stress on the beginning of the religious life, and had trusted to the spontaneous action of that first spiritual impulse for producing all requisite growth in holiness. The Anglicans saw this mistake, and have corrected it by a teaching more systematically practical.

The second tenet, that of Baptismal Regeneration, is more distinctive. The Recordists, as we have seen, practically heathenise Christendom, by denying the Christian name to all except that narrow circle whom they designate as the elect. The Anglicans meet this uncharitable dogma with the assertion that all Christians, as such, are in a condition spiritually different from that of the heathen. They teach that all the members of the Visible Church are the elect of God; and that all baptized persons are members of the Visible Church, and as such are endowed with all gifts and graces necessary to salvation. Even here, though the difference may appear considerable between the High Church and Evangelical phraseology, it is really a difference in terms rather than in meaning. For the moderate Low Churchman believes that those who are baptized into the Christian Church are admitted to a share in spiritual blessing; and the Anglican acknowledges that if the regenerated infant grows up a sinful man, he needs conversion before he can enjoy the blessings to which he has been called.

The addition of the authority of the Church to that of Scripture, seems, at first sight, the most serious divergence of the three. Yet such authority is undoubtedly claimed by the Articles, and may be narrowed within limits strictly Protestant. Nor can it be denied that a reasonable man, in the formation of his opinions, would give great weight to the collective judgement of other Christians. Yet, on the other hand, this principle has an alarming power of expansion. The Anglican divines have been led to cherish it partly because they felt the evils of perpetual doubt and pre-emptive questioning, partly because they sought for some authoritative guidance to check the follies of weak brethren; but chiefly because they love those moral qualities which are closely linked to obedience and submission. But their teaching on this head is beset by great difficulties. We

One of the best and ablest of the modern Evangelical Clergy has recently admitted this speaking of the members of his party, he says: 'The Gospel, they say, is made up of a few cardinal truths, which cannot be too often repeated. What so much time spent in talking about a again and again (little as it is) for internal and external use, is a good necessity for the thousand details of active life. (See the *Harvey's Series of Works of William Harvey*, p. 1.)