

THE CHRISTIAN SENTINEL.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.—HAB. ii. 1.

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EPISTLE OF ST. IGNATIUS

TO THE EPHESIANS.

(Continued from p. 80, No. IX.)

10. Pray also without ceasing for other men : for there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, if they will be no other way. Be ye mild at their anger ; humble at their boasting : to their blasphemies, return your prayers : to their error, your firmness in the faith : when they are cruel, be ye gentle : not endeavouring to imitate their ways : (let us be their brethren in all kindness and moderation, but let us be followers of the Lord ; for who was ever more unjustly used ? more destitute ? more despised ?) that so no herb of the devil may be found in you ; but ye may remain in all holiness and sobriety both of body and spirit, in Christ Jesus.

11. The last times are come upon us ; let us therefore be very reverent, and fear the long suffering of God, that it be not to us unto condemnation. For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy ; that by the one or other of these, we may be found in Christ Jesus, unto true life. Besides him, let nothing be worthy of you ; for whom also I bear about these bonds, those spiritual jewels, in which I would to God that I might arise through your prayers ; of which I entreat you to make me always partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the Apostles through the power of Jesus Christ.

12. I know both who I am, and to whom I write : I, a person condemned ; ye such as have obtained mercy : I, exposed to danger ; ye, confirmed against danger. Ye are the passage of those that are killed for God ; the companions of Paul in mysteries of the Gospel ; the holy, the martyr, the deservedly most happy Paul : at whose feet may I be found, when I shall have attained unto God : who throughout all his Epistle makes mention of you in Christ Jesus.

13. Let it be your care therefore to come more fully together, to the praise and glory of God. For when ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is desolved by the unity of your faith. And indeed nothing is better than peace ; by which all war both spiritual and earthly is abolished.

14. Of all which nothing is hid from you, if ye have perfect faith and charity in Christ Jesus, which are the beginning and end of life. For the beginning is faith ; the end charity. And these two joined together, are of God : but all other things which concern a holy life are the consequences of these. No man professing a true faith, saith ; neither does he who has charity, hate any. *The tree is made manifest by its fruit,* [Matt. xii. 33.] So they who profess themselves to be Christians, are known by what they do. For Christianity is not the work of an outward profession ; but shows itself in the power of faith, if a man be found faithful unto the end.

15. It is better for a man to hold his peace, and be ; than to say he is a Christian, and not to be. It is good to teach ; if what he says he does likewise. There is therefore one master who spake, and it was done ; and even those things which he did without speaking are worthy of the Father. He that possesses the word of Jesus, is truly able to hear his very silence, that he may be perfect ; and both do according to what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto him. Let us therefore do all things, as becomes those who have God dwelling in them ; that we may be his

temples, and he may be our God ; as also he is, and will manifest himself before our faces, by those things for which we justly love him.

16. Be not deceived, my brethren ; those that corrupt families by adultery, shall not inherit the kingdom of God. If therefore they who do this according to the flesh, have suffered death : how much more shall he die, who by his wicked doctrine corrupts the faith of God, for which Christ was crucified ? he that is thus defiled, shall depart into unquenchable fire, and so also shall he that hearkens to him.

17. For this cause did the Lord suffer the ointment to be poured on his head, that he might breathe the breath of immortality unto his Church. Be not ye therefore anointed with the evil savour of the doctrine of the prince of this world : let him not take you captive from the life that is set before you. And why are we not all wise ; seeing we have received the knowledge of God, which is Jesus Christ ? Why do we suffer ourselves foolishly to perish ; not considering the gift which the Lord has truly sent to us ?

18. Let my life be sacrificed for the doctrine of the cross ; which is indeed a scandal to the unbelievers, but to us is salvation and life eternal. *Where is the wise man : where is the disputer ?* [1 Cor. i. 20.] where is the boasting of those who are called wise ? for our God Jesus Christ, was according to the dispensation of God, conceived in the womb of Mary, of the seed of David by the Holy Ghost ; he was born, and baptized, that through his passion, he might purify water, to the washing away of sin.

19. Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world ; as was also the death of our Lord ; three of the mysteries the most spoken of throughout the world, yet done in secret by God. How then was our Saviour manifested to the world ? a star shone in Heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into men's minds. All the rest of the stars, together with the sun and moon, were the chorus to this star : but that sent out his light exceedingly above them all. And men began to be troubled to think whence this new star came so unlike to all the others. Hence all the power of magic became dissolved ; and every bond of wickedness was destroyed : men's ignorance was taken away, and the whole kingdom abolished ; God himself appearing in the form of a man, for the renewal of eternal life. From thence began what God had prepared : from thence forth things were disturbed : forasmuch as he designed to abolish death.

20. But if Jesus Christ shall give me grace through your prayers, and it be his will, I purpose in a second Epistle which I will suddenly write unto you to manifest to you more fully the dispensation of which I have now begun to speak, unto the new man, which is Jesus Christ ; both in his faith, and charity ; in his suffering, and in his resurrection : especially if the Lord shall make known unto me, that ye all by name come together in common in one faith, and in one Jesus Christ ; who was of the race of David according to the flesh ; the son of man, and Son of God, *obeying your Bishop and the Presbytery with an entire affection* ; breaking one and the same bread, which is the medicine of immortality : our antidote that we should not die, but live for ever in Christ Jesus.

21. My soul be for yours, and theirs whom ye have sent, to the glory of God ; even unto Smyrna, from whence also I write to you ; giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ does remember you. Pray for the Church which is in Syria, from whence I am carried bound