

parish or congregational pastor is in too few cases, his counterpart. I shall close these remarks with a quotation from Mosheim on the bishops of the primitive church. This writer, eminent for the extent of his researches, was a Lutheran, and so may be supposed to have been free from any prejudices against what is called episcopacy. I quote in this case, as before in English, for the sake of your ordinary readers.*

"* * * * "This, however, is beyond all controversy, that they egregiously err who estimate the power, revenues, advantages and rights of the most ancient bishops, from the state and authority of those who in our own day are honoured with that name. The bishop of the first age was the minister of a single christian society, which ordinarily a single house could contain, who himself taught the people, administered the sacraments—as they are called, waited on the sick and the poor, but entrusted to the elders some of those things which he himself could not attend to—who with the elders, as his councillors, examined into disputes amongst the people and settled these; with them, too, watched over the common interests of the church and brought before the congregation any measure that he thought would be for its advantage, but could himself determine and sanction nothing—executing only what had been determined on by the elders and the people. If I am not mistaken, the most of those who in our day contend so keenly for bishops and their authority would decline the dignity of bishops on these terms. Concerning the emoluments of the toilsome and perilous office, I say nothing; for it will be at once seen, that these were very slender, when it is considered, that churches had no revenues except the free-will offerings—known as *oblations* of a christian people composed for the most part of men of moderate fortune, and that these offerings were divided amongst the bishop, the elders, deacons, and poor."

I remain yours, &c.

PRESBYTER.

ACCOUNT OF THE LIFE OF IGNATIUS—WITH SOME REMARKS ON HIS WRITINGS.

In the Holy Scriptures, the sayings and discourses of good men are recorded, and their lives are recorded also, so that precept being conjoined with example, we learn to choose the good and refuse the evil. It is natural for us when we receive counsel, to weigh the character of him who gives it. Does our instructor conform his own life to what he requires of others? is a reasonable question. His words are good, but do his actions correspond with them? And if upon examination,

we find there is no jarring between them, we incline our ears and receive the instruction as of a friend. And though the words may be all plainness, nevertheless, coming from an upright person, we receive them into our hearts, and by wisdom are edified.

Those who know the times in which the early christians lived, know well that they were such as to prove the sincerity of their faith. And accordingly, the writings of such of them as passed through the fiery trial, have been esteemed worthy of much consideration. Ignatius, who wrote seven short Epistles, now generally admitted by learned men to be genuine, belongs to that order of worthies, and that we may peruse them with more advantage, it is of importance to keep in mind the particulars recorded of his life.—It is uncertain in what country Ignatius was born; and with respect to the time, all that we can ascertain is only an approximation to the truth. According to the learned Archbishop Usher, he suffered martyrdom in the year of our Lord, 107; and as he is said to have been forty years bishop of the church of Antioch, he must have been ordained in the year 67. And as we may suppose him at this period to have been about thirty years of age, it may be presumed he was born about the year A. D. 37. Nothing is known of his early years. He appears to have assumed the name Theophorus in after life; and as this may either mean one who is borne or carried of God, or one who carries God, certain writers understanding it in the former sense, have asserted that Ignatius was that child whom the Lord Jesus took up in his arms, and set before his disciples as a pattern of humility. But as we shall find Ignatius himself, who appears to have gloried in this name explaining it in the latter sense, that is—as referring to the spirit of God dwelling in him, so the story can receive no support from this supposed origin of the word. It is, moreover, mentioned by Chrysostom, who died in the year 407 (who appears not to have heard of the circumstance referred to) that Ignatius was not one who was privileged to see the Lord Jesus in the flesh, and we may therefore infer it was the invention of later times, and so unworthy of credit.

It is recorded of him, however, that along with Polycarp, Bishop of Smyrna, he was a scholar of John the Evangelist, and apostle of our Lord Jesus Christ; and that he was acquainted with the other apostles who appointed him to the church of Antioch, and set him apart for the work of the ministry by the imposition of hands. We are not informed of any particulars of his life during the long continuance of his ministerial labors, saving a summary preserved by those who have drawn up

* See the Commentaries above referred to, Century I. § xlii. p. 136.