

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.

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Poetry.

THE PILGRIM'S SONG.

My rest is in heaven, my rest is not here,
Then why should I tremble, when trials are near?
Be hush'd my dark spirit, the worst that can come,
But shorten thy journey, and hasten thee home.

It is not for me to be seeking my bliss,
And fixing my hopes in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not a portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Let death, then, and danger, my progress oppose,
They only make heaven more sweet at the close:
Come joy or come sorrow; what'er may befall,
An hour with my God will make up for them all.

With a scrip on my back, and a staff in my hand,
I'll march on in haste, through an enemy's land:
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

HOOKER.

Voice of the wise of old!
Go breathe thy thrilling whispers now
In cells where learned eyes late vigils hold,
And teach proud science where to veil her brow.

Voice of the meekest man!
Now, while the Church for combat arms,
Calmly do thou confirm her awful ban,
Thy words to her be conquering, soothing charms.

Voice of the fearless saint!
Ring like a trumpet, where gentle hearts
Beat high for truth, but, doubting, cover and faint;
Tell them the hour is come, and they must take their parts.
The Cathedral.

THE PRUSSIAN CLERGY.*

In Prussia the clergy are universally poor. The living of Spandau, one of the richest in the kingdom, brings in an annual revenue of only two hundred Frederick-d'ors, or one hundred and fifty or sixty pounds of our money. In the country places, such is the depressed state of our clergy, that they are obliged, in many instances, to eke out their slender incomes by working in the fields like day-labourers. Again, though the state-religion of Prussia be Protestant, (for the distinctions between Lutheran and Calvinist are now forgotten,) such is the liberality of the government, that in parishes where the majority of the inhabitants profess the Romish faith, a Romish priest draws the stipend, and occupies both the church and the glebe-house. Here, then, we have the two great evils already referred to; a clergy universally impoverished, and a state-religion not fairly countenanced by the state. What is the consequence?

If the Prussian clergy were far more learned than they are,—and I am willing to allow that there is a prodigious mass of learning among them,—if their habits of life, instead of being those of the recluse, were, in point of activity and energy, all that their office requires,—it seems next to impossible that, labouring under such palpable disadvantages, they should ever acquire the smallest influence within the domestic circles of their parishioners. Cut off by their poverty from associating with the higher classes, and separated from the lower by the superior cultivation of their intellects, they may be eloquent in their pulpits, and able, and even orthodox, at their desks, yet produce little effect for good upon the public mind, or the public morals. For it is neither by their preaching, nor by their writing, that the ministers of religion most effectually serve the purpose for which the state provides them with subsistence. It is in the daily intercourse of life—in the domiciliary visits which they pay to the cottages of the poor—by the tone which they give to general society wherever they join in it,—that the best opportunities are afforded to them of moulding the opinions of those around them; because it is in such situations that they best succeed in earning the respect of their neighbours; and I need not add, that the precepts of religion never carry with them half so much weight as when they come to us from those whom we both know and estimate rightly. But this can never be the case in a country where the political position of the clergy is such, that a noble house would feel itself disgraced, were one of its poorest scions to enter into holy orders; where the emoluments of office are so wretched, and the condition of the pastor so humble, that the very peasants scarce look on the last with respect, or to the first as an object of ambition. It is better, however, to describe in detail, than to go on with a general line of reasoning.—The following is a correct sketch of what befell when I paid a visit to the incumbent of a country parish, certainly neither the poorest nor the most secluded within the limits of the Prussian dominions.

The parsonage-house stood close to the parish church. It was a straggling, old-fashioned edifice, with a paved court in front, and a garden and orchard behind. The walls were very dingy; and both they and the tiles gave evidence that the hand of repair seldom touched them; the courtyard was neither clean nor well kept. When I entered, I found two women, one elderly, the other young, feeding some poultry. They were dressed in the humblest style, as if accustomed to such operations; and I naturally concluded that they were the pastor's servants. I was mistaken. The one was his wife, the other his daughter; and as the good man kept no domestic except a little girl, by them were all the menial offices of the household performed. I entered. German houses, in general, are not what we should call well-furnished; that is to say, you need not expect to find, even in the palaces of the nobility, carpets on the floors, or an air of luxurious ease any where; but this poor man seemed to have a spacious one at all. His room—and it was a room—contained a chest of drawers, a small round deal table, a few chairs with wooden seats, and a porcelain stove. He had just finished dinner, for it was one of clock, and the remains of the feast stood before him, namely, a large basin of the thinnest soup, something which I mistook for suet dumplings, a morsel of bannock done to tatters, and a plate of sour crout. His drink was a mug of beer, and his pipe was already in his mouth. The good man begged me to take a seat, and cheerfully answered such questions as I chose to put to him. I forget what was the precise value of his benefice; I only remember that it was inconceivably small; yet he assured me that there were many of his brethren poorer than he, and that he was contented. "For my garden is

very productive," continued he; "and I am yet strong enough to cultivate it myself."

"And have you any society at hand?" said I. "Are your people attentive and kind to you?"

"I have nothing to complain of among the people," replied he; "they attend church tolerably well, and when I do join them of a Sabbath evening in the public garden, we smoke our pipes very sociably together. But we don't see much of one another."

I soon found, on pushing my inquiries farther, that the relation between pastor and flock is in Prussia a very different affair from what it is among us. Nobody ever thought of applying to the pastor of —, in case of difficulty, for advice. No sick person besought him to visit him or her in sickness; the poor found him not their advocate, nor expected so to find him. The bower-man sent him no little presents—eggs, or poultry, or fruit—in token of attachment. With the great proprietors, one of whom had a schloss in the parish, he held no intercourse; indeed he was, except in his own family, entirely companionless. Again; it was not his wont, nor the custom of his brethren, except on stated occasions, to catechise the young, or to exhort the aged. He lived, in short, a life of mere routine, and had no inclination to step beyond the circle. How is it possible that a man so circumstanced can have the slightest power to mould the opinions, or lay down rules for the conduct, of those around him.

The errors, then, with which the Prussian government seems to be chargeable, are these:—first, that it is not, in the proper acceptance of the term, in alliance with any particular church or creed whatever; and next, that it has not provided for the ministers of religion such a maintenance as the nature of their office requires. For it is beside the question to argue, that if the clergy be poor, they are at least on a level with the members of other professions. It can be no object to the government whether the physician and apothecary shall have influence over the minds of their patients or not, or the lawyer be able to bend them to any given purpose. If the government have a wish in reference to these gentlemen all at all, it probably is, that they shall possess neither the inclination nor the will to sway the moral opinions of the people; but with the clergy the case is different.—If they be incapable of accomplishing this end, they are clearly inadequate to perform one of the great purposes for which the state undertakes to maintain them. And I need scarcely add, that men are no where so humbled as to listen with deference, on the most important of all subjects, to the precepts of those whose condition renders all approach to general companionship impossible. Such, however, is precisely the state of things in Prussia; which is the more to be lamented, that the government piques itself on the efforts which it makes to discover latent talent in other walks of life, and to foster and reward it. It is in the Church only that no prizes are bestowed, and that no pains are taken to ensure for the work of the ministry, at least a fair share of the shining and influential genius which every where abounds in the community.

I AM A CHURCHMAN.*

I am a Churchman, because the Church of England is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but almost to the days of the Apostles themselves; for she was not first formed by the Protestant Fathers, she was *reformed*, and they were her own children who purified her from the errors and defilements of Popery. I love my Mother Church the more because she is old; her hoary head is a crown of glory. The Wise man has told me "thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I am a Churchman, because I know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly than the Church of England. God has long made her a shield and a shelter to the true faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and her services, held forth the radiant Word of Life.

I am a Churchman, because I find from the Epistles of St. Paul to Timothy and Titus, that the primitive Church had the orders of Bishops, Priests, and Deacons, and I find the same orders exist in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I am a Churchman, because no Church has produced more able champions for the truth; nor has any furnished a more goodly company to the "noble army of martyrs."

I am a Churchman, because I am persuaded that our Church is surpassed by none, in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have distinguished her general conduct towards those who have differed from her.

I am a Churchman, because the Established Church is remarkable for the care she has taken to provide for the young; by requiring sponsors for every child, by supplying an admirable catechism for youth, and above all, by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shown her maternal solicitude and wisdom; she has had her Saviour's injunction in remembrance, "Feed my Lambs."

I am a Churchman, because I find the matchless Liturgy of our Church, so plain, so full, and so fervent; I have got intimate with it; I love it as a long-loved friend; I can understand it; I can enter into it, so well, that I find nothing like it for Public Worship.

I am a Churchman, because our Church does so honour the Bible. How much of the pure Word of God does she bring before the minds of her children every sabbath day and indeed every day in the week!

I am a Churchman, because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and thus promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which would not satisfy my Saviour.

I am a Churchman, because the Scripture tells me to be subject to the "Powers that be;" the Church to which I belong is supported by the Government under which I live: that Government, whilst it permits, does not sanction dissent; as a conscientious subject, there-

fore, I cannot, without the strongest reasons, abandon the Established Church.

I am a Churchman, because I find that the Establishment excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is their best testimony in her favour.

I am a Churchman, because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased, how rapidly are they still increasing! At the same time, the tone of godliness, amongst her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more of exalted piety to be found within her pale, than can be met with amongst all those who differ from her. God has not then forsaken her,—and ought I to forsake her?

I am a Churchman, because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I feel persuaded too, that since God is purifying the Establishment, her principal imperfections will soon be done away. I would say, therefore, of my Mother Church, as it has been beautifully said of my Mother Land, "With all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer them the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a *Christian*, I rejoice to add, I thank God that I am able to add, I am also a *Churchman*.

RELIGION THE BASIS OF NATIONAL EDUCATION.

From a Sermon preached at Quebec by Bishop Hopkins of Vermont.

The age in which we live, my brethren, is full of fearful warnings. The spirit of insubordination—of revolution—of the overturn of all most sacred and most dear—seems to be abroad throughout the earth; and the instruments of that spirit, every where, are the lower orders of the people. Excited by the oratory of demagogues, filled with impracticable notions of liberty and equality, taught to band together for the correction of alleged abuses, ready to destroy every government which alleges to adopt such changes as may please the popular will, and encouraged to look with suspicious jealousy upon their superiors in earthly rank as if those superiors were all trying to monopolize their rights, and trample upon their privileges, the labouring classes of every community exhibit a growing hostility to law and order, which the arm of government cannot always repress, and which can only be prevented by the early inculcation of sound religious principles. In this aspect of the question, there is a serious difference between the rich and the poor in all communities. The rich may be destitute of piety, and yet be the friends of government, and of the public peace; because they have usually every thing to lose and nothing to gain by the work of revolution. But if the poor have no religious principle to guide them, they are always prepared for disturbance and commotion. They have no property which they fear to hazard.—They have no ties of pleasure, or of fashion, or of connexion, or of character, or of worldly honor, or of refinement, which can operate in the absence of the checks of conscience. The fear of the law is easily silenced when they have the appearance of numbers on their side; and as for all the rest, the chances of public agitation seem rather in their favor, for they have nothing to lose, and in the general wreck they may gain something. Plainly then the peace of governments demands the religious training of the poor. Make them Christians, and they will be, on principle, lovers of law and order. Make them Christians, and you will make them abhor mobs and insurrections, with their horrid accompaniments of oaths, and curses, and violence and blood. The Gospel is the religion of peace. It inculcates the spirit of obedience to all lawful and settled authority. It renders the poor man honest and industrious and temperate—the lover of his home, and of his Church, and of his bible,—the lover of his government, and of his country, and of mankind. And hence in this respect it might be truly said, that the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever.

IMPORTANCE OF THE LITURGY.

I have observed, during the last few years, with deep regret, the increased attention which is paid by the members of the Church of England, to that portion of the services of the Church, which is peculiarly human in its character—I mean the *services of the Clergy*; and how much less attention is paid to the Liturgy, prayers, and praises of public worship. This is an importation from the dissenting school. In most dissenting chapels, where the service lasts from one hour and forty minutes to two hours, not more than ten minutes are devoted to the reading of the Word of God, not more than a quarter of an hour to prayer; and with the exception of two short hymns, or selections from them, the rest of the time is occupied by the *sermon*. This lamentable inattention to the most important parts of divine worship is gaining ground in the Church of England, not indeed, that its sublime prayers are not read, but the responses are too often left to the parish-clerk alone to make, and the others are "got over" with too great precipitation.—Hence, also, arises the fact, that many Episcopalians now reach Church when the prayers are half over, and sometimes during the communion service, "just in time for the sermon"—as though to praise God, to pray to Him, to confess our belief in Him, and to hear His most holy revelation read to the great congregation, were inconceivable portions of public worship. Where the prayers are well read, loudly, distinctly, with due emphasis, and evident conviction of their importance, the congregation is sure to do its duty, and to be regular and early in its attendance.—*Blackwood's Magazine.*

LIVES OF THE FATHERS.

No. III.

IGNATIUS.

Antioch on the Orontes was both prior to Corinth in time, as the residence of a Christian Church, and superior in the magic of its allurements. She was the acknowledged Queen of the East,

and the court of the Roman Governor still maintained some remnant of the splendour of the Seleucide. By means of her port Seleucia, she had communication with the West, and connected the trade of the Euphrates with that of the Tiber. Her population, even in the days of Chrysostom, when she had been dethroned by Constantine, amounted to 200,000 inhabitants. Here Peter and Paul began, on the same ground, those labours which they afterwards transferred to Corinth, and terminated by a joint martyrdom at Rome. Here the followers of Jesus first received the appellation of Christians. And from the ordination of the Prophets of this Church, St. Paul received his commission to preach to the Gentiles. So that if any Church could set up the lofty claim of Mother of all the Gentile Churches, it was she, and Rome must be content to rank among her daughters.

This city, therefore, was a most important position obtained for the Gospel, and St. Paul made it the head quarters of his various missions, until he was carried to Rome. The charge of it could not but be one of the highest responsibility, and Ignatius, to whom it was committed, is thus introduced to us at once in the strongest terms of commendation.

His name would lead us to suppose him of Roman origin, and he was probably one of that considerable body of the citizens of Antioch, who owed their birth, at least their dwelling there, to the abode of the court of the Roman governor, and the residence of his legions. His character would lead us to the same conclusion, which is that of strong resolution, practical decision, plain thought, and blunt expression: although this latter may now and then change its style for somewhat of oriental inflation, under the strong excitement of his peculiar situation and the influence of Asiatic education. He appears to have inhaled together with these the national talent for government, of which indeed they are the proper accompaniments, and there was ample occasion for its exercise. The churches of the East, and of Antioch especially, had already been invaded by those pernicious doctrines, which, after many changes of shape, at length at them up as would a cancer; so that this Church could not have chosen a more proper successor to its first Bishop Evodius, than Ignatius. Besides his straight-forward good sense and uncompromising spirit, which were necessary to resist the artful insinuations and open avowals of heretics, he had been a disciple of the Apostle St. John; a circumstance the importance of which is very insufficiently appreciated in these our days, when the canon of Scripture has been acknowledged for seventeen centuries, and link must be broken after link, through long times and countries wide apart, in the chain of testimony, before doubt can be established, both as to whether it be entire, and whether the single books be genuine and incorrupt,—when immemorial and universal custom has produced an instinctive belief in its authenticity, as strong in most minds as if it had rested upon the evidence of their own eyes and ears. But at that early period an individual might not know whether there were not Apostolic writings which had not yet reached him, and might not even be able to distinguish an artful imposition from true Scripture, since few could read Scripture for themselves (in those days of manuscripts,) and must depend upon the accuracy of their memory, and soundness of their judgment, to ascertain any difference between a forgery and what they had heard read in the church. An indisputable Apostolic succession, therefore, was of the utmost consequence in every church, and as long as it was possible, the presidency of a man who had conversed with the Apostles; he was a sure touchstone always at hand to his flock, and saved them the intricate analysis of the ore, to which but very few could have been competent. Ignatius could certify that such and such opinions were expressly contrary to the preaching of St. John, and that such and such writings had never received any authentic sanction.

Even these days of schism are unable to supply us with an adequate conception of the view which presented itself to Ignatius, from his chair at Antioch. He had to contend with the insane heresy of the Gnostics, who denied the reality of Christ's body, repudiated the authority of the Scriptures, and, as a consequence, resisted the cardinal doctrines of the atonement and the resurrection. With such persons Ignatius was not the man to parley. He revolted from their loquacity; despised their tortuous subtlety; was proof both against persuasion and threats; and full of the Holy Spirit, he detected and refuted their false doctrine. But the infection of the example of these men could not but have its effect upon the discipline even of the orthodox, some of whom, full perhaps of spiritual pride, from being driven into the opposite extreme of narrow-minded strictness, slighted the authority of the bishop, even in cases where his presence had been always deemed indispensable hitherto.

These fights from within, the persecution of Domitian succeeded, but with the help of fasting, prayer, and expounding of Scripture, Ignatius kept the vessel of his Church straight on her course, and secure amid the violent storm. After a long interval of ————, he was again driven from his quietness within. Trajan, flushed with his victories on the Danube, determined to retrace them on the Euphrates; and engaging in war with the Parthians, he made Antioch his head-quarters in preparing for his expedition. As the foe was an ancient and formidable rival of Rome, it is likely that Trajan accompanied his human preparation with every means of procuring the divine favour. But the public shows would renew the popular cry, "Away with the Christians!" or, as it ran in Tertullian's time, "To the lion with the Christians;" and their Tertullian would appear undutiful behaviour to the gods whom Trajan now wished especially to appease. In no humour to brook opposition from the Christians, the emperor nearly lost his life by a terrible earthquake, which spread dreadful consternation through Antioch, crowded as it was with an immense army. A heavy persecution descended in consequence upon the heads of the Christians; and when Ignatius, as bishop, was eagerly sought for, he saved them the trouble, and presented himself before the Emperor, as the apologist of the Christian cause, and the guardian of his flock. The conference between these two celebrated soldiers of the world and of Christ, was short and pithy. Ignatius freely told Trajan that he was wrong in worshipping the gods of the Gentiles, and declared to him the one God and his only Son Jesus Christ. It ended in a decree of Trajan to this effect.—"We give orders that Ignatius, who asserts that he carries about within himself the crucified one, be put in bonds under the custody of soldiers, and carried to the great Rome, to be food for the wild beasts, and to make sport for the people." On hearing this, the holy martyr exclaimed, "I thank thee, O Master, that thou hast deigned to honour me with perfect love towards thee, binding me thus with iron bonds in fellowship with thy Apostle Paul!" So he put on the chains with exceeding joy, and after having prayed for his Church, and recommended it with tears to the care and protection of the Lord, was hurried away on his long journey, under a guard of ten soldiers.

From Seleucia, the port of Antioch, he was conveyed by sea to Smyrna; and then he had the comfort of meeting with its Bishop, Polycarp, who had been his fellow disciple under St. John. They now met for the last time after many years of separation. One was on his appointed road to the death by which he was to glorify the Lord, and the other perhaps was already conscious that himself was destined to follow.

The arrival of Ignatius at Smyrna produced also a lively emotion throughout the Churches of Asia; and the principal of them

sent to pay due reverence and respect to this other disciple of their beloved John, upon his glorious confession, by deputations of the most honourable men among them. Ephesus sent her bishop Onesimus, with his deacons Barthus and Crocus, and with Euplus and Fronto. The Magnesians came represented in their bishop Damas, their priests Bassus and Apollonius, and their deacon Sotion. The Trallians deputed their bishop Polybius, and the Philadelphians their bishop also. Here was met a Christian council indeed; and to this holy assembly Ignatius preferred a fervent request for the co-operation of their prayers to support him in the fight of a good confession, and gave a solemn charge to beware of heresy, which was now becoming rife among them, and to hold fast to the tradition of the Apostles. Nor was he satisfied with verbal exhortation to the deputies, but also wrote letters from Smyrna to the churches themselves,—namely to those of Ephesus, Magnesia, and Tralles.

The prevailing topic of these Epistles is watchfulness against heresy, and, as necessarily connected with this, obedient communion with the bishops, priests, and deacons. "Be careful (he says) to have one eucharist. For there is one flesh of our Lord Jesus Christ, and one cup for the communion of his blood; one altar, as there is one bishop, with the presbytery and deacons, who are my fellow servants; so that what ye do, ye may do according to God." He had indeed but too good reason to insist in the strongest terms on this point. The government of the Church was necessarily a prime object of attack with the false teachers. They must break the vessel, before they could spill in the dust its waters of life. They must ruin all discipline of unity, before they could withdraw members to their standard. As long as they obeyed and heard the teachers, the faithful would not listen to their seductions. He tells them, therefore, to obey the bishop, as Christ does the Father. Again, to obey him as Christ, their priests as the Apostles, their deacons as the commandments of God. Though more in detail, these analogies do not go beyond that of St. Paul; "Wives, submit yourselves unto your husbands as unto the Lord." No bishop of those churches need be further removed than by a second succession from the Apostles; and Polycarp, and perhaps more, was in the first. They were fit standards therefore of sound doctrine, and had a commission which no other men could have. The very fact proved that they who separated from them separated from Christ, for these separatists held doctrines totally opposed to the Gospel in spirit and in letter. The flocks might indeed have been told to avoid this and that error, and been provided against each with a detail of refutation. But would Ignatius do this, when he could refer them at once to a standard, and give them so summary a means of detecting false doctrine? And when day after day heresy assumed some new shape, and no sooner had he opened his lips upon one novelty than another sprang up, how could he effectually forewarn men, but by advising adherence to the Bishop? To these very men, in fact, we appeal at this day for the authenticity of Scripture. They form the first link of that long chain which separates us from the Apostles, and their testimony is the critical point of the whole evidence.

Before he left Smyrna, he wrote also an epistle to the Romans, in which, after entreating that they would not intercede to prevent his approaching martyrdom, he requests their prayers for his afflicted Church of Antioch. "Remember in your prayers (he writes) the Church of Syria, which instead of me hath God for its Pastor; Jesus Christ alone and your love will be its Bishop." In this simple sentence there is something exquisitely beautiful and tender.

He was hurried from Smyrna by his guard, who were eager to take him to Rome in time for the games of a great festival, and treated him with great harshness. He proceeded to Troas, and afterwards he sailed to Greece, and landed at Neapolis. Pausing for some time at Philippi, where he was treated with great marks of love and reverence, he proceeded on, and at last quitted the Grecian continent at Epilamnus.

A short delay was occasioned by their being baffled by the wind in an attempt to land at Patocli, and considerable disappointment to Ignatius, who wished much to enter Italy at the same point as St. Paul, and pursue the track of his journey to Rome. They made land, however, at the port which is at the mouth of the Tiber. The soldiers hurried him hence, since they feared that the festival was fast running to its close, and the bishop as eagerly accompanied them. On reaching Rome, he was immediately surrounded by the brethren; some of whom, in despite of the charge in his letter, eagerly demanded to interpose for his life. But he eagerly repelled the proposal, exclaiming, "Let me be food for beasts, through whom I may attain unto God. I am God's wheat, and shall be ground by the teeth of beasts, so that I may be found pure bread of Christ.... Pardon me, I know what is good for me. Now do I begin to be a disciple. Let nothing of things visible or invisible grieve me the attainment of Christ. Fire and the cross, and all things which are necessary to my glory, I count as soot compared apart, chopping of limbs, the grinding of my whole body,—let all these evil inflictions of the devil come against me, provided only I win Christ." After having embraced them all, and asked from them that which was true chastity, namely to let him die, they all knelt down, and he in the midst of them besought the Son of God in behalf of the Churches, for the ceasing of the persecution, and for the mutual love of the brethren. He was then hurried off to the amphitheatre.

There, insolent with revelling, and maddened to cruelty by the sight of the blood of dying gladiators, the people of Rome were expecting the appearance of the old man, and raised, no doubt, a shout when he was produced before them. For the first time in his life he beheld the interior of an amphitheatre—a sight forbidden to the eyes of the Christian. He beheld the assembled majesty of the lords of this world, their senate, their magistrates, and O strange and impious spectacle! their women and consecrated virgins, looking upon death's shocking and varied agonies with composed countenances, and almost drinking in the streams of blood with their eyes, amid savage delight. It was truly the temple of the Prince of this world. The multitude, with shouts, cheered the beasts as they were loosed upon him. The agony of the blessed martyr was short. The beasts quickly despatched him, and so ravenously, that only the harder and more rugged bones were left.

His faithful deacons gathered the scanty relics, and conveyed them to Antioch, where being decently wrapped in linen, they were preserved as an inestimable treasure. This was on December 20th, A.D. 115. Nearly three hundred years after, a panegyric, splendid in all the ornaments of human eloquence was pronounced over him, from the "golden mouth" of one of his fellow-citizens, and minister of his own Church, who could boast, and was worthy of a spiritual lineage directly derived from him.

The blessed martyr Ignatius has received his reward and lives. But the adversaries of flesh and blood, and senseless matter, which exerted their violence to compel him, and the friends, and bodily delights which might have endeavoured to allure him, to a compromise with the world, where are they now? In such a retrospect how full of meaning to us are these expressions of his, "I take no delight in the food of corruption, nor in the pleasures of this life,"

* So interwoven is the mention of these three orders with the whole texture, that no supposition of interpolation will avail.—Their opponents, therefore, are driven to take the short cut of denying the authenticity of the whole; but their objections have been triumphantly refuted by Pearson in his *Vindicia Ignatiana*. Even Dr. Lardner, a Dissenter, admits their genuineness.
† St. Chrysostom.

* From Germany, Bohemia, and Hungary, visited in 1837.
By the Rev. G. R. Gleig, M.A.

* From the Churchman, Magazine.

* Abridged from the Rev. R. W. Evans.

* A. D. 115.