"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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SELL,

TORONTO, UPPER CANADA, SATURDAY, NOVEMBER 21, 1840.

INUMBER 20.

Poetry.

THE HOLLY-TREE.

O reader! hast thou ever stood to see The holly-tree? The holly-tree?
The eye that contemplates it well perceives
Its glossy leaves,
Order'd by an intelligence so wise
As might confound the atheist's sophistries.

Below, a circling fence, its leaves are seen Wrinkled and keen: No grazing cattle, through their prickly round, Can reach to wound; But as they grow where nothing is to fear, Smooth and unarmed the pointless leaves appear.

I love to view these things with curious eyes, And moralise;
And in this wisdom of the holly tree Can emblems see Wherewith, perchance, to make a pleasant rhyme, One which may profit in the after-time.

Thus, though abroad perchance I might appear Harsh and austere;
To those who on my leisure would intrude,
Reserv'd and rude:
Gentle at home amid my friends I'd be,
Like the high leaves upon the holly-tree.

And should my youth, as youth is apt, I know, All vain asperities I day by day
Would wear away;
Till the smooth temper of my age should be
Like the high leaves upon the holly-tree.

And as, when all the summer-trees are seen So bright and green, The holly-leaves their fadeless hues display Less bright than they; But when the bare and wintry woods we see, What then so cheerful as the holly-tree?

So serious should my youth appear among The thoughtless throng; So would I seem amid the young and gay More grave than they; That in my age as cheerful I might be As the green winter of the holly-tree.

IMITATION OF FITZ EUSTACE'S SONG IN MARMION.

> Where shall the saint repose, He the believer? Who 'mid life's joys or woes Spurned the deceiver. Who in the mortal strife, On Christ relying, Clung to his faith through life, ung to his fatter the Bless'd it when dying;
> Hallelujah, &c.

Far from this lowly sod, Angels receive him— Pure in the sight of God, Earth's trials leave him; Basking in glory's rays, Now the saint never Ceases his hyms of praise,

Singing forever, Hallelujah, &c.

Where shall the traitor rest; He the blasphemer Who piere'd anew the breast Of the Redeemer. His lamp of life grows dim, Failing forever; Heaven's portals ope to him; Never-oh! never .-

Miserere, &c. The shades of death's dreary path Lie all before him: Darkly hang o'er him. Hell's lord who won his heart Holds him forever, Never again to part,

Colonial Churchman.

COMMON PRAYER.*

PART II .- ON THE GENERAL CHARACTERISTICS OF THE

From what has been said, it will be concluded that we cannot do justice to the Liturgy, without first considering the character and pretensions of the Church from which it emanates, not as a national institution, but as a witness of Christian truth. We must come to the question as Churchmen, with our minds made up on a variety of other matters. Yet as it is the first characteristic which greets the unsettled religionist, when he turns his eyes towards the Church, placing it in direct contrast to every scheme of social worship in impression, by which the entire system is not unfrequently judged, it may be useful to take a rapid view of It may be remarked further, that the use of the surplice its leading features, as an appendix to my former dis-

courses, and an introduction to those which follow. Let us suppose the case of an intelligent person, Possessed of a general acquaintance with the subject, who should enter, for the first time, a Church of the Establishment, during divine service. Or rather let us make the case our own. Let us endeavour to recall those first emotions, which early habit has, in fact, anticipated, but which we may reproduce in ourselves by an effort of the imagination; and having thus regained that susceptibility of feeling, without which the surest observation is uncertain, dim, and partial, let us follow out the train of thought suggested by the circumstances. The building itself, both externally and internally, has already struck us as peculiar. We can hardly mistake the character of the place: so marked is the distinction which it exhibits to all other edifices, even to those dedicated, under a different sanction, to the purposes of religion. Comparing it with every other Church which we have seen, of whatever age, or country, we recognise a general uniformity of plan, dating from the most ancient times, and communicating an air of solemnity, liberty from the subject, and education from the poor. alike indescribable, and inimitable.

If we analyze our feelings, we shall be at no loss as to the cause of this impression. We still discern the operation of a common will, raised above the control, not only of individual men, but of a particular age .-We perceive a sameness, which no diversity of circumstances, no variety of modification, has been able to disturb. It has evidently not resulted from the prevalence of fashion, because it has come down in independent lines. These we naturally seek to trace to a common origin; and although at length we lose sight of them,

*From "The Scriptural character of the Church," by the Rev.

upheld by a superior power, revealed to the senses, and common faith. in this way represented to the understanding, as by many other symbols of permanence and communion,

as beacons and signals to the world without? This idea, or the dim sentiment in which it is comservice itself. There is the same sort of solemnity, arising from the same source. The same character of in the scene, as we see it acted before us, a holy pre- tians. sence, both visible, and otherwise sensible, which human individual for himself, and yet it is no solitary offering, gether by domestic ties, and social obligations. no self-originating effusion. It tells of the faith, not a living principle. In the extemporaneous prayers of a of God. sectarian ministry, we may have discerned much piety, man, may exceed or fall short of a given standard of services of the English Church. a value, which he can neither enhance nor diminish.

service, which might else appear trivial, and perhaps Paradise will be finally closed, or who is not now preobjectionable. The peculiar vestment of the officiating pared to pass that holy threshold? clergyman thus acquires a meaning of some importance sador more regarded than his message. Properly conz its truth. sidered, this is an idolatry, more insinuating in its nature, evous in its tendency, and incomparably more ripe, and germinant in these times, than that which arises from the undue veneration of a thing. It was comparatively easy to pronounce the brazen serpent of Moses, Nehushtan, and to break it to pieces. But when the people of Lycaonia would have paid divine honours to Paul and Barnabas, "they rent their clothes" in grief one step lower from the upper chamber of that glorious company officiate "in their own name," nor in their own strength. of the utmost purity in the transmission of their doctrine. is generally accompanied by a sobriety of manner, in without arriving at certainty, we may be content with placing in the performance of divine service, which to some may the second quarter of the second century, and its place at Smyrna. appear a defect of animation, though it is quite com- He appears to have been brought up in the knowledge of Christ patible with a deep and solemn earnestness, the more from his very cradle, for not a scar does he shew of pagan bondage affecting, because it is subdued. This again is another working of the same principle. It marks the absence denoting peaceful, was well conferred on one who had never been of personal pretension, the presence of an official importance. Contrast with this the characteristic manner of those by whom the surplice is rejected, or despised. It is thought to indicate greater heartiness. That it is sincere and genuine, need not, and ought not, to be Lord Jesus Christ; and lke all pupils that have put to good acdenied. But it is a personal, not an official fitness, which it symbolizes: and is an effort on the part of the minister to claim for himself, what the Church restrains to his function. What if a gross caricature have resulted in the Romish Church, from the misapplication of this principle, or rather from an extravagance in the practice, apart from, and in opposition to, the principle? Let us not argue from the abuse, against the use, lest we place a terrible weapon in the hands of our adversary. It is thus that the Bible was withholden from the laity,

But to speak of the Liturgy itself. If the sacred edifices, in which we offer up "common prayer," remind their general structure and appearance, they bear the Church's impress; the same character is much more distinctly visible in the forms themselves. We perceive the same impression left by the same seal. Assume that they emanate from such a society-admit that they are addressed to its members as such—and we discern at once both the consistency of the parts, and the meaning of the whole. On every other supposition they are unintelligible. They are offered up in the name of the

appreciable only by the initiate, so by the very form and same fears, breathe the same charitable desires, avow and again in all their genuineness. And I can testify before God, themselves Christians; and thereupon were sent to prison to await general appearance of its sacred buildings, which stand the same holy assurance, are cheered with the same that had that blessed and apostolic elder heard any thing like it, the arrival of the governor. This, which ought to have brought monly enveloped, will be powerfully confirmed by the judged by its own showing, if the assembled worshippers reserved me, that I should endure this language?' and would have rible calumnies with which the Christians were charged. Marcus (however this fact is to be explained,) then I repeat, the heard such language." steadfastness, union, and association, reigns throughout. method adopted in our Common Prayer, is precisely We discern still clearer and more numerous indications that by which the greatest extent of edification may be of a wide spread and permanent order, variously modi- attained, the most serious inconveniences avoided.— the human talent, which he had received in company with such | Christians to be put to death, and such as denied to be set at libfied, but still exhibiting a determinate identity, cognizable What language shall be put into the mouth of congreunder every disguise, and pointing, as in the former case, gated members, which shall not convict some of insinbut with more explicit evidence, to a common and a cerity, and many of presumption, which shall not say too sacred source. Throughout the celebration we are much or too little, which shall be fitly applied to every struck with the absence of every thing casual, arbitrary, state, and adequately expressive of every feeling, if it is and dependent. Of the individual worshippers, some to be uttered by everyman in his individual, and not in appear serious and fervent, some cold and formal, some, his corporate capacity! As it is, we are addressed in perhaps, wholly indifferent and abstracted: but there is our common character, first as men, secondly as chris-

As men, we are cortemplated as sinful, frail, erring; piety could not have produced, and which human infir- and again, stricken by conscience, self-condemned, seekmity cannot destroy. No accident can vitiate the act ing reconciliation win an offended God. We speak as of worship, though performed in common, and in the those who are swayed by natural affection, stimulated by midst of many imperfections. Pure and holy in itself, natural desires, subject to natural wants; as liable to vait waits to be realized, and as it were asserted, by every rious sorrows, to pain, disease, and death; as bound to-

As Christians, we believe, we hope, we rejoice: we merely of other men, and other days, but is a fixed partake of sacraments, we are baptised, we communicate; exponent of that faith which is now and always, here we are confirmed, edified, blessed; we are children of and every where, one, not as an abstract notion, but as God, members of Christ, and inheritors of the Kingdom

In these two characters, both in one, and both in fact; much acquired or natural ability: we may have believed | in a word as members of that universal body, to which I them animated in some cases, more or less, by the spirit have so often alluded, however we may as individuals of God. But here there is neither more nor less, neither have forgotten our privileges, broken our covenant, and failure nor special abundance. The Clergyman, as a fallen upon condemnation, we appear in the liturgical

ministerial devotion. We are not the sport of such a I have shown on what supposition the Church servicewhich his personal piety, his learning, and his intelli- is to say, so far as man can judge, by any congregation of duty, in which his acts are not his own, and possess that is above"; and where, on this side the grave, shall parts a propriety to many peculiarities in the Church perfect communion? Not one against whom the gates of

I have also pointed out some circumstances, by which and removed as far as possible from superstition. It is the corresponding fact may, as I think, be suggested to a silent rebuke to that homage so commonly paid to a thoughtful and unprejudiced mind, more, however, as particular men, in respect of their special gifts, by which a mode of introducing the subject, and in the hope of the person is more honoured than the office, the ambas- stimulating reflection, than as demonstrative evidence of

(To be Concluded)

LIVES OF THE FATHERS.* NO. THI. -- IRENÆUS.

Having closed the list of those who are included in the period of the first succession after the Apostles, we have now to descend and horror. Here was a case of gross ignorance; but we have to quit entirely the sight of them, and to hear them no a similar feeling soon displayed itself in more specious longer in their ewn words. Much of our interest arising from this forms. Thus the Corinthians are taxed with saying, communion is of course vanished, but still there remains enough "I am of Paul, and I am of Apollos, and I of Cephas, to carry us forward with a strong desire of knowing further. The and I of Christ." How did these schisms arise, except first succession had, indeed all but seen Christ; and similarly, the from a confusion of the personal with the official char- second had all but seen his Apostles. The Revelation of St. John acter of those who ruled over them in the Lord? Hence preceded but by a few years the course of events which belongs to the earnest question, "Were ye baptized in the name of the generation of Ireneus. We may still, therefore, bless the eyes This scandal, one of the earliest which arose that saw, and the ears that heard the sights and sounds of the in the Church, still continues one of the most frequent: | church of those days. The sun, indeed, bad set; but his beams and this misplaced homage is the more to be apprehended were still reflected from the sky; and though not with warmth, from the amiable feelings with which it is often linked, yet with exceeding beauty. The hull of the vessel had indeed disand out of which it appears to arise. Any correction appeared; but the pennonwith the cross upon it was still peering to this dangerous tendency cannot but be desirable: above the horizon. The eference to the fountain-head, though and in the decent uniformity of ecclesiastical vestments, not immediate, was through a stream whose course was equally worn from age to age by the same functionaries, on the short and pure. No one who chose to seek might not find. The same sacred occasions, we are admonished as by an most unlearned knew that in their Bishop they had a certain sucwhich it is not professedly adopted, as it creates a first intelligible sign, that the ministers of Christ neither cessor to the Apostles, and at an interval which amply admitted

Irenæus is the star o this happy generation; whose birth, through any one expression in all his extant writings. His name tossed about like Justin Martyr, on the restless sea of philosophy, but had ever reposed on the Gospel of peace. Thus happy in his very cradle, he was more appy still in having such a teacher as Polycarp. Under him hegrew up in grace and knowledge of the count the instruction which they have received, mentioned his master ever after in terms of deep gratitude and affection. Of this he has left on record . beautiful instance in his letter to Florinus,† an acquaintance f his early days, who had fallen away from the truth, and gone eyond even the errors of the Gnostics. The melancholy note in which he deplores the apostacy of the companion of his boyish days, and speaks of the lively recollection which he had of them, vill go to the heart of every reader .-"These doctrines, Florinis, are not (to speak gently) those of a sound judgment. These doctrines are not in unison with the Church, involving, as they do, those who are led by them, in the greatest impiety. These loctrines not even the heretics, who are without the pale of the Church, have ever ventured to declare. us of a great society, mysteriously holden together, and
These doctrines they who vere our seniors, and had conversed with variously manifesting its existence and power; if, in the Apostles, did not deliver to you. For I saw you, when I was yet a boy, in Lower Asia, with the famous Polycarp, enjoying a brilliant rank in the Impelial Court, and endeavouring to win his good opinion. For I remember facts of those days better than what have happened lately; inasmuch as what we learn from a child grows up with the mind, and becomes one with it; so that I can tell the very place in which the blessed Polycarp used to sit

> *Abridged from the Rev. R. W. Evans. + Preserved in Eusbius, Eccl. Hist. v. 20.

to neglect to feel to the utmost account either the divine grace or unprofitable waste, but obtained the blessing of God upon his la- Rhone. bours by faithful perseverance. Nor did he confine himself to In the midst of this suffering, a case was referred to Pothinus sacred learning. The necessities of the Church, which he dili- and the brethren from their fellow-christians in Asia, which, forgently kept in view, demanded that he should extend his range. getful of the rack and the dungeon, they earnestly considered. He had risen up from his first lowly condition to the level of the | This was the claim to prophetic inspiration set up by Montanus wells of all the turbid streams of human learning. It was necesfirst appearances and sudden impulse, was unable and often unwil- charged, with a noble testimony to his zeal in the cause of Christ, ling to de. Thus the philosophical studies of some of the Fathers, and he departed on his errand in the early part of the persecution which have been a favourite topic of declamation with some peo- at Lyons. ple, were necessary; and they would not have deserved the title of Fathers without them. They had not only to instruct those that were within, but also to confute those that were without. swallowed up all religion, if it had gone unrefuted! And unrehe had done it under the blessing of God.

The superior success of the Church in those times shews that she understood much better than we do now the requisites for missionary duty. She was not so foolishly regardless of the accomcontingency. In his official character, he represents an appears to me to acquire an intelligible, and consistent plishments of the missionary, as to suppose that mere zeal, seimmutable ordinance, over which chance has no power. meaning throughout; and in which alone, it can be fully conded by a respectable fund of Scriptural knowledge, was suffi-He stands to us, indeed, in many other relations, in adopted, by what is called "a mixed congregation", that cient. For the missionary, even among rude tribes, should be a man of no common information. He should know not only the gence, have an ample field: but he has a certain range whatever. It is clearly not intended for "Jerusalem Gospel, but the human heart and understanding also. It was on

The connexion between Gaul and Asia had commenced early. ring to introduce the Gospel of life, and it was a truly christian- grene of such a heresy eat among such a people. like return for the devastating colony of warriors which Gaul had (A. D. 190.) Irenœus now began to reap the harvest of his amid the tortures of persecution, in the land whither they were be driven again by new champions. now going. The Mediterranean was crossed, the mouth of the From the distant banks of the Rhone came a voice which was cess of his mission. The mouth of the Arar, or Soane, was the

which under Roman auspices grew into the capital of the Province. | ing, long sought with a single eye directed upon the truth, and by It was named Lugdunum, and was the parent of the modern Lyons, a heart warmed by God's Holy Spirit, can effect a service in the The Romans founded here a colony, which shortly became so flour- | Church which shall never be forgotten. ishing as to attract the notice of Caligula, who instituted prizes Henceforward the name of Irenæus was celebrated throughout for Greek and Roman eloquence. Its situation was no less oppordize of Asia and the Mediterranean, would convey to the same he was of the beauty and riches of his own incomparable language, name which he already bore.

in the most remote antiquity, we have ascertained their congregation, considered not as individuals, every one and discourse, and his going forth and his coming in, and the to regard with contempt the other dialects of mankind. Under conveyance, and the point to which they seem to con- differing from his neighbour in himself and in his cirduct us, is the centre of Christianity itself. Yet the cumstances, but as Christians exclusively, Christians by agency of man must have been every where employed. profession, and in fact, not in respect of their personal used to inform us of his conversation with John, and of that with unsearchable riches of Christ. (A. D. 177.) The good work, agency of mad into new convention has existed from the beginSay that a tacit convention has existed from the beginsincerity, but of their actual position. They take no the rest of those who had seen the Lord; and how he used to rehowever, in which he was engaged, was not suffered to go on very ning on this point. How did it arise? How has it cognizance of the worshipper in his private character; late from memory their sayings, and what those things were which long without a severe check from the worker of evil. The annual been preserved? How has it maintained itself against they contain no allusion to his relative merits or demerits. he had heard from them concerning his festival had come round at Lyons, with the usual shows of the amthe caprices of individuals, the opposing interests of They speak but one language, which every Christian miracles and his teaching, how Polycarp, having received his inthe caprices of individuals, the opposing interests of the warying humour of the times? Churchman—every Christian man, not actually with- formation from the eye-witnesses of the Word of Life, used to re- now fatal. A riot was raised against them by the populace, who, Will not the idea of a vast incorporation be suggested drawn from Church membership—may adopt with equal port all in consonance with the Scriptures. These things, at that to the reflecting mind, pervaded by an invisible spirit, propriety, on the ground of a common humanity, and a time too, I heard with all diligence, on account of the grace of resort, proceeded to dreadful outrages upon their persons, beating God which was upon me, taking note of them not on paper, but them, dragging them, and stoning them. The municipal officers Thus all are addressed with the same exhortation, on the tablet of my heart; and moreover, because of the grace of abetted this violence, and carrying them into the forum, there receive the same absolution, express the same hopes, the God, I now am continually turning them over in my mind again questioned them publicly on their profession. They confessed heavenly comfort. And this, which has appeared to he would have cried out, and stopped his ears, and said, according relief to the innocent, only aggravated their sufferings. Most cruel so many a grave objection to the English Liturgy, if to his usual phrase, 'O glorious God! for what times hast thou tortures were applied, to extort confessions of the truth of the horbe verily regarded as numbers of a universal Church, fled from the place where he had been sitting or standing when he Aurelius the emperor, who could shed tears over the affected letter of the sophist Aristides on the earthquake of Smyrna, was in-The man who could speak thus of his early years was not likely capable of being moved by the sufferings of the Christians. On being appealed to, he sent orders for such as confessed themselves rare opportunities of employing both to the greatest effect. If a erty. On this the cruelties recommenced, and the violence on tree be known by its fruits, we are certified of the unwearied diligence of Irenæus. He quenched not the spirit by listlessness or ashes of which were swept by the winds into the waters of the

> ducated ranks, and the consequence was an influx into her pure and his followers,-upon which Pothinus and his fellow-martyrs wrote letters to their brethren in Phrygia and Asia, and also to sary to detect the mixture, which the multitude, ever led away by | Eleutherius, bishop of Rome. With these letters Irenæus was

> During the faithful prosecution of his important mission, he received the afflicting news that the aged Pothinus, after enduring much cruel treatment, had expired in prison; and, therefore, his Every age of the Church has its controversy with error, and that own presence was required by the Church to supply the vacant error to be refuted must be known. How soon would infidelity have | chair. He returned accordingly, and took his post of superior anxiety and danger. Sad must have been this revisit. He found futed it would have been, if the sons of the Church had not ac- the flock deprived of its teacher, and saw many and wide gaps in quainted themselves with that human learning on which it relied. the ranks of his friends. But our only lasting country is the To such studies Irenæus betook himself, and the event proved that | Church of God, and our only lasting friends are its indwellers. Here Irenæus had ever made his home, and therefore amid all the outward destitution he was comforted. The persecution, the fury of which had now past away, left him a charge much lightened: the Church had been relieved from its unsound members; and he wrought with all the cheerful hopes of a sower, whose ground has been well cleared from weeds, well dug, and well watered. The traces of the late ravages growing daily fainter, the Church would resume her former order and beauty under his care.

But all is in continual progress from one extreme to another in such principles that the primitive Church, when she sent a misthe citizens of that heavenly city meet together, without | sionary to India, selected the philosopher Pantaenus, and among | time won from the struggle of persecution a period of essential dan-This distinction is kept in view throughout, and im- a single alien to desecrate their assembly, or mar their the preachers whom she was now sending to Gaul, included Iremore irremediable than that of the sword. The Gnostic heresy, which seemed to surround the Church like water, ready to take Seven hundred years before this time, the Phoceans, fleeing from advantage of every flaw in the vessel, was the enemy against which before the conquering Cyrus, founded their celebrated colony of the anxiety of Irenæus was now directed. Fostered by the schools Marseilles, which even now retained the language and literature of Greek and Roman eloquence which had been established at of the mother-country in such purity, as to supply a place of education to such of the Roman youth as could not afford a more ex- shape. It was the system of Marcus, which Irenæus has detailed, pensive residence at Athens or in Asia. But Asia had then sent as dealing in seductions of magic and bodily impurity, which now into Gaul philosophy and its vain deceits. She was now prepa-

> sent and settled in her very heart four hundred and fifty years ago. former studies. He knew his enemy, to his inward thoughts, as But these warriors, since their conquest by the Romans, had be- well as to the utmost resources of his arms, and could expose to come peaceable peasants and citizens, and by no people was the the misguided of his flock the real nature of what appeared under Anostle of the Gentiles received more heartily than by the Gala- so alluring a shape. Happy indeed was Gaul in such a bishop. tians. They were, perhaps, the original movers of the present | His gravity and purity of character, his reputation for learning, mission,—a mission especially interesting, as presenting the first his well-known converse with Polycarp and other disciples of the nstance of a body of preachers being sent forth. The Church of Apostles, gave him an authority which few bishops of his day, not Antioch had sent but Paul and Barnabus, superior indeed in gifts excepting him of Rome, could exercise. In condemnation of this to whole bodies, but the Churches of Asia sent out an organized heresy, he put forth his famous work, entitled "A Refutation and Church, with Pothinus, a man of years and grave character, at its | Subversion of Knowledge falsely so called." As a record not only head as hishop. Irenœus might have been his deacon. (A. D. of the opinions of the heretics, but also of the Church at that day, 170.) In such company, and on such an occasion, Irenæus left this work is invaluable. We find there the maintenance of the his native shore. Perhaps the thought might occur to him, among cardinal doctrines of our faith, as the perfect godhead of the Son, the many in which he would endeavor to lose sight of sorrowful justification through a faith productive of works, the atonement, reflections, how formerly a whole city had embarked from these the resurrection of the body, the personality, gifts and graces of shores for Gaul, under a solemn oath never to return; and with the Holy Spirit; and he gives us, moreover, a summary of the this he might compare the departure of the spiritual city, of which faith of the Catholic Church of his time. He declares, too, the he was a member, to the same country. But he and his fellow- sufficiency of the Scripture for all doctrine, and shews the necessity citizens needed no oath to bind them. The infirmity of their flesh of an Apostolic succession of bishops, for the vindication both of was supported by no human artifice, but by the help of the Lord. | the genuineness of the books, and of the purity of the text. With-Where could they be strangers, who, if asked, "Who are you?" out denying that, like every uninspired work, it contains errors, could, in the answer of the single word "Christian," give the name | the present production of Irenæus has the merit of having fully of themselves, of their profession, of their rank, of their family, of accomplished its purpose. He put a weapon into the hands of all their country. Accordingly not one, whose name has been re- his brethren, which they employed with sure effect; and from his corded, returned to lay his bones with his father. We hear of no quiver the opposite ranks were continually assailed, until they Demas among them; but, on the contrary, they gave up the ghost were forced to quit the field, and take up other ground, thence to

Rhone was gained, and Irenæus, as he sailed up its stream, would answered to with joy by the Church throughout Christendom. It gaze with a curious eye upon his adopted country. The river then marks, indeed, a memorable era for the West. It was the first flowed through a spiritual solitude, and the only Church of Christ | time that literature received any contribution from this side of the t possessed was floating upon its waters. He past in succession Alps; so that it is, in this sense, the forerunner of all those noble the barbarous spots where at this day the spires and towers of works which have since adorned the Gallican and Anglican Arles, Nismes, Avignon, Valence, and Vienne, proclaim the suc- Churches; and there is something very interesting in taking off our view from this champion of the truth to rest it upon such as limit of their voyage; and here they fixed the centre of their Hooker, who fought against enemies not so extravagaat indeed in imagination, but quite as perverse in understanding. Irenœus has At this point so opportune for commerce, a town had been built, | well proved, to the encouragement of all his successors, how learn-

the Churches. From his remote and obscure diocese, the very tune for the Gospel; and the same rivers which conveyed into existence of which, late as it was, would be unknown to parts of the centre of Gaul, and into the heart of the Alps, the merchan- Christendom, he was heard with reverence even by the occupants of the chair of the Apostles at Rome, and Antioch, and Jerusalem. quarters that which was above all price, and yet could be brought | The weight of his character was now destined to be tried by a reby those who had no money. The effects of the Gospel of peace markable occurrence which took place within the Church. The were shortly exhibited in a striking example. A virulent hatred, Paschal controversy, of which the first symptoms are to be diswhich had proceeded even to mutual slaughter, had prevailed be- cerned in the conversation of Polycarp with Anicetus, now broke tween the towns of Lyons and Vienne. But the churches which out into an open quarrel, through the intemperance of Victor, the were now founded in them were united in the strictest bonds of Roman Bishop. Irenæus, although siding with Victor in his way love, which were not consumed by the fiery trials which shortly of observing Easter, and thus opposed to his own native Church, came upon them. Here Irenæus ministered to Pothinus before | would not allow the imperious and uncharitable spirit of the Rothe Lord, and received from his hands the order of presbyter. And man to go unchecked or unchastised. He stepped forward with a as a personal communication with the rude inhabitants could only letter of mild but firm expostulation with Victor, which at once be obtained through a knowledge of their language, Irenaus devo- restored peace among the parties: and if Irenaus had been honted himself to the task of acquiring it. The Gospel of Christ had oured, like the Roman worthies, with a title expressive of his serlong ago quelled that temper, which would cause him, sensible as vice, they could not have given him one more expressive than the