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Original Poetry.

SIR BERNARD THE BRAVE. (A TALE OF THE OLDEN TIME.)

I. Sir Bernard the brave, the good Knight of St. John, Both honour and wealth as a warrior had won.* Ever first in the field, he was foremost in fight With his erosletted buckler and battle-axe bright, Till the Christians had master'd the Moslem band, Till the Crescent wax'd pale in the Holy Land.

With a right good will for his fathers' faith He has brav'd the battle, and dar'd the death. Thus full many a gash in the dinted mail— In his hauberk hack'd—told the truthsome tale, Of a prodigal hazard of limb and of life, And of pitiful wounds in the pitiless strife.

III. By achievements of valour, this Knight of Saint John Vainly thought for the sin of the past to atone, And supposed that by guarding the Holy Tomb, He should gain for his spirit the life to come. But, I trow, that nor life-gift nor daring deed Could have purchas'd for him that ghostly meed.

Now, loaded with honour and rich in spoil, He standeth again on his native soil. His banner-cross waves o'er the well-known wall Of his dear old home—his paternal hall; And proudly his eye looks out again On stately park and on wide domain.

To the poor at his portal the largess is giv'n; And the incense of gratitude rises to heav'n. Goodly grants to the Church by the Knight have been made ; And hereafter the mass for his soul shall be said. To the rich and the poor is his feast-board free, Therefore ALL praise the Knight's hospitality.

To his Patron St. John he has builded a shrine, And endow'd it with manors and messuages fine. In its nave, all unheeded, stand yeoman and squire, But Sir Bernard doth worship within, in the choir. Thus endeared to the Church is her dutiful son; Thus, too haughty in heart, grows the Knight of St. John.

VII. The sun, it is lightsome on tow'r and on tree, But lighter the lov'd heart of true chivalrie. He whom all men speak well of, whom all men approve, Sure must and the light of the start of Sure must needs be all worthy of praise and of love. It was pleasant, I ween, to have looked upon One so great and so good as this Knight of St. John.

VIII. From the topmost bough and the turret-stone The glimmer has past with the setting sun. Now, the gath ring clouds of affliction fall All darkly as death on Sir Bernard's hall! With a noiseless pinion old Time has sped, And borne the good Knight to his dying bed.

The hearts of his household in anguish bleed : His squire—he is mounting the fleetest steed; The tears from his aged eyes that flow Fall fast to the moist'ned saddle-bow. The last errand of mercy is faithfully done, And the priest is beside the old Knight of St. John.

X. That holy priest had been wont to explore God's most blessed Book, and the Church's lore. Thus his catholic spirit, in love with truth, Did revert to the time of the Church's youth, And did trace on each old illumin'd page A "LIGHT to his path" in a darken'd age.

By that LIGUT he distinguish'd God's holy things From man's fond and forbidden imaginings; From the private device and capricious whim; From the legend of lies and the doctrine dim. Thus discern'd he the ORE of the precious Cross From the base incrustation,—the earthly dross. XII.

Such the servant of God, who now calmly stood By the bed of Sir Bernard,-the brave and good.

So, day by day, O Lord, renew The grace of my baptismal dew; Let its sweet power be with me now, As when it sparkled on my brow. And evermore that gift bestow, While in Thy garden here I grow; That still to heaven my growth may tend, From whence those blessed dews descend. Rev. J. Whytehead,

T in R

MISSIONARY LABOURS IN AFRICA.* (From the London Times.)

seriousness to meditate on the moral condition of their "evangelization and civilization" must be gradu-Africa without being affected by emotions of painful ally, quietly, concurrently achieved by the Christian's perplexity and profound melancholy. We cannot words and the Christian's good example. There are perpressive of African travels but the enthusiastic men who fancy that to secure the consaddest feelings will come over us, and the distant version of the Heathen you have but to translate the graves of Park, Clapperton, and Denham present sacred Scriptures into their barbarous tongues, and we consider it for any calm, observant, well-informed groups, and forthwith expect a visibly hallowing influ-

sal of the work before us, Missionary Labours and ordained minister of our faith to pray for God's bless-Scenes in Southern Africa, by Mr. Moffat, who des- ing upon it. cribes himself as having been for the period of 23 When such awful carelessness is upon record against of few permanently beneficial results. But this were authorized and bound to act stood aloof in involume will be in itself eminently useful if by display- difference, or slumbered supine.

cess, unless there be bishops and seminaries settled in them, that so ministers may be bred and ordained upon the spot." More than a century has elapsed since these wise words were written, and now at last they are being acted-so slow is England to adopt what is good, credulous as her people too frequently are of the absurd and the improbable.

"Evangelization must precede civilization," is a proposition of Mr. Moffat (p. 502,) which we can only accept with many grains of allowance. Now that it is no longer permitted the Christian missionary to It is well nigh impossible for any mind of ordinary work miracles in the sight of the Heathen, we think

themselves to view. Almost equally impossible do then cast the volume forth among the grovelling squalid man to contemplate recent missionary efforts in that ence. We need scarcely write that we are of a diaquarter without a conviction being forced upon his metrically opposite school. Let the factory or the mind of the inutility of all individual labours-the colony be planted; let the rites of religion be therein inability, moreover, of all self-constituted bodies and regularly and duly administered; let there be no voluntary associations to plant any permanently shining divisions, nor gross and open immorality, in the Chrislight in that mysteriously darkened region. Farwidely far-be it from us to underrate the merit of those forth to the surrounding Heathen, and confidently benevolent men who have successively braved disease, hope for an audience, who seeing a Christian congreand suffering, and death, that they might bear the message of eternal mercy to the sable sons of Ham; but their "Father which is in Heaven." But has such sage of eternar mercy to the efficacy of their labours, hitherto been our practice? Let England blush while and mercy forbids our encouraging the ardent to fol- she confesses her enormous debt of neglectfulness to low in the same brilliant but evanescent career. The her emigrants, convicts, and colonists. It was only names of Vanderkemp, of Schmidt, and of Albrecht, by the energetic interference of Sir Joseph Banks with shone brightly for a while amidst the thick darkness George III. in person that a solitary chaplain was alof African night, but with their immediate lives the lowed to accompany the original expedition of settlelight was quenched; they did not, like the runners of ment to New South Wales. So far as the Government old, transmit the lamp of life to a succeeding bearer- of that day were concerned, the foundation of what "Nec, quasi cursores, vitai lampada tradunt." may in the lapse of ages grow into a mighty empire These reflections have been suggested by the peru-

years an agent of the London Missionary Society in our church and nation, it would ill-become us to be that continent, and a melancholy record is it of noble extreme in our censure of those who piously attemptindividual sacrifices, self-devotion, and zeal, productive ed to perform more than they could, while those who

ing the hopelessness of the course hitherto pursued, The condition of Africa, the scene of the missionit suggests the adoption of one more safe and stable, ary labours more immediately under our consideration, and induces the working out the following proposition: renders her, we think, peculiarly unfit for the recep--If a few isolated men, going forth at uncertain in- tion of any but the most gradual and carefully regutervals, and with inadequate support, could, by 2cal fervour, and patience, accomplish what they have towards the conversion of the heathen, what may not be expected from the combined regulated efforts of a be expected from the combined regulated efforts of a dim, or lurid, or broken beam, are discernible in other band of missionaries duly appointed and simultane- phases of superstition, and may all be traced to revelaously sent forth? Most modern efforts have been the tion. The stately red man of North America has not desultory attempts of individuals; all ancient exam- only marks of his Asiatic ancestry stamped upon his ples and primitive precepts prescribe a course which brow, but amidst his observances the Mosaic ritual should not merely secure the preaching of the gospel may be discerned; so among the ruder savages of to the contemporaries of the preacher sent, but secure Australia and the Tartars of the northern deserts; but the foundation of a church which might continue the the southern African-the Bechuana, the Coranna, benefits to a succeeding generation. Each several the Namaqua, the Griqua, the Kafir, the Bushman, church, as it was successively planted, became like a the tribes among whom the missionary Moffat labourcity on a hill, to which the wanderers from the plains ed, have no temple, no altar, no idol, no shrine, no of surrounding heathenism might repair, and the tradition, no notion of an hereafter, no conception of noiseless way in which she gradually converted and a God. Modern missionaries, however remote their gathered within her fold the scattered sheep around order of proceeding is from the Apostolic, are someher, is sadly contrasted with our restless and noisy, what fond of mankind, and occasionally ostentatious and powerful nations, civilized and barbarian, who bowed their haughty neck beneath the humble yoke of Christ, in comparison with which conversions all modern efforts are as nothing, amply attests the bles-sing of God upon that mode of propagating Christian truth of which the Apostles and earliest confessors sing of God upon that mode of propagating Christian truth of which the Apostles and earliest confessors have given us abundant patterns, and which the early that of Winifred, a countryman of our own, who lived and laboured long after the apostolic age, yet, by faithfully adhering to anostolic practices, was made faithfully adhering to apostolic practices, was made that he would not have preached to the African as to instrumental in converting the German nation to the Hindoo, and certainly not as he did to the Athe-Christianity, when many previous insulated efforts had nians who clustered around him on Mars-hill. The been exerted in vain. Gieseler, who will not be sus- wrecks of revelation were scattered thickly around pected of unduly magnifying order, nor regarded as that site, deities of dignity and beneficence, and power one prejudiced in favour of Episcopacy, bears honour- ---awful Jove, bounteous Ceres, the blue-eyed Atheable testimony to the efficacy of Winifred's orderly na, and the radiant Apollo-were there adored, and method of conversion-the British Winifred, who their noble Eschylus had exhibited to the Athenians lived to found eight bishoprics in Germany, received in his Prometheus an image of vicarial sacrifice, a demithere the crown of martyrdom, and whose memory is god suffering in man's stead, for his own benevolence still revered in Germany, as the father in God of those to man. When Grecian hearts were humbled, and who have in that country since lived and died in God's their passions purified, and their affections directed faith and fear. Gieseler, after speaking of the partial into legitimate channels, their minds would readily entrance of Christianity, "not seldom mingled with apprehend the doctrines of Christianity, even the mysheathenism," among the German tribes, "not so much terious doctrine of the atonement; but turn we to through systematic plans as through the voluntary Mr. Moffat's dull and dismal African, and what effect, activity of individuals," proceeds to commemorate the we ask it with all reverence, would St. Paul's sermon orderly efforts of Winifred in establishing seminaries on the Areopagus, unaccompanied with the exhibition for the maintenance of the faith, and continuing it of miracles, have wrought upon him? Dr. Vanderwhen his own life should be spent, and hails him as kemp and Mr. Moffat shall lend us a description of the apostle of Germany. We take this example of the poor embruted being. Dr. Vanderkemp in his the proper-we say proper, because divinely ordained account of the Kafirs thus speaks :----mode of propagating the gospel from an age com- "If by religion we mean reverence for God, or the exmonly designated dark, because if we selected one cotemporary with the Apostles themselves, it might be objected to as not exactly furnishing a model for our close imitation. For, with strange inconsistency, our close imitation. For, with strange inconsistency, the missionaries of the meeting-house, while they nominally adopt the Acts of the Apostles as a "mis-sionary-book" (Moffat, p. 301), yet practically refuse compliance with the order for propagating the gospel compliance with the order for propagating the gospel therein prescribed, and pursue a course which they guage of the Hottentots, literally signifying one that inthink more suitable for modern times. Now, with duces pain."

either in the East or West Indies, with any good suc- savage, ideas which he considers as paramount to all physic, to become the guide to the balm in Gilead, being expressed there in types and parables" savage, ideas which he considers as paramount to all others, he is told, that certainly these fables are very won-derful, but not more so than their own. Inquiring one day of a group of natives whom I had been addressing, if any of them had previously known that Great Being which had been described to them, among the whole party I found only are old woman, who said that she remen-bered hearing the name Morimo when she was a child, but was not told what the thing was. Indeed, even in towns, the general reply on that subject is, that these are things about which he dol people can speak; but as they are not in the fabit of instructing the rising generation on such topics, it is easy to see how even these vague no tons become extinct altogether, as they have done in many parts of the cautry. Nor is it surprising that a chief after listening attentively to me while he stood leaning on his spear, sheuld utter an exclamation of amazement, that a

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n his spear, should utter an exclamation of amazement, that a man whom he accounted wise should vend such fa-bles for truth. Calling about thirty of his men who stood near him to approach, he addressed them, pointing to me, "There is Ra-Mary" (father of Mary) 'who tells me that the that the heavens were made, the earth also, by a be-ginner whom he calls Morimo.' (Among the Bechua-na telle whom he calls Morimo.' (Among the Bechuainner whom he calls Morimo.' (Among the Bechna-ba tribes, the name adopted by the missionaries for God s Morimo. This is said to have the advantage of the names used by the Kafirs and Hottentots, being more defi-tames used by the Kafirs and Hottentots, being more defi-Open your ears to-day; did you ever hear litlamane (fa-bles) like these?' This was followed by a burst of deaf-

These southern Africans being thus lamentably ignorant, let us see if they desire instruction, the first step to knowledge :---

"We shall now return," writes Mr. Moffat, "to our laboirs among the Bechnanas, which had already been carried on for about five years. The natives had by this time become perfectly callous and indifferent to all instuction, except it were followed by some temporal bene-fitin assisting them with the labour of our hands, which tomeet their demands, their praises are turned to ridicle and abuse."—P. 284.

developed in the course of Mr. Moffat's narrative of his sufferings among these African tribes, whose bearts seem as insensible of kindness as their minds were impervious to instruction :---

pit his head within the door, discover who was in the pilpit, and knowing he could not leave his rostrum be-fore a certain time had elapsed, would go to his house and take what he could lay his hands upon. Some nights or rither mornings, we had to record thefts committed in the owner of the time the labours of the labo everse of 24 hours in our houses, our smith-shop, our gar-den, and among our cattle in the field. These they have best of a full conviction of the truth of Christianity. government shall be upon his shoulder" to relate the quently carry off the whole carcase. Tools, such as saws, axes, and adzes, were losses severely felt, as we could not at that time replace them when there was no intercourse whatever with the colony. Some of our tools and uten-sils which they stole, on finding the metal not what they expected, they would bring back, beaten into all shapes, and offer them in exchange for some other article of value. Keise were always cargerly corrected to up metal

unseemly habits and associations, to use the mildest He who appeared from time to time to the Patriarchs. term, what may we not apprehend in the case of the It was He who spoke to Moses out of the burning violent, enthusiastic, coarse young men who are sent bush. It was He who led the Israelites out of Egypt.

external decorum in the establishment of the Anglican the 19th, the 22d, the 24th, the 45th, the 47th, the nth assisting them with the head of the following extract wis not always in our power. The following extract from a letter written at this time depicts our real situa-tion — I often feel at a loss what to say relative to the the slightest chance of success." "What might not the slightest chance of success." "What might not principally to refer to this more spiritual interpretakingdom of Christ, at this station. A sameness marks the events of each returning day. No conversions, no enquiry after God, no objections raised to exercise our

example and precepts may have more influence with investigation of Scripture, as it is possible to conceive. Ingratitude for favours conferred is by no means confined to savage breasts, but it is most disgustingly some members of missionary associations than the Nor is this all. Not only Christ, but Christ cruviews, however sound, of a bishop of the Anglican .cified, constitutes the leading feature of the Patristical Church. The late Dr. Adam Clarke, whose life and interpretation of Scripture; and this to a degree that labours we purpose shortly to review, had once placed most persons would consider fanciful in the extreme, under his care two Cingalese young men of high rank, and perhaps with reason; though the abandonment high priests of Budhoo, who had been brought over of the study of the Fathers in modern times, has "On some occasions," writes this poor tormented mis-sionary, "an opportunity would be watched to rob, when we were engaged in public service. The thief would just pit his head within the door, discover who was in the task were not small, for their prejudices and false

No mistake can be greater, none more obstructive respecting Shiloh, and of Isaiah's "Behold a Virgin inter as its derivation at once determines its meaning.— Mo is a personal prefix, and rimo is from gorimo above.)— 'Have you ever heard anything,' continued the chief, 'to be compared with this? He says that the sun rises and be compared with this? He says that the sun rises and sets by the power of Morimo; as also that Morimo causes winter to follow summer, the winds to blow, the rain to foll the summer. The trying circumstances in which he is foll the summer is the says that the sun rises and sionary, under the trying circumstances in which he is foll the summer is the says that the sum rises and sionary, under the trying circumstances in which he is foll the summer is the says that the sum rises and sionary is the summer is the says that the sum rises and sionary is the summer is the says that the says that the sum rises and sionary is the says that the says that the says that the says the says the sionary is the says that the says that the says the says the says the says the sionary is the says that the says that the says the says the says the sionary is the says that the says the says that the says the says the sionary is the says that the says that the says the says the sionary is the says that the says the says the says the says the sionary is the says that the says the says the says the says the sionary is the says winter to follow summer, the winds to blow, the rain to fall, the grass to grow and the trees to bud;' and, casting his arm above and around him, added, 'God works in everything you see or hear! Did you ever hear such words?' Seeing them ready to burst into laughter, he said, 'Wait, I shall tell you more; Ra-Mary tells me that we have spirits in us, which will never die; and that our bodies, though dead and buried, will rise and live again. Onea vane carse to day: did you ever hear lidamane (famiracle like an apostle of old, he must therefore make please, but not so these Christian Patriarchs. Thus bles) like these? This was followed by a burst of deal-ening laughter, and on its partially subsiding, the chief men begged me to say no more on such trifles, lest the people should think me mad."—(p. 265-8.) tish bishop of India, was ever lamenting the want of stood it of Solomon, and again explains it of Christ :

Church in the East, as may be seen again and again 99th Psalms are all treated in the same way,-the in Mr. Le Bas's oxcellent life of that distinguished spirit shown on these occasions being much more that prelate. "Instead of any thing being done to promote of Horne, than that of Grotius. And, indeed, the religion, the whole system," writes the Bishop, "is constant allusions which the writings of the Fathers, such as to operate to the discredit of the Christian (and those of Clemens Alexandrinus above the rest.) name." "In India," observed Bishop Middleton on contain, to the knowledge of the deep things of God, another occasion, "nothing petty or dwarfish can have whereby the true Guostic, or enlightened Christian, equiry after God, no objections raised to exercise our powers in defence. Indifference and stupidity form the weath on every brow—ignorance, the grossest ignorance of livine things, forms the basis of every action : it is only thngs earthly, sensual, and devilish, which stimulate to acivity and mirth, while the great subject of the son's relemption appears to them like an old and ragged gar-mat, possessing neither loveliness nor worth. We preach, we converse we catechine, we may, but without the least

and offer them in exchange for some other article of value. Knives were always eagerly coveted; our metal spoons they melted, and when we were supplied with plated iron ones, which they found not so pliable, they supposed them bewitched. Very often, when employed working at a distance from the house, if there was no in whom he could confide, the missionary would be com-pelled to carry them all to the place where he went to seek a draught of water, well knowing that if they were left they would take wings before he could return." will not long remain unapplied mapple control the sun, because the Lord was to hang upon the cross secration of five colonial bishops, under circumstances till nearly that time of the day. Nay, in numberless of auspicious solemnity, which must have elevated and passages of scripture, where mention is made of wood, "I will mention another circumstance," says Dr. Clarke, "relative to our priests, which, though apparently simple in itself, has led to some important results. It is well known that in the Budhoo, and indeed Brahminical system of philosophy. The apparently extended plain over of all Revelation. And no wonder, for Irenaeus expressly says, in so many words, that "they who know even when a quiet hour could be obtained in the evening for that purpose."—P. 292. The privations which Mr. Moffat had to endure were of the most humiliating as well as painful nature: not (i.e., acknowledge not) Him who is of the Virgin, so was the recovering from the fall effected by a tree. And it was by a rod or staff (still for the same reason) that Moses was enabled to work so many miracles.-And it was under a tree, even an oak, that the Lord appeared to Abraham, and communed with him. It our doctrine of gravitation, by which we endeavour to explain so many phenomena. The flying of the steel filings to the magnet, and these adhering in an erect position, surprised and confounded them. The course of the magnetic fluid, together with the attractive and repulsive influence of the poles of the same magnet, did not less surprise them; but when I set the spinner in very quick motion, and presented to it the end of a mag-netized steel bar, by which it was instantly attracted, became suspended, and turned round its own axis with great velocity, they were fixed with wonder, to see such substance revolving with such velocity, literally unwould be easy to advance instances of this application great velocity, they were fixed with wonder, to see such a substance revolving with such velocity, literally un-supported, and hanging upon nothing. Dherma Rama exclaimed, 'I now believe what I never could before believe or comprehend. I see—I see that the carth is round; that it continues to turn round; and that it stands upon nothing.' I had at that time said pothing on the upon nothing.' I had at that time said nothing on the subject; but his good sense, from the principles before him, led him to form the analogy and make the deduction. This was to them both another proof of the being and government of an all-wise and all-powerful God." here, as I have already said, to defend the Fathers in all their imaginations, though possibly I might differ from some in the lengths I should go with them, but this I do maintain, that their flights, call them wild as you will, are nevertheless above all price in evidence of our faith-our faith, as members of a Church which It is not by a reference to detached passages, nu- holds Christ to be God, and the Passion of Christ to merous and convincing as they may be, that I would be man's ransom-being the faith of the primitive In another passage the same zealous but eccentric establish the prominent position which the Son occu-Church too; being the faith of a generation which "In a colonial village, where there are many who ad-mired, and were ready to serve him, the doctor would go out to the water washing his own linen; and frequently at home and abroad he would dispense with hat, shoes, and stockings to the would dispense with hat, shoes, and stockings to the water washing his own linen; and frequently to the water washing his own linen; and frequently at home and abroad he would dispense with hat, shoes, and stockings to the water washing his own linen; and requently to the water washing his own linen; and frequently the presence of the would dispense with hat, shoes, which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently to the water washing his own linen; and frequently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requently which it is difficult to give a notion by mere extracted to the water washing his own linen; and requen their whole scheme of exposition being saturated, so _questions involving the very object of man's worship, This Dr. Vanderkemp, who " came from a university to speak, with a Saviour and an atonement. I will and the foundation of his everlasting hopes-should to stoop to teach the alphabet to poor and naked quote a single paragraph in Irenæus, as a summary of have been misunderstood by persons who had them-Hottentots and Kafirs-from the society of nobles to their system, and afterwards exemplify it in detail. selves consorted with the Apostles, or with the disassociate with beings of the lowest grade in the scale "Whosoever," says he, "will read the Scriptures at- ciples of the Apostles; and whose hearts had, no of humanity-from stately mansions to the filthy hovel tentively, will find in them Christ for their subject, doubt, many a time burned within them, as they reaof the greasy African-from the army to instruct the and the new call figured beforehand. For Christ is sened of such high matters with those who had all but

" Iv'e sent for thee, father." (thus spoke the Knight,) "To shrive me, and grant me the shriving-rite; "The sins of my youth have long since been forgiv'n, "Assoil then my soul, and prepare it for heav'n.

XIII. " For the Cross I have stood in the fearful fight; "To the Church I have granted no niggard mite. "I have welcom'd the stranger that came to my door; "I have clothed the naked, and nourish'd the poor; "I was constant in penance, in pray'r, and in fast ;---"THIS will surely atone for the sins of the past."

"Is leaning his weight on a broken reed : "And-(awful the thought !)-in effect denies "The worth of the One Great Sacrifice!

"Though the body we give to the sword or flame "In defence of the Cross, and the Christian name; "Though the Church be gifted-the poor be fed; "Though penance be done, and though pray'r be said,— "All worthless the work that for wages is wrought; "As though peace could be purchas'd, or blessedness bought.

XVI.
"Oh! let not the false One, by perilous wile,
"Thy soul of her only sure refuge beguile.
"Believe me, my brother, God will not approve
"Works flowing from aught than a fountain of love;
"Nor can acts of obedience the title supply
"To a home in the heav'ns—to the heirship on high. XVI.

* To the Saviour betake thee :---His life-blood was spilt * To redeem thee from ruin, to wash thee from guilt. * As our God in His word, so the Church in her creed "Doth instruct us the merits of Jesus to plead. "Thus poor penitent souls by the Godhead forgiv'n "Are assoil'd of the Saviour, and housel'd for heav'n."

XVIII. Once again spoke the Knight :--- "To Thee, Jesus, I fly; " For Thou wilt not the suit of the sinner deny. " By Thy grace be the good fight of faith waged within " 'Gainst the spirit of pride, and the body of sin !-" O, despise not, my God, the last gift I impart, " Though 'tis worthless, and broken, -A PENITENT HEART."

XIX. From the hand of the priest did the dying saint Take the seal of salvation—the Sacrament. Having eaten and drank of the Encharist, † And the cross of the Saviour devoutly kiss'd, His limbs he composed for the slumber of death; And his eyelids he closed in the fullness of faith.

To the Church of his Patron, with sigh and with tear, Have both gentle and simple attended the bier. The white-vested priests have a requiem sung, And its cadence has died on the choristers' tongue. The last torch is extinguish'd, for closed is the grave Of the Knight of St. John,—of Sir Bernard the brave.

Requiescat in pace.

Here close we our Tale of the Olden Time. Whoso doubteth the truth of the humble rhyme, To the Abbey may go; and see, modell'd in stone, On his altar-tomb lying, the Knight of St. John! There, with hands clasp'd in pray'r, with the crosson his breast, And with faith-folded limbs, ‡ he is taking his rest. OSSORIENSIS.

* "This celebrated order [the Knights of St. John of Jerusalem] gave, upon many occasions, eminent proofs of their resolution and valour, and acquired immense opulence by their heroic achievements." *Mosheim.* The order was founded in the beginning of the 12th

HYMN FOR THE MORNING.

The glittering grass, with dew-stars bright, Is all astir with twinkling light; What pity such a fair array So soon is meant to melt away!

Yet hath God given those drops a power To raise the grass and cheer the flower; All the hot noon their grace shall bide, And fresh shall fall at eventide.

We will now hear Mr. Moffat as to the extent of the highest appreciation of the marvellous light of the knowledge of divine things among the natives of modern science, we think that in all moral and reli-

gious matters the more exactly we copy ancient models South Africa :----"I am aware that the popular opinion is, that man is a religious creature, that wherever he is to be found, there also are to be traced the impressions and even convic-tions of the existence of a God. It is also commonly bethe better, and happy are we to perceive daily evidences of an increase of this opinion. John Wesley, whom Oxford embued with an antique spirit, saw the necessity of communion and order for the security of lieved that wherever man is found scattered over the spiritual succession, while Whitfield contented himself wide-spread surface of earth's domain, the knowledge of necessity of communion and order for the security of with awakening the congregations immediately before him and whally neglected any provision for their with awakening the congregations have provision for their him, and wholly neglected any provision for their continuance in the faith. The consequence of this neglect Whitfield lived to see and lament. "My bro-ther Wesley acted wisely," he once said; "the souls thet were awakened under his ministry he joined in the result of a set of a bin of a set of a set of a bin of a set of a bin of that were awakened under his ministry he joined in class, and thus preserved the fruits of his labour; this class, and thus preserved the fruits of his labour; this I neglected and my people are a rope of sand." Dr. Adam Clarke narrated the anecdote, and adds this conclusion, "and what now remains of this great man's (Whitfield's) labours? Scarcely anything; multi-tudes were converted under his ministry, and are gone to God; but there is no spiritual succession." While, however, we point out the inefficacy of the missionary efforts of many self-constituted assemblies, entury. The order was founded in the beginning of the 12th t The Council of Constance, held A.D. 1416, was the russ that ascrilegiously withheld the cup in the sacrament, in direct contra-diction to Christ's command, and, of course, to the practice of the primitive Church. Bishop Beerdige has collected the testimony of the fathers, and other ecclesiastical writers, for thirteen or fourteen centuries. See "*Romanism Contradictory to the Bible*," by the Rev. T. H. Horne. brindly characteristical writers, for thirteen or fourteen centuries. See "Romanism Contradictory to the Bible," by the Rev. t. H. Horne. The monumental efficies of the Crusaders are recognised by the position of the legs, which are always crossed. Selected Poetry. Selected Poetry. of colonial bishops, though accompanied by some few over their cradles, and sipped the knowledge of divine circumstances which mar our satisfaction, furnishes material for hope. In 1718 Dean Prideaux, in a let-ter to the Archbishop of Canterbury, observes—"Suf-ficient hath appeared by experience to convince us that they do.' One of the most convincing proofs that the midds of the people are covered by the profoundest dark-ness is, that after the missionary has endeavoured for hours to impart to them a knowledge of the Divine Being, they do use the profoundest dark-ness is, that after the missionary has endeavoured for hours to impart to them a knowledge of the Divine Being, it is not possible to carry on the work of the ministry they not unfrequently address to him the question, 'What

The life which, even in the absence of personal wrong or violence from the natives, the isolated missionary is doomed to lead in South Africa, offers, humanly speaking, an insuperable barrier to his utility as a teacher:

"After being compelled," says Mr. Moffat, who is evidently neither a fastidious nor a querulous man, "to attend to every species of manual and frequently menial labour for the whole day, working under a burning sun, etc. di standing on the saw-pit, labouring at the anvil, treading elay, or employed in cleaning a water-ditch, it may be imagined that I was in no very fit condition for study,

"As before noticed, I had neither bread nor vegetables. Mr. Bartlett, of Pella, once sent me a bag containing a few pounds of salt, but on examining it, I could scarcely tell whether there was most salt or sand, and having been customed to do without it, I hung it upon a nail, where remained untouched. My food was milk and meat, ving for weeks together on one, and then for awhile on the other, and again on both together. All was well so long as I had either, but sometimes they both failed, and long as I had either, but sometimes they both failed, and there were no shops in the country where I could have purchased; and had there been any, I must have bought on credit, for money I had none. My meals consisted frequently of a draught of milk in the morning, another at noon, and a third at night, either sweet, sour, or curdled. I had frequently wratte long fast, and have had recovere I had frequently pretty long fasts, and have had recourse to the 'fasting girdle' as it is called; on more than one occasion, after the morning service, I have shouldered my gun, and gone to the plain or the mountain brow in my gun, and gone to the plain or the mountain brow in search of something to eat, and when unsuccessful, have returned, laid down my piece, taken the word of life, and addressed my congregation. I never liked begging, and have frequently been hard put to; but many a time has an unknown friend placed in my hut a portion of food on which I have looked with feelings better conceived than de-cented.² P 147

scribed."-P. 147. What wonder is it that under these depressing cirumstances the missionary, in place of retaining his civilized habits and displaying them for the imitation of the savages around him, should frequently fall into

their heedless customs: "Dr. Vanderkemp's very appearance," says Mr. Moffat, "must have had little to fascinate a savage mind, capable of appreciating only outward pomp, or displays of human power. The doctor's habits were such as to convey a very different impression, for he generally appeared in the plainest garb, and, according to his own account, without hat, or shoes, or stockings." their heedless customs:

and stockings, while the patron and advocate of civilization

* Missionary Labours and Scenes in Southern Africa. By Robert Moffat, 23 years Agent of the London Missionary Society in that Continent. 8vo. London, Snow. 1842. fierce savage the tactics of a heavenly warfare under the the treasure hid in the field; the world being the sat at a John's or a Paul's feet.

of philosophy, the earth is a vastly extended plain, even at rest, and immovable; founded on an equal extent of waters, and these upon air, which is of itself either infinite or founded upon nothing. Over this prejudice, whit and nearly annihilated the Cingalese world. My son educates some young gentlemen; previously to the vaca-tion I gave them some lectures, and among the rest one on magnetism. While describing the nature, properties, and action of the magnetic fluid, and illustrating the destribution with the source of the sou and action of the magnetic fluid, and hustraling the doctrines laid down by experiments, the priests were greatly delighted; a new world seemed literally to be opened to their view. They understand some little of our doctrine of gravitation, by which we endeavour to explain so many phenomena. The flying of the steel

CHRIST FULLY EXHIBITED IN THE WRITINGS OF THE FATHERS.

From "A Sketch of the Church of the two first centuries after Christ," by the Rev. J. J. Blunt, B.D., Margaret Professor of Divinity in the University of Cambridge.)