COBOURG, CANADA, FRIDAY, JANUARY 3, 1845.

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#### Poetry.

THE CIRCUMCISION OF CHRIST.

In whom also ye are circumcised with the circumcision made with out hands. Colossions ii. 11.

The year begins with Thee, And Thou beginn'st with woe, To let the world of sinners see That blood for sin must flow. Thine infant cries, O Lord, Thy tears upon the breast,

Are not enough—the legal sword.

Must do its stern behest.

Like sacrificial wine Pour'd on a victim's head Are those few precious drops of thine Now first to offering led.

They are the pledge and seal Of Christ's unswerving faith Given to his Sire, our souls to heal, Although it cost his death.

They to his Church of old, To each true Jewish heart, In Gospel graces manifold Communion blest impart. Now of thy love we deem

As of an ocean vast,

nting in tides against the stream Of ages gone and past. Both theirs and ours Thou art, As we and they are thine; Kings, Prophets, Patriarchs—all have part Along the sacred line.

By blood and water too God's mark is set on Thee, That in Thee every faithful view Both covenants might see.

O bond of union, dear And strong as is Thy grace!
Saints, parted by a thousand year,
May thus in heart embrace.

Is there a mourner true, Who fallen on faithless days, Sighs for the heart consoling view Of those, Heaven deigned to praise?

In spirit may'st thou meet With faithful Abraham here, Whom soon in Eden thou shalt greet A nursing Father dear. Would'st thou a Poet be? And would thy dull heart fain Borrow of Israel's minstrelsy

One high enraptur'd strain? Come here thy soul to tune, Here set thy feeble chant, Here, if at all beneath the moon, Is holy David's haunt.

Art thou a child of tears, Cradled in care and woe? And seems it hard, thy verual years Few vernal joys can shew? And fall the sounds of mirth

Sad on thy lonely heart, From all the hopes and charms of earth Untimely called to part? Look here and hold thy peace: The Giver of all good

Even from the womb takes no release

From suffering, tears, and blood.

If thou would'st reap in love, First sow in holy fear : So life a winter's morn may prove To a bright endless year.

Keble's Christian Year.

THE REIGN OF GEORGE THE THIRD. (From Alison's History of the French Revolution.)

he reign of George the Third embraces, beyond all question, the most eventful and important period in the annals of mankind. Whether we regard the ing states during its progress, it must ever form an era Exampled interest. Its commencement was coeval with the glories of the Seven Years' War, and the formation, on a solid basis, of the vast colonial empire of Great Britain; its meridian witnessed the momentous conflict for American independence, and the growth, amidst transatlantic wilds, of European Mirring conflicts of the French Revolution, and overshadowed by the military renown of Napoleon. The transition from the opening of this reign to its termihation, is not merely that from one century to the hext, but from one age of the world to another. New elements of fearful activity were brought into operation in the moral world during its continuance, and new principles for the government of mankind established, never again to be shaken. The civilisation of a new world, in this age, was contemporary with the establishment of new principles for the government of the old: in its eventful days were combined he growth of Grecian democracy with the passions of man ambition; the fervour of plebeian zeal with with the genius of Cæsar; the opening of a nobler hemisphere to the enterprise of Columbus, with the tise of a social agent as mighty as the press, in the Powers of Steam. But if new elements were called will more remarkable were the characters which rose to enimence during its continuance. The military genius, unconquerable courage, and enduring constancy of Frederick: the ardent mind, burning elo-Quence, and lofty patriotism of Chatham: the incortuptible integrity, sagacious intellect, and philosophic spirit of Franklin: the disinterested virtue, prophetic wisdom, and imperturbable fortitude of Washington: masculine understanding, feminine passions, and d stained ambition of Catherine,—would alone age of the world. But bright as were the stars of its more. morning light, more brilliant still was the constellation which which shope forth in its meridian splendour, or cast a glow over the twilight of its evening shades. Then the twilight of its evening since. enblematic of the antagonist powers which then convulsed mankind, shook the British senate by their mence, and roused the spirit destined erelong, for the dearest interests of humanity, to array the world and here shall the proud waves be stayed." Nor those that seem worthy of credit, but teach other docwere shall thy proud waves be stayed." Nor those that seem worthy of crean, but teach other us: 11th I desire who rose again to us: 11th I desire to the world and its pleasures; his desire to tide glow with the passions and the energy of tribuni
The following is the account as published by Dr.

The following is the account as published by Dr.

The following is the account as published by Dr. power. Carnot had exhibited the combination, Grabe, and translated from the original Greek. Tra-Power. Carnot had exhibited the combination, rate in a corrupted age, of republican energy with pri-Vate virtue; Robespierre had darkened its evening being lifted up with his victory over the Scythians and being lifted up with his victory over the Scythians and being lifted up with his victory over the Scythians and thinking that

illustrious men. Dr. Johnson, the strongest intellect soldier of Christ being in fear for the Church of acquainted with their doctrines, being instructed by Pearson argues powerfully, and thus concludes a not to place ourselves in an attitude of hostility to the and the most profound observer of the eighteenth cen- Antioch, was voluntarily brought before Trajan, who them, and had their hands laid upon him. I admire section of his reasoning, "Nostrum certè argumentum wickedness of a depraved and ungodly world.—Le tury; Gibbon, the architect of a bridge over the dark was at that time then on his way to Armenia, and the the man because he obtained this dignity from those validissime etiam probat alias quam nostras Ignatii Père Bourdaloue. gulf which separates ancient from modern times, whose | Parthians, against whom he was hastening.

threw over the maze of human events the light of phi- to their destruction?"

whose lofty soul spread its own pathos and dignity But if, because I am a trouble to those evil spirits, you former bishop. over the "short and simple annals of the poor"; call me wicked with reference to them, I confess the

losophic genius, and the spirit of enlightened reflec-

by the delicacy of taste and the glow of eloquence;

and the passions were excited by political convulsion,

the human mind took a different direction; and these

tranced the world by the creations of fancy; and,

motest generations of mankind will be blessed.

THE PRIMITIVE CHURCH

IN ITS EPISCOPACY.

CHAPTER IX .- PART II.

Ignatius; his martyrdom adduced as proof of his sincerely

Consecration of Ignatius by St. Peter-Opinion of

IGNATIUS.

entific acquisition and literary greatness.

with the dearest interests of humanity, and nearly king, I dissolve all the snares of the devils." Trajan replied, "And who is Theophorus?" brought it to perfection in a single lifetime; Reid, who Ignatius-"He who has Christ in his breast!" carried into the recesses of the human mind the torch of cool and sagacious enquiry; Stewart, who cast a

warmed the inmost recesses of metaphysical enquiry enemies?" Ignatius-"You err, in that you call the evil spirits

the earth, and spreading in the wilderness of nature | Son, whose kingdom may I enjoy." the wonders of European enterprise and the blessings

of Christian civilisation,—these formed some of the under Pontius Pilate." Ignatius-"His, who crucified my sin with the ornaments of the period during its earlier and more pacific times, for ever memorable in the annals of sci- inventor of it; and has put all the deceit and malice there had been any other epistles than those which are defend, which Eusebius saw and described, and from serveth the simple." When, therefore, I behold shep-But when the stormy day of revolution commenced, their heart."

crucified, within thee?" names, great as they are, were rivalled by others of a

Ignatius-"I do, for it is written, I will dwell in wider range and a bolder character. Scott then en- them, and walk in them, (2 Cor. vi. 16).

diving deep into the human heart, clothed alike the "Forasmuch as Ignatius has confessed that he carries | reader:manners of chivalry and the simplicity of the cottage about within himself Him that was crucified, we comwith the colours of poetry, the glow of patriotism, and mand that he be carried, bound, by soldiers to the to lay hold of, to preserve, to celebrate, and to comthe dignity of virtue: Byron burst the barriers of great Rome, there to be thrown to the beasts for the memory of our successors words uttered wealth and fashion; and, reviving in an artificial age entertainment of the people."

charm of pathos, awakened in many a breast, long and haughty sarcasm of the Emperor Trajan, as used alive only to corrupted pleasures, the warmth of pity towards the poor and persecuted Christian Bishop; and the glow of admiration: Campbell threw over the and also the extreme boldness of the bishop, both in speak, in the very arena? - With what commotion of visions of hope and the fervour of philanthropy, the the uncompromising language used by him, and also mind would they be publicly read, and with what sublimity of poetic thought and the energy of lyrical in at once using a name most offensive to the heathen affection communicated to their own brethren wherever expression; and striking deep into the human heart, emperor's ideas of religion.

alone of all the poets of the age has, like Shakspeare We give this interesting account of the brave sol- love of the Church for these letters, and their eminent and Milton, transplanted his own thought and expres- dier of Christ because it at once stamps the character diligence and zeal in collecting, preserving, and dission into the ordinary language of the people: Southey, of Ignatius, and also because his exceeding boldness persing them among the brethren are sufficiently tesembracing the world in his grasp, arrayed the heroism (Ephesians vi. 19, 20) is adduced, as will be seen, as tified by St. Polycarp, alike a disciple of the Apostle of duty, and the constancy of virtue, with the magnifi- an argument against the modesty which should have St. John, who, being ordained by him Bishop of cence of Eastern imagination and the strains of inspired been manifest in such a holy saint. But the union of Smyrna, the chief dignitary of all Asia, was intimate poetry: while the sparkling genius of Moore, casting meekness with a brave determination to speak the with Ignatius himself, and who informs us that, at the off the unworthy associations of its earlier years, fled | truth is to be expected and looked for in all Christ's | request of the Philippians, he had collected all the back to its native regions of the sun, and blended the disciples of the Holy and Catholic Church. (Acts v. letters of Ignatius in his possession, and had sent them sentiment and elevation of the West with the charms | 41, 42).

of Oriental imagery and the brilliancy of Asiatic | When the Holy Martyr heard Trajan's sentence, thought. But the genius of these men, great and im- he cried out with joy, "I thank thee, O Lord, that Epistles which Ignatius wrote, and Polycarp collected mortal as it was, did not arrive at the bottom of things: thou hast vouchsafed to honour me with a perfect love and sent forth, must necessarily have been genuine they shared in the animation of passing events, and towards thee; and hast made me to be put into iron and perfectly familiar to the memory of immediately were roused by the storm which shook the world; but bonds with thy Apostle Paul." Having said this, he succeeding Christians; especially the well informed they did not reach the secret caves whence the whirl- with joy put his bonds about him; and having first and learned, if such there were among them; for, wind issued, nor perceive what spirit had let loose the prayed for the Church and commended it with tears indeed, this very Epistle of St. Polycarp, in which the tempest upon the world. In the bosom of retire- unto the Lord, he was hurried away, like a choice ram, words of Ignatius are so highly commended, their ment, in the recesses of solitary thought, the awful the leader of a good flock, by the brutish soldiers in eminent usefulness inculcated, and the minds of men source was discovered, and Æolus stood forth revealed order to his being carried to Rome, there to be continually inflamed with the desire of writings conin the original Antagonist Power of wickedness. The devoured by the blood thirsty beasts.

thought of Coleridge, even during the whirl of passing | Wherefore with much readiness and joy, out of his | was publicly read for three whole centuries in the conevents, discovered their hidden springs, and poured desire to suffer, he left Antioch and came to Seleucia, gregations of Asia. If, therefore, the collection of forth in an obscure style, and to an unheeding age, the from whence he was to sail. And after a great deal Polycarp was another and different from ours; if the great moral truths which were then proclaiming in of toil, being come to Smyrna, he left the ship with letters of Ignatius, which he brought together and haracters of fire to mankind: Wordsworth, profound great gladness, and hastened to see the holy Polycarp, recommended by his own Epistle, and communicated and contemplative, clothed the lessons of wisdom in his fellow-scholar, who was bishop there; for they had to the Philippians, were diverse from those which we

trious men who arose in Great Britain and the adjoining state who arose in Great Br ndustry, and a happy exemption from London society, intreated, first of all, the whole Church (for the acknowledged above all during the whole of those to have rivalled Thucydides in the depth of his views, | Churches and cities of Asia attended this holy man | centuries when the Epistle of Polycarp was constantly and a biographer like Boswell, to have equalled John- by their bishops, priests and deacons, all hastening to sounding in the most eminent Churches of Asia. son in the fame of his conversation: while Chalmers, bim if by any means they might receive some part of Being at first held in such estimation, transmitted with bringing to the cause of truth and the interests of hu- his spiritual gift, but more particularly Polycarp,) to so much care and zeal from Church to Church, disnanity a prophet's fire and an orator's genius, dis- contend with God in his behalf; that being suddenly tinguished and commended to posterity by such pubcivilisation; its latter days were involved in the heartformer age, the real cause of the dangers of the preformer age, the real cause of the dangers of the present; and in the spread of Christian instruction, and and testified, extending so much his love for Christ as the prevalence of religious principle, the only power one who was about to receive heaven through his own that ever has, or ever will, successfully combat, either good confession, and the earnest contention of those of all the Christians for three centuries, not merely in political or social evils, the seductions of passion, who prayed together with him. And to return a the delusions of error, and the powers of wickedness. | recompense to the Churches who came to meet him the literary fame of their own countries during this which distilled spiritual grace, with prayers and exhormemorable reign, will hardly allow that their illus- tation. Seeing therefore all men so kindly affected trious authors should be grouped around the throne towards him, and fearing lest the love of the brotherof George the Third; and will point rather to the hood should prevent his hastening to the Lord, now Revolution, the empire of Napoleon, or the War of that a fair door of suffering was opened to him, he Independence, as marking the period on continental writes thus to the Romans:-

Europe. But by whatever name it is called, the era the Pride of aristocratic power; the blood of Marius from a rivalry of nations, and anticipate the time in I beseech you, that you shew not an unseasonable is the same; and if we detach ourselves for a moment that I am willing to die for God unless you hinder me. into action in the social world, of surpassing strength we shall feel reason to be astonished at the brightness bread of Christ. Rather encourage the beasts, that and energy, in the course of this memorable reign, of the constellation which then shone forth in the firthey may become my sepulchre, and leave nothing of the the treather the treather than the social world, or surpassing strength we shall feel reason to be astonished at the originates. mament. It is pleasing to dwell on the contempla- my body: that being dead, I may not be troublesome tion. Like the age of Pericles in Grecian, or of 'u- to any; then shall I be truly the disciple of Jesus gustus in Roman story, it will never again be equalled Christ when the world shall not see so much as my in European history; but the most distant ages will body. Pray, therefore, unto Christ for me, that by dwell upon it with rapture, and by its genius the re- these instruments I may be made the sacrifice of God. from which we have just quoted (Vindiciæ Ignatianæ) ous; inspires us with a strong distaste for the holiest but I am even to this day a servant. But if I shall suffer, I shall then become the freeman of Jesus Christ, not to desire any worldly or vain thing."

Again, be continues:-"May I enjoy the wild beasts that are prepared for me; which also I wish may exercise all their fierce-They were known and quoted by the Fathers in the same in arms: then the great soul of Burke cast off the unis Ignatius, the renowned Bishop of Antioch. He was I hegin to be a disciple: nor shall anything move me, a glant's force and a prophet's wisdom, regained its Saviour's death, (in how short a time!) and presided Christ. Let fire and the cross; let the companies of Now he had the Epistles of Ignat. stiny in the cause of mankind; then the arm of as bishop during a period of forty years! And at last, wild beasts; let breakings of bones and tearing of mem-

which to him is gain.

"This Holy Martyr," says St. Chrysostom, "was days by the blood and agony of selfish ambition: NaDacians, and many other nations, and thinking that
Dacians, and many other nations, and thinking that
Of God in bis heart.
Hi autem per gratiam habentes in seipsis poleon had risen like a meteor over its midnight darkthe religious company of Christians was yet wanting
the religious company of Christians was yet wanting the religious less, dazzled the world by the brightness of his genius to his absolute and universal dominion; and thereupon of ancient writers, was the true meaning of a word which the lustre of his deeds, and lured its votaries, by threatening them that they should be persecuted of ancient writers, was the true meaning of a word which has deeds, and lured its votaries, by the deceitful blaze of glory to perdition. In calmer unless they would choose to worshipthe devil with all other nations: fear obliged all such as live religiously, In the learner Pearson in his Vindiciae other nations: fear obliged all such as live religiously, In the learner Pearson in his Vindiciae other nations: fear obliged all such as live religiously, In the learner Pearson in his Vindiciae other nations: fear obliged all such as live religiously, In the learner Pearson in his Vindiciae other nations. pursuits, in the tranquil walks of science and literaother nations; fear obliged all such as live religiously, lure, the whole tranquil walks of science and literaother nations; fear obliged all such as live religiously, lignations, (Pars Secunda, chap. 12, pp. 144, 5, 6, 7), comments most ably upon this point. ture, the same age was beyond all others, fruitful in either to sacrifice, or to die. Wherefore our brave ments most ably upon this point.

saints, and the hands of the blessed Apostles touched | Epistolas nec codem nec alio antecedente zevo appavivid genius has tinged with brilliant colours the great- Being come into the presence of the Emperor Tra- that sacred head." So saith St. Chrysostom,\* (as ruisse: ut de aliis a Polycarpo collectis in unum corest historical work in existence; Hume, whose simple jan, the emperor asked him, saying, "What a wicked translated from the Greek), and after him Theodoret,† pus redactis, et Ecclesias transmisis, et insigni elogis I maintain that this single miracle of the conversion but profound history will be coeval with the long and wretch art thou thus to endeavour to transgress our a Bishop in Syria, and Felix, a Roman bishop, bear ornatis loqui, plane commentum sapiat." For no one, of the Magi is a more imposing ratification of our ever tful thread of English story; Robertson, who first commands, and to persuade others also to do likewise testimony to the fact that Ignatius was instituted, with he continues, before Eusebius or Hieronymus, or even Lord's commission as Messiah, than all the prodigies Ignatius answered, "No one ought to call Theo- Eusebius & also writes of him, that he received conse- fifth century in which all the ecclesiastical and Catholic | the restoration of sight to him that was born blind, tion; Gray, whose burning thoughts have been con- phorus\* after such a manner; forasmuch as all wicked cration immediately from St. Peter (δια της του writers, and Ignatius foremost of all, were admitted as the resuscitation of the dead whom the grave had held densed in words of more than classic beauty; Burns, spirits are departed far from the servants of God.— μεγαλου Πετρου δεξιας) on the death of Euodius the arbiters within the Catholic controversies concerning in subjection during four days, do not present more

Smith, who called into existence a new science, fraught charge; for having within me Christ, the heavenly writings to this effect: "St. Ignatius, who endured given or sent Epistles: and no one ever quoted any remarkable spectacle of the noble, the rich, and the martyrdom a few years after the death of St. John the sentence from any other Epistle. From among our wise of the world acknowledging the sovereignty of Apostle, had himself heard the Apostles, and it appears | Epistles Irenæus quoted one: Theophilus, one: Ori- their God. It is indeed a great miracle that simple drank in his doctrine from these purest fountains of gen, two: Pseudo-Dionysius, one: Eusebius, several: and ignorant men, such as shepherds, should attain Trajan-"And do we not then seem to thee to Christianity. Hence the illustrious worth of the man Athanasius, one: Chrysostom, two: Hieronymus, on a sudden to the knowledge of the highest mysteluminous glance over the philosophy of mind, and have the Gods within us, who fight for us against our who was not only a disciple of the Apostles, but more- more: Theodoret, the most: Gelasius, two: all and ries, and be filled with heavenly light; but this is, thought deserving to be placed over the Church of word from any other. Therefore any other Epistles skilled in human science, and engrossed by the charms Watt, who added an unknown power to the resources of the heathens, Gods. For there is but one God, Autioch, the most ancient of all the Churches among of Ignatius than those which we have, were never of a fictitious erudition, should renounce their acquireof art, and in the regulated force of steam discovered who made heaven and earth, and the sea, and all that the nations, and the most noble of all on account of commended by Polycarp to posterity. There were ments and pursuits to tread henceforth in the humble the means of approximating the most distant parts of are in them; and one Jesus Christ, his only begotten the extent and excellence of its corporation or privileges. What can I say of his martyrdom, than which his own testimony, but that they were not any other of the world and the obedience of faith, there is much Trujan-" His kingdom you say who was crucified we know there never was any achievement reckoned or different to those which we now have is manifest more of opposition than between simplicity of mind more renowned and excellent. Therefore of such and at once from the deep silence of so many ages: it and the revelations of heaven, for God delights to so great a man, in whom all perfection appeared, if remains, that these were the same which we now communicate himself to the simple: "the Lord preof the devil under the feet of those who carry him in now carried about, of necessity they would have been which he culled the choicest extracts. the most celebrated of that and the succeeding ages, Trajan -- "Dost thou then carry Him, who was and by far the most honoured after the writings of the Apostles themselves and of Clement."

And then, how strong is this passage from Pearson, written in plain and unpretending Latin, and which Then Trajan pronounced this sentence against him, may be thus presented for the perusal of the English

"As therefore we are accustomed with great care in the last extremity, especially by men dear for their the fire of passion, the thrill of excitement, and the The careful reader will not fail to observe the high piety and eminent in virtue, with what zeal is it fair to suppose would those men or Churches receive the letters of the most Holy Martyr written to them, so to the name of Christ was worshipped? The exceeding annexed to his own Epistle.

"From this it is now sufficiently evident, that those taining the ancient faith and patience and edification, changes in society, and in the aspect of the world, which we have, and in the aspect of the world, which we simplicity of immortal verse: Mackintosh, rising, both of them been formerly the disciples of St. John. have, and Eusebius had before us, they certainly, being both of them been formerly the disciples of St. John. which occurred during its continuance, or the illusic and continual commendation, they could not possibly be altogether concealed, or be unknown to mer well learned and especially curious in the matters of Apostolic tradition. But, if we consult the writings after the death of Ignatius, but even that of Polycarp, we shall nowhere find mention made of any other the consequence clear, and beyond all doubt."-

chapter 5).

noted seven Epistles of Ignatius, is irrefragable. Let harasses and annoys us; which effectually diverts our any man read sedulously the noble and complete work attention from duties the most solemn and moment-I do not, as Peter and Paul, command you. They and for a moment doubt it: for even this learned wri- exercises of devotion; places us in a sort of incapacihimself could not deny that we have the same Epistles things divine; shakes the very foundation of our recollect that Polycarp suffered not martyrdom until dence, not considering, blind and slow of understandthe year A.D. 147 or later; and it is certain that, at ling as we are, that from this circumstance alone we

opponent does not doubt.

\* Homil in S. Ignatium, vol. 1, p. 499. + Theodoret. Dial. 1, Opp. t. 4, p. 33.

† Ad Zenonem.

§ Eccles. Hist. lib. iii. cap. 22.

## THE BOOK OF REMEMBRANCE. (From the New Quarterly Review.)

Every atom impressed with good and with evil, rehave imparted to it, mixed and combined in ten thousand ways, with all that is worthless and base, the air itself is one vast library, on whose pages are for ever written all that man has ever said or even whispered. There, in their immutable but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled; perpetuating in the united movements of each particle, the testimony of man's changeful will. But, if the air we breathe is the never-failing historian of the sentiments we have uttered, earth, air, and ocean are, in like manner, the eternal witnesses of the acts we have done: the same principle of the equality of action and reaction applies to them. No motion impressed by natural causes, or by human agency, is ever obliterated. The track of every canal, of every vessel, which has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains for ever registered in the future movement of all succeeding particles which may occupy its place. The furrow which is left is indeed instantly filled up by the closing waters; but they draw after them other and larger portions of the surrounding element, and these again once moved, communicate motion to others in endless succession. The solid substance of the globe itself, whether we regard the minutest movement of the soft clay, which receives its impression from the foot of animals, or the concussion produced by falling mountains rent by earthquakes, equally retains and communicates, through all its countless atoms, their apportioned shares of the motion so impressed. While the atmosphere we breathe is the ever-living witness of the sentiments we have uttered, the waters and the more solid materials of the globe, bear equally enduring testimony of the acts we have committed. If the Almighty stamped on the brow of the first murderer the indelible and visible mark of his guilt, he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his some movement derived from that very muscular effort, by which the cri ne itself was perpetuated.

# (By a Correspondent of "The Church.") BOURDALOUE-MASSILLON.

# THE FIRST MARTYR.

sented to us in the sufferings of the first Christian | might do for the sake of God, we could neither answer Martyr, without being deeply affected by the dis- for ourselves to God, nor be assured, as I understand The French and German writers, justly proud of by their governors, he sent letters of thanks to them, Epistles of Ignatius, than those which we possess. It tressing sensations which naturally arise from the the expression, of our own steadfastness in the faith; s, therefore, evident that there never were any other. comparison of our own cowardice with the heroic in- that is to say, our overflowing zeal in such a condition The connexion of things, if I mistake not, is clear- trepidity of Saint Stephen. Our cowardice, I say; ought to be suspected by us; the activity and abunwhether in the evils of life which it is our lot to en- dance of the divine consolations imparted to us create (Vindiciæ, &c., Cambridge edition, 1672, page 76, dure, or in the goods we are permitted to enjoy; for in our minds, or should create, a reasonable distrust in either condition, prosperous or adverse, we mani- of our own moral strength; our faith, at least, might Indeed it is beyond all doubt: and in addition to fest alike this unmanly timidity. Much reason have not have that stability which it ought to have, in order "I write to the Churches, and signify to them all the argument in the above, (which we shall proceed to we in this matter to reproach ourselves in the sight of to be a faith perfect and worthy of God. It is necesprove), how much of the beauty, the affection, and the God. Saint Stephen, with invincible courage, sus- sary, therefore, that it should be tested; and in what virtue of the early Christian Church does it unfold to tained a martyrdom the most painful and severe; way? By those seasons of depression and privation future days when turope is regarded by the rest of good-will towards me. Suffer me to be food to the us. How beloved was this Apostolic man, this Bishop and we give way, with miserable weakness, to the which so frequently visit even the most righteous; the world as a luminous spot, exceeding even Greece wild beasts, by whom I shall attain unto God. For I of Antioch, but, beyond all, this martyr of Christ! lightest trials: an insignificant disgrace, some con- and if we be not yet bold enough to address God as in lustre, and from whence the blessings of civilisation am the wheat of God: and I shall be ground by the And in proportion as he was beloved by all the excellent ones of the Primitive Church, so should we, in this mortification which wounds our pride, causes us to example of the Magi, nevertheless, should incite us to day, as loving those most pious men, and cultivating a lose heart; and from thence proceed all those depres- cultivate a pious temper of resignation, and encourage brotherhood with them, love him also from our inmost sions and vexations, those moods of irritation and us still to labour on and persevere under the trials agonies of despair, which afflict and obscure our life. with which our Heavenly Father may be pleased to The testimony in favour of the genuineness of the From hence arises that ever-active solicitude which chasten us .- Ibid. were Apostles, I a condemned man: they were free, ter's great opponent was obliged to confess, that he ty for raising our minds to the contemplation of fesses himself the persecutor of Jesus Christ, and now that Eusebius, Athanasius, St. Jerome, Theodo- faith; and too often persuades us not only to believe and shall rise free. And now, being in bonds, I learn ret, Gelasius, &c., had before. And that they had that God has ceased to preside over our destiny, but of sin and despair: "He sent forth and slew all the the genuine Epistles cannot be doubted, when we even to doubt whether there be any God and Provi- children.' that time, the true Epistles of Ignatius were in the should be convinced that there is a God who governs learned Pearson on Ignatius and his Epistles-Irrefragable ness upon me; and whom, for that end, I will encou- Church, for St. Polycarp had sent a collection of them us, a Providence who watches over us, since it is as with many imitators amongst ourselves; yet the world, rage that they may be sure to devour me, and not serve to the Philippians, and it is not probable that an true of ourselves as of Saint Stephen, that persecu- notwithstanding, teems with public and avowed anme as they have done some, whom out of fear they entire change could have been made when those were tions and afflictions are the precious materials of tagonists of the truth; and if the Church is no longhave not touched. But, and if they will not do it living to whom Ignatius wrote, when Polycarp, who which our eternal crown will be composed; that er desolated by the barbarity of tyrants and the willingly, I will provoke them to it. Pardon me in collected them, was living; and whilst those of the without this trial of our faith, the kingdom of heaven slaughter of her children, she is still persecuted, from Thirdly, the next in order of the Apostolic Fathers this matter: I know what is profitable for me. Now Church of Philippi, to whom they were sent, yet lived. would no longer be that prize of pious conquest which day to day, by the undissembled scorn which piety worthy fetters of ambition or party, and, fraught with glant's construction of party, and, fraught with appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have appointed bishop in that See, thirty-six years after our of the Saints, though we have a saint seed to the saints and the saints are called the children of the Saints, though we have a saint seed to the saints are called the children of the Saint Now, he had the Epistles of Ignatius; for Eusebius full of heaven-born energy, triumphed over torture dread of their derision and their censure. on cast its thunderbolts on every shore, and pred unseath the christian cause, the shattering in pieces of the whole body, and mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them, and and death; but we, day after day, are overcome by mentions in what manner he quotes from them. served unscathed in the deep the ark of European died as its martyr, A.D. 110, four years after the death of European gives one of his quotations out of the Epistle to the complaint of Saint Cyprian to the devotion of God's servants: those freed unscathed in the deep the ark of European died as its martyr, A.D. 110, four years after the death of St. John. We must pause from his testimony to let me enjoy Jesus Christ. All the ends of the world, Romans, which quotations of the devil come upon me; only brethren!" was the complaint of Saint Cyprian to be found agrees essentially with our brethren!" was the complaint of Saint Cyprian to be found agrees essentially with our brethren! St. John. We must pause from his testimony to let me enjoy Jesus Christ. All the ends of the world, his flock of Carthage. "it is strange that the peace scoffing detractions of their zeal and holy enthusiasm Wellington had erected an impassable barrier to Gallington, and said even to the deluge of Imperial Power, "II:... All the ends of the wisdom of annihiton, and said even to the deluge of Imperial Power, "II:... We must pause from his testimony to episcopacy awhile, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his hos flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation of his flock of Carthage, "it is strange that the peace while, in order to give a relation power, "Hitherto shalt thou come, and no further, here shall the same copy with Ireshall the same copy with Iresha that the latter had not the same copy as St. Polycarp, as persecution prevailed we were zealous and resolute; and constitute the most perilous temptation of their hess, wanting on the opposite side of this heart-stirring an anvil when it is beaten upon. It is the part of a deadness to the world and its pleasures; his desire to have only ourselves to struggle against, and yet we only ourselves to struggle against, and yet we only ourselves to the world and its pleasures; that language of the only enemies which assail us are the vices forms into vices their very virtues; that language of wanting on the opposite side of this heart-stirring an anvil when it is beaten upon. It is the part of a deadness to the world and its pleasures; his desire to had the Epistle of Polycarp to the Philippians, at the part of a brave combatant to be wounded and yet to overcome. Which the Epistles of Ignatius were added: which assail us are the vices forms into vices their very virtues; that language of blasphemy and of mockery which diffuses an atheistic the French Revolution the brilliant but deceitful light democratic models and the companies of democratic democratic models and the companies of democratic models and the com moment doubt? Eusebius, Athanasius, St. Jerome, enchants us." To us applies the same rebuke: it is attaches designations of irony and disrespect to the personally intimate with the Apostles; was perfectly Theodoret, Gelasius, had all one and the same copy the confusion and the disgrace of our age, that whereas most eminent manifestations of their godliness, disin common with Irenæus, on the authority of Irenæus's the faith, in the persons of primitive martyrs, was vic- turbs their faith, arrests their holiest resolutions, inquotation, and that we now have the same copy in torious over the devices of heartless inhumanity, it timidates their weakness, makes them blush to be common with Eusebius, Athanasius, &c., even an should be now degraded by the greater number of pious, and not seldom drags them back again to the professing Christians to the condition of a slave to the paths of iniquity, -this is what I call-in company cravings of appetite and the impulse of sensuality; with holy men of old-a deliberate and undisguised for we are constrained to acknowledge—and let us persecution of the truth. You persecute in your own blush whilst we make the avowal—that the times in brother, saith St. Augustine, what tyrants themselves

# THE WISE MEN OF THE EAST.

the laying on of hands by St. Peter, to his bishopric. Theodoret or Gelasius, no one before the end of the which Jesus Christ hath achieved on earth; and that the faith as well as in the heretical ones, ever named authentic evidence of his divinity and mission than The learned Pearson speaks of Ignatius and his any man or any other Church to which Ignatius had the scene in the stable of Bethlehem, -that is, the ver was so approved by their judgment, that he was each quoting from the Epistles we have, and not a without doubt, a miracle far more striking, that men herds enlightened by God; discerning the Word made flesh; proclaiming and glorifying him, I am less surprised; because this is the ordinary operation of Providence. But, on the other hand, knowing that the wisdom of the world is so hostile to the revelations of God; that it wishes to reason upon everything; claims to be provided with demonstration for everytains at once the notions which philosophers and sages thing; and pronounces decision on everything according to its own humours; I am naturally astonished to see this very wisdom in the Magi so tractable and conforming.—Ibid.

#### DISAPPEARANCE OF THE STAR. They arrive at Jerusalem; and the star which had

hitherto guided their journey, by a remarkable providence of God, suddenly disappears. In this perplexing exigency what suspicions might they not have it.dulged? how readily might a thousand fears have disturbed their confidence! Was it not reasonable that their faith, however strong, should be shaken, deranged, disconcerted by this unexpected deprivation? Some hesitancy and disappointment might have been betrayed in so great a difficulty; yet none, we find, ensued. A trial the most afflictive, a visitation the most abrupt and the least apprehended, the favourable pretext afforded by this occurrence for their immediate return,-none of these things avail to estrange their hearts from the undertaking upon which they so cheerfully and so zealously entered. At what sacrifice soever it may cost them, they are bent upon finding the God whom they seek; they have seen his star, and they have felt the promptings of his grace; and this for them is enough. If this star appear no longer, it is a secret dealing of Providence which they adore, but are careful not to convert into occasion of offence; it is an opportunity provided by God himself in order that they may testify their fidelity; and they see it to be their duty to sustain themselves, in similar emergencies, by the constancy of their profession. Without distress, therefore, and without wavering, they will hope, like Abraham, against hope; they will pursue their journey in complete reliance upon the God who has called them, and satisfied that He, in the absence of the star, will mark out the path they are to follow. In the same manner is God commonly pleased to act in regard to ourselves. After he has invited us to his service and engaged us in it, he withdraws for a time some of the more operative graces with which he had crime, —for every atom of his mortal frame, through at first endowed us. We experience no longer those whatever changes its several particles may migrate, hidden joys which rendered his yoke delightful, and caused us to run, like David, with a holy cheerfulness in the way of his commandments. Thus exhausted in the midst of our course, and, so to speak, abandoned to ourselves, we fall into states of bewilderment, TRANSLATIONS FROM FRENCH DIVINES. darkness, languor, aversion; and then it is that God not only proves us, but encourages us to prove ourselves. For if these more distinct and more active influences of his Holy Spirit were always present; if we never lost sight of that brilliant star whose splen-I cannot recur to the interesting spectacle pre- dour first allured us to conversion, whatsoever we

### PERSECUTION OF THE TRUTH. Herod, in the end, finding that he had gained nothing by his artifice, raises the mask, openly prolabours to extinguish, in its very birth, that light which had risen on the world to dispel the darkness

The mere recital of this impious prince's cruelty inspires us with horror, and it is scarely possible that an example of such consummate inhumanity will meet

which we live are almost ignorant of Christian cou- have never persecuted: they did only deprive the rage; we think not seriously of resisting sin; we care | children of Christ of life; you would despoil them of