

answered "this was all that was needed."— Compared with 1 John, ii, 9, 10, 11; also iii, 14, 18, &c.

The next in order is Clement. He is supposed to be the same person who is mentioned by Paul as one of those "fellow-labourers," whose name is in the book of life, Phil. 4; 3. He is understood to have been a presbyter in Rome, for, like the apostles, he makes the office of presbyter and bishop identical (Chap. 44.) It would appear that the divisions in the Corinthian Church still continued notwithstanding of Paul's epistles enjoining unity. Clement, in the name of the brethren in Rome, wrote them an epistle which is still extant, and considered to be one of the most excellent of the writings of those men who conversed with the apostles, and were by them appointed to the ministry. It is supposed to have been written about the year 96, and was held in great esteem by the ancients. In this epistle are found all the essential doctrines of the Protestant Church, for the errors of the Church of Rome belong to a later age. That church could, at its foundation, peruse the epistle which Paul addressed to them, wherein justification by faith without the works of the law, which Luther preached is unfolded, and Clement, who ministered the gospel to them after the apostles had been withdrawn from their earthly labours, bears testimony to the same doctrine. Having spoken of Jacob, from whom the priests and Levites sprung, Clement proceeds, "and the rest of his tribes were in no small glory; since God had promised 'thy seed shall be as the stars of heaven.' They were all therefore glorified and magnified, not for their own sake, or for their works, or for the righteous deeds which they had done, but through His will, and we also being called by His will in Christ Jesus, and not justified by ourselves, neither by our wisdom, or knowledge, or piety, or the works which we have done in holiness of heart; but by that faith by which Almighty God hath justified all men from the beginning." In this epistle also, Clement every where shows that faith is a living principle, producing as its fruits love to God, humility, patience, and every good work; take for example the following passage:—"Let us therefore come to him with holiness of mind, lifting up pure and undefiled hands unto him, loving our gracious and merciful Father, who hath made us partakers of his election;" and again "Let us do all things which pertain unto holiness, fleeing all evil speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful

lusts, abominable concupescence, detestable adultery, and execrable pride: "For God," saith he, "resisteth the proud, but giveth grace to the humble." Let us therefore cleave to those to whom God hath given his grace. And let us be clothed with concord, humble minded, temperate, free from all whispering and detraction, justified by our actions not by our words."— Clement also illustrates the goodness of God by a reference to the works of creation, and by their order and harmony enforces obedience to the holy commandments. The passage is so beautiful that we shall give it entire:—"The heavens peaceably revolving, by His appointment, are subject unto Him. Day and night perform the course appointed by Him, in nowise interrupting one another. By His ordinance the sun and moon and all the companies of stars, roll on in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures that are therein; not hesitating or changing anything which was decreed by him. The unsearchable secrets of the abyss, and untold judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds; but, as he commanded so doth it. For he said, "Hitherto shalt thou come, and thy waves shall be broken within thee." The ocean impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their master. Spring and Summer, and Autumn and Winter give place peaceably to one another.— The winds in their stations, perform their service without interruption, each in his appointed season. The ever flowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in peace and concord for he is good to all; but, above measure, to us who flee to his mercy through our Lord Jesus Christ, to whom be glory and majesty for ever and ever. Amen."* It is to be observed, however, amid the many excellencies of this epistle we find, also, some defects. The writings of the apostles alone bear the mark and impress of inspiration. Here there is nothing mean or fanciful. In illustrating the mysteries of the kingdom of God, they use many figures, but they are always worthy of the truths which