

## Poetry.

### BALLAD.

By THE REV. H. ALFORD, M.A.

Rise, sons of merry England, from mountain and from plain—  
Let each lift up his spirit, let none unmoved remain;  
The morning is before you, and glorious is the sun;  
Rise up and do your best work before the day be done.

"Come help us, come and help us"—from the valley and the hill,  
To the ear of God in heaven are the cries ascending still;  
Behold a safe investment which shall bless and never cease!  
Behold the Mammoth-lost join present, clerk, and lord;  
Sweet charity your banner-flag, and God for all your word.

Your hundreds and your thousands at usage and in purse,  
Behold a safe investment which shall bless and never cease!  
Behold the Mammoth-lost join present, clerk, and lord;  
Sweet charity your banner-flag, and God for all your word.

Draw down the sweet and holy dew of happiness and love?  
Pour out upon the needy ones the soft and healing balm,  
The storm hath not arisen yet—ye may keep the calm;  
Already mounds the darkness—the warning wind is loud;  
But ye may seek your fathers' God, and pray away the cloud.

Go through our ancient churches, and on the holy floor  
Kneel humbly in your penitence among the kneeling poor;  
Cry out at morn and even, and amid the busy day,  
"Spare, spare, O Lord, thy people;—O cast us not away."

Hash down the sounds of quarrel, let party names alone—  
Let brother join with brother, and England claim her own;  
In battle with the Mammoth-lost join present, clerk, and lord;  
Sweet charity your banner-flag, and God for all your word.

LABOURS OF THE EARLY MISSIONARIES  
IN AMERICA.

(From the British Magazine.)

[Continued from "The Church," of March 14.]

Notwithstanding the laborious duties of his mission,  
Dr. Johnson found time to continue his favourite  
study of Hebrew, and to pursue his investigations  
in moral and metaphysical philosophy. Two treatises  
which he published about this time—one on logic,  
the other on metaphysics, were printed together by  
the celebrated Dr. Franklin, for the use of a college  
at Philadelphia which he was then projecting. This  
college was soon afterwards founded; and it is sufficient  
proof of the high estimation in which the mission-  
ary of Stratford was held by Franklin, that he  
consulted him about the plan of education, and urged  
him to accept the presidency of the college. This  
offer Johnson declined. Two years afterwards, how-  
ever, in 1754, when he was unanimously elected  
President of King's College, New York, though loth  
to quit his beloved Stratford, where he had now la-  
boured faithfully for a space of thirty years, he ac-  
cepted the appointment. Had he done otherwise,  
the project of founding such an institution would, for a  
time at least, have been relinquished. Dr. Johnson  
therefore had no choice, yet he left his mission with  
much pain, and to the regret of all his people. Here,  
therefore, our notice of him as connected with the  
Society might be expected to terminate, but it so  
happened that after nine years of active service as head  
of the college, during which time he spared no exertion  
to place it on a secure and permanent footing,  
Dr. Johnson resigned his charge, and returned to  
Stratford. The year following, the mission becoming  
vacant, he expressed his willingness to resume his  
duties there, and was of course thankfully accepted.—  
Notwithstanding his now advanced age, he still re-  
tained the vigour and activity of youth. He continued  
for many years to recommend such candidates  
for holy orders, as he considered qualified to fill the  
vacant missions; but justly complained of the hard-  
ship under which they laboured, in consequence of  
there being no bishop in America, of being compelled  
to go to England for ordination, at an expense of not  
less than £100.

He also took an active part in the controversy,  
which grew warm about this time, on the subject of  
introducing episcopacy into America; but he did not  
live to see this happy consummation. He was sum-  
moned to his rest on the morning of the Epiphany,  
1772, to the great "loss of the Society and of the  
American Church."

The course of Dr. Cutler at Boston was, in many  
respects, similar to that of his friend Dr. Johnson,  
at Stratford. Both were stationed in places where  
the great mass of the people were opposed to the church,  
and both were subjected to the pain of seeing their  
own quiet flocks disturbed by the wild doctrines of  
intruding teachers. The excesses to which the peo-  
ple were led by their fanatical guides may be gathered  
from the following extracts. In thanking the Society  
for some books which he had received, Dr. Cutler  
says, June 17th, 1742, "Those books against en-  
thusiasm are very reasonable, and have had very good  
effects; but they oppose a mighty torrent, whereby,  
in many places, all sense and reason, and Scripture,  
and counsel, and order have been borne down. We  
have had in our conventicles and streets everything  
wild and inconsistent; in our towns and families and  
neighbourhoods, discord and dissension which has  
ended the lives of some, and the usefulness of others,  
and stagnated trade and industry. Connecticut gov-  
ernment has groaned much under this burthen, made  
laws against it, and sent out of their government one  
Davenport, a very troublesome person of this kind.—  
He is come into this government, and the 28th inst.  
entered this great town, and, with considerable com-  
pany, sang hymns in a procession in the space of  
near half a mile, into our common, and held forth to  
many thousands, and after promising them the like  
service this day, he returned as he went, all which is  
like to continue and increase the lamentable disorders  
and confusions now among us. But through Divine  
goodness our churches, though not free from trouble,  
are comparatively in a good degree quiet, and many  
dissenters have observed our happiness in it, and we  
hope will see reason to come to us."

He gives the following returns of his mission:—  
"There are ordinarily about seventy at our commu-  
nion, and the parishioners are somewhat more than  
six hundred. We have in this town ten independent  
congregations; the number being increased by the di-  
vision of one society, upon differences that arose about  
the site of their teachers, who now hath a new conventicle  
erected for him. And there are three smaller con-  
gregations of French, Anabaptists, and Quakers; Pa-  
pists, I believe, we have many, but they are so dis-  
persed, disguised, and concealed, that it is next to  
impossible to enumerate them."

The next extract will show that the dissenters  
were the principal sufferers from that spirit of danger-  
ous excitement which they were the first to encourage.  
"The dissenting interest now suffers greatly from  
that animosity and confusion which enthusiasm has  
spread all over this town and country; and a prevailing  
cry among them is for sounder doctrine and  
regenerate and converted ministers. This multiplies  
separations, and many have forsaken their stated  
places of worship, and their former teachers, and heaped  
up others, gifted men and women, whom they attend  
on the Sundays in private houses; besides that several  
new congregations are formed by it. And it is  
probable that by such private meetings in this town,  
we may have a new Anabaptist conventicle set up,  
if not some others. . . . However, there is reason  
sufficient for us all to be weary of these things; the  
inconveniences are general, and may reach many suc-  
ceeding generations. Order, peace, justice, and relative  
duties become very low prized. Religion is  
corrupted in theory and practice, and we fear many  
will be tempted to lay all aside. Books of this  
kind should be mentioned that the Society contributed £500  
towards the expense of the building."

unhappy tendency, books Calvinistic, enthusiastical,  
and Antinomian had abound.

"There is peace and, I hope, edification, too, in  
my church. The greatest interruption to it at pre-  
sent, here and elsewhere, is the enthusiasm Mr.  
Whitfield hath sowed among us, and which now, in  
his absence, puts itself forth in dismal fruits through-  
out the country. There are enough to cherish the ill  
work begun by him; among others who more illiterate  
tradesmen are helping it forward, pretending a call  
to the public exercise of their gifts of praying and  
preaching, and are now vying with, and probably will  
jostle out, sundry of their teachers in one place or  
another. The teachers, disaffected to our present  
commotions, are afraid of stemming the popular fury,  
observing in some of their brethren the ill consequence  
of it. Connecticut is reported to be a scene of the  
most dreadful disorders at this time."

A few more passages may be quoted illustrative  
of the effects of appealing to the feelings of an ignorant  
populace, without any attempt to inform their reason,  
or to enlighten their conscience.

"June 11th, 1745. The ill effects of Mr. Whit-  
field's visit to us might in some measure have been  
worn off could we have been preserved from his writ-  
ings, and those of his converts and followers, now  
spread all over our country, with no sufficient number  
of the excellent and various antidotes that England is  
furnished with; and from those who with his spirit  
have since carried on his designs with too great suc-  
cess. I need mention only one, *Gilbert Tennent*, a  
teacher living in the southward, who visited us the  
last winter, and afflicted us more than the most in-  
tense cold and snow that ever was known among us,  
and kept even the most tender people travelling night  
and day to hear the most vulgar, crude, and boisterous  
things from him, to the ruin of the health of many,  
and the poisoning of more with unsound doctrine; so  
that charity is much extinguished, order violated,  
visionaries, young and old, abound, and think them-  
selves obliged to exhibit their gifts of praying and ex-  
pounding to all that will attend them."

"I believe the episcopal clergy are generally guard-  
ing against these inconveniences and dangers, and  
hope not to fail on my part, as I would not, (by the  
grace of God) in any other point of duty."

"September 25th, 1741. The Society do much  
oblige their missionaries by the good books they send  
them, especially those occasioned by the disorders  
and confusions Mr. Whitfield and his disciples have  
wrought among us. It would be happier still had we  
greater numbers to disperse, to allay the dismal fer-  
vor now raised. For, though at present the opera-  
tions of reason are stifled in thousands, and many  
families and places are perfect Bedlams, yet there are  
some whom good books and arguments are welcome  
to, and are ready to benefit others at lucid intervals.  
I am able to pronounce upon the good effects of sun-  
dry books sent to us; but one we have not had before  
—namely, 'The trial of Mr. Whitfield's Spirit,' and  
there being but two sets, it cannot be much commu-  
nicated. My opinion is, that it would highly serve us  
were it spread abroad; but modesty will not allow  
me to deliver it to the Society without facts to  
strengthen it."

"June 30th, 1743. I know not whether our  
visionary feuds are at the height, or when they will  
end, but, thank God, they are much kept in the bounds  
of what he began them. This the soberest peo-  
ple see, lamenting their unhappiness, compared with ours;  
and many are perfectly bewildered and in anxious un-  
certainty when they see their teachers with their testi-  
monies and counter testimonies (a copy of which I now  
trouble the honourable Society with), disputing and  
contending with, accusing and excusing one another  
in pulpit, print, and conversation, and those of either  
side in several places scarce able to keep their con-  
gregations; and when, to an impartial view, notwith-  
standing all that is pretended, morality and peace are  
sensibly decaying and departing from us; and as to  
our country towns, many of them are every now and  
then rioting in their enthusiasms."

In a letter dated December, 1744, Dr. Cutler  
gives an account of the effects of Mr. Whitfield's re-  
turn to the country:—"Enthusiasm might have sub-  
sided sooner if he had not renewed his visit. He has  
brought town and country into trouble. Multitudes  
drove out him, but without that fervency and fury as  
heretofore. For some are ashamed of what is past;  
others, both of teachers and people, make loud oppo-  
sition, being sadly hurt by the animosities, divisions,  
and separations that have ensued upon it, and the sad  
intermissions of labour and business; and observing  
libertine principles and practice advancing on it, and  
the church little ruffled by such disorders, but grow-  
ing in numbers and reputation. Mr. Whitfield keeps  
distant from the episcopal clergy, and they from him,  
labouring all the while to keep their flocks from the  
devious paths he would entice them into, and I hope  
with good success."

After a time the violence of religious phrensy ap-  
pears to have abated, and it is instructive to observe  
that it tended in no slight degree to the strengthening  
of that church against which it was directed.

"1746.—The tempest of enthusiasm is over,  
though the being of it is not. The itinerants that  
came to us in Mr. Whitfield's spirit find not the  
encouragement in this town they were wont to do.—  
Should Mr. Whitfield visit us from the southward,  
his operations would, I believe, be weaker than heretofore.  
The church, to be sure, apprehends the less distur-  
bance from him the oftener he visits us. The dis-  
senter who cherished him are now the sufferers, and  
his particular friends the most; their teachers not  
contending many of their own people, who separate  
from them because unregenerate and unconverted.—  
Many dissenters are awakened by these disorders, in-  
clined to repairing to the church as their only refuge.  
Others can't conceal the tokens of their sorrow, but  
are not very free to confess their errors."

In December of the same year he says that on  
Christmas day the dissenters attended the holy com-  
munion in great numbers, "who generally think the  
better of our church under Mr. Whitfield's invectives  
against it; and many of them take it as a refuge from  
those corrupt principles, and those disorders, he has  
spread among them."

Almost every letter written about this period,  
contains some reference to the wild phrensy of enthusiasm  
which had been excited by Whitfield, and kept up by  
his still more violent followers. But worse conse-  
quences ensued. "We must lament," says Dr. Cut-  
ler, June 26th, 1749, "the remarkable growth of  
principles very unfriendly to revelation and the main  
articles of it. I hope the missionaries are not want-  
ing, in some degree, to an opposition to these things;  
but even many sober dissenters do think that a resi-  
dent bishop would be a blessing in this respect; and  
not a few seem to rejoice at the news encouraging a  
hope of it, though others, and the much bigger num-  
ber, are ready, according to their power, to defeat it.  
And if they should make a representation to that  
purpose, I doubt not but every honest churchman in  
the plantations is ready to his utmost to clear off  
what objections may be thrown in the way, as well as  
to give a bishop a very reverend and hearty welcome."

Six months afterwards he again alludes to the  
presence of a bishop as the remedy for many of the  
disorders under which they were suffering. "Might we  
but welcome a resident bishop (as we apprehend,  
multitudes, many more than are generally known, are  
ready to do) the church might be a retreat from these  
miseries and disorders, and effectually invite all but  
the incurable."

And again, May 17th, 1751: "There is no true  
churchman here but mourns under the obstructions  
there are to the settlement of bishops with us, but  
this does not lessen our obligations to those great and  
good men that have been zealous in our favour."

## ON THE EXISTING DIVERSITIES IN THE SERVICES OF THE CHURCH.

(Continued from the Cornwall Gazette.)

We have traced the progress of disorder in the  
Church, and noticed the partial efforts at restoration  
during the last few years. We proceed to consider  
the causes of the present excitement among the laity.  
While the Clergy, under the influence of that spirit  
of inquiry which has prevailed for some time past, have  
generally led to walk more carefully after the rule  
of the Prayer-book, the Laity, in comparison, have re-  
mained stationary. Many indeed there were, as in  
every age there have been, who thought deeply on the  
subject; but the number of commentators still so  
small, the comparatively few instances where parents  
are careful to bring their confirmed children to God's  
altar, and the subscription lists of our Church Soci-  
eties, afford sad proofs that the influence of the Church  
is not so general and so real as some appearances  
might have led to hope. Of political Church-of-  
Englandism, indeed, there has been abundance, for  
the struggle through which we have passed was calcu-  
lated to create it. The Church was identified with  
Conservation, as Dissent with democracy, and there-  
fore the Church was to be "supported" by all the  
friends of order; but this motive would obtain only  
the worthless patronage of the partisan, while the only  
attachment to be really valued is that of the humble  
faithful disciple.

Here then we have the chief and most general cause  
of dissension—that the Clergy were gradually gaining  
wide and clear views of their duty and responsibility,  
with which the Laity as a body had little sympathy.  
Hence the Wesleyans and other dissenters did not  
scruple to charge the clergy collectively with being  
"Puseyites," and it was mainly upon this ground  
that they rested their hostility to the Government scheme  
of Education. Publications connected with what is  
called "the low Church Party" echoed the cry against  
those who went farther than themselves; and it is un-  
questionable that an uneasy feeling of distrust pervaded  
the Laity, which greatly lessened the influence  
of the Church, and prepared the way for an explosion.

The feeling thus created by a general cause was  
confirmed and strengthened by individual examples of  
apostasy, of folly, or of imprudence. Within the last  
few years, several persons have apostatized to the  
Church of Rome; some because they identified the  
Reformation with the evil men and evil deeds which  
were connected with its origin and progress; others,  
from mistaken views of the unity of the Church, which  
they vainly fancied was to be found, as Rome pretends,  
in the acknowledgment of one Person, the Pope, as its  
centre and head; others, because they felt or fancied  
practical evils in the English communion from which  
they hoped to escape by going over to Rome; and  
some, who had cherished extreme hostility to Rome,  
while deplorably ignorant of those truths by which  
alone its corrupt novelties could be effectually exposed,  
because, falling within the influence of Romanist teach-  
ers, they discovered that their strongest prejudices  
were unfounded, and being thus unexpectedly compelled  
to abandon part of their position, were easily persuaded  
that all the rest was untenable. From one or other of  
these causes, a very few individuals among the tens  
of thousands who have been influenced by the move-  
ment in the Church have been carried away; and un-  
der the excitement of such a movement, it is perhaps  
inevitable that some, whether from infirmity of judg-  
ment or deficiency of knowledge, will make shipwreck,  
as vessels with more sail than ballast founder in the  
storm. But to affirm, that the study of the Prayer-  
book, with the desire to observe and do all that our  
reformed Church appoints, can tend to Popery, is a  
libel upon our venerated Fathers, the first Reformers,  
who achieved the work and sealed it with their blood—  
upon their successors, who were the instruments of  
restoring the Church after the Marian persecution—  
and upon their most worthy children who raised it  
from the ruins of the Great Rebellion. On the con-  
trary, the strictest Churchmen have in every age been  
the most formidable opponents of Popery, whose no-  
velties are to be effectually met, not by the more mo-  
dern novelties of Geneva, but by those ancient stan-  
dards of Apostolic truth, by which our own Church  
and Liturgy were avowedly reformed. Still it is un-  
questionable that the apostacies we have noticed are  
considered by the multitude not only as the effects of  
the movement, but also as showing its natural and  
general tendency, a conclusion calculated to strengthen  
their deep distrust.

A second cause which has tended to carry distrust  
into open hostility, was the foolish conduct of a few  
individuals, who introduced most unwarrantably into  
the service of the Church unauthorized ceremonies,  
ostentatiously performed, and affording too much cause  
for the belief that the pomp they affected was prompted  
by personal vanity and love of display—a feeling of  
all others the most inconsistent with the tremendous  
responsibility of the ministerial office, and a conduct  
which could scarcely fail to impress the multitude with  
the belief, industriously urged by the enemies of the  
Church, that all the pretence of stricter order, and  
greater zeal, was really directed to the aggrandizement  
of the clergy.

Scarcely less mischievous was the imprudence of  
others, who immediately on taking charge of a parish,  
and almost before they knew their people, would at-  
tempt to carry out the rubric in all its strictness, not  
only in those particulars where they were supported  
by the plain words of the rubric, but also in doubtful  
points upon which they put their own interpretation.  
The sincerity of these persons is not to be questioned,  
and their courage, though lamentably misplaced, de-  
mands respect; but if they had read their Bible with  
attention, and duly studied the precepts and examples  
there offered for the especial guidance of a Minister,  
they might perhaps have chosen a happier and a more  
successful course. The rashness that offers truth in  
a hostile attitude, and raises obstacles to its reception  
by needlessly irritating the prejudices of those to whom  
it is offered, finds no countenance from our Lord and  
his apostles. The wisdom of the serpent is enjoined,  
as well as the innocence of the dove. We are bid to  
beware lest our good be evil spoken of; to give offence  
to none, that the ministry be not blamed. We see  
that our Lord imparted his instructions gradually, as  
his disciples were able to bear them; and in teaching  
or convincing the people he availed himself of their  
previous belief, their prejudices, their practices, that  
he might convince or silence them out of their own  
hearts. In full accordance with this was the teaching  
of St. Paul, who in addressing Jews, Gentiles, or Hea-  
thens, availed himself of their existing profession, and  
made what truth they held the means of convincing  
them of their errors and disposing their minds to re-  
ceive the gospel. "I became all things," says he, "to  
all men, if by any means I might gain some;" not that  
he flattered their errors and allowed their vices, but  
that he accommodated his teaching to their disposition,  
avoided giving needless offence to their prej-  
udices, and offered the truth in such a form as would  
best dispose them to receive it. An opposite con-  
duct, the attempt to force novel teaching and novel  
practices upon a parish unprepared to receive them,  
inevitably places the minister in a hostile position  
towards his people, of all evils the most to be avoided.

As love is the essence of the gospel, so it is the secret  
of its power. Its business is to win, not to force.  
"We were gentle among you," says the Apostle to the  
Thessalonians, "even as a nurse cherishes her child-  
ren; so being affectionately desirous of you, we were  
willing to have imparted unto you, not the gospel of  
God only, but also our own souls, because we were  
dear unto us."

A moment's reflection, one would think, might have  
shown the imprudence of any attempt suddenly to  
change the accustomed habits of a parish. Grant to  
the full extent the obligation of the precept, "Obey  
them that have rule over you;" but where the practices  
of the former clergyman are condemned by the present,  
the parishioners may be excused for preferring  
the example of a tried and valued friend to the  
dictation of one who is yet a stranger.

We are condemning the fault, not the man; on the  
contrary, the sincerity, zeal, and courage, which hurry  
inexperienced and unguided young men into mischiev-  
ous errors, become the elements of superior excel-  
lence, when corrected by years, experience, and reflection.

Henry Martyn, a name dear to the Church, and  
of which this county, and his birth-place, Truro, in  
particular, may be justly proud, defeated his early ef-  
forts to be useful by an imprudence which he mistook  
for faithfulness; and when he offended his congrega-  
tion during his passage to India by his ill chosen sub-  
jects and his repulsive manner of enforcing them, he  
ascribed the opposition he met with to their aversion  
to the truth, instead of to his own imprudence, and  
persevered in his mistaken course. He became wiser  
afterwards, and the sound advice which he received  
from a judicious friend may be offered to every young  
clergyman to govern his proceedings with his people—  
"FIRST GAIN THEIR CONFIDENCE, AND THEN YOU MAY  
DO WHAT YOU PLEASE."

But the ardent and youthful mind, who would find  
the harvest almost before he has sown the seed,  
will complain of the delay! It is true, he may have  
to wait for the good he desires, but it is certain that  
he will only do mischief by premature meddling. The  
foly, however, will very greatly depend upon himself,  
and the active exercise of zeal, love, and self-denial,  
with prudence, especially among the poor and the  
young, will quickly secure to him that affection and  
confidence which will require no other proof that a  
measure is right than that he proposes it.

We may illustrate this by the recent example of a  
neighbour, whom we may properly name, since he  
is gone to his reward. The Rev. George Kemp was  
appointed to the vicarage of St. Allen, near Truro, in  
1841, and held it just one year, when he was cut off  
by a rapid illness. A more unpromising parish for a  
Churchman, when he entered on it, could hardly be  
conceived; a more desirable one when he was taken  
away could scarcely be found. In that short time, he  
had restored the church, improved the parsonage, tre-  
bled the communions, with a larger attendance at the  
monthly than previously at the quarterly sacraments,  
the meeting-house, brought all his parishioners to  
church, and all their children under his teaching.  
The means by which he effected all this were  
as simple as his results were important. He care-  
fully abstained from urging what his parishioners were  
not prepared to receive, rather leading than forcing  
them to the conclusion he desired, and guiding by ex-  
ample rather than direct precept. The church greatly  
needed restoration. He put the chancel in order at  
his own expense, and before the work was completed,  
his people, not to be outdone by their minister, and  
struck with the contrast between the dilapidated and  
the restored portions, themselves proposed a church-  
rate to do the whole. He made himself personally  
acquainted with every parishioner, and with all their  
children, showed an evident interest in their welfare,  
and made them feel that he was their friend. There  
was a woful deficiency of prayer-books in the parish,  
but he gave to those who could not easily buy them,  
and the others were easily brought to procure them  
for themselves. He had no difficulty in carrying out  
the rubric, because his people trusted and loved him.  
The children were often catechized in the afternoon  
service, and their parents found it a valuable means  
of instruction for themselves. It is nothing to add that  
he preached in the pulpit, because the matter in it-  
self is confessedly so unimportant, that if it had not  
been connected with party, it never would have pro-  
voked a question. It may be supposed that he was  
enabled to win the favour of the poor by his bounties;  
but this was not the case. He had no private fortune,  
and his living was so small that he was obliged to take  
pupils; a circumstance necessarily interfering with  
the care of his parish, and increasing our surprise  
that he should have done so much in so short a time."

When he died, his family had little other dependence  
than the care of Him who is the father of the father-  
less, and the husband of the widow. A small life in-  
surance was the only provision he had been enabled  
to make, which was doubled by the offerings of a few  
friends who valued him, and by the publication of a  
volume of his sermons, respecting which it may be  
gratefully added, that the publishers, Messrs. Smith  
and Elder, and the printers, Messrs. Stewart and  
Murray, though they knew nothing of him but by the  
report of his worth, generously did and furnished all that  
was necessary without profit. His sister, who was es-  
tablished at the head of the principal ladies' school at  
Falmouth, devoted herself to the bereaved family, as-  
sociating the widow with herself in her establishment;  
and every one who reads the history will say, "God  
bless and prosper them."

We have given this little history because at the  
present time such an example is most instructive. It  
contrasts strikingly with the mischiefs produced by zeal  
without prudence, and illustrates the force of the ven-  
erable Bede's remark, that discretion is the mother of  
all the virtues.

To return from this digression. The apostacies,  
the folly, the imprudence, we have noticed, blazoned,  
and perhaps exaggerated as they were by the Press,  
strengthened the feeling of distrust among the laity,  
till it became serious dissatisfaction and apprehension.  
Convinced as we are that these fears were quite un-  
founded, we must avow that under the circumstances  
it was reasonable to entertain them. Meantime there  
was an extraordinary absence of political excitement,  
which allowed all those feelings which usually find a  
vent in party contests to expend themselves upon the  
Church controversy; and when all was prepared for  
a general conflagration, the *Times*, by one of those cap-  
ricious changes which have marked it the most un-  
principled as it is confessedly the ablest of Journals,  
under the influence of the wounded vanity of its prop-  
rietor, Mr. John Walter, suddenly turned right round  
upon all that had advocated before, applied the torch,  
and blew up the flames of strife.

It is not necessary to notice the excitement of the  
past month, especially as it appears to be fast sub-  
siding, and passing into a spirit of inquiry as to the  
means of composing our differences and preventing a  
recurrence of them. To attain this desirable result,  
there must be mutual forbearance, and a readiness on  
each side to allow the best motives even to actions  
which may be deemed the most mistaken. We are  
not contending for victory, but for truth and peace.  
To both parties the rebuke may be addressed—"Sirs,  
ye are brethren!"

When we began this article, it was with the inten-  
tion of making but a single paper. We trust that the  
great importance of the subject and its present inter-  
est will be deemed an excuse for thus extending it.

\* The very money with which he restored the chancel of his  
church, was an offering from the flock he had just left.

We can now promise, however, that one paper more  
will complete the subject. That paper will discuss  
the obligation to observe the rubric, the extent of its  
requirements, and the means provided by the Consti-  
tution of the Church and the Country for correcting it.

## THE DUTY OF AVOIDING EXTREMES.

(By the Rev. J. Standford, Vicar of Dunterch.)

With a certain school, it is the fashion to speak dis-  
paragingly of our reformers. But were other proof  
wanting, the extreme opinions of our day sufficiently  
attest the wisdom by which they were guided. In the  
settlement of our Church they had a work of un-  
exampled difficulty—the most arduous, perhaps, that  
ever was consigned to uninspired men. Shall we deny  
the reach of mind, the moderation, the comprehensive  
charity, with which their task was accomplished?—  
They had to purify the Church from accretions, to re-  
store her to primitive integrity, to unite purity of faith  
with apostolical order. They did all this. They have  
furnished what neither pure Protestantism nor  
Romanism can singly supply. They have given us  
"the truth which God inspired, the Church which  
Christ established."

And this is our plea for keeping aloof from party,  
and refusing to be confounded with either of the ex-  
treme sections of the day. As consistent members  
of the Reformed English Church, we cannot be party  
men. Neither of these subdivisions truly and ade-  
quately represents her. Each is wanting in some es-  
sential features. In the one, we have doctrine with-  
out discipline; in the other, discipline without doc-  
trine. We need both: our Church supplies both.  
Each of these sections includes much good,—numbers  
in its ranks men of rare excellence. Our duty is to  
admire and to imitate what is good in each,—to mark  
and to eschew what is wrong in each,—and to pray  
the God of peace to make of both one.

May we not hope that such may yet be the result  
of what at present agitates and embarrasses the Church;  
that we are passing through a purifying process; that  
even the present generation may reap the fruits of it;  
that the next generation will be wiser and better than  
the present?

How generally are the errors of one corrected by a  
reaction in the next! The scales are reversed: that  
which was depressed preponderates; the other kicks  
the beam. But eventually the balance rights, and the  
equilibrium is restored. Thus an important truth has  
been less light of; it is revived and pushed to excess.  
It throws others into the shade. At last it runs rank,  
and begets a heresy. Such has been the history of  
error in every age. The doctrines of grace overlaid,  
and then abused to Antinomianism. The doctrine of  
our Lord's essential humanity too little dwelt on, and  
then reproduced in Irvingism. The Latitudinarianism  
of the last generation counteracted by the Tractarianism  
of the present. The path of safety and of the  
usefulness lies betwixt all these extremes: it is the  
golden mean which distinguishes our Church. Why  
deviate from it to the right hand or to the left?

## CATECHISING.

(From the Charge of the Lord Bishop of Newfoundland.)

The next of our public occasional services is the  
Catechism. I would that it were possible (and why  
is it not possible?) that all the Rubrics relating to it,  
or connected with it, should be noted and observed.  
That which chiefly concerns your practice is the direc-  
tion that "the Curate of every parish shall diligently,  
upon Sundays and Holy-days, after the Second Lesson  
at Evening Prayer, openly in the church, instruct and  
examine so many children sent unto him, as he shall  
think convenient, in some part of this Catechism."

It may not be superfluous to remark that this Rubric  
says, upon Sundays and Holy-days, but not all Sun-  
days and Holy-days. You will, therefore, fulfill the  
letter at least, if not the spirit of the rule, by thus  
instructing and examining the children on the first or  
some other Sunday of every month; or, as is more  
commonly done, though by no means so conveniently  
and profitably, on all the Sundays in Lent. I am  
aware that some persons contend that the Sunday  
schools and general education have done away the ne-  
cessity of this direction, if not superseded the direction  
itself. Such is not my opinion—the necessity, though  
different, is, I conceive, equally great and equally ur-  
gent; except it should so happen that the Clergyman  
himself attend and instruct at the Sunday school.—  
The necessity, in these days, may not be so much to  
discover, as formerly, what the children have not learnt,  
but what they have—not so much to add as to dimi-  
nish, or not to supply but to correct. I feel as sincere  
gratitude as any person can do for the gratuitous and  
valuable services of Sunday school teachers and moni-  
tors, but still it must be remembered they are not the  
Curates of the parish, neither yet pastors and teach-  
ers;—I mean, to whom Christ has given commission  
and commandment to feed His lambs;—and we still  
are bound as ever to examine and instruct them, and  
of course, according to that order and rule which the  
Church has prescribed. And I can hardly conceive  
any exercise more pleasant or profitable to the Sunday  
school teachers themselves, and generally to our peo-  
ple, than to hear from their minister's lips the true  
explanation and application of those simple but sub-  
limely truths which the Catechism contains, and which  
are the ground-work of all Christian education. Still  
further, there is danger in the present day, not only  
that the matter of instruction be altered and attenu-  
ated, but that instruction itself, from the mode and  
manner of it, may be treated with but little regard  
and reverence—an evil which, we trust, might in some  
measure be corrected by solemnly conducting it in the  
Church as part and parcel of Divine Service. I am  
persuaded there is much need of this caution.

## English Ecclesiastical Intelligence.

THE YONGHALL MONASTERY.—CONVERSION OF ITS INMATES  
TO PROTESTANTISM.

We find the following singular but interesting letter in  
the columns of our daily contemporaries.—*Bell's Weekly  
Messenger.*

Sir,—Deeming it necessary that the public should have  
accurate information respecting the dissolution of the  
Yonghall monastery, and the conversion of its inmates to  
the Protestant faith, I beg that you will have the goodness  
to afford me space in your next publication for the follow-  
ing brief statement.

Previous to attaching myself, in 1839, to the presenta-  
tion order in Cork, I had been connected with the Chris-  
tian brothers, and was entrusted at an early age with  
various important offices. From Cork I was sent to the  
Yonghall monastery, of which I was appointed superior.  
It is needless to add that I was held in high esteem by  
Roman Catholics in general, until I began to waver in  
religious opinions, mix freely with Protestants, hold re-  
ligious conversations with the rector of the town, and be-  
came so satisfied of the errors of the Roman Catholic  
Church, that I renounced those errors and became a Pro-  
testant.

From the time I first appeared to hold communion with  
those opposed to the Romish belief, and held religious  
conversations with the rector, I had to endure a system  
of the most venomous and harassing persecution. Insu-  
lations were made against my character in a very guarded  
and respectful manner, and some of the Romish priests  
denounced me from the altar, without mentioning my  
name, yet in so pointed a manner as not to be misunder-  
stood. This act drove me to attempt a justification by  
addressing the congregation on the following Sunday;  
but when I commenced I was hustled from the place, and  
after