

MARTYRDOM OF ST. IGNATIUS,

Translated from the original Greek, and published by Dr. Græbe, in his *Specileg. Patrum*, l. 2.

1. When Trajan not long since came to the Roman empire, Ignatius, the disciple of St. John the Apostle [and Evangelist,] a man in all things like unto the Apostles, governed the Church of Antioch with all care. Who being scarcely able to escape the storms of the many persecutions before under Domitian, as a good governor, by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labour, withstood the raging floods; fearing lest they should sink those who either wanted courage, or were not well grounded in the faith.

2. Wherefore the persecution being at present somewhat abated, he rejoiced greatly at the tranquillity of his Church: yet was troubled as to himself, that he had not attained to a true love of Christ, nor was come up to the pitch of a perfect disciple. For he thought that the confession which is made by martyrdom, would bring him to a yet more close and intimate union with the Lord. Wherefore continuing a few years longer with the Church, and after the manner of a divine lamp, illuminating the hearts of the faithful by the exposition of holy Scriptures, he attained to what he had desired.

3. For Trajan, in the nineteenth year of his empire, being lifted up with his victory over the Scythians and Dacians, and many other nations; and thinking that the religious company of Christians was yet wanting to his absolute and universal dominion; and thereupon threatening them that they should be persecuted, unless they would choose to worship the devil, with all other nations; fear obliged all such as lived religiously, either to sacrifice or to die. Wherefore our brave soldier of Christ, being in fear for the Church of Antioch, was voluntarily brought before Trajan: who was at that time there on his way to Armenia, and the Parthians, against whom he was hastening.

4. Being come into the presence of the emperor Trajan; the emperor asked him, saying: "What a wicked wretch art thou, thus to endeavour to transgress our commands, and to persuade others also to do likewise to their destruction?" Ignatius answered, "No one ought to call Theophorus after such a manner; forasmuch as all wicked spirits are departed far from the servants of God.—But if because I am a trouble to those evil spirits, you call me wicked, with reference to them, I confess the charge for having within me Christ the heavenly King, I dissolve all the snares of the devils."

5. Trajan replied; "And who is Theophorus?" Ignat. "he who has Christ in his breast." Trajan, "And do not we then seem to thee to have the Gods within us, who fight for us against our enemies?" Ignat. "You err, in that you call the evil spirits of the heathens, Gods. For there is but one God, who made Heaven and earth, and the sea, and all that are in them; and one Jesus Christ his only begotten son; whose kingdom may I enjoy."

6. Trajan, "His kingdom you say who was crucified under Pontius Pilate?" Ignat. "His who crucified my sin, with the inventor of it; and has put all the deceit and malice of the devil under the feet of those who carry him in their heart." Trajan "Dost thou then carry him who was crucified, within thee?" Ignat. "I do; for it is written, I will dwell in them and walk in them," [2 Cor. vi. 16.] Then Trajan pronounced this sentence against him; Forasmuch as Ignatius has confessed that he carries about within himself him that was crucified, we command that he be carried bound by soldiers to the great Rome, there to be thrown to the beasts for the entertainment of the people.

7. When the holy martyr heard this sentence he cried out with joy, "I thank thee O Lord, that thou hast vouchsafed to honour me with a perfect love towards thee; and hast made me to be put into iron bonds with thy Apostle Paul." Having said this he with joy put his bonds about him; and having first prayed for the Church, and commended it with tears unto the Lord, he was hurried away, like a choice ram, the leader of a good flock, by the brutish soldiers, in order to his being carried to Rome, there to be devoured by the blood-thirsty beasts.

8. Wherefore with much readiness and joy, out of his desire to suffer, he left Antioch, and came to Seleucia; from whence he was to sail. And after a great deal of toil, being come to Smyrna, he

left the ship with great gladness, and hastened to see the holy Polycarp his fellow scholar, who was Bishop there; for they had both of them been formerly the disciples of St. John.

9. Being brought to him, and communicating to him some spiritual gifts, and glorying in his bonds; he entreated first of all the whole Church (for the Churches and cities of Asia attended this holy man by their bishops and priests and deacons, all hastening to him, if by any means they might receive some part of his spiritual gift) but more particularly Polycarp, to contend with God in his behalf; that being suddenly taken by the beasts from the world, he might appear before the face of Christ. And this he thus spake and testified, extending so much his love for Christ, as one who was about to receive Heaven through his own good confession, and the earnest contention of those who prayed together with him: and to return a recompense to the Churches, who came to meet him by their governors, he sent letters of thanks to them, which distilled spiritual grace, with prayer and exhortation. Seeing therefore all men so kindly affected towards him; and fearing lest the love of the brotherhood should prevent his hastening to the Lord, now that a fair door of suffering was opened to him; he wrote the Epistle we here subjoin, to the Romans.—(Which Epistle will be given in the Sentinel hereafter.)

(To be Continued.)

OPINIONS OF AN OLD GENTLEMAN.

PUNCTUALITY.

Punctuality is the proper performance of all incumbent duties at the proper time. The neglect of this rare virtue leads to many evils. In many cases, it amounts to a robbery. A short time since, in a village in the neighbourhood of London, a committee of eight ladies, who managed the concerns of an institution which had been formed for the relief of the neighboring poor, agreed to meet on a certain day, at twelve o'clock precisely. Seven of them attended punctually at the appointed hour; the eighth did not arrive till a quarter of an hour after. She came in, according to the usual mode, with "I'm very sorry to be behind the time appointed, but really the time slipped away without my being sensible of it; I hope your goodness will excuse it; I am sure I beg pardon." One of the ladies, who was a Quaker, replied, "Truly, friend, it doth not appear clear to me that we ought to accept of thine apology. Hadst thyself only lost a quarter of an hour, it would have been merely thy concern; but in this case the quarter must be multiplied by eight, as we have each lost a quarter; so that there have been two hours of useful time sacrificed by thy want of punctuality."

TEMPER AND DISPOSITION.

They are widely different; but, as they operate reciprocally, they are often confounded one with the other, and qualities are sometimes attributed to the one which properly belong to the other. The disposition respects the heart; the temper arises from the organization of the body. The disposition may be humane, or affectionate, or liberal, or selfish, or envious, or cruel, and so forth; the temper may be irascible, or irritable, or peevish, or melancholy, or indolent, or placid or serene. These are not only distinct in their nature but in their operations also, and sometimes are found in a state of opposition. For example, a person of an affectionate disposition may possess an irritable temper, which, when suddenly excited, may occasion both words and actions by no means consonant with the disposition; but, on recovering himself, he will feel ashamed of his weakness, and endeavour to repair the injury it has occasioned. I knew an instance of this, in a very worthy man, of whom it was frequently and truly said, "that he said many harsh things, and did as many kind ones, as any body." On the other hand, a vile disposition may exist in company with a very even temper; and then we find it to be true, as one of our poets expresses it, that "a man may smile—and smile—and be a villain."

When a bad temper and a bad disposition meet in the same person, their united effects are frequently dreadful; and we feel inclined to believe that demoniacal possessions were not peculiar to the time when our Lord appeared upon earth. And when the disposition is prevalently kind, and the temper placid and serene, the per-