

# The Provincial Freeman

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## Poetry.

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### Moses on Mount Pisgah.

And the Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea. And the South, and the valley of the plain of Jericho, the city of palm trees, unto Zoar.

With bold and fearless footsteps,  
By precipice and scar,  
He climbed the steep of Abarim,  
And Neb's range afar.  
Till the gray crest of Pisgah  
The grand old prophet bore,  
His heart as warm, as strong his arm,  
As a hundred years before.

His eagle-eye as piercing  
As when, in youthful days,  
O'er the strange old lore of Egypt  
It burned with ardent blaze.  
And to that eye of lightning  
God showed the "Promised Land,"  
In all its worth, from South to North,  
From East to Western strand.

Lebanon's goodly mountain  
The old man loved to view,  
And Bashan too, with its oak-wealth  
Of Carmel's fading hue.  
And Gilead, and Taber,  
And Olivet in green,  
And Zion's Hill, with raptures thrill,  
And Calvary were seen.

All pleasant were the valleys  
O'er which his vision roved;  
Acher with all its loving herds,  
And Sharon's verdant fold.  
Jeruel showed its vineyards,  
Jehoshaphat its stream,  
And Ebal's vale, and Sheva's dale,  
Look'd like a prophet's dream.

The land of brooks and fountains  
Lay under the sun's glance;  
He saw the Arnon gambol,  
He saw the Jabok dance.  
The ancient river Kishon  
Swept on in warlike force,  
And the Kidron mill, like a playful child,  
Laugh'd in its flowery course.

The Dead Sea and Gannoret,  
Like gems on a stately king,  
Were joined to Canaan's royal robe  
By Jordan's pearly string.  
And the mantle green of the basaltous  
quartz.

Who can tell the rapture  
That fired the prophet's breast!  
As he saw the oath was sworn  
To his forefathers' best:  
Old Mambr's plain, and Sichem,  
Beheld by angelic tread,  
And Gerar too, where the promise true  
Was ratified of God.

But alas! the pined quarry  
Which death pursued so long,  
Upon the brow of Nebo  
I struck by the archer strong.  
The eagle-eye grows strangely dim,  
The beauteous landscape's fled,  
And a funeral dirge, as angels stand  
Around the sleeping dead.

He must not cross the Jordan,  
Nor dwell in the goodly land,  
But a better country welcomes him,  
To the glorious prophet band.  
Not cedar trees, but trees of life  
Forever flourish here,  
Not Jordan's rush, but river's gulf  
With living waters clear.

Thus of the God of Moses  
With sorrow bows his head,  
For which he gains the price of life  
To crown the faithful dead.  
Thus of his genius' chief, his  
Officer of his office's bid,  
While higher bliss is given;  
Denies us wealth, denies us health,  
But bids us enter heaven.

## Religious Miscellany.

### The Early Irish Church.

[The following is one of a very interesting series of articles from the pen of a correspondent of the Central Christian Advocate.]

Fathers of the early Irish Church, *Adian, Declan, Lear, Finbar, Keven, Sedulius, Columba, and the Culdees—Columbanus—Erigena—Constitution—Doctrines—Missions—Literary Institutions—Character drawn from Foreign Testimonies—Bede, Erick, Curio, Camden, Mehem, Guitout, Micheltet, North British Review, &c.*

"Peace to their shades! the pure Celts  
Were Alyn's earliest priests of God,  
By foot of Saxa a monk was trod,  
Long ere his churchmen by light  
Were sent from holy westland's coast."  
—CAMPELL.

Ailian, Declan and Ibar were distinguished bishops in the Irish Church, cotemporary with Patrick. Finbar, the founder of Cork, and apostle of Christianity there, and Koven, who lived a secluded life among the seven churches of Glendalough, were remarkable men of the same period. Sedulius lived in the fifth century—a man of extraordinary genius, great learning, and deep piety. He was philosopher, preacher, poet, a profound theologian and learned commentator. His commentary on Paul's epistles is truly evangelical and highly esteemed. A century later arose Columba or Columbkille, of royal descent, who gave himself to the Lord, and to the ministry of his word. Elected by his brethren to the episcopal office, he sought ordination at the hands of Eichen, Bishop of Clonfad, whom he found opposed in his field, according to the custom of those times. Through mistake, he was ordained presbyter, and refused consecration as bishop, thinking the mistake was providential, and indicative of the Divine will; yet, in later years, he filled the office, by founding churches and colleges, and ordaining presbyters and bishops. The first thirty-four years of his life were spent in Ireland in arduous toils and missionary labors. On the banks of Lough Forde, he built

city of Derry. At length he sailed with twelve companions for Scotland, and landed at Iona, the Druids' Isle, which he obtained from his cousin Connal, king of the Scots. Here he founded his celebrated missionary college, where he trained a band of missionaries for Scotland, Wales, England, France, and Germany. Great was the fame of Iona! Kings, queens, princes, and chiefs, the rich and poor, gathered to this "school of the prophets." They sat at the feet of Columba and his disciples, and learned the wisdom of Jesus; then went to spread it throughout their native countries, and among their attached subjects. After returning from visiting his friends in Ireland, and the churches and colleges he founded there, he retired for prayer to the church. It was midnight; his strength failed him. While lying up his hands to his disciples, he breathed his last. He was buried in the arms of his seventy-seventh year, his age—the distinguished founder of this celebrated island church, and the spiritual father of the numerous and devoted Culdees. So sacred and retired was Iona as a resting place for the dead, free from the revolutions that swept over Europe, that forty-eight Scotch kings, four Irish, eight Norwegian, and one French monarch lie buried there.

Yet later arose another star in this church, Columbanus—like Columba, of royal blood, and remarkable for the beauty of his person, his great learning, ardent piety and extensive labors. Having founded a mission at Upper Burgundy, from which he was driven by persecutions, he established another at Bobio among the Apennines in Italy. From thence he wrote his celebrated letter to the Pope, in language which must have made the ears of the successor of St. Peter tingle.

Towards the close of the ninth century appeared that profound philosopher, John Scotus-Erigena, whose wit and erudition astonished Europe. When Charles the Bold ascended the throne of France, he believed that throne with the most learned man of the age, among whom was this brilliant scholar and the universities of Paris and Oxford. He was the founder of the scholastic theology, and left his lasting testimony against the doctrine of transubstantiation, in a work destroyed by the Pope, but whose title remains as a testimony of that philosopher and of his countrymen against that error. "The sacraments of the altar, are not the real body and blood of Christ, but only the commemoration of his body and blood."

Having glanced at the fathers of this church, we notice its constitution, doctrines, missions, literary institutions, and character. It was a simple, practical, and doctrinal, and professedly evangelical and anti-Romish.

1. They received the Scriptures as the sole rule of faith. They were the leading subject of study in all their colleges.
2. "Seating aside (said Mosheim), authority, the inspired divines judged for themselves on the word of God." "It is in accordance with our foundation principle, to ground our faith indubitably in all things on the word of God for our canons are the commands of our Lord and of his apostles; . . . these we strive to keep; in these we desire to persevere unto death, as we have seen our elders do."—Columbanus.
3. Their clergy married. Patrick, the patron saint of Ireland, was the son of a deacon, and the grandson of a priest; he laid down rules for the Christian way of the wives of the clergy, as well as for their husbands.

Celus, Archbishop of Armagh, who died in A. D. 1129, was married. In the thirteenth century Pope Innocent III. wrote to his legate in Ireland to abolish the custom by which sons and grandsons succeeded their fathers and grandfathers in the church preferments.

They regarded bishops, priests, and deacons as different orders in the same ministry. "Yet it would appear that with Paul they considered presbyter and bishop as the same, only set apart to different work. Thus Columba was a presbyter, yet he filled the office of bishop. From his college of presbyters in Iona, Cormon, Aiden, Finian, and Colm, successive bishops to the Northumbrians, in England, went out; by them they were ordained; to them they were responsible, (see Bede). This view was entertained by all the churches of Ireland, Scotland, Wales, and England, until the introduction of popery. See D'Aubigne's Vol. 5 of Reformation. The Irish bishops were very numerous, generally one presided at every institution of learning.

Their clergy were supported, not by tithes, but by the voluntary offerings of the people. Their institutions of learning were sustained by princely donations, and the numerous possessions of the Druid priests, who became converted to Christianity. It is also evident they had a Latin and Irish translation of the Scriptures of their own. Thus Bede, Erick, Curio, Camden, Mehem, Guitout, Micheltet, North British Review, &c.

"These people were entirely independent of Rome; built churches, founded colleges, ordained ministers and bishops, and sent out missionaries, without any connection with that hierarchy."

"Our Episcopal clergy," says Dr. O'Connor, a Roman Catholic divine, "never applied to that see for bulls of ratification, provision, or exemptions." To the same purpose is the testimony of Dr. Lanigan, a divine of the same Church. "When the conversion of the three chapters arose, which divided the eastern and western churches in sentiment and feeling for centuries, the whole Irish nation was opposed to the Romish on this subject, and went so far as not to eat with them. They treated the supremacy of Rome and the infallibility of the Pope with respectful contempt."

Paraphrasing had no room in the theology of Patrick, who taught "that there were but three habitations in the universe—heaven, earth and hell."

The invocation of saints and worship of images, were forbidden by Sedulius and other bishops, thinking the mistake was providential, and indicative of the Divine will; yet, in later years, he filled the office, by founding churches and colleges, and ordaining presbyters and bishops. The first thirty-four years of his life were spent in Ireland in arduous toils and missionary labors. On the banks of Lough Forde, he built

when the truth is present,"—Sedulius. "We ought to have no images—we ought not to worship the cross; it is of no use to visit churches where the bodies of the saints are laid, or to visit their relics."—Claudio Clement. *Auricular Confession.* "None of their lity (said Aicuin) will confess to a priest."

Transubstantiation and the sacrifice of the mass were unknown. "We offer daily for a remembrance of our Lord's passion, once performed, and of our own salvation, the sacrifice of bread and wine."—Sedulius on Holy Communion. "For in the sacrament the body, and wine works blood in the flesh, so the one is emblematically referred to Christ's body, the other to his blood."—Claudio on Matt. 3. "The sacraments of the altar are not the real body and blood of Christ, but only the commemoration of them."—John Erigena. "They (the Culdees of Scotland, who were of the same religion as the practices with the Irish Church) did not acknowledge auricular confession, rejected kneeling, abstinence, christ, confirmation, celibacy of the clergy, worship of saints and angels, say the popish writers. The fall of man, the atonement and mediation of Christ, the work of the Spirit, regeneration, justification, regeneration, and sanctification are remarkably conspicuous in their writings and history."

Their missions were numerous and widely scattered. As far north as Iceland, and from Iona through Scotland and the Shetland Isles, from which he sent missionaries through Wales, France, and Germany; at the foot of the Alps, in Upper Burgundy—in the bosom of the Apennines in Italy and Switzerland. "They formed a Protestant or anti-Romish party in Thuringia, in Bavaria, in Alemannia, and other regions. The founders of colleges, with many fine institutions, preachers, and missionaries, were of royal or noble blood."

It is admitted by Roman Catholic historians (see Lanigan), that their monasteries were not popish, "or monkish establishments, but strictly speaking missionary schools, and the universities of Paris and Oxford. He was the founder of the scholastic theology, and left his lasting testimony against the doctrine of transubstantiation, in a work destroyed by the Pope, but whose title remains as a testimony of that philosopher and of his countrymen against that error. "The sacraments of the altar, are not the real body and blood of Christ, but only the commemoration of his body and blood."

Let us preach to ourselves with all our might; let us say with distinguished and devout hero on the eve of a battle, "Perhaps I cannot inspire a generous ardor into those around me, but at least I will make sure of one. Let us pray fervently; let us read the book of God; let us embrace the teaching of Christ; let us be true to his word; let us have in his word and in his will our only refuge. There is a God of love; our sins can be pardoned through the sacrifice of the Redeemer. There is a Holy Spirit to guide us, a watchful Providence to protect us, and a loving Father to comfort us. Let us be true to his word, and in his will our only refuge. There is a God of love; our sins can be pardoned through the sacrifice of the Redeemer. There is a Holy Spirit to guide us, a watchful Providence to protect us, and a loving Father to comfort us. Let us be true to his word, and in his will our only refuge. There is a God of love; our sins can be pardoned through the sacrifice of the Redeemer. 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