

create a feeling of disappointment in the mind, and do not often come up in splendor of diction or strength of thought to some of the great masters of modern times. In one sense this is true, but not in another. The construction of the ancient sermon is essentially different from that of the modern. In the former there is less logical precision, and greater looseness of arrangement, but on the other hand there is generally more subtlety and originality of thought, more directness and fervor in the exhortation; and besides, we ought to recollect that much of what the Latins call the *vis vivida* is necessarily lost in the process of translation. It is quite impossible to convey the wonderful plasticity and beautiful ealences of the Greek original into the form of English translation. We present our readers with one sermon of the antique cast, and if it should interest, we will give another now and then from the same exhaustless mine.

ATHANASIUS.

This celebrated Patriarch of Alexandria was born in that city, about the year 298, of religious parents, of whom he was the only son. He early displayed great strength of mind, and was ordained to the clerical office in 319, becoming the friend and confidant of Alexander the bishop, whom he accompanied to the Council of Nice, in 325. He was but twenty-seven or twenty-eight years old, when, upon the death of Alexander, he became his successor. For half a century he was at the head of the orthodox party in the Arian controversy, which involved him in serious difficulties, and was the means of his spending twenty years of his official life in banishment. He died, however, among his affectionate people, at Alexandria, in the year 373. His works, the best of which were written in retirement, are chiefly controversial. His Oration and Discourses against the Arians, one of which is here given, are considered among his ablest productions. The writings of Athanasius are distinguished for clearness and moderation of style, and are full of noble sentiment and lofty expression. He evidently possessed a deep mind, invincible courage, and a living faith; and to his noble defence of the truth, especially of the doctrine of the Trinity, as now substantially held, must be attributed, in no small degree, the prevalence of some of the essential truths of the Christian faith.

CHRIST THE ETERNAL GOD

"Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—Psalms xlv. 7, 8.

I. Behold, O ye Arians, and acknowledge even hence the truth. The Psalmist speaks of us all as "fellows" or "partakers" of the Lord; but were He one of those things which come out of nothing, and of things generate, He Himself had been one of those who partake. But since he hymned Him as the eternal God, saying, "Thy throne, O God, is for ever and ever," and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from generated things, and that He only is the Father's veritable Word, Radiance, and Wisdom, which all things generate partake, being sanctified by Him in the Spirit? And, therefore, He is here "anointed," not that He may become God, for He was so even fore; nor that He may become King, for He had the kingdom eternally, existing as God's image, as the sacred oracle shows; but in our behalf is this written, as before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Ezekias, as Josias, and the rest; but the Saviour, on the contrary, being God, and ever ruling in the Father's kingdom, and being Himself the Dispenser of the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us more, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this, the Lord Himself hath said by His own mouth, in the Gospel according to John, "I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth." In saying this, He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by another, but Himself sanctifies Himself, that we may be sanctified in the truth. He who sanctifies Himself is Lord of sanctification. How, then, does this take place? What does He mean but this? "I, being the Father's Word, give to Myself, when become man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am Truth (for 'Thy Word is Truth'), all may be sanctified."

II. If, then, for our sakes, He sanctifies Himself, and does this when He becomes man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but again for our sanctification, that we might share His anointing, and that of us it might be said, Know ye not that ye are God's temple, and the Spirit of God dwelleth in you? For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who, by Him, were made recipients of it. And, moreover, for this reason, not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, "with the oil of glad-