

Original Poetry.

SIR BERNARD THE BRAVE.

(A TALE OF THE OLDEN TIME.)

Sir Bernard the brave, the good Knight of St. John, Both honour and wealth as a warrior had won...

With a right good will for his father's faith He has brav'd the battle, and dar'd the death...

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...

Now, laden with honour and rich in spoil, He standeth again on his native soil. His banner-cross waves o'er the well-known wall...

To the poor at his portal the largess is given; And the incense of gratitude rises to heaven...

To his Patron St. John he has busied a shrine, And endow'd it with many a handsome fine. In its nave, all unheeded, stand yeoman and squire...

The sun, it is lightsome on bow'r and on tree, But lighter the lord's heart on his castle's tower...

From the topmost bough and the turret-stone The glimmer has past with the setting sun. Now the path rings clear with the rattling of hoofs...

The hearts of his household in anguish bleed; His spine—he is mousing the forest's steed; He whom all men speak of as the noblest knight...

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...

By that light he distinguish'd God's holy things From his fond and forbidden imaginings; From the private altar of affliction fall...

Such the servant of God, who now calmly stood By the bed of Sir Bernard, the brave and good. 'Tis set for thee, father, (thus spoke the Knight)...

"For the Cross I have staid in the fearful fight; To the Church I have granted no niggard mite. I have laboured long after the apostolic age, yet, by faithfully adhering to apostolic practices, was made instrumental in converting the German nation...

Then replied the good priest in a heart-touching tone To the dying Crusader, the Knight of St. John: "Who lookest for life through his own good deed, is leaning his weight on a broken reed..."

"Through the body we give to the sword or flame In defence of the Cross, and the Christian name; Through the Church be gifted—the poor be fed; Through penance be done, and prayers be said..."

"Oh! 'tis not the false Oath by perjured vows, 'Tis 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..."

Once again spoke the Knight:—"To Thee, Jesus, I fly; For Thou wilt not suit of the sinner deed. By Thy grace be the good fight of faith waged within; 'Gainst the spirit of pride, and the body of sin..."

From the hand of the priest did the dying saint Take the seal of salvation—the Sacrament. Having extol'd and thank'd the Saviour, he said: "And the cross of the Saviour devoutly kiss'd, His limbs be composed for the slumber of death; And his eyelids be 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 church's tongue...

Here close we our Tale of the Olden Time, Whose doubtless the truth of the humble rhyme, On its altar-bomb lying, the Knight of St. John, There, with hands clas'd in pray'r, with the cross on his breast, And with faith-folds laid, 'tis he taking his rest...

Selected Poetry.

HYMN FOR THE MORNING.

The glimmering grass, with dew-stars bright, Is all stir with twinkling light; What spirit 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 to his own true grace shall bide, And fresh shall fall at eventide.

So, day by day, O Lord, renew The grace of thy 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 dew descend.

Rec. J. W. Hightland.

MISSIONARY LABOURS IN AFRICA.

(From the London Times.)

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either in the East or West Indies, with any good success, unless there be bishops and seminaries settled in them, that so ministers may be bred and ordained upon the spot."

"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 work miracles in the sight of the Heathen, we think that "evangelization and civilization" must be gradually, quietly, concurrently achieved by the Christian's words and the Christian's good example.

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physic, to become the guide to the balm in Gilead, and the physician there—and, finally, from a life of earthly honour and ease, to be exposed to the perils of waters, of robbers, of his own countrymen, of the heathen, in the city and the wilderness—at last, "with more feeling than judgment," as his warm eulogist, Mr. Moffat, confesses, "chose a wife from among them (the Kafirs). Being a most unsuitable companion for such a person, her subsequent conduct cast a gloom over the remnant of his days of suffering and toil; and, as I have heard it remarked by one who knew him well, undoubtedly accelerated his death."

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being expressed there in types and parables" "and even to this day, the Law, as read by the Jews, is like a fable, for they have not the key of the whole, which is the Advent of the Son of God in the flesh. Whereas, read by Christians, it is a treasure hid in the field, (but) revealed unto them by the Cross of Christ."

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Agreeably to this principle, it was Christ, according to the Fathers, to whom God addressed himself when He said, Let us make man. It was Christ whom our first parents heard walking in the garden. It was He who brought forth bread and wine to Adam, under the name of Melchizedek; it was He who carried God's sentence into effect against Sodom. It was He who appeared from time to time to the Patriarchs. It was He who spoke to Moses out of the burning bush. It was He who led the Israelites out of Egypt. He was the Captain of the Host who stood before Joshua. He was the subject of Jacob's prophecy respecting Shiloh, and of Isaiah's "Behold a Virgin shall conceive, and shall bring forth a Son;" a passage, moreover, which is examined at much length, and defended against sceptical objections; for it may be here remarked, by the way, that the Fathers are quite clear upon the miraculous conception. The Paulines are over and over again expounded upon the plan of making Christ their object and end. And it is very curious to remark, how the literal and figurative schemes of exposition were respectively contended for in those days, as they are in these. But the Fathers, for their part, have no misgivings on the subject. The Jews may construe them after what secular fashion they please, but not so these Christian Patriarchs. Thus Justin Martyr rescues the 110th Psalm from those who would explain it of Hezekiah, and refers it wholly to Christ; and the 72d Psalm from those who understood it of Solomon, and again explains it of Christ; the 19th, the 22d, the 44th, the 45th, the 47th, the 99th Psalms are all treated in the same way;—the spirit shown on these occasions being much more that of Horne, than that of Grotius. And, indeed, the constant allusions which the writings of the Fathers, (and those of Clemens Alexandrian above the rest,) contain, to the knowledge of the deep things of God, whereby the true Gnostic, or enlightened Christian, was distinguished from the ordinary believer, seem principally to refer to this more spiritual interpretation of Scripture, this interpretation that had the Saviour ever in sight, which the perfect Christian accustomed himself to adopt. I am not called upon to express an opinion as to the soundness of all and every part of the comments of these excellent men; though I confess that the more I examine the Bible, the more am I disposed to consider it a book full of second meanings; of wheels within wheels; but be their comments sober or visionary, they are in every case far removed from any thing a Socinian would sanction; nay, as hostile to the feeling he carries to the investigation of Scripture, as it is possible to conceive.

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