

paramount duty of the Christian, and indeed the badge of his distinction as a sincere follower of Christ—is to quell every emotion of his heart, every thought of his mind, every inducement suggested by the world, the devil, and the flesh, towards the use of deadly weapons of war for any purpose whatever. To quell in the heart every such inducement requires the very self-denial, and faith, and patience in tribulation which are essential elements of the Christian's character. To *such* heroism there is annexed a great reward, appropriated only by the experienced disciple of Jesus—a reward incomparably superior to the most successful results of “justifiable,” “defensive” ‘war.’—The iron-heeled and celebrated heroes of this world “have their reward.” None are so intrepid nor so brave as *he*, though deemed small and despised. Poor indeed are *their* most splendid and best victories, compared with *his*. *His* grand purpose is to overcome, subdue, and gain his enemies by forbearance and kindness, or to die in attempting it;—*theirs* is to subdue or destroy them! The wreath he wears will flourish amidst the changes incident to human life:—its beauties fade not, but often seem more beautiful, in “the evil day” which comes to all. Very often it is otherwise with the brave men of this world—their laurels wither, droop, and die under the blighting influence of poverty, affliction, solitude, contempt and pain—but *even these* blight not the peaceable Christian's. Shall “trying times,” and “cold weather,”* tempt him to despair—or to renounce his blessed principles for the sake of any earthly good whatever? “Shall tribulation, or distress, or persecution, or nakedness, or peril or sword? Nay, in all these things he is *more* than conqueror through Him who loved him.”

These doctrines, I am aware, may

be, as they always have been by the world, condemned as incompatible with personal safety and individual rights in such a state as this. The spirit that dictates and enjoins them in such plain language, does not condescend to controversy with the clever reasoners of the world, how much soever they may be reputed for prudence and wisdom. All that is opposed to the lamblike (sheepish, the world calls it) disposition exhibited in the lives of the Lord and his Apostles, is foolishness with God.

PAX.

AGAPÆ,

OR, THE PRIMITIVE LOVE-FEASTS:

Translated from NEANDER'S *Kirchengeschichte*,
Vol. i. pp. 580—4.

The Lord's Supper was originally, after the model of the Paschal feast, and of the first observance of the institution by Christ and his Apostles, connected with a *social meal*: both together made up one whole, in as much as it represented the fellowship of believers with the Lord, and their brotherly fellowship one with another. Both together were called either *the Lord's Supper*, or *the feast of love*. Such was the daily celebration of Christian communion in the first church in Jerusalem; for by ‘the breaking of bread,’ in Acts ii. 46, we are to understand, most probably, both observances united. So we also find both connected together in the first Corinthian church; and this was also the case, probably, in the harmless, simple meal of the Christians, which Pliny mentions in his report to the Emperor Trajan. On the other hand, we find, in the representation of *Justin Martyr*,* the Lord's Supper quite separate from those repasts of brotherly love, if indeed they were kept in the churches which he had especially in view. This separation was occasioned partly by the irregularities which crept in

* See W. G.'s remarks.

* See January Number, p. 170.