INUMBER XXXVII.

Original Poetry.

For the Church. THE MARTIAL MUSIC OF ENGLAND. "Perpetually encircling the habitable globe with an unbroken succession of the martial airs of England."—J. QUINCY ADAMS.

The martial notes of England By mountain, vale and river, O'er wild and deep thro' the broad world sweep,— Bold Freedom's music ever. A thousand triumphs swell the strain, A thousand breathings high, Worth—Honor—Chivalry—Domain— Britain and Victory! No lonely sea, no savage zone
But echo's back their conquering tone;
While in the free heaven's smiles, As stirr'd with the triumphant notes, On high the Battle-Glory floats— The Red Cross of the Isles!

'Tis morn on green Australia's woods— The broad Pacific's kindling floods, Flush'd with warm sunlight glow; Flush'd with warm sunlight glow;
A trumpet wakes the silent dawn,
A war-drum sweeps its summons on,
Far, far the glad sounds flow.
O'er spicy wave and Indian isle,
Such strains still greet the day-god's smile,
Break the bold Briton's rest:

Eart William', Fort William's stern reveille beats, O'er realm and main the brave sound fleets-O'er the wild Afghan's far retreats To Ghuznee's vanquish'd crest!

Awake! pale giant of the Cape— The sanlight gilds thy phantom shape! Wake 'Mount of Lions' stern and hoar, 'Tis morn on Afric's golden shore,-

Tis morn on Afric's golden shore,

Then the bold echoes ring:
Answers the Spaniard's aerial height—
Gray Malta's tempest-scoffing might,
Ionia's isles of song and light,
Hear the wild music sing.
Nor silent sleeps th' Atlantic wave—
The chorus bursts once more
Up from the Gallic Thunderer's grave—
Rormade's summer shore. Bermuda's summer shore. Fair England's voice is swelling now Round old Quebec's embattled brow-On, on, the war-strains sweep— O'er Erie's wave, o'er soft St. Clair, Fresh clarions waft the burden there O'er Huron's giant deep.

Lone wood and lake the glad sounds wake,
Till Columbia's rushing river Sweeps its tribute-song to the main along-Old England's might for ever!

The martial notes of England! They have a nobler tale Than the charging word, the flashing sword,
Or the foeman's cloven mail: Where'er their joyous breath is heard,
There Tyranny's dark throne is stirr'd—
There man's worst despots fly— Upsprings the slave, his chain is riven— The Christian altar points to Heaven— Bright Freedom's triumph's nigh. And while a dwelling rests on earth For genius, chivalry, or worth,
Shall grateful millions pray,—
"Let victory bless fair Britain's clime,
"Dadi" "Darling of Fame's heroic rhyme— "And perish but with failing Time "The Christian Empire's sway!"

Toronto, 1840.

BETHEL, OR THE CHURCH OF OUR FORE-FATHERS. BY THE REV. H.

"And he called the name of that place Bethel." (Genesis showers and fruitful seasons, publish to every realm, and unfold to every eye the paternal providence of heaven. It is shall give me, I will surely give the tenth unto thee." It is written in the skies, it whispers in the gale, and every flower and tree, from the cedar to the lily, and all wild, the bird and the insect; all, all remind us of the mercy, all hymn the praise of Him who formed and bade them exist. But clearly and intelligibly as beneficence stamped on nature's forehead, in characters more from the first dawn of that morning in which the great Creator said, "Let there be light, and there was light," has the glory of the Lord filled the tabelland.

And when the are delivered. prophet, styled "beloved of the Lord," had finished the burnt offering, and the sacrifices, and the glory of have drunk of the fountain of living waters, and eaten of be Lord filled the house," the temple became the holy the bread which came down from heaven. Jacob went in privacy, but his Father blessed him, was the depository of his oracles, our title deeds to and God countersigned the blessing. The old man said which once towered so glitteringly and so gorusly now remains upon another, yet England confides

ens them, and the Lamb is the light thereof."

and they who know not what they teach, as well as they the way side, to bolder, though often refuted error, of wrath." "cry havoc and let slip the dogs of war." But woe to the blasphemer, woe to schism, woe to the empire of Satan, when she makes ready and comes forth in her celestial armoury for the battle. Built "upon the prophets and apostles, Jesus Christ himself being the chief corner-stone," who shall pluck one stone from her battlements? Who shall lay an unhallowed hand upon her sacred columns? Enthusiasm may beguile; hypocrisy may blind; but none can ever gainsay "the way, the truth, and the life," preached in the temple of our forefathers; and though the conventicle abate not its arrogance, the true Christian may ever point to the Parish Church, and say-"There, there at least, though all around be mist and seven-fold darkness, sound doctrine, and a pure ritual, the guide and the comfort of the chastened heart and the willing mind, make holy the Sabbath of the Lord of Hosts."

But we have submitted to aggression; the Roman and the infidel have entered into our councils, and who shall say whether the lukewarmness of ourselves and the treachery of our pretended friends, shall not even yet be expiated in the blood of martyrs? Awake then, oh awake, for the foe is at our gates!

Banished from home and all its endearments, fleeing from the wrath of his brothers, worn out with travail, and his fathers, the patriarch reclined his weary frame and humbled soul,-and "God found him." "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out in this of Episcopacy. In all ages and tines down from the of his sleep, and he said, surely the Lord is in this place; and I knew it not. And he was afraid, and said, how dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel:" or, the House of God.

If there be any single-minded, honest seeker after happiness, let his heart answer whether this be not the House of God, whether this be not Bethel? In this place hath not God found him? Hath not the Almighty here found him a wanderer, spent with toil, and overcome by the burthen of his sins? Here hath not God renewed his mercies to him, and here comforted him in his distress? And shall not this place be reverenced? Shall the destroyer ever come near save over our lifeless bodies?

And Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall Summer and Winter, Spring and Autumn, refreshing the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou

There are seasons when the heart feels itself enlarged and overflows in grateful emotion towards that God from ags in which is the breath of life, the tame and the whom it derives every hope and consolation and happiness. Need we mention these seasons? Have we not vowed when we have received especial mercies? When our desires and wishes have been realized, when our plain, in language more imperishable, the Scriptures reto life, and the bleeding wounds of anguish staunched; to life, and the bleeding wounds of anguish staunched; who is there who has not recognized God's immediate until now, the Spirit and the word lift up their majestic self to Him? But, alas! when hopes are gratified, and testimony. And from the birth of time to the day of the groans of sickness and the wails of grief are heard doom, the sabbath multiplies the proof. In the former no more in our dwellings, how apt are we to forget our world, the everlasting foundation of that Church, which vows, and to remember our Benefactor no longer. But is destined to withstand the assaults of evil, persecution, that our vows may not be so forgotten, nor our Benefacand hatred, till it embraces the earth and fills heaven, tor cease to be remembered, lo, this place, as Bethel was was laid. Preserved when the guilty found a grave, it to the patriarch of old, is our pillar of witness. And has floated secure above the waters, and consecrated the it not often heard our vows, and been, and does it not flood-cleansed earth. The patriarchs reposed beneath still remain, a witness of our engagements with the Lord? the shadow, and it solaced the bitterness of their seed's But, were all other things silent, "the stone would cry long bondage. It gladdens the wilderness and the deout of the wall be witnesses of the obedi-swer it;" but these should be witnesses of the obediand "a cloud covered the tent of the congregation, swer it;" but these should be the glory of the Lord filled the tabernacle." It ence we have vowed, of the ransom for whose sake we

The none towers and goods.

The none towers and goods.

The none towers and goods.

Collaboration of the God of Bethel and of our encorporate with him.

For this purpose, our pious anceschurches remind us of the God of the Lord, in the presence of all the gagements with him. For this purpose, our pious ancestors built and endowed them. Here we meet the God Sugregation of Israel, and spread forth his hands, and tors built and endowed them. Here we meet the God tors built and endowed them. Here we meet the God bayed, and fire came down from heaven and consumed who found us wanderers, stricken and weary. Here we

glory. The depository of his oracles, our title accuss to him, "God Almighty bless thee, and multitude ful and multiply thee, that thou mayest be a multitude of people, and give the blessing of Abraham to thee and of people, and give the blessing of Abraham to thee and of people, and give the blessing of Abraham to thee and God, and his Sabbath a sign revered and kept. to thy seed with thee, that thou mayest inherit the land tibe temple—ceased the sacrifices—scattered wherein thou art a stranger, which God gave unto Aratribes and the Sabbath, where may they keep it ham." And the vision and the pillar were the sign and Rejecting him "whom the Father sanctified and the surety. In Jesus Christ, too, the promises are yea into the world," God hath abandoned them, and and for ever. No word passes away, not one tittle of and for ever. No word passes away, and the law, or that which was spoken of the Lord by the the name of the Lord," shall they see a day of the Lord," shall they see a day of the Lord, a Sall any consolation and support, to which He is Prophets, fell to the ground; so netter snan any probut the Sabbath to their wandering feet and weary breast.
The Sabbath to their wandering feet and weary breast.
The Sabbath, the Lord's day, the day which commendates the Lord's day, the day which commendates the Lord's; and this house speaks of the glory, and all these have fallen from the truth."—Work against become sufficiently matured, its philosophy would call upon him, glory, and all these have fallen from the truth."—Work against Christian land; and though not one stone of the cross we have taken up, and assures us of the love and hole which land; and though not one stone of the cross we have taken up, and assures us of the love and hole which land; are the resurrection of our blessed Lord, sanctifies a cross we have taken up, and assures us of the love and hole which land; and though not one stone of the cross we have taken up, and assures us of the love and hole which land; and though not one stone of the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures us of the love and hole which is the cross we have taken up, and assures up the cross we have taken up, and assures up the cross we have taken up, and assures the cross we have ta

hobler sacrifice, and hath ten thousand temples as If the world hath emptied its quiver, and we are galled with the arrows of adversity, remember there is a gra- Christ, is according to the succession of Bishops, to whom, in as sacred, as glorious, "for the glory of God encious God able and willing to save. The throne of every place, they delivered the Church."-Ibid. But our lot is cast in evil times, and the rage of the travail and are heavy laden, and I," saith the Saviour, Church, the orders of Bishops, Presbyters, and Deacons, are, I * Abridged from the Rev. R. W. Evans.

infidel, and the hatred of the sectarian, assault the Be- "will refresh you." Return to Bethel, and think of the think, imitations of the angelic glory."-Stromata, book vi. thel of our forefathers; and if malevolence and bitterness God of Bethel, his mercies and his promises. On the may effect the purposes of evil, soon, soon will the land verge of despair, perhaps, He hath found us, or his Mitrate temples. Mindful of "the manner of spirit she is perfect work—say, the Lord is the rock of my Salvation; of." the Church hath never called down fire from heaven His Church, the Church of my Forefathers, my Church: upon dissent, or persecuted unbelief. And what is her I will worship in his temple, the Church which they return? The strong man armed hath come upon her; have consecrated; I will venerate the building wherein who wilfully pervert the word of life, from the ravings of heart borne witness that "I am a child of grace and not

But without the Spirit of Christ, resolution is vain, and purpose idle: pray then, dear brethren, for the strength and the grace which it is the Spirit's prerogative alone to afford: pray that the high trust with which God has honoured us may be kept with a surer word and sterner care: pray that the Lord may enlarge the place of his tent and stretch forth the curtains of his habitation. And oh, take up the prophet's strain and pray that "no weapon which is formed against her, whose walls are salvation and whose gates are praise, may prosper, that every tongue which shall rise up against her in judgment she may condemn."

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

CHAPTER VII.

EPISCOPACY-ECCLESIASTICAL ANTIQUITY.

Ecclesiastical testimony in support of Episcopacy—Universal consent of the Christian world for 2000 years—Clement of Rome—Ignatius—Irenœus—Clement of Alexandria—Tertullian—Origen—Cyprian—Firmilian—Clarus a Muscula—Ante-Nicene Code—Catholic Code.

I proceed, therefore, to cite the witnesses from Scripture and astical antiquity in support of the Episcopal scheme; that is, that our Lord Jesus Christ, before His bodily departure from feeble and faint, forgetful, perchance, of the Church of the world, and from the Church which he had chosen out of it, did, for the well-being and good government of this His spiritual kingdom, and for the work of the Ministry, grant a com of regency, which he placed in the hands of one class of His ministers, the Chief Pastors of His Church designing it to be a perpetual commission until His own return. That this commison, which He left in the hands of the Chief Pastors, has ever since continued, and must continue till the vorld's end, in their hands, they only being competent to exercise it who have been admitted to the order of Chief Pastors by those who were Chief Pastors before them.

In the first place, then, I would call my eader's attention to the following fact, which Dr. Jablonsky his clearly stated in these words: "It is very remarkable that there is no doctrine or tenet of the Christian religion, in which all Christians, in general, have for the space of 1500 years so unmimously agreed as Apostles, and in all places, through Europ, Asia, and Africa, wheresoever there were Christians there were also Bishops, and even where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining thir Bishops."

Let this fact be weighed, and it will amount to this, as before stated, namely, that for 1500 years no Christians dared to trust their salvation to any but an Episcopal minstry. The correctness of this fact we have seen negatively proved, in the complete failure of the Presbyterians to make out on single instance of Presbyterian government during the time abovementioned.

For positive proof of the same, let the following extracts suffice; a few out of the many with which it would be easy to crowd these pages, if it were desirable to make a display.

CLEMENT, as before cited, Bishop of Rone, A. D. 100, the companion of St. Paul, and whose "name s" declared in the Scripture to be "in the Book of Life." Phl. iv. iii.—"It will behoeve us (Christians,) looking into the deths of the Divine knowledge, to do all things in order, whatsever our Lord has commanded us to do. HE has ordained, by Hs supreme will and authority, both where and by what persons they the sacred services and oblations | are to be performed. For the Chief Priest has his proper services, and to the Priests their proper place is appointed; and the layman is confined within the bounds of what is commanded to laymen."-Epistle to the Churci of Corinth.

IGNATIUS, the friend and disciple of St. John, Bishop of Antioch, A. D. 107 .- "The Bishops appointed to the utmost bounds of the earth are the mind of Jesus Christ."

"I think you happy who are so joined to your Bishop as the Church is to Jesus Christ, and Jesus Christ to the Father; that o all things may agree in unity."-Epistle to the Church at

"I exhort you, that ye study to do all things in a Divine concord. Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons, most dear to me, being instrusted with the ministry of

"Do nothing without your Bishops and Presbyters."-Epistle to the Church at Magnesia

"He that does any thing without Bishop and Presbyters, and Deacons, is not pure in conscience. - Epistle to the Church at

"Attend to the Bishop, to the Presbytery, and to the Deacons." "Do nothing without the Bishop,"

"As many as are of Jesus Christ are also with their Bishop. -Epistle to the Church at Philadelphia.

"Follow your Bishop, as Jesus Christ [followed] the Father; and the Presbytery, as the Apostles: as for the Deacons, reverence them as the command of God. Let no man do any thing of what belongs to the Church without the Bishop. Let that Eucharist be looked upon as firm and right, which is offered either by the Bishop or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic Church. mythological superstition, and in its refined and lofty speculations; It is not lawful, without the Bishop, either to baptize, or to for he was both a scholar and philosopher. From his writings we celebrate the Holy Communion; but whatsoever he shall approve of, that is also pleasing to God, that so whatever is done may be ecure and well done."-To the Church of Symrna.

IRENÆUS, ordained by Polycarp, the disciple of St. John, Bishop of Lyons, A. D. 178.—"Those elders in the Church are truth, according to the decree of the Father; but the rest who conclude as faithfully and as gloriously. shun the chief succession, and are gathered together in any place,

"The doctrine of the Apostles is true knowledge; and the ancient state of the Church, and the character of the body of of this sect was little likely to satisfy such an inquirer. Holding

TERTULLIAN, supposed by many to have been a layman of

the Church of Carthage, in Africa, A. D. 200 .- "Let the herebe shorn of her brightest beams, and the sorrow of the nister hath suggested "a word in season." Oh, come tics set forth the origin of their Churches; let them turn over good be the only monument of her desecrated and prosbeginning, that he who was the first Bishop, had one of the dissatisfied with the instructor he had selected from amongst them, Apostles, or of the Apostolical men who was in full communion he had recourse to a celebrated Pythagorean, in order to procure with the Apostles, for his author and predecessor. For in this from him, if possible, the peculiar and excellent gift which philosomanner the Apostolical Churches bring down their registers; as phy promises. Here, however, Justin found himself anqualised He hath met with me, and my softened and renewed the Church of Smyrna had Polycarp placed over them by John; at the outset. He had not brought with him that knowledge of as the Church of Rome had Clement ordained by Peter; as the music, astronomy, and geometry, which this singular system, proother Churches also set forth those who were made Bishops | fessing to be built upon the properties of numbers, considered as

Presbyter, who, by the Divine condescension, is placed over me?" -20th Homily on St. Matthew.

CYPRIAN, Bishop of Carthage, A. D. 250 .- "This, Brother, is and ought to be our principal labor and study, to the utmost of that he reckoned upon shortly becoming truly wise, and flattered our power to take care that that unity may still obtain which was himself with a speedy attainment of the end of this system, which delivered by our Lord and by His Apostles to us, their successors." is the sight of God. He had indeed some solid reason for his sa--Epistle to Cornelius Bishop of Rome.

"From thence [from our Lord's appointment of St. Peter] through the course of times and successions, the ordination of Bishops, and the frame of the Church, is transmitted so that the Church is built upon the Bishops, and all her affairs are ordered by the chief rulers; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some whohave chosen to write to me as if in the name of a Church, whereas a Church is only constituted in the Bishop, Clergy, and faithful Christians."-Epistle to the Lapsed.

FIRMILIAN, Bishop of Cesarea, in Cappadocia, A. D. 250 .-The power of remitting sins was given to the Apostles, and to He beheld their persecutions during the rebellion raised by the im-Churches which they founded, and to the Bishops who succeeded to the Apostles by a vicarious ordination."-Epistle to Cyprian, Bishop of Carthage.

CLARUS A MUSCULA, Bishop in the province of Carthage, A. D. 250.—"The sentence of our Lord Jesus Christ is manifest, sending his Apostles, and to them alone committing the power given Him by His Father; to whom we [Bishops] have succeeded, governing the Church of our Lord with the same power." -In the Council of Carthage.

I will not tire my reader's patience by pursuing the list of inlividual witnesses. I will only desire him to observe, that, among one country only, but from Europe, Asia, and Africa, the only quarters of the globe then known; from France, from Italy, from witnesses not of that one only order, to the Divine institution of tion of a Church, they bore their testimony; but of the inferior order also, Presbyters, Catechists, and one, as is generally supposed, a layman; witnesses, not of dubious character, nor unknown persons, but the companions of the Apostles; themselves Martyrs, and Confessors to the Christian Faith; not men living he left him, never to be seen by him again. in a corrupt age, or corrupted by the supposed evil effect of a civil establishment, but living in the purest ages of the Church, the stage of human life before the Christian Church received what is called an establishment

I will add the collective testimony of the Christians of those throughout the world, in the same pure era.

Canon 1. "Let a Bishop be ordained by two or three Bishops; rest of the Clergy."

ousness, I if he could do this, redress was open in the Provincial the laymen be suspended from communion, after a third admonition from the Bishop.'

people of God are intrusted, and of him an account of their souls will be demanded."

Canon 47. "If any clergyman do unjustly calumniate a Bishop, let him be de posed; for it is written, 'Thou shalt not speak evil of THE RULER OF THY PEOPLE."

I will add, lastly, the testimony of the Catholic Code of Canons received throughout Christendom, beginning with the Nicene Council, which universally treats of Bishops, and Bishops only, as having power to ordain.

LIVES OF THE FATHERS. No. V. JUSTIN MARTYR.*

In the pages of Scripture we are presented with instances of nen converted from heathenism to the Gospel of Christ, but we know scarcely more of them than this single fact. We are informed, for example, of the conversion of Dionysius the Areopagite; but neither Scripture nor Ecclesiastical history tell us more than that this was effected by the preaching of St. Paul at Athens, and that he afterwards became bishop there. We may indeed, from his rank, from the state of the times, and of his country, and of other collateral incidents, go some way in reasonable and instructive speculation upon his thoughts and feelings; but as these were common to others also, we can contemplate him only as the representative of a class. The individual is wanting until the present period, whose steps we can trace from heathenism in tracks of light, from the beginning to the end of his race, along the paths of the Church of God. To this remarkable character the whole system of heathenism was familiar, in its depth and height, in its gain a considerable insight into the form and position of the Church in his day; and he concluded his course with a martyrdom, the particulars of which are not left to conjecture.

JUSTIN, the character to whom we allude, was born at Flavia Neapolis, a town which occupied the place of Sichem, the ancient to be obeyed who have a succession from the Apostles, as we have capital of Samaria, and derived its name from Flavius Vespasian shown, [in a former place he had given, in the instance of the the Roman emperor. He was born about the beginning of the se-Bishops of Rome, the succession from St. Peter,] who together cond century, and about the time that Clement and Symeon were with the succession have received a certain true gift, [or gift of finishing that career which he himself was destined to run, and to

With some knowledge of the Jewish history as well as of the customs of that nation, which he would naturally acquire from locordingly, he attached himself to the Stoics; but the dogmatism a God materially expressed in the sphere of the universe, and asserting that every wise man, in a manner, carried God within him

—thus elevating man at God's expense, the Stoic gave himself little trouble about the deep and hidden things of one whom he had so nearly reduced to his own level. Finding that, in this school, he made no advance towards the knowledge of God, Justin quitted over them by the Apostles."—Of Heretical Prescriptions, c. 32. | fundamental. A fourth time, therefore, he had to seek a master; ORIGEN, Catechist of the Church of Alexandria, in Egypt, and accordingly he attached himself to a Platonic philosopher of A. D. 230. "Shall I not be subject to my Bishop, who is or- celebrity, who had lately taken up his abode in the town. To his dained of God to be my Father? Shall I not be subject to the instruction he gave himself up with entire devotion, and found himself making daily progress. He was amakingly taken, he says, with the intellectual discernment of incorporeal things, and the contemplation of the Platonic ideas gave wings to his mind; so tisfaction, because he had certainly advanced much nearer to the true principle of natural religion. But he was not necessarily nearer to the discovery of revealed. It was on the very same ground to which he had now mounted, that the most inveterate enemies of Christianity, the new Platonists, erected their hostile engines. In fact, Justin was now at the very hinge of his everlasting interests, and to all human appearance, a mere accident might have turned him in an instant to the choice of life or of death. (A.D. 132.) He had now attamen the prime of life, being about the age of thirty, when a series of incidents took place, which would co-operate to make him favourable to the Christian cause. postor Barcochebas, or Son of the Star; and when he saw them fearless against death and all other terrors, he felt it to be impossi-

ble that they could lead a vicious and sensual life. For, as he himself argued, what man that was a lover of pleasure, licentious, and a feeder on human flesh, would welcome death, so as to be deprived of his enjoyments? Enwrapt in the contemplations into which the Platonic philoophy had led him, and wishing to indulge them undisturbed, he retired to a spot not far from the sea at Cesarea. Here his solitude was interrupted by the presence of a venerable old man, of

meek, but dignified deportment. A conversation commenced, at the few I have cited, we have witnesses not from one Church or the opening of which Justin displayed the selfish and worthless spirit which ever inspires wisdom merely human. From the height of his vain philosophy the old man soon plucks him down by a few Cappadocia, from Asia Minor, from Egypt, from Carthage; questions, through which he leads him to give up the Platonic notion of arriving at the sight of God, and to ask for other instructors which as paramount in the Church, and essential to the constitution than the philosophers. The old man refers him to the Jewish prophets, and Christ and his apostles; and having recommended him to pray, above all, that the gates of life may be opened to him, for that those things which they taught could neither be conceived. nor understood, unless God and his Christ should grant the power,

At that moment Justin felt a fire kindled in his soul; and & love of the prophets, and of those men who were beloved of Christ, under the storms of persecution, and who had all passed off took possession of him. On further revolving in his mind the words of the old man, he found that the philosophy which he had preached was the only sound and useful system. This, therefore, he henceforward adopted: thus at length he chose his school, and days set forth in the the canons called Apostolical, which obtained | Christ for his schoolmaster, nor ever had to seek again. The vague and broken visions in which his unenlightened mind had formerly taken such delight, gave way to definite conceptions; illa Presbyter, by one Bishop, and so likewise a Deacon, and the founded and fond conjecture, to sure and certain hope; the vain desire of seeing God, to the satisfactory consciousness of knowing Canon 24. " If a Presbyter, despising his Bishop, gather a all that could be known of him in this life, and the assurance of separate congregation, and erect another altar, being not able to knowing him even as he should be known in the life to come. The convict his Bishop of any thing contrary to godliness and righte- hourly thought, the daily occupation at home and conversation abroad, his affections, his deportment, his friends, and his compa Synod; and, therefore, his disorderly conduct inexcusable, let nions, were all changed; life, both within and without, wore quite him, and the clergymen that conspire with him, be deposed, and a new aspect. What a strange and joyful feeling must have accompanied the sense of such a change! Let the Christian, who can remember one fit of perplexity dispersed, one proud or angry Canon 32. "Let the Priests and Deacons do nothing without feeling softened, one stain of conscience removed, one sorrow comthe knowledge and consent of the Bishop; for with him the forted by the Word of God, and bears in remembrance too the exceeding joy which accompanied the change,-let him try to cenceive the overpowering feeling of heavenly joy which came upon the heathen when all things, both of heaven and earth, were changed to him, -and darkness became light, guilt innocence, ignorance knowledge. For the dreams of the philosophers, he now took up the prophets; and the sights passing before his eyes even at Cesarea, would be a living commentary upon their text. The predictions of them and of Christ were fulfilling: the land streamed with the blood of the denounced people, and the streets of the seaports would be crowded with the interminable processions of slaves. who were to be shipped off from their country to a distant land of rigorous servitude. With his attention thus forcibly called to prophecy, we no longer wonder that he should have poured forth such a store in his Dialogue with Trypho.

But his diligence must have been amazing, and could only have been set and maintained in motion by the high principles of the Gospel, and by the grace of the Holy Spirit. He had now to learn a system so totally new, that all previous acquirements, instead of being a help and introduction, were a hindrance. He had now to bid an eternal farewell to the long-continued frame of mind which had been the growth of years, the result of anxious study. A book was laid before him, wherein was the truth indeed. and sublime and beautiful beyond the reach of human conception. Through the grace of God he was enabled to despise the vain trickery of language, to detect the frauds of sophistry; and that which to the worldly spirit had ever seemed foolishness, was found by him to be wisdom and truth indeed.

Received into the bosom of the Christian Church, this distinguished convert was not slow in exhibiting the fruits of his instruction, nor did he long lie hidden in provincial obscurity. We have to follow him to the capital of the empire, where he arrived, clad still in his philosopher's garb, which he retained to the last : considering himself still a philosopher, but of the only true philosophy, and professing himself a teacher not of human wisdom, but of the divine word. Here he gave his labour to the Church, and took his post in giving oral instruction. But his services were soon required in writing. The capital was, of course, the general receptacle of the provinces, and while Asiatic rites found their way into her temples, Asiatic heresies would also endeavour to enter her churches. Simon Magus, the first heretic, had early imported his pernicions doctrines, and had made such an impression, that Justin tells us he saw with his own eyes a statue raised to him with the inscription, "To Simon, holy God." The venom which he introduced was now working with augmented deadliness under Marcion, who was at the very height of his fatal reputation there. Him, therefore, he resolved to opas it did upon all well-educated Greeks, to attend her school. Ac- pose with all the arms which God had given him; and they were sharp and weighty. Marcion received from him a severe blow; and the whole body of heretics were assailed by him at one general assault, in a work which he composed during this visit. *

(A.D. 148.) On his arrival at Rome, he had found the Church enjoying comparative peace, under the mild government

* Justin, Apol. i. 26.