

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBourg, UPPER CANADA, SATURDAY, APRIL 25, 1840.

[NUMBER XLIII.]

VOLUME III.]

Poetry.

THE BRIDE.

Ah, Bride! in robes of snowy fold,
Thou standest deck'd, thy partner's pride,
And on thy brow
'Tis wreath'd flowers glow.
So stood thy Prototype of old,
The Everlasting at her side;
In sunny robes of holiness
'Mid her attendant virgins soar'd,
While round her, prodigal to bless,
The Spirit all his fragrance pour'd,
And heaven and earth by nations came
With offerings, and adored her name.

Ah, Bride! reluctant, weeping sore,
Thou quittest scenes of by-gone mirth;
Yea, give lament,
Full scope and vent:
So wept thy Prototype of yore,
And had farewell to joys of earth:
When the celestial bridegroom bare
Her steps away, and home, and sire,
And love, and ease, and worldly care,
And pomp, and pride, and vain desire,
All the forsook, content to cling
Around the everlasting King.

Ah, Bride! and thou must weep again,
In bitter travail, faint, and mourn;
Nor thou alone
Those pangs hast known:
So cried thy Prototype in pain,
When her blest progeny was born.
Sword, chains, and torture, fire, and stake,
To her last need a bed supplied;
Strike, wound, and bruise, and torturing ache,
Stood ministers her couch beside:
Down on the dust's vile pallet strown
She lay, and breath'd a feeble moan.

Ah, Bride! and smiles shall come at last,
A mother's joy past pangs replace;
And blest shall be
Thy well-earned glebe:
So smil'd thy Prototype and cast
Fond looks of gladness on her race.
O'er a vast multitude she smil'd,
That endless stretch'd till sight grew faint,
In each assembled face a child
She saw, and every child a saint:
Look'd from her golden throne, while grew
Her raptures on the long review.

Ah, Bride! in faith thus smile and weep,
Holy thy grief be, pure thy joy:
So shall heaven open
His starry cope,
And angels bend, and number keep
Of every smile, and every sigh.
O image of the eternal spouse,
Type of all pure, holiest, best,
Up to the glorious picture raise,
Each slumbering motion of thy breast,
And with thy beauteous spirit prove
Thy heavenly bridegroom's deathless love.

The Rectory of Valehead.

ADVANTAGES OF AN ESTABLISHED CHURCH.

From a Sermon by the Rev. Henry Blunt.

Of the blessings and advantages of a Church Establishment, every individual, whether Churchman, or Dissenter, or Infidel, is, however he may deny it, or however he may in truth be ignorant of it, most unquestionably a partaker. Wherever a Church is built, and an active and godly minister is appointed, every rank and class in the adjoining society, and every individual in that society, whether he enter the church, or whether he do not, is in some degree improved and benefited. To those who become partakers of its ordinances, the benefits are sufficiently obvious. The higher classes, who, amidst the refinements of luxury, or the allurements of intellectual pride, might not be willing to go far out of their way, to hear the self-denying doctrines of the Gospel, are met by them at their very doors; and are told the truth, the plain and life-giving truth, from God's word, with an authority, which nothing but the official character of a duly appointed minister of God, and we might also add, of a parochial minister, necessarily independent both of their smile, and of their frown, can competently insure. In what is termed the "voluntary system," the minister must be exposed to an interference from his congregation, from which the parochial minister alone is free. The importance of this, in securing an unfettered administration of the word of God, is too obvious to require a single observation. Again, the poorer and less informed classes, are brought under the teaching, and hallowing, and comforting influences of the Divine precepts and promises, both in public ministrations, and private visiting, with a frequency, I may almost say, a constancy, with which no other institution can supply them; and let me add, at free cost, which, except in a national Church, is, and must be, unknown. We speak it in no disparagement to other religious bodies, for we love and revere every order of Christians, who "love the Lord Jesus Christ in sincerity;" but we state it merely as a fact, which the very constitution of their order requires, that even the poor, who attend their places of worship, are expected (we do not say compelled, but expected) to contribute, and, as is well known, do, in the aggregate, contribute largely to the maintenance of their ministers. Now what is the case in the Establishment? there, and there alone, can it be said, that "the poor have the Gospel preached to them," "without money and without price." Look at the ten thousand parish churches scattered over the face of the country, and we refer to the country, because, however the "voluntary system" of dissent may thrive in the large and wealthy towns, it has, even to the present hour, been literally unable to obtain the smallest footing in many of our remote villages, from the absolute incapacity of their poor inhabitants to contribute any thing to its support—we say then, look at the numerous parish churches scattered over the face of the country, scarcely a village, from among whose trees you do not behold that beautiful and heart-cheering sight, the village spire. See these churches, as many of you, no doubt, have rejoiced to see them, filled on the Lord's day with agricultural labourers of the poorest description; who have been trained in the Sunday school, instructed privately, as well as publicly, and prepared carefully by their resident minister, for Confirmation and for the Sacrament of the Lord's Supper; and who, during their whole lives, remain under his plain and affectionate instruction, seated on the same benches on which their fathers and their grandfathers have sat, and heard the word of life; and yet, with the exception of the trifling fees for the occasional offices of the church, which occur but rarely in the life of any individual, not one farthing have the occupants of those benches, from generation to generation, ever contributed, or been expected to contribute, towards the maintenance of the church, or the support of the minister. What but a National Establishment, could ever have the power, how-

ever it might possess the will, to make such an abundant provision upon such easy terms?

We have said that those without, as well as those within the pale, are benefited by our Church Establishment. Observe only the effect of a single church thus planted in the midst of a moral, and a spiritual wilderness, and surely you will not doubt it. Take, for instance, any of those churches which have been lately built at the sole charge of the nation, and which, although situated in the midst of a dense and ignorant population, would seldom, we may confidently assert, have been erected, had they waited for the expression of their necessity, from those who stood the most in need of them. For, as has been unanswerably demonstrated,* religious instruction is the great exception to that general rule, which regulates the supply by the demand. In other cases, it may be true; in religion, it is unquestionably false; there is no demand until long after the supply has been brought: there is no feeling of our need, until that feeling has been originated by the blessing of God upon those very means by which it is afterwards to be supplied. Take then, we say, for instance, any one of the churches lately built by Government, and look only at the effect produced upon those who never enter it, upon "them that are without." Do they derive nothing from its charities, nothing from its influence, nothing of increased security, to their properties and their persons, from a more scripturally enlightened, and therefore a better conducted population growing up around them?—Nothing of improvement among their dependents, from the spread of that moral influence, or that intellectual cultivation which thrives under its widely-spreading branches? Surely, taking it, and I have intentionally so taken it, upon the lowest grounds, that the merest worldling could desire, it is impossible not to concede the fact, that every parish church, i. e., every church which insures the Sunday and the week-day ministrations of an appointed minister, to an appointed people, is a blessing, a peculiar blessing, both to those who are brought into immediate contact with its ordinances, and to those who dwell in its vicinity. In conclusion, we would only add, that if our Church Establishment be thus, as we believe it is, a blessing to all, whether they are indifferent to it, or dissent from it, or are opposed to it, of how much greater blessing is it, under God, to those who are "the lively members" of its blessed institutions, who partake of its scriptural services, and who profit by its imperfect, but scriptural and faithful ministrations.

Brethren, if you really love the great and glorified Head of the Church, you will love the Church which he has purchased with his blood; and as one of the purest and most efficient branches of it, you will love, and venerate, and unceasingly pray for the Established Church of your native country. You will draw the closer to her in this, which, if dark clouds foretel the tempest, may soon be her hour of need. You will uphold her religious institutions, you will maintain her union with the state, you will stand by her most scriptural characteristics, her apostolical episcopacy, and her episcopally ordained ministry—you will support her best, her honest, her spiritual interests. You will love her too well to cling to her abuses, which it is the mark of a true affection to be the first to deplore, and as far as in you lies, the first to remedy. You will therefore, stand as far aloof from those who would rush in, with bold and desperate foot, "where angels fear to tread." You will love her, not as a mere political engine, but as the handmaid of the Lord, because she has for centuries honoured Him, whom it is the dearest desire of your heart to honour; finally, you will love her, because within her walls you have first learnt "the way to Zion"; because, from her pulpits, you have found guidance, and instruction, and encouragement, and peace. She has been your spiritual parent, nurse, and counsellor; and you will, in return, be her faithful children, her uncompromising supporters, her enlightened, and prayerful, and steady friends. You will say of her, the Church of God, as David said of old of the city of God, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee," in thy trouble to help thee, in thy dangers to assist thee, in thy difficulties to pray for thee, "let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem above my chief joy." And you will, if you are the true and consistent members of such a Church, pass from the worship of her courts below, to that blessed place, of which the Apostle declared, "I saw no temple there, for God Almighty, and the Lamb, are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

* By Dr. Chalmers.

THE CARAITE JEWS.

In looking abroad over the Judaism of the world, besides several smaller sects into which it is divided, we observe that there are three classes which comprise the great mass of the Jews; and therefore to these three divisions, with a view to the discovery of their intellectual, moral, and religious state and character, we shall now direct our attention.*

With the exception of a sect called the Caraites, Rabbinism, to a greater or less extent, prevails among all the rest of the Jews. When we speak of Rabbinism and its adherents, we mean Pharisaism and the successors of the Pharisees. A blind or a more enlightened respect for the traditions of the Talmud is the distinguishing feature of Rabbinism, while the Caraites have always refused to place any confidence in tradition, and profess to draw their doctrines from the pure fountain of the Mosaic writings. Hence arises the three-fold division into Caraites, Rabbinical, and Reformed Jews; the first denying the authority of tradition altogether—the second placing it on a level with the word of God—and the third class applying to it unceremoniously the pruning-knife of rationalism, and cutting away the absurdities with which it every where abounds.

We shall, in the first place, refer to the state and character of the smallest division, named Caraites. They have received this appellation, which means Textualists,

* By the greatest concentration of Jews exists in the Russian dominions: their number in that country has been variously estimated, but according to the latest calculations, they amount to one million seven hundred thousand, being about one fourth of the Jewish population of the whole world. In France there are about one hundred and fifteen thousand Jews, in Britain, nearly thirty thousand, whereof two thirds are resident in London, and in the Holy Land, upwards of forty thousand. They abound in Turkey; but it is to the development of their character in Germany and Poland, called the northern hive, that we are principally to look, as these are the countries which exercise the greatest influence over professed Judaism throughout the nations of the world.

Scripturists, or Readers; or, as they very beautifully call themselves, "children of the Bible," because they remain in a state of secession from the chief body of the Jewish nation, on the ground of their great attachment to the Scriptures.

The number of this sect over all the world is not believed to exceed that of the Rabbinical Jews in London alone. Their places of residence are the Crimea, Lithuania, and Persia, Damascus, Constantinople, and Cairo; and, according to the missionary Wolff, there exists a small establishment of them in Jerusalem itself.

To speak of the habit of a Jew, to assign any portion of the earth as a locality to him, who, in virtue of the decree of Heaven, ranks as a wanderer among the nations, is to use language not at once intelligible. Yet true it is, while all the rest of the Jews have been driven hither and thither, and have found rest only in the grave, that the Caraites appear to have long enjoyed their humble settlements; one party of them has reposed some hundreds of years on a margin of a beautiful lake in Lithuania; for many centuries has another nestled in felt security on the mountain-rock of the Crimea; while a third is said to have inhabited the desert of Hit, near the site of Babylon, from the time of Cyrus. The picturesque fortress of the Caraites in the Crimea, called the Jews' Castle, has been beautifully described by the celebrated traveller, Dr. Clarke, who tells us, that, in a sepulchral grove on the mountain-side, there stands a tomb-stone, bearing a Hebrew inscription, the date of which reaches back more than six hundred years.

In the history of this people, there is something evidently peculiar with reference to the judgments of God. Might not their circumstances in some measure be accounted for by the following fact? During the reign of the empress Catharine, a communication was made to the Russian government, in which the Caraites declared that their ancestors had taken part in the crucifixion of Christ; and, according to the testimony of Dr. Clarke, they uniformly give out that their forefathers stepped aside from the main body of the Jewish people in the very earliest periods of their history. This is corroborated by Wolff. On his discovery of the original stock of Caraites, they told him that their ancestors had indeed shared in the Babylonian captivity, but that, alarmed at the influx of new doctrines amongst their brethren, they gave themselves up to a closer and more constant perusal of the Scriptures alone; that they did not return to the Holy Land along with the rest of the Jews, when the term of their bondage had expired, but had remained ever since that time on the spot where he found them. "By the rivers of Babylon they sat down, yea, they wept when they remembered Zion."—Ps. cxxxvii.

Now, considering that the Caraites are not a proverb and a by-word among the nations where they dwell, but on the contrary, that they are every where respected by their Gentile neighbours, and appear to be an industrious, honest, and hospitable race, is it inconceivable that they are not descendants of those who called down vengeance on their own heads, and on the heads of their posterity, when they cried aloud to Pilate, "His blood be on us and on our children?" Would not the foregoing remarkable feature in their history seem rather to have excluded them from the company of such as are lying under the infliction of the last curse, while, nevertheless, they live confessedly in a state of banishment from the beloved land of Israel?

With respect to the morality of this singular people, Wolff says, that they are distinguished on the admission of the Arabs themselves, for such veracity as raises them far above any thing like Arab rivalry. From all the inquiries that have yet been made, according to a certain Christian writer, there rests not a stain on the name of Caraites from its appearance in the calendar of crime. They are vilified on all hands by their brethren of the Jewish faith, being regarded by them in the light of heretics; but it is easy, from the calumnious language of the one, to demonstrate the superior morality of the other. The head and front of their offending, according to the Rabbinical Jews, appears to be, that they adhered with scrupulous pertinacity to the written law, and decline to subscribe to the authority of the Talmud,* both in its explanations and additions.

In opposition to the Rabbies, who teach that a wife may be dismissed at the will of her husband, and that a fairer rival, or even a fault in her household economy, is a legitimate ground for putting asunder those whom God has joined together, the Caraites maintain that a divorce can be justified by adultery alone. Moreover, their teachers are chargeable with delivering discourses on morality every Sabbath, whereas the Rabbies do not descend to such employment except twice a year, and then only according to the fashion of the Talmud.

Their religious creed consists in this:—they believe that all things are created with the exception of the Creator himself; that there exists no similitude of the uncreated One, but that He stands alone, and cannot be compared or likened to any other object; that Moses, their master, was sent by Him; that through the instrumentality of His servant Moses He communicated His law; that the faithful are bound to become acquainted with the divine law, and its interpretation; that the blessed God moved and guided the other prophets by the spirit of inspiration; that He will restore the children of men to life at the day of judgment; that He will judge every man according to the deeds done in the body, whether they have been good or evil; that He has not cast off His people in captivity, even while under His chastisements. They agree with the other Jews in denying the advent of the Messiah; and professing to believe that it has been delayed, they discountenance all calculations respecting the time of his appearance.

Wolff, in one of his journals, gives the following translation of a beautiful and deeply affecting hymn, which is chanted responsively by the Caraites (or, as they denominate their Rabbi, "the wise man,") and people now at Jerusalem.—

"On account of the palace which is laid waste,
We sit down alone and weep;
On account of the temple which is destroyed,
We sit down alone and weep;
On account of the walls which are pulled down,
We sit down alone and weep;
On account of our majesty which is gone,
We sit down alone and weep."

* The Jewish Talmud is a fair specimen of what the Romish traditions would have been if put down in words, and also what the Scriptures would have been if written by human wisdom. They would have been so voluminous and expensive, as to have been beyond the reach of the poor. (The Babylonian Talmud, extending to 12 or 13 folio volumes) and to learn, that a life-time would have been necessary to read, not to speak of understanding them. It is not difficult to see, however, how well such learned inventions, in which the people must trust to the priest or the rabbi, just serve the purposes of ecclesiastical power and usurpation.

On account of our great men who have been cast down,
We sit down alone and weep;
On account of the precious stones which are burned,
We sit down alone and weep;
On account of the priests who have stumbled,
We sit down alone and weep;
We beseech Thee, have mercy upon Zion—
Gather the children of Jerusalem—
Make haste, Redeemer of Zion—
Speak to the heart of Jerusalem—
May beauty and majesty surround Zion,
And turn with thy mercy to Jerusalem—
Remember the shame of Zion—
Make new again the ruins of Jerusalem—
May the royal government shine again over Zion—
Comfort those who mourn at Jerusalem—
May joy and gladness be found upon Zion—
A Branch shall spring forth at Jerusalem."

The settlements of the Caraites, few in number, and inconsiderable in extent, appear to have been preserved in a state of separation from the rest of the Jews, that the world might behold a specimen of what the Israelite was in the palmy days of his nation, and of what he may be again when he shall have emerged from the corrupting and debasing influence of superstition. In this comparatively pure remnant of the Hebrews, God has proved that he never leaves himself without a witness; and especially in the conduct of this people in every age, and in every country in which they have flourished, we are taught how uniformly excellent must have been, and still is, the morality produced by the Mosaic law, where its purity is maintained, and its authority revered.

In reflecting on the history of this singular and deeply interesting race, and in contrasting them with the vast wilderness of Judaism, that heart is indeed a cold one which does not warm with affection towards them; but while our admiration is called forth by the aspect of outward order and morality which their small communities present, it is impossible to forget that all the external decency and propriety which they behold is not the result of the belief of the Messiahship of Jesus, nor of dependence on the Spirit of grace and holiness. How natural, therefore, should it be to every soul, panting after the glory of its Redeemer, to breathe out a prayer to God, that He would be pleased to take off the veil from the hearts of those pure Hebrews,—that, as He has cast their lot in the midst of the natural desert, He would render them a well of living waters in the spiritual wilderness of Judaism,—"the shadow of a great rock in a weary land." [Communicated.]

LIVES OF THE FATHERS.

No. VI.
TATIAN.*

To turn from the martyr Justin to his gifted pupil Tatian, is indeed a sorrowful change: we meet with a violent interruption to that natural flow of delight with which we follow out the master in the pupil, and fondly expect to see his chief excellencies still in being under another form. We have been familiarly attached to his doctrine, and trace it with all the lively interest that we would a known and favourite stream into a new unexamined district. The water is still the same, but its appearance is infinitely varied by a new scenery, by the turns which it takes from its original direction, and by the accession of other streams. Amidst our gratification, we suddenly turn a bend of the mountains, and our stream becomes the dark sluggish drain of a foggy, interminable fen. It is seldom, in such a case, that we revert in memory with any pleasure to the original stream. Great is the disappointment. We might have hoped to have our understanding and our feelings pleasingly engaged. We might have traced the opinions of the master, here running out into consequences which he had not followed up, here modified, or exemplified, by the different mind of the pupil, and every where varied by a different power of expression. And we might have lung with delighted feelings over many a characteristic trait or interesting anecdote of the master, recorded with affectionate mention by the pupil, who is evidently yearning with the remembrance of sweet communion long passed away for ever. How instructive and affecting is the perusal of those works of Plato and Xenophon, in which we are referred to the instruction of their master Socrates! But all this lovely connexion is cut asunder in the case of Justin and Tatian, by the lapse of the latter into opinions which his master regarded with abhorrence, and contradicted by his writings. It is true that his only surviving work was written before this fatal diversion from his master's opinions took place, and contains the mention of his instructor. But the consciousness of the ensuing change makes us view every sentence with the suspicion of latent disagreement from the opinions which he had received; and the mention of his master, instead of giving pleasure, creates pain, by suggesting how all his care and toil was spent in vain.

Tatian was born on the extreme eastern verge of the Roman empire, in the province of Mesopotamia. Thus the banks of the Euphrates, which had already nursed up one false prophet in Babylon, were now destined to produce another. It was a barbarous province; but, covered as it was with the wrecks of the civilisation of the Assyrian empire, might have fostered in Tatian his natural eagerness of information. Babylon and Nineveh might be contemplated on the spot, amid the melancholy grandeur of their ruins; and he would be continually reminded to ancient writers, for the history of the monuments by which he was surrounded. Like his master Justin, he was placed in a very peculiar neighbourhood. The country was the earliest seat of mankind, and was now filled with large and flourishing settlements of Jews. These would present themselves, with their striking peculiarities, wherever he went. But otherwise he remained as ignorant of them as his master had done, in similar circumstances, before him. Immediately around him was heard the Greek tongue, the universal language of civilization in the East. He was not long content with the sounds only of this beautiful tongue, but applied himself, with unwearied diligence, to its substantial treasures of a brilliant and extensive literature. He carefully perused its poets, historians, orators, and philosophers. To the latter he devoted so much attention, as to enrol himself among their number: of what sect he became the follower has not been recorded.

But such studies, together, perhaps, with the eminence which he acquired from them, made him impatient of the obscurity of his native province. They had both moved his ambition, and had excited his eager curiosity to visit scenes which continually haunted his imagination. The gloomy fens, shapeless ruins, and unrefined people, by which he was surrounded, were in complete contrast with the native country of the writers with whom he had been so assiduously conversing. The humble and imperfect garb, too, with which the religion of the Greeks, which was his own and that of his fathers, was clad, would make him long to see, in all its gorgeous dress of games, festivals, and mysteries, upon spots associated with exquisite description, romantic legend, or glorious historical circumstance; and under temples consecrated by the sacredness of the spot, the skill of the architect, and the fame of the founder. Under such a call, perhaps, which the

* Abridged from the Rev. R. W. Evans and the Church of England Magazine.

event proved, to have come from God, Tatian quitted the country of Abraham.

Manifest indeed, and unsearchable, are the ways in which God effects his gracious calls upon the heart of man. As the chemist, in the triumph of his art, makes fire burst forth from water, so the all-knowing Framer of man's mind brings forth in it a result quite contrary to the beginning, and startles us with admiration of the exercise of his power. We may, when recovered from our surprise, analyse the result, and find that no new element is concerned, that the sudden change is produced by regular causes, which we can trace step by step, up to the first burst; but is it less God's work on that account? Did the man himself dispose his own mind in that peculiar arrangement which has brought about the result? or did other men work cunningly upon it with a view continually directed to that end? or did chance shuffle the heap of ideas into the lucky position? No man, who can duly estimate the blessedness of the result, will ascribe it to any other than the Author of all goodness. Tatian set out on his pilgrimage with views which should confirm his attachment to the superstition which he had followed from his cradle, and he found and embraced the faith of the Gospel. We may conceive the delight with which this curious scholar trod the soil of Greece, and realised the visions in which he had so long indulged. He came upon the scenes which had been immortalised in written monuments, and upon the holy ground of his religion.

Every where, as he went on, he busily inquired into the rites and legends of heathenism, and paid his devotions at celebrated festivals and shrines. But how continually are the visions of the imagination disappointed by the reality! One after another, the visions of this contemplative scholar broke up before the rude and mortifying reality. His admiration of Greek philosophy had prepared him for seeing in its teachers very different men from the disputations and sordid tribe, who, with all their profession of having enough within themselves, received from the emperor pensions of six hundred pieces of gold for no other service than cherishing a lone heretick. He found in place, he found not only different customs and laws, but even different notions prevalent on vital points of morality. Every where was the filth of wickedness in manifold forms. But his expectations, thus disappointed in every quarter, brought him into a train of deep and practical reflection. He discovered the entire absence of truth. If he now recurred to the writings which had created such visions, they appeared in quite a different light. The weaknesses and vices of the ancient philosophers; their dissensions in doctrine, accompanied with bitter personal hatred; the vain endeavour of the allegorists to patch up the revolting absurdities of heathen mythology; these, with many other glaring inconsistencies, forced themselves upon him. In this sorrowful state of mind, he looked about and around, and sought after all that was of good report, if perchance, he might find the truth. And, seeking it, he found it; he happened to meet with the holy Scriptures; and their character, so totally opposed to that of the writings with which he was now thoroughly disgusted after long conversation, impressed him at once in their favour. He was taken with the absence of all the boastful trickery of style,—with the simple, unpretending, unstudied delivery of their sentiments by the writers,—with the plain, intelligible account which they gave of the universe,—with the foreknowledge of the future manifested within,—with the wonderful excellence of the precepts,—with the assertion of the monarchy of God. He cheerfully submitted himself to this divine instruction, and found at once a deliverance from the thralldom of error in which he had hitherto been wandering. All was liberty, all was light, all was order, where, throughout his past life, had been the abject slavery of superstition, and where darkness, perplexity, and confusion, had balked every attempt at knowledge, both human and divine.

Still, God had not yet worked out the fund of the gracious help which he intended for him. He further introduced him to a master who should finish what had been so happily begun, and Justin Martyr was the chosen instrument of his purpose. Once thus brought together, these friends had very much more in common than generally serves to cement the union of friendship. Both had been ardent students in Greek literature; both had enrolled themselves on the list of philosophers; both had earnestly sought the truth, and had conceived a disgust at the vanity of their former pursuits. And their similarity of circumstances soon placed both in a similarity of peril. The accession to the Christian cause of another philosopher in Tatian increased the perplexity and indignation which the conversion of Justin had raised among their late brethren of the beard and cloak, who, grown insolent with the high prosperity which they were so undeservedly enjoying under the bigoted Marcius, were in no humour to put up with such an affront. They were successful in their attempts upon the life of Justin. Tatian doubtless was the companion of the last hours of his master. How precious would have been his record of them: what a gap would it have filled up in our broken conceptions of such a scene!

The heresies for which Tatian became notorious did not commence until after the death of his master Justin Martyr. Some, indeed, have imagined that they could see in his earliest works the seeds and symptoms of his future errors. "But nothing is more easy than to detect suspicious or erroneous expressions in the text of an author whose opinions we have already prejudged. . . . Nothing can be more distinct than his assertion of some points of orthodoxy, which he afterwards renounced. For instance, he asserts that we know God from his works, and comprehend the invisible exercise of his power through the visible: he assigns the creation of matter itself, as well as of the world, to the Word: he maintains the resurrection of the body: declares that God was incarnate, and that he suffered: and ascribes evil to the operation of demons. Such assertions could not have been made by one who had the slightest taint of Gnosticism. Still, however, this work will assist us in unravelling the process of his change of opinions. We infer from it, that he had a remarkably curious and inquisitive spirit; and this was a disposition exceedingly prone to run into the vagaries of heresy, which indeed originated from it. The bounds set to the revelation of Jesus Christ are too limited for so prying a mind. The Gospel did not solve the grand problem of the reason of the existence of evil. Further, we can discover that Tatian wanted that good sense and sound judgment which should have told him at once not to expect the solution of such a question; and would have made him acknowledge that human nature is quite inadequate to the reception of a revelation on the point, still less could work it out by its own faculties."

It was in such an unsubmitting state of mind as this, and when, probably, he was puffed up by the celebrity of his eloquence and his powers as a teacher, that he had the presumption to come forth as the head of a sect, to which he gave the name of *Encratites*, or *Continents*. They held that marriage was unlawful; (this notion Tatian had adopted from the heretic Marcion;) and that it was necessary to abstain from animal food and wine,—an idea which was carried so far, that they used water instead of wine at the Lord's supper; a peculiarity which gained for them, in addition to the former general title, the name of *Hydroparastates*, or *water-exhibitors*. He denied the salvation of Adam, misinterpreting those words in 1 Cor. xv. 22, "in Adam all die;" he denied the inspiration of some of St. Paul's epistles; he denied that Christ had really suffered. He adopted from Valentinus the notion of *Æons*, "intermediate between the supreme God and the Demiurge, differing, however, so far as to make the lat-