Poetry.

THE CHIMES OF ENGLAND.

The chimes, the chimes of Motherland-Of England green and old, That out from vane and ivied tower A thousand years have toll'd, How glorious must their music be As breaks the hallow'd day, And calleth with a seraph's voice A nation up to pray!

Those chimes that tell a thousand tales, Sweet tales of olden time! And ring a thousand memories At vesper and at prime; At bridal and at burial, For cottager and king—
Those chimes—those glorious Christian chimes, How blessedly they ring!

Those chimes, those chimes of Motherland, Upon a Christmas morn, Outbreaking, as the angels did, For a Redeemer born— How merrily they call afar, To cot and baron's hall, With holly deck'd and mistletoe, To keep the festival!

The chimes of England, how they peal From tower and gothic pile, Where hymn and swelling anthem fill The dim cathedral aisle. Where windows bathe the holy light On priestly heads that falls, And stain the florid tracery And banner-dighted walls!

And then, those Easter bells, in Spring-Those glorious Easter bells, in Spr
Those glorious Easter chimes!
How loyally they hail thee roandOld Queen of holy times!
From hill to hill, like sentinels,
Responsively they cry,
And sing the rising of the LORD, From vale to mountain high,

I love ye—chimes of Motherland,
With all the soul of mine,
And bless the Lord that I am sprung Of good old English line!

And like a son I sing the lay
That England's glory tells;
For she is blessed of the Lorn, For you, ye Christian bells.

And happy in my father's fame,
And happy in my birth,
Thee too I love, my Forest-land, Thou joy of all the earth; From Joy of all the earth;
For thine thy mother's voice shall be,
And here—where God is king,
With English chimes, from Christian spires
The wilderness shall ring,

New York Churchman

A. C. C.

THIS WORLD AND THE NEXT,

How goodly is the earth! Look round about and see The green and fertile field; The mighty branched tree; The little flowers out-spread In such variety! Behold the lovely things That dance on airy wings: The birds whose summer pleasure Is not of stinted measure; The grassy vales, the hills rdered rills : The clouds that lie at rest Upon the noonday's breast;
Behold all these and know
How goodly is the earth

How goodly is the earth! Its mountain-tops behold; Its rivers broad and strong; Its solemn forests old; Its wealth of flocks and herds; Its precious stones and gold; Behold the radiant isles With which old ocean smiles; Behold the seasons run Obedient to the sun; The gracious showers descend; Life springing without end; By day the glorious light; The starry pomp by night;— Behold all these, and know How goodly is the earth!

How goodly is the earth! Yet if this earth be made So goodly, wherein all
That is shall droop and fade; Wherein the glorious light Hath still its fellow, shade ;-So goodly, where is strife Ever 'twixt death and life; Where trouble dims the eye; Where sin hath mastery; How much more bright and fair, Will be that region, where e saints of God shall rest Rejoicing with the blessed ;re pain is not, nor death,-The Paradise of God,

Mary Howitt, 1839.

A CHARGE,

DELIVERED TO THE CLERGY OF THE DIO-CESE OF QUEBEC, BY GEORGE J. MOUN-TAIN, D.D., LORD BISHOP OF MONTREAL (ADMINISTERING THAT DIOCESE,) AT HIS PRIMARY VISITATION, COMPLETED IN 1838.

REVEREND BRETHREN,

Province,* for the inspection of the Churches and the Confirmation of young persons who had been prepared for that rite, the late Bishop of Quebec was still living tions which conspired with it, appeared to me to dispense calling together any portion of my brethren to receive the episcopal charge.

The independent administration of the Diocese having since passed into my hands, (although no appointment to the See of Quebec has taken place,) and the protraction of those negotiations which were long ago set on foot for the erection of a separate See at Toronto, and of which the speedier issue, if successful, would have withheld me the hands of Gop. What I am anxious to bring under in the hour of danger. In the Religion of the Gospel, from making the Visitation of Upper Canada, having now your notice is, first, the great comfort and ground of thankdecided me to leave that Province no longer without the personal ministrations of the Bishop, I have judged that it might be of mutual advantage that when thus engaged in completing the Visitation, I should meet my brethren in a body at those different points in the enormous extent of this Diocese, of which their convenience would

* In the beginning of 1837, and for the District of Gaspé, in the Sulph of St. Lawrence, in the summer of that year.

indicate the choice.*

mutual advantage, and although I wish to say as little as which we contract under the circumstances of the time. remembrance that thou stir up the gift of God which is in the Church of England,__ thee by the putting on of my hands, and who of course are young in the Ministry, but I pray you to believe that I am ready to receive help from all and want all the help

one circumstance which in another point of view would ing attachment to Church principles, is manifested among to take up and carry on the labours left to me by such a highest orders of the realm; when we consider that alelapsed since his decease, and in accordance with the within the recollection of all lere present,—we have voice which was lifted to lament him in every quarter surely ground to bless the name of our God, in the synoptestimony, in different ways, to his zeal in the cause of he has granted to us, with all our sins, that our Church | we do them not, the worse, and vice versa; what may be that Master for whom it was his glory to spend and to should not fall behind in the race; and we should be en- inexpedient for one man, may be conceded to anotherbe spent. We all personally loved him: many of us couraged to believe that He has not cast her off, but that among the most treasured recollections of my life. But the knowledge of the glory of God, as the waters cover with such a name as he had and so nobly earned, and | the sea. with some advantages at his command which I do not possess, he has bequeathed to me a task in the execution thoughts, we must remember, with a heightened sense of of which you will feel that I can ask no fitter prayer from responsibility, what interest ve have in charge—THE you than that a portion of that spirit by which he was INTEREST OF CHRIST ON EARTH, to the proanimated may be shed down upon me from the Father

Upon this occasion of our first meeting as we now meet, it appears natural and proper that I should call difficult and there are many diversaries; if, at the same upon you to contemplate with me for our own profit, the time, a great spirit of Religion has been awakened in the vate a spirit of moderation in thinking, and of candour in in the Diocese of Quebec. The position of the Church, | Clergy of the Church of Engand are posted in a conspi- | errors which it was their chief aim to avoid. whether general or local, is in some points of view, criti- cuous station, and are eminertly as a city set upon a hill, cal and even alarming; and a very exact application which cannot be hid; -- if our brethren in other quarters, may be made to the existing circumstances in which she strong in the power of faith, are doing great things in the is placed, of the language used by an ancient father, with cause, -striving successfully against the tide of worldly reference to his own day upon the earth: "The times are opposition, and surmounting, n some instances, the threatdifficult: those who conspire against us are many;" with the addition, as it respects too many of her professed ad- highly critical with reference to the ecclesiastical affairs herents, of the words which follow,-"the genuine spi- of these Provinces, and consequences of vast importance rit of love has become extinct."+ Parties in the mother to future generations in this rising country, may depend country very widely at variance with each other upon the subject of Religion, appear to have cast their heads together with one consent and to be confederate against be required of us that we be found with our loins girded her; and from the character of the times, these parties and our lights burning, and the unto men that wait for are rendered formidable in a way which the merits of their Lord. And if the signs of the times appear pregtheir cause could never make them. The ruling powers | nant with great events, and the astonishing advances of at home, perhaps in many instances feeling or conceiving their position to be one in which they can only say, non purposes of international communication, seem destined, est ista nostra culpa sed temporum, are found scarcely to in the hands of Providence, to open the way for a new and afford justice to interests which are identified with the marked æra of the Gospel, which, according to the anticicause of established authority and order and the mainte- pations of many religious persons, may be preceded and nance of what is venerable in human institutions; and the ungenerous cry of those who have found their own | Church, -then we are solemnly called upon, not simply opportunities of advancement or distinction in exciting as the soldiers of the Cross, but as the leaders of the batodium against the Church, aided by the unconsidered the, to take unto us the whole armaer of God, that we may statements of others whose war against old prejudices is be able to withstand in the evil day, and having done all to in fact the great prejudice of their own minds, has been stand. allowed to prevail too far against claims which are at Having touched, however, upon the signs of the times, once legitimate in themselves and connected with the highest interests of man.

In this Diocese we have experienced our full share of the effect of these principles upon the prosperity and ef- yet unaccomplished prophecy, and indulge our speculaficiency of the Church. We have risen, indeed, by the tions, too apt to lead to presumptuous error, upon the Divine blessing, since the Church first assumed a consistent form under the auspices of one whom I forbear to It is not for us to know the times of seasons which the Fastate in which we now number considerably above a hundred Clergymen, with many orderly and devout Congregations. Yet constituted as we are an integral portion of the Established Church of England, we have, from un-At the time when I made my Visitation of the Lower of the world, a dubious position and to appear in an equipropitious circumstances, been left to occupy in the eye vocal character; our claims still unsettled, and the support of our Clergy partial, meagre and precarious, to the and I was acting simply as his Delegate. This cirtion of those very jealousies and contentions of which the infinite detriment of religion and the manifest perpetuacumstance, to make no mention of some other considerawith the necessity, if not to forbid the propriety, of my avowed and decided maintenance of the Church-Estawhich the existence is to be traced to the want of an blishment as it was originally planned. With you, however, my Reverend Brethren, I need not enter into particulars upon this topic. We have done, and, by God's help, shall continue to do our part, I trust in all charity characteristic of our own Reformers that they shunned and meekness, to urge and to uphold what we believe to be our own right, the glory of a Christian Government | were carried away. The mild and moderate Melancthon,

> They were assembled accordingly, for the Lower Province, at Quebec and Montreal. It was in compliance with the desire of some of the Clergy themselves in U. C. a desire founded upon the obvious inconvenience of deliberating in two distinct bodies at a distance from each other, upon some matters in which it was nenclusion,-that the Visitation of the whole Province was fixed at Toronto, instead of being held both at

> † χαλεπος δ καιρός, οἱ επιβελεύοντες πολλοί τὸ τῆς ἀγάπης γνήσιον ἀπόλωλεν. Chrysostom de Sacreporto

possible, I must here say something which personally reWith reference to the first point, I do believe that there excess. In those points especially which create parties vistered to Paul, and had probably been an eye witness when he gards myself. If I do not despair, that, by the divine never was a period in which the Church of England, con- and party names within the bosom of the Church itself, received, together with Peter, the crown of martyrdom in the last blessing, the advice which I am now about to offer, or sidered as a whole, presented an aspect so satisfactory as the most vehement and eager spirits on either side will persecution. Domitian, a close and worthy imitator of Nero, now other more familiar suggestions made during your stay, at this day. I do not mean to say that the Church-Es- not be found, I believe, to be the nearest to the truth; imitated him in stretching forth his hands to vex the Churchmay be of use to you in the exercise of your duties, I certablishment is faultless, or that any branch of the Church and the approximation of parties to each other, each loThe same peculiar situation which, in later days, proved so favourtainly no less anticipate that I may derive benefit from on earth will ever be totally and literally without spot or sing something of its own and borrowing from its oppothe opportunity thus afforded of our taking sweet counsel wrinkle or any such thing. We shall always have reason, site, is, according to my own convictions, the issue for one of superior danger and suffering to the Church of Rome. In together, and walking in the house of God as friends. I if perfection be insisted upon, to say, as was said in a La- which we should devoutly pray, and for every manifesta- the capital of the Roman world, under the immediate eye of Caesar

They want that the Church should be free from every speck: This the present life denies: the future life will afford it.*

beforehand from the charge, I do solemnly assure you, lonist, for Gentile and for Jew; when we see what an en- to dispense with the very Sacraments themselves. that in the occupation of it, I daily feel cause to tremble. ergetic piety, what a noble munificence in religious works, Among the difficulties now attaching to the charge, is what a love for the National Establishment, what a grow-

While we are permitted, lowever, to exult in these motion of which "one thing" we have vowed "as much as in us lies, wholly to applyourselves, laying aside the ening waves of trouble; if the present conjuncture is upon the foundation now lad for the Church,—then, midst all these incitements to vigilance and zeal, it will science, more especially in its practical application to the introduced by scenes of trial and sore tribulation in the

and the prospects of the universal Church of Christ. I feel it necessary to advert to the extreme diffidence and reverent caution with which we should pronounce upon magnificent future of the Gospel victorious in the world. -we have risen from very feeble beginnings, to a ther hath put in his own power. And hence I take occasion-looking at certain incidenta effects which are connected with great efforts in Religion, in modern, as they have been in earlier times, to recommend the Christian grace of moderation: a holy moderation and sobriety in all the varied exercise of ministerial duty; in the methods adopted for the propagation of the Truth of God -yes, and in the very preaching of the blessed Doctrines of Grace. If what I recommend seem to be the cowardly accommodation to the world for which the fervent Paul would have withstood us to the face, or the lukethen, my brethren, stop your ears against my words. But in that combination which is charged upon Christian teachers of the qualities of the Serpent with those of the Dove, great discretion and great gentleness appear to be implied: and it is known to have been a distinguishing some extremes to which others in the heat of the struggle there are certain bounds within or without which, that which is right cannot stand. † Although it is most certainly true, that we can never be too religious or too devoted, yet it is equally certain that in the development

> Optant ut careat maculis Ecclesia cunctis: Præsens vita negat: vita futura dabit.—Bernard Gilpin.
>
> † Ordination of Priests. sunt certi denique fines

Quos ultrà citràque nequit consister erectum.

benefit of experience to Rome. But the thick veil which obscures

He thus succeeded (A.D. 92) to a charge of which we can but

culties, the views presented to this father must have been full of brightness. The kingdom of his Master had given unequivocal signs that it could not be shaken by any powers of earth; and many were the signs of decline which the king of this world was exhibiting to his sight. He went, therefore, on the way of his ministry

* Abridged from "Evans's Biography of the Early Church." † Phillip iv. 3.

fulness which we enjoy in all the difficulties and struggles and the exercise of the religious affections, there is often, fore the severity of the times called upon him distinctly, as shep thanks to our God.

But when we see what a spirit, within the memory of pushed to an extreme; and we are sometimes accused of secutions, were now revived; and as Domitian never forgot his inthat I can receive. I scarcely need assure you that I am living man, it has pleased God to shed down upon the not going far enough, when the very fact of our stopping terests in his cruelties, and made his revenge minister to his rapasensible how much I need your indulgence of judgment | Church; how many evils have been corrected and what | where we do, is the evidence of our keeping step, if I may | city, the Christian name became doubly odious at Rome, by supand your prayers that I may be guided and prospered in new life has been infused into the whole system; when use so familiar an illustration, with the Gospel itself. plying a convenient subject for capital charge against any one whose the task which has devolved upon feeble and unworthy we witness the sincerity and the fervour with which Truth exaggerated is not higher truth: it is rather truth person was obnoxious or property desirable.—At the head of so cahands. You will not suspect that they are words of Christ crucified is proclaimed by the Clergy; when we deteriorated by some alloy. Instances might be given, lumniated a body, Clement must have been severely tried. To course which I use. I do not affect to deny that I have behold with what true fidelity and zeal, a great and still without number, to support the justice of this remark; confirm the wavering, to cheer the despondent, to prepare the had some experience of ecclesiastical affairs, or that there increasing portion of that body devote themselves to the and we see it very plainly exemplified, if we have recourse martyr for his suffering, to administer comfort to his bereaved labours of the pastoral charge, and what care is taken by to the stronger shades of difference among believers in friends; to combat the expostulations of those who wished to drop local peculiarities in the charge; and if I were not conthe rulers of the Church, to preserve a high standard of Revelation upon certain points of their Faith. Because some badge of their profession, the importance of which they thought scious, in addition to these considerations, of possessing character and qualifications among her Ministers; when one party will lower and dilute to nothing the vital docsuch general qualifications as enable me in some small we contemplate the variety and the magnitude of efforts trine of the work of the Spirit in the heart and underadopt the screen of some observance which they were unwilling to measure to sustain the respectability of the office,—above made within the Church for the diffusion of spiritual standing, another deals in sensible revelations and imall, if I did not humbly trust that God has given me some blessings at home and abroad; when we look at the proconcern for the grand objects of that as well as of other digious multiplication of our places of worship in England, miraculous gifts of Apostolic times:—because one party direct, like a good helmsman, a steady look-out upon the course of offices in the Christian Ministry,—I could not have been justified in accepting it, although if I had not done so, the Church in Canada dira nave constances with which you gious light, and the course of the law rather than the Gospel, another seeking preaches the law rather than the Gospel another seeking preaches the law rather than the law rather than the law rather than the law rather th time without a Bishop. But if I had reason to shrink the Empire, and darkened corners of the earth,—for Co- makes it an evidence of spirituality to depreciate or even

my opinion that we ought to manifest a wise spirit of allowance, and charitable construction in some lesser matseem to be an eminent advantage-namely that I have the laity as well as the Clergy and is found often in the ters relating to particular habits, usages, observances, or religious phraseology. Things which are often found among man as the Bishop of Quebec. It is not my purpose to though the establishment of Colonial Bishoprics is still the accidental characteristics are thence liable to be reenlarge upon the character of that devoted servant of the lamentably insufficient and most urworthy of the Empire, garded as the necessary evidences of a devoted piety and Lord, whose race, in our weak apprehension, seems to yet the formation of two Sees in the West Indies, and a genuine Faith in Christ. There are many things in have run out too soon. Upwards of a year has now four, including Australia, in the East, has taken place human life, many more than some religious persons are willing to allow, which must be left to the province of christian liberty and discretion, -and of which it must be where his name had been known, we have rendered our | tical survey of these interesting ficts, for the mercy which | said that neither if we do them are we the better, nor if nothing being insisted upon as of universal obligation, were specially obliged to him, and for myself I can truly a distinguished part is reserved for her in forwarding the which does not carry the distinct warrant of the word of say, that his long and unvarying friendship for me is blessed consummation, when the earth shall be filled with God-no burthen imposed which would not have been imposed by the Apostolic Council at Jerusalem.

Upon this subject of moderation, I am not ashamed to have recourse to the support of a female writer—the late Mrs. Hannah More,—the preface to whose work on Practical Piety contains the following pertinent remarks:

"Would it could not be said that Religion has her parties as well as Politics. Those who endeavour to steer clear of all extremes in either, are in danger of bestudy of the world and of the flesh." † If the times are ing reprobated by both. It is rather a hardship for persons who have considered it as a Christian duty to cultiactual state both of the Church of England at large and world, and different parties are seen emulous of each judging, that when these dispositions are brought into acof that portion of it in particular, which has been planted other in seeking to advance the Kingdom of God; if the tion they frequently incur a harsher censure than the have been this meeting. They would mutually recall to mind the

> "Perhaps, therefore," she continues, "to that h wisdom whose leading object is human applause, it might answer best to be exclusively attached to some one party. On the protection of that party at least, it might in that case reckon; and it would then have the dislike of the opposite class alone to contend against; while those who cannot go all lengths with either, can hardly escape the disapprobation of both."

[To be concluded in our next.]

LIVES OF THE FATHERS. NO. I. CLEMENT OF ROME.*

The threshold of ecclesiastical biography is a situation of moving nterest to the mind, which will pause awhile to survey the scene presented to it, and converse with the persons that immediately enounter it. These latter are the disciples and companions of the Apostles, who now stand alone, without the aid and countenance of superiors, in the high places of the Church to which they had been ordained. Theirs was no common charge, they were no common men, nor could they have earned their honourable commission by common services of wisdom and piety. As referred to their predecessors, they appear to us like younger brothers, who, being destitute of the privileges and wealth entailed upon the elder, are left to make their way in the world as well as they can. As referred to their cotemporaries, they are the flower of their generation, exceeding all in their beauty of holiness and odour of sanctity. As compared to their successors, they come before us with all the maiestic attributes of founders of families, and more especially excite our imagination and feelings where the Churches, at whose foundations they laboured, are still seen towering with their walls and pinnacles. Ephesus has long ago vanished, and carried away with it much matter for reflection, which we might have pleasingly associated with our thoughts on Timothy. But Rome still survives and her long series of eventful history leads up to Clement in a frame of mind so affected as to regard him with looks of much greater interest than the few recorded facts of his life are capable of

CLEMENT was a fellow-worker with St. Paul in the Gospel of Christ; and the Church of Philippi, + among others, was the scene of those services which were ultimately to be transferred with such the history of the early Church, and particularly envelopes that of the origin of the Church of Rome in uncertainty, hides from our warmness of spirit which Christ will indignantly reject, sight all the facts which intervene between his sojourn in Philippi, and his episcopate at Rome. We can only infer the course of unblemished life and unwearied exertion by which he won the suffrages of the brethren, who deemed him not unworthy of presiding in a Church where the words and works of two Apostles were still fresh in memory. About three and twenty years had elapsed since their martyrdom; and two bishops, Linus and Anencletus, had successively discharged the pastoral office, when Clement was summoned to its ministrations.

faintly estimate the exceeding weight. But, in despite of all diffi-

He had, however, proceeded but a few steps upon his course be-

I have expressed the hope that our meeting may be of of the Church, and secondly, the peculiar responsibility through the infirmity of nature, a tendency to religious herd, to be ready to lay down his life for the flock. Such a call irregularity and to what may properly be called religious | would be readily heard and cheerfully obeyed by one who had misee among you those to whom I might say, I put thee in tin distich by one who was a burning and shining light in tion of which (and these are not few) we should render and his government, she received the first and heaviest strokes of his scourge, and her bishops won by suffering that reverence which I apprehend that there is no one doctrine of the Gos- their successors exacted by threats. The false and horrible charges, pel which does not receive the tincture of error, when which had been invented against the Christians in the former per-

> The relaxation of the violence of this persecution recalled the attention of Clement and his Church to an application which it had Upon similar principles, I cannot forbear from stating compelled them for a time to neglect; and low as the Church of Rome now seemed to the eyes of the world, never since, perhaps, has she stood so high in the eyes of her divine Head, nor has she ever since been regarded with greater deference and respect by her sisters. At the very moment that her bishop was glad to pass unknown and unobserved through the streets of that city, of which his successors are sovereigns, she was extending her hand in aid of a great but distressed Church, and exercising the charitable office of mediation in her distracted body. The Church of Corinth had invoked her assistance to quell those divisions which, however allayed for the time by Paul, had now been renewed after an interval of about forty years, and with more miserable laceration than ever. There were peculiar circumstances, besides the general one of the high character and influence of the Church in the capital, which directed her appeal in this quarter. An intimacy had existed from the first between the two sisters. They had been nursed by the same Apostles, Peter and Paul; and some of the first preachers at Corinth, as Aquila with his wife Priscilla, had come from Rome. Clement himself too had been among Paul's fellow-workers in Greece, and even if he had never accompanied him to Corinth, yet as he was now probably one among few survivors of the companions of him who had composed their former difference, this would naturally furnish an additional reason for their directing their appeal hither. One of the deputies was Fortunatus, who had been employed formerly, when they gave the account of the distracted state of their Church to the Apostle while he was tarrying in Asia.* With him Clement had, probably, formed an acquaintance during scenes of their former conversation with their martyred Master, and confirm one another with recollections, struck out like sparks from mutual collision, of his example and precepts.

The tale of Fortunatus was indeed sufficient to make every Church and Pastor of a Church tremble. After her recovery from her former distractions, Corinth had enjoyed a season of great spiritual prosperity. Every one who had sojourned there was edified with her discreet discipline, and thankfully proclaimed abroad her bountiful hospitality, so that her name was pronounced in honour and love far and wide. Subjection to spiritual rulers, obedience to parents, meekness of deportment, mutual charity, large and unadulterated Christian knowledge, a zeal in good works, a lively apprehension of Christ's sufferings, a full effusion of the Holy Spirit, earnest and continual prayer, singleness and purity of heart, forgetfulness of injuries, unwearied charity-these had been the happy bonds of her society. † But alas! from all this brightness of purity she returned to wallow in the mire....It is with churches as with nations-their prosperity sows the seeds of their ruin. And the large enjoyment of excellent gifts and blessings by the Church of Corinth was too much (as heretofore) for the weakness of some of its members. "They waxed fat and kicked." Hence sprang Dissent, with all its accompanying evils. Those in no honour rose against those in honour; those of no reputation sgainst those of reputation; the unwise against the wise; the younger against the elder, even to mutual persecution. The fear of God was abandoned, the rule of life in Christ was forsaken, and each one, amid envying and strife, walked according to his own wicked desires.

If any leaven of such uncharitableness were now fermenting in the Church of Rome, this awful example, glaring upon them on the eve of persecution, would naturally reclaim all her restive members, and Clement would have the satisfaction of encountering the storm with his vessel in the best trim, and his crew in the best spirits. | It was mercifully provided for Corinth, that Rome should have undergone this trial before she admonished her sister. Evil times make the good better, and the bad worse. The distinction having been thus made broad and clear between the two, the former recognize each other, sink all minor differences, and unite in one compact body, while the latter withdraw in disorder upon their various courses of iniquity. All are now of one mind; and the same Holy Spirit which bound them together in their sufferings, administers to the mutual enjoyment of their prosperity. It was in this condition that the Church of Rome, having left her dross behind in the refiner's furnace, and bright in all the purity of fine gold, took upon herself to answer her sister's application. She had now leisure to look beyond her own sufferings, and she empowered Clement to write the reply. Such is the origin of the only genuine work surviving of this Confessor.

With all the undesigned skilfulness of natural good sense and feeling, Clement, at the commencement of his letter, draws an affecting picture of the former prosperity of the Corinthians, and follows it up with the hideous contrast of their present state.-Shewing by instances the evil effects of a spirit of envious strife, he exhorts them to repentance, obedience, faith, humility and charity; enforcing all by a long and bright list of examples. He then demonstrates the necessity of harmony, from the analogy of the subordination of the natural world, with all its operations, to Providence; by which means regularity is ensured, and all things are at peace with each other. From practice he proceeds to doctrine, the corruption of which naturally follows that of practice, and shews by analogy the reasonableness of the resurrection of the body, which (it thus appears) was again disputed. Some also had maintained that works were unnecessary to faith; he shews there:

* 1 Cor. xvi. 17. † See Clement. Ep. ad Cor. 1, 2, ‡ Deut. xxxii. 15. || A. D. 96.