Poetrn.

NEVER DESPAIR. Never Despair! whate'er Your griefs and troubles may ! Suffer and hope and wait, And bow to the Lord's decree : He works in a wonderful way, Inscrutable, dark, and severe, But always wisely and well,

Never despair ! though grief And scatter your hopes abroad, Vigour and strength will be Born of your sorrow and toil Every bend of the oak will push Deeper its roots in the soil.

Never despair ! for the rod Like the Prophet's, will open a spring A well in wastes of life-Watered of yore with tears-A font where the soul may quench

Its thirst in the coming years. Never despair! but watch And wear out the night in prayer; Gird up your loins anew, And boldly wrestle with care; You'll find in the end it is God's messenger in disguise A blessing before it flies.

Never despair ! for God Works all things for the best, And sends us sorrow and woe, To be a trial and test.

The dross of the heart alone, The base alloy of the mind, Comes out of the fire refined.

THE TWO CULDEE MISSIONARIES. (From "Stories of the Primitive and Early Church," by Sophia Woodroofe.)

Some time in the year 635, the holy brotherhood

of the Culdees, were assembled in their chapter-house by a special summons from their Superior. Segen, the son of Fiacher, was, at that period, Ab-

bot and Presbyter of the famous Monastery of Iona or I-Columb-Kill. He was the fifth in succession from the original foundation of the house: and he presided over the establishment from the year 622 to the year These Culdres, whose peculiar name has occasioned

a world of etymological speculations, were of the Hiberno-Scottish Church: which, so far from being in subjection to Rome, stood directly opposed to it on various points of discipline and doctrine; and which, not having received the Gospel from the Latins, stiffly maintained its absolute independence. It was, in short, a model of one of the Primitive Churches, which with perfect mutual liberty, jointly constituted the collective body of the Church Catholic, ere the widegrasping ambition of the Papacy had subjected well nigh the whole Christian world to its lawless domination. In this state of complete and jealous independence, the Irish Church remained many ages after the ancient British Church had been brought under the voke of Rome: nor in fact, was it subjugated to the Pope, until our second Henry forced upon its reluctant clergy and laity, that debased form of Christianity which had been set up throughout the western empire. By a compact of iniquity, Adrian, on the plea that all islands were dependencies upon the see of St. Peter, made to Henry a grant of the Lordship of Ireland: and Henry, on his part, pledged himself, to destroy the ancient and cherished independence of the insular Church of Patric and Columba, and to reduce it into subjection to the Papacy. For their mutual aggrandizement and convenience, that same day Herod and Pontius Plate were made friends.

Such was the act of our first Plantagenet: and as the wickedness of the vile principle of interested exof that profligate act are felt, by his posterity and the nation which they govern, down even to the present

But, at the time of which I speak, the Hiberno-Scottish Church, which had evidently been founded by missionaries from the East, was perfectly independent of Rome: and, holding fast the substance of Primitive Antiquity, was little disposed to admire the gaudy superstition which had even then infected the Roman Church; though, in that age, it was as nothing compared to what it afterwards became in the downward progress of its baneful development.

I have said, however, that, in the year 635, the holy brotherhood of the Culdees were assembled in the chapter-house of their Monastery in Iona. Their our Lord nor his Apostles can be found to have looks, even before the Abbot Segen opened the business on which they had been summoned, evinced a strong feeling of anxiety: with which, it might be seen, much disappointment and mortification were intermingled. The matter, which they had to discuss, was plainly one of no light moment.

stony ground, and at length came in a manner to they soon relapsed into Paganism. nothing. You know likewise, that Oswald, the ne- "How was I to act under such circumstances?

forthwith arose. greet you well on my return: and would that you such sons of Belial is totally impracticable." could greet me on my success. But I return, humbled, Corman sat down, not a little heated and chafed by through my unworthy hands. Let me have your austere temperament. prayers: that, if I have failed in carrying bles- A long pause followed. The Brethren knew not sings to others, I may at least, from my very want what to say. Segen himself, the experienced Abbotof success, derive a blessing to my own soul. May Presbyter was evidently perplexed. my disappointment make me more humble! May it At length, a pious Culdee, named Aidan, who was teach me, by grace, to know myself better! May it one of the holy Fraternity, rose modestly from his convince me, how many in the sight of God stand far seat: and, being encouraged by Segen to deliver his

"My son," eagerly interrupted the good Abbot, be assured you have both the orsers good Abbot, "No one, my brother, can doubt thy zeal: no one "be assured, you have both the prayers and the sym- can distrust thy godly sincerity: no one can speak

Hector Boethius we learn that his name was Corman.

what steps should be taken." there was a sore lack of that clear practical explanation more sublime precepts. of them, without which they never will take any deep and permanent hold of the heart and the affections.

"We have heard much, for instance, of the wonderfully sudden conversion of the pagan high-priest Coifi: and, by the missionaries from Rome, it has been confidently urged, as a proof of the success which attends all efforts directed by the Bishop of that See; whence the deduction has been, that Heaven itself decides, a Augustine was wont to urge to our brethren the British Christians, the religious necessity of submission to that alleged only Centre of Unity. We have been told likewise, that Edwin, while taking refuge at the Court of Redwald, had a token given to him either by an angel or by a departed spirit, and that Paulinus, many years afterward, came forward and reminded him of this token, though the king had never mentioned the circumstance to him: for he was a man of remarkably cautious and reserved disposition, which caused him to hesitate so long before he embraced Christianity. How, then, did Paulinus know the cirumstance? He received the knowledge of it by special inspiration: said the Italian followers and attendants of Paulinus. We Scots are slow to believe such marvels: and the more so, when we learn the principles on which Coifi openly professed his converion to be based. The gods, whom he worshipped, had never, he said, promoted his temporal advantage. Others, he saw, had greater weight and influence with the king than himself. It would not be so, if they were true and potent gods, because he had always been particularly zealous in their service. Therefore he

ould try whether Christianity might not be a better and more lucrative service. "I could not learn, that any true scriptural principles had ever been communicated to him. Clearly, none could have been communicated to him before his so-called conversion: for, if they had been, it were morally impossible for him to have used such language.

"But the king, it seems, owed his conversion to a special messenger from heaven. If so, would not that essenger have inculcated the principles laid down so clearly in the Gospel? It leads me much to suspect the story of Edwin's angel or ghost, when I find, that the supposed messenger from heaven advanced for the encouragement of the Prince, something very like the of our great northern diocese. crude fancy of Coifi. Heaven, he was told, would grant him great worldly success and great worldly prosperity: and then the bargain was, that, in return, e should become a Christian. But yet more than this. You well know, brethren; for, by God's blessing, useful learning has eminently flourished in Ireland: you well know, that, in the Churches both of the East and of the West, a most pernicious doctrine has long been maintained, which overturns the first principles of even common morality, and which tends to destroy all confidence between man and man. The pediency usually draws after it, in the way of cause the practice of pious frauds, as they are called, has end, we have been assured, sanctifies the means: and been openly vindicated. Three centuries ago, Chrysostom himself agreed, that we ought not to upbraid a man for deceiving another, provided he did it with a charitable intention and for the spiritual benefit of the deceived individual: and matters, I fear, have not been mending since that time. Principles seldom stop short of practice: and peradventure, Edwin's ghostly visitant, who preached the very doctrine which produced Coifi's conversion, may explain the sub-

sequent inspiration of Paulinus. "Such, my father, is not the doctrine, which we Culdees have received: on the contrary, we believe with St. Paul, that, if in this life only we have hope in Christ, we are of all men most miserable. As neither sanctioned it, I could not wonder, that the Gospel, when so preached, should speedily come to nothing. If the procuring of worldly advantages were to be the test of religious truth: such converts as Coifi, when they found, that, by a profession of Christianity, they became neither richer nor more powerful; nay, when "My brethren," said Segen, "I have called you they found, that pain and poverty and trouble came together, that I may have the benefit of your joint de- upon them just as much as upon those who still conliberations and collective wisdom. For it is written: tinued to worship their false gods; would, at once, Where no counsel is, the neople fall: but, in the multi- return to their former idolatry. Since this, said they, tude of counsellers there is safety. You well know, is all we get by listening to the famous Italian Mission how the Christianity, planted in Northumbria by the ary: we might as well have remained as we were. And Italian missionary Paulinus, in the days of King Ed. so the matter turned out. They had never been inwin, dwindled away like the produce of seed sown in structed in true Christian principles; and, therefore,

phew and successor of Edwin, educated in our own uncorrupted and independent Church while an exile in within me, when I saw this Saxon kingdom wholly Scotland, lamenting the ead condition of his lapsed given to idolatry. I steruly rebuked the shameless kingdom, besought, not ambitious Rome, but our lowly backsliders for their selfish mercenary apostacy. I acted selves, to send him a devout missionary, who, by God's as a faithful pastor ought to act. I told them no half blessing upon his labours, might reclaim that Prince's story: I prophesied to them no smooth things: I held erring suljects, and ensure their future constancy by out no compromise. For what concord hath Christ teaching them a more excellent way. Furthermore with Belial? Or what part hath a believer with an inyou know, that our holy brother Corman, revered by fidel? And what agreement hath the temple of God us all for the strictness and austerity and devotedness with idols? I broadly threatened them with all the of his life, was selected for this mission: a labour of torments of hell, if they returned not promptly to the love which he promptly undertook, not valuing his fold of Christ. I ridiculed with all the pungency of SOLICITOR AND ATTORNEY, own safety, provided God would make him the blessed satire, the gross absurdity of their worship. In short, instrument of turning sinners to repentance.* He with just severity, I gave them to understand pretty went, as you all remember, full of hope and confidence plainly, that, unless they instantly attended to my and zeal: but he hath now returned in despair; dishearted, dispirited, and wholly unsuccessful. I have barian fools, whose intellect could not be rated higher summoned you in full Chapter, as the statuteable than that of their own Saxon acorn-munching swine. Council of your Abbot, that you might hear Corman's Assuredly, I may say: Liberavi animam meam. I own account of his failure, and that you might then have nothing to reproach myself withal. My conaid me in deliberating what is best to be done for the science is clear. But the Lord did not deign to work promotion of the Gospel of Christ among these northern by my hands. The hardened savages mocked at my Saxons. Brother Corman, the Chapter wait to hear expostulations, and laughed at my zealous anger. Ihad the protection of the good king: otherwise, I should Thus spoke the venerable Abbot: and Corman hardly have escaped with my life; so irritated were they against me for telling them the truth. Hence I "Holy father and beloved brethren," said he, "I returned with a full conviction that the conversion of

I trust, and submissive to the dispensations of our his own vehemence. He was, in all essentials, a good Heavenly Father, who hath not vouchsafed to work man: but, as Bede speaks, he was of a somewhat too

higher than the austere and (I fear I must confess be-

pathy of our whole Brotherhood. Already, as we lightly of thy clear knowledge, both of the blessed * Bede merely tells us that such a missionary was sent: from lector Boethius we learn that his name was Corman. Two one reverences thee more highly than myself: no one Three Gentlemen can be accommodated with one reverences thee more highly than myself: no one Toronto, August 10, 1848.

may well perceive, hath God blessed this wholesome feels more sensibly his own spiritual inferiority. Yet mortification to the good of your soul. Never can we may not my brother, from the best motives, have erred WATCH MAKER AND MANUFACTURING JEWELLER, be too much upon our guard against undue elation: a in method, however sound in doctrine? When the danger to which the most self-denying Christians are tempest, in the fable, assailed the traveller: he only ever the most exposed. You have long known theo- girt his cloak around him the more closely. But when retically, that, when we have done all, we are but un- the warm beams of the kindly sun beat upon him: profitable servants: you have long known, that, through then, melting under their influence, he first opened his the merits of Christ alone, must we, miserable sinners, | cloak, and at last wholly threw it off. Hast thou not hope for justification and salvation. But now, by been somewhat too harsh and peremptory with these God's grace, you will know these truths practically: ignorant barbarians? Perhaps a milder mode of and may he bless the knowledge, to the building of dealing with them might have been more successful. you up in the faith, and to your future sanctification | As little as thyself, would I advocate a compromise and comfort! But now, brother, give us some account | between Christ and Belial: as little as thyself, would of your mission, that we may the better deliberate I counsel the instilling or the allowing of false principles. I desire no such converts as Coifi, whose views "I went, my father," resumed Corman, "as you too exactly accorded with what Satan said unto the well know, by the invitation of Oswald: and all the | Lord: Doth Job fear God for nought? Put forth influence, which the devout king could exert, was libe- thine hand now, and touch all that he hath: and he will rally and most amply granted to me. But I had a set curse thee to thy face. I would only recommend the of absolute barbarians to deal with. I marvelled not, practice of the great Apostle of the Gentiles himself: indeed, that they should have so fallen away from the I have fed you with milk, and not with meat: for, Roman Christianity offered to them by Paulinus: for, hitherto, ye were not able to bear it; neither yet now are truly, though the Gospel was delivered to them, it was ye able. Peradventure, if the milk of milder teaching delivered in form, rather than in spirit and essential were first offered to these sturdy Saxons, they, being substance. No doubt, the blessed truths of Good thus nourished by the word of God, might be gradu-News to fallen man were themselves declared: but ally led on to the strong meat of his more perfect and

Aidan sat down, with his eyes diffidently fixed on the ground: for he felt that he admonished one older and better than himself.

But the whole Chapter instantly perceived the wisdom of his counsel: and could scarcely wait to hear the judgement of the Abbot.

"Our brother Aidan," said the venerable Segen with a benevolent smile of full approbation, "hath to give publicity to the above spoken wisely and well. But who so fit to carry his advice into effect, as the person who hath given it?-Right worthy is he of the Episcopate: and most fit is he to instruct the ignorant and the unbeliever, who is thus endowed with the grace of discretion, which is the mother of all virtues.'

The whole Chapter joined in acclamation: and Aidan was consecrated Bishop of the Northumbrian episcopate. Recollecting the Holy Island of Iona, the chief seat of the pious and uncorrupt Culdee Brethren, he, from an early association of ideas, fixed his episcopal see in Lindisfarne, which itself still bears the ordinary name of Holy Island. He was completely accessful in his mission: and, by kindness and gentleness, he brought the apparently impracticable Saxons to the knowledge of Christ. Thus did our great northern Bishopric of Durham derive its permanent Christianity, not from Rome but from Iona; not from the associates of the lordly Augustine, but from the holy and humble Culdees.

Bede remarks of this good man: that one great secret, of his successful commending of his doctrine to others, was that he lived as he taught.

"He cared nothing," says the Venerable Historian, for the good things of this world: but, whatever was given him by Kings or by Nøbles, that he dispensed to the poor. He would travel through all sorts of places, whether urban or rustic, not on horseback, but on foot: unless some great necessity compelled him to use a horse. Whenever, in his walks, he met with either rich or poor, he would immediately accost them inviting such as were unbelievers to receive the Sacrament of Faith, and strengthening such as were believers to continue in the Faith, and to walk worthily of it by alms-giving and good works."

Such was Aidan the successful Culdee missionary

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