"HER FOUNDATIONS RE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHSWHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR DULS .- JEREMIAH VI. 16.

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Poetry.

HOW FARE THE DEAD? BY THE REV. H. ALFORD.

How fare the Dead? The Dead alone are great! While Heavenly plants abide on earth, The soil is one of dewless dearth; But when they die a mourning shower Comes down and makes their memories flower With odours sweet though late.

How fare the Dead? The Dead alone are fair! While they are with us, strange lines play Before our eyes, and chase away God's light; but let them pale and die, And swell the stores of memory. There is no envy there.

How fare the Dead? The Dead alone are dear! While they are here, long shadows fall From our own forms, and darken all: But when they leave us, all the shade Is round our own sad footsteps made, And they are bright and clear.

How fare the Dead? The Dead alone are blest!
While they are here clouds mar the day, And bitter snow-falls nip their May; But when their tempest-time is done The light and heat of Heaven's own Sun Broods on their land of rest.

CHRISTIAN UNITY.*

Acrs, ii. 14 .- "And all that believed were together."

Together in what? why, in the enjoyment and exercise of every Christian grace and virtue—in the mutual interchange of every kind and benevolent feeling-in the laborious but gratifying work of manifesting the strength and power of Jesus in the face of the most appalling personal dangers. The Church of which we are speaking was disgraced and disturbed by no unseemly separations and divisions; the harmony of their devotion distinctions: whether the Gospel came to them through the preaching of a Paul, an Apollos, or a Cephas, it was received only as the message of Christ. He was the sole bject of their love and veneration, his the glory which they sought to magnify, his the salvation which they desired only to embrace. Can it be matter of surprise, then, that these early Christians were distinguished for unity of sentiment and action, or that the Church of Christ, under the influence of such a spirit, should rapidly increase in numbers and in influence? This unruffled Prosperity was the answer of God to that sublime and affecting prayer of the Redeemer with which he closed the period of his personal communion with his Church; Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe testified to the divine mission of Christ, and to the spithual character of his Gospel-message, through their unity in the faith, and the religious harmony of their

Present day? does that branch of it which exists in this ountry realise the blessing for which the Redeemer od of her existence at Jerusalem! Christian unity in fruits of the Spirit, who, walking worthy of the vocation wherewith they are called, endeavour to keep the "unity of the Spirit in the bond of peace." I can conceive hany examples of individual piety, where a love for Christ, and a lively regard for the interests of his Gospel, are alloyed by no mixture of earthly psssion; but I deny its existence as a general principle amongst Christians; I establish the fact by a painful reference to the condition of Christianity, in what has always been consideted the purest section of the Christian world,—this no-Protestant country of ours. Is unity, or division, the hore prominent characteristic in the Church of these nguished by a happy agreement in all things? or by a spirit of separation, that weakens the influence and destroys the usefulness of pastoral ministrations? Let the Or-minded, the reflecting, the conscientious disciples of Christ reply to this appeal, and the answer will be, that at no period in the history of the Church have the hterests of the Gospel been so cruelly sacrificed to the Norst principles and passions of human nature, as in this ineteenth century of its experience. I confidently Place the issue of this question upon the testimony of every reflecting and spiritually-minded disciple of Jesus; and maintain that it is impossible, surveying the aspect of the religious world in a calm, unprejudiced, and imparspirit, to adopt any less positive and less decided conclusion; and, in the name of all that is valuable and precious to us as heirs of immortality, as disciples rejoiing in one hope of our calling, one Lord, one faith, one aptism, whence is derived this spirit of separation, in a Church where all should be co-operation and peace? alleged in justification of a schism which affects none but true believer, and injures no interest but the cause of Christ? Does the Church of England, which is the un-Does the Church or Engand, which the composition of this religious bitterness, invite oppositions of the composition of the com don, or encourage disunion, by any thing approaching to iptural doctrine? We defy the keenest adversary of that Church to establish one particle of evidence of spirit of the Gospel-message lives and breathes in the register of her creed, is to be traced the very estegister of her creed, is to be traced the very es-her of apostolical Christianity. Separation, then, from tinually in his thoughts, and all things should give way communion must defend itself upon other grounds to it, or, rather, tend towards it. Pure questions of doctrine; in fact, upon the plea Prom a Sermon by the Rev. Thos. Hollway, M. A. Vicar of blaby, Lincolnshire.

tion to disunion in the Church of Christ? If she preach preached—if she substitute any other Mediator than Christ crucified, or rest upon other authority than the inspired Scriptures-if she withhold the word of life from the hungry soul, or present it so defaced and mutilated by traditions as to veil the spiritual liberty of its doctrines-if she give to the authority of the councils of the Church precedence and importance over the authority of the Bible, and elevate the creature into a rank co-equal, if not superior to, God himself-if she attach merit to human actions, and assign to the Holy Spirit a merely subordinate part in the sanctification of the soul,—then, for Christ's sake, let the process of separation be prompt and decisive. Disunion under such circumstances is a religious duty; it is the command of Heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But, on the other hand, if she be a Church rich in the possession of her Redeemer's love, and manifestly in the enjoyment of his sovereign grace—if in the wide field of her temporal dominion she has employed herself diligently in her Lord's vineyard—if through her instrumentality, and we challenge contradiction to this, the sound of the Gospel has been carried into lands where the name of Jesus was never heard, and where the hope of immortality was never breathed, in solace of the wretchedness of savage life-if idolatry has quailed before the zeal of her missionaries, and the Christian Church been established, through their faithfulness, upon the ruins of heathenism, -then we affirm that she carries within herself the witness that she is a true branch of the Apostolical Church of Christ, and that separation from her communion upon points unconnected with doctrine, must be characterised as a wanton abuse of that liberty which the Christian dispensation allows; and if an abuse of Christian liberty, can it be otherwise than sinful in the sight of God?

When we consider what Christianity might become in a country so favourable to a full development of its spiritwas interrupted by no spirit of jealous rivalry for worldly | ual principles as ours; what rich opportunities are daily afforded us of testifying to the grace and power of the Gospel by its healing influence upon our souls; when we reflect that of all civilised nations upon the face of the earth this is demonstrably the chosen of God for the manifestation of the riches of his grace to sinners,-is it possible not to tremble at our awful responsibility, as we survey the dismembership of the great Christian family around us? Depend upon it, my Christian brethren, there is a national guiltiness in this spirit of disunion. which will one day be visited with marks of the Divine displeasure. It is not within the province of human wisdom to anticipate the means which the Deity may employ to vindicate the slighted honour of his religion; but I think there is enough in the stormy character of justify the conclusion, that they constitute a chastening instrument of wrath in the hands of an angry and insulted God, who, though infinite in his attributes of mercy and benevolence, has never failed to signalise his justice upon that thou hast sent me." And so the first Christians the delinquencies both of nations and individuals. And if the several communities, as represented in this country, can be brought to view their conduct as separatists through the medium of the same impression, there is the fullest ground for belief that the clouds which now hang Is the same testimony afforded by his Church in the upon the horizon of the Church will be gradually dispersed, and the day-star of peace and religious unity be again restored to her bosom. In the mean time, though Prayed in this beautiful passage of the evangelist? Christhe prospect of such a change may be distant and unproflourished gloriously in the Church of the apostles: there body of the Church. It may exist between individuals; its flourishing in ours. It is at the throne of grace, then, to be hoped there are thousands of believers in that we must collect our energies and concentrate our Christ who enjoy within their own bosoms the peaceable zeal, if we would really witness the revival of Christian unity: a blessing of such inestimable value to the Church can result from no combination of human efforts-it must proceed from God, as a gift of grace, through the application of earnest prayer. O may it be given to the perverse in heart, and to the blind in judgment, to perceive and know of the things which belong unto their peace, before they are hid from their eyes! May the interests of Christ's kingdom, and its advancement in the hearts of men, be the sole object of their exertions. May every false prejudice, and every selfish passion, be sacrificed to an anxiety for the maintenance of Christian love; so that, having laboured together with a laudable emulation rominent characteristic in the Church of these day dismay find ourselves fellow-heirs of those glorious promises which are treasured up for the saints hereafter.

THE CHURCHMAN IN PARLIAMENT.*

"The time has been, it seemed a precept plain Of the true faith Christ's tokens to display; And in life's commerce still the thought retain That men have souls, and wait a judgment day.

LYRA APOSTOLICA.

It has always appeared to me that when a member of the legislature takes his seat, there is one grand question which he should solemnly ask himself—Have the people, for whom I am about to legislate, souls to be saved, or have they not? On the practical answer to this one question must depend the whole complexion of his policy. If men are but mere material earthly things, and this poor what constitutes the basis of disagreement? what can be life the sum of their existence; -if Resurrection and the legislator's sole duty would be to provide for their temporal well-being, -to make them wealthy and prosperous, and enable them to enjoy the present life; and Political Economy would be the only science which he need study. But, on the other hand, if this life be but a speck on the ocean of eternity, the mere door or antechamber to everlasting mansions; -if the millions of on the contrary, we maintain that, in the fullest acon the contrary, we maintain that, in the fullest actual that the support of the term, she is richly evangelical; that the are training for a never-ending life of happiness or woe; and if the instrumentality of human aid is needed to bring thery particle of her doctrines; and that in every formu
within the reach of each soul the means of salvation,—

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within the reach of each soul the statements policy should be salvation. and religious canon which she has publicly recorded then surely the first aim of the stateman's policy should

Now let us look more closely at the practical bearings agreement with her external policy—of difference of this question. Suppose, first, the great question anher simply upon matters of church-government. swered in the negative; suppose a state of in his own mind that religion was nothing else but priesting any individual, pretending to a knowledge of craft, and heaven and hell mere fables.—(I know not her simply upon matters of church-government. swered in the negative; suppose a statesman to decide

* By the Rev. W. Gresley.

Achean deputy, when ie Jews brought St. Paul before nances of the Church. him, accusing him that he persuaded men to worship
God contrary to the la," "If this (said Gallio) were and never rest till he has accomplished,—both in conquestion of words and ames, and of your law, look ye to der a systematic religious discipline. * * * *

them to good account. I can make tools of these bigoted | true form of the Apostolic Church. Papists, and raise mysel on their shoulders to some eminence: or I can play of these troublesome Dissenters against the lazy Churchmen. If the Churchmen begin to rouse themselves, the I must change my tone a little, in order to pacify them.' Such would be the language praise of being a highly religious and liberal person.

I remember once being accosted by a beggar, who,his charge, has been the same as that which ruined his mination among us .- Osler. own soul; -he never seriously asked himself, What is truth? He never decided the great question, Have these

people, or have they not, souls tobe saved? Let us suppose, however, the question to be asked the elements of strife which are gathering around us to seriously, and answered in the affirmative. Let us suppose a statesman to believe, and have the belief impressed on him as the leading principle of action, that the swarming multitudes of his countrymen, over whom God has given him a great influence are all endowed with immortal, imperishable souls,-that as they drop off one by one from this visible world, they pass to heaven or hell, -and that their eternal condition depends in no small degree on the external circumsances under which they are here placed; -suppose a satesman truly impressed of spiritual grace has the Church fallen since this bright revival of this truly evangelical spirit amongst us. It bility?" Must not his daily and aightly prayer be in actual amongst us. It bility?" Must not his daily and aightly prayer be in actual amongst us. Present day—where? Certainly not in the great is nothing but the obstinacy of human pride to prevent give thy servant an understanding heart to judge thy peohis own soul will be saved, the same must he endeavour to He was, as we have already seen, a disciple of St. John. So ragement, -of popery, in any part of the British Empire? If he considers Protestantism and Popery to be equally good,-rival forms only of one common faith,-then the argument is placed on a different footing, and I am prepared to prove that his principles verge on infidelity; or, at least, amount to the absurd paradox that God has revealed two separate and contradictory schemes, whereby men may be saved. But if he believes English Protestantism to be the true and ancient faith of the Apostles, and Popery to be repugnant and contradictory to it, then I say, it is impossible that he should do otherwise than exert his utmost power for the encouragement and wide diffusion of that faith, whereby he himself hopes to be

> Here, perhaps, I shall be met by such objections as "What! is the statesman to make all men conform to the pattern of his own creed? Is he to allow no man to go to heaven, but according to his own way? This were to go back to the reign of Henry the Eighth. I cannot think that such objections as these are made with serious and honest purpose. At any rate they are entirely beside the question. There is not, I suppose, a man alive in England who would maintain that government should exercise the slightest compulsion or restraint over the consciences of men. No government could exist for a day except on the principle of perfect toleration and liberty of conscience. But surely this is quite compatible with the encouragement and establishment of true religion. Providing instruction in true religion for all the people is very different from forcing it upon them against their will. It is one thing to compel every man to go to church, and another to build a church and encourage him to go there. If a large majority in Parliament believe the Bible to be the word of God, and the doctrines of the Church of England to be the doctrines of revealed religion, then ought they to provide, that throughout the length and breadth of the land, the doctrines of that Church should be taught. They cannot suppress the teaching of false and heretical doctrines; but it is their bounden duty to take care that sound scriptural instruction should be every where provided. *

> Religious instruction is the birthright of the subjects of England. If there be any right which the people have

* Acts xviii. 14, 15. † 1 Kings iii. 9.

the principles of the Gospel, maintain that a difference | whether any statesman who has seriously set himself to | more plainly than another, by nature, by law, by prescrip- | his arrival diffused through the Roman Church must have been on such questions can justify separation, or give a sanc- inquire, ever did come this conclusion, yet many seem tion, or inheritance,—or, if there be any which a Churchat least to evince th entire absence of all spiritual man in Parliament should be most eager to defend, it is, any other Gospel than that which Christ and his apostles | thoughts and feelings. In what manner would such a | that every English subject should have the benefit of pastoperson legislate? He buld adopt the language of the ral superintendence, and access to the sacraments and ordi-

> a matter of wrong or vcked lewdness, O ye Jews, rea- sideration of the sacred right of the people, and acquittal son would that I shoul bear with you: but if it be a of his own conscience, -is, to place the whole nation un-

perty, but as to your suls, if souls you have, you must Churchmen did but insist on the extension of the Church, authentic documents of Christian charity. Had the notions,

A NATIONAL CHURCH.

ligion be put upon the footing of a set of voluntary assoof a shrewd player at the game of politics; and this ciations, instead of dioceses subdivided into parishes, from them in essential doctrines, they would have denied that it man, with the same infilel principles as the other, and wherein a uniform worship is maintained; let each con- could be a work of love; they would have asserted that it was far more selfish and insincere in heart, might attain the gregation for itself fix upon its creed, and appoint its just the contrary, countenancing, as it did, an indifference to pastor, who shall be equally recognised by government, the pure faith. In those times of nakedness and the sword, false whatever it be; -let the country have no national reliperceiving that I was a clear, but doubting, perhaps, to what denomination I belonged,—declared "that he rallying on the ground of an episcopally ordained Proteswas very partial to all kinds of religious worship." Is tant priest; others adhering to the superstitions of the not this the creed of some of our modern legislators? Church of Rome; others to the Jewish synagogue; Perceiving in me country a decided bias for religion of others to the Socinians; others to the Congregational some sort, but not knowing precisely whether the turbu- Union; others to Joanna Southcote; and others to the lent violence of the Papist, or the persevering cunning of Baptists; while others are at full liberty to declare themthe Dissenter, or the vis inertia of the Churchman will selves without the pale of any sect :- we shall soon find predominate, they profess thenselves very partial to all | that, were the country parcelled out into this extraordihinds of religion; or, in other words, view all with equal nary medley of every varied system of religion, or of infiindifference. Alas! I fear that many a statesman has delity, which may soothe the consciences or please the fretted his hour upon the stage with principles little bet- tastes of their respective votaries, the most widely preter than these; and has gone to his last account without valent sect will be that of no religion at all; for, when having done intentionally one single act for the honour left to its own free choice, corrupt nature will in too many of God or the good of his fellow-creatures' souls. And cases speedily throw off altogether the trammels of relithe reason of this worthlessness,—the cause of this utter | gion, and its worship, and its restraints, and its expense neglect of the best interests of the people committed to and we shall soon have atheism as the prevailing deno-

LIVES OF THE FATHERS. * No. IV. POLYCARP.

Among the cities of Proconsular Asia, Smyrna was pre-emiares, and the beauty of her situation. By a singularly good ortune, her literary name is equally great, both in Heathen and Christian record. She was among the seven cities which laid claim to the birth of Homer, and shares with Chios the fairest pretensions; and she was among the seven cities addressed by Her Church did not indeed resemble her city in the splendour of with this belief; and feeling that God has placed him in outward apparel. But she excelled in the beauty and brightness learning. Not only must the Scripture and written tradition of a situation in which he is responsible, not only for his of her inward holiness. She was even poor, as the world underown soul, but for the souls of nany others:—must not stands poverty, but she was rich, as the kingdom of heaven inthe thought be continually ringing in his ears, "What terprets riches. In her infancy she was much harassed, both by assail them in their very camp, the heathen philosophy must be an unity! Oneness of spirit, mind, and affection, like as mising, it is the bounden duty of every believer to pour shall I do to save my perishing brethren? How shall I the avowed and insidious attacks of the Jews. But these were studied, whence they drew so largely for their specious and capti-Christ is one with the Father! Oh, from what a height out his soul in prayer before the throne of grace for the acquit myself before God of the burden of my responsionly an introduction to still more serious assailment from the Heavating tenets; the heathen dialectics must be taken up, by which

> ple, that I may discern between good and bad: for who both these attacks, and was entirely spent, and at last laid down, is able to judge this thy so great a people ?" And to in warding them off from his fold. This was Polycarp, whose such questions as these, surely, there can be but one an- name, well expressing the abundant fruitfulness of his works, swer :- the same means of salvation whereby he hopes that has been held in deep reverence through every age of the Church.

afford to them. I conceive it to be quite absurd and pa- much did he recommend himself to that inspired discerner of spiradoxical to suppose, that any one, who really believes rits, that he ordained him with his own hands as Bishop of Smyrthat one religion was revealed from heaven as the way of na. The conduct of Polycarp in the ministry was in accordance salvation, should be indifferent as to whether those over with his privileges. He was severely tried. Tribulation and whom he had influence adopted this or any other. For poverty afflicted his flock, and the Jews were continually assailinstance, how is it possible for a true protestant to be in- ing it. But, amid these difficulties, he obtained a good report different as to the establishment,—or even the encou- from the mouth of his former instructor; and most precious, in asmuch as it came not merely from human lips, but was laid upon them by the Lord of the Church himself, who, in his address to the Churches of Asia, bestows the highest commendation on the Angel of the Church of Surveya. He was, at the same time, warned of a future open and distinct persecution, and in terms which seem to hint his own martyrdom.

Of this, indeed, he received an earnest when Ignatius arrived at Smyrna, t on his road to that eternal rest, and with a heart overflowing with joy and thankfulness for its near approach. Ignatius was full of Peter's fire. But Polycarp had all the dove-like gentleness of John. Ignatius was impatient to obtain the crown. Polycarp was content to wait the time of enjoyment. Both were humble. But Ignatius exults in dying the death of a malefactor. Polycarp calmly resigned himself to it. It is this resemblance of character to his master that keeps his privilege of having been his disciple much more continually and distinctly in our minds, than we do that of Ignatius.

Trajan's persecution spent its fury probably in the neighbourhood of his head-quarters; and all that Smyrna felt of it, if it felt at all, was but as the last faint wave driven by a distant storm. A long and deep peace, from without at least, now blest his Church. It had lasted about forty-three years, when Polycarp was called upon to exhibit on a more splendid stage the peculiar talent with which he was entrusted by his former conversation with the Apostles. He was most probably by this time the only ne left of all that had enjoyed that privilege.

His presence was required in the capital of the Empire; because there the leaders of the Gnostic heresy were busy, and but too successful in propagating their opinions. The Roman clergy, unaccustomed to the subtleties of these men-who denied the authority of the received books of Scripture and claimed Apostolical tradition for their own forgeries or corruptions,-knew scarcely how to refute them, and when they were challenged for Apostoli cal tradition, could produce in their bishop only the tenth successor from the Apostles. The testimony of a hearer of the Apostles would, however, be decisive against them; and to this prime and indispensable quality Polycarp added a thorough knowlege of both the heresies and of the men who supported them.

The occasion must be pressing, which could have prevailed upon this apostolic man to quit his diocese, and now, that he must have been about his hundredth year, to undertake so long a journey, or perilous a voyage. §-The joy and satisfaction which

* Abridged from the Rev. R. W. Evans. † Revel. ii. 9. ‡ A. D. 115. § A. D. 158.

great. With what affectionate interest would they gaze upon this venerable old man, who had conversed with the forefather of their now lengthened line of Bishops. The effect of his presence had not been miscalculated. Many returned from their heretical errors, upon his testifying to the doctrine of the Church, that it was the one and only truth which himself had received from the Apostles One day he encountered the heresigreh Marcian, who with unblushing effrontery, said, "Acknowledge ye us." "I acknowledge the first born of Satan," was the uncompromising answer of Polycarp. Many, at this day, would call such an anit; for I will be no jude in such matters*;" that is to In order to accomplish this grand object, there must swer uncharitable and unchristian-like. It would be well if such say, I will provide for the safety of your persons or pro- be a cordial union of all Churchmen in Parliament. If persons would take more trouble than they do, in referring to the take care of them yours lves. This, I say, would be the no government could refuse them. They should act now so commonly affixed to that sacred term, prevailed in the principle on which a staightforward infidel, like Gallio, plainly and avowedly on Church of England principles : | early church, how could Christian truth have come down to us in should say decidedly, We believe religious instruction to purity, if indeed it came down to us at all? If the preachers of But I can imagine shrewder politician than this be the right of the people: we believe the Church of those days had suffered their adversaries to go uncontradicted, if man, though equally wrthless and irreligious, -I can England to be the true religion; and therefore, though they had not set their faces against them as flint, their faith, imagine a man who shuld say to himself, "Though I we freely acknowledge the right of every man to hold his which by their conduct they would have confessed to be indiffercare nothing for the religious differences of these people, own opinion unmolested, yet we will, as legislators, ex- ent, must have been lost. But they knew not that produce of yet their superstitious rejudices are too strong to be tend to the people the means of instruction in that form our corrupt times, that disguised infidelity which assumes the slighted. In truth, I o not see why I may not turn of doctrine which we conscientiously believe to be the name of charity, but betrays its first principle, which is Christian faith: which has its foundation not in the Gospel, but in selfish vanity; which casts out fear indeed, as to the fear of God, but takes up in its place the fear of man; which seeks popularity, and accommodates itself to others in order to obtain in return accommoda-Do away in Briton with a national Church, and let re- tion for itself; which looks but to the body, and cares not for the soul. So far from joining in a work of Christian love with men who differed loctrine and falce brethren were regarded as far more dangerous adversaries to the Christian cause than the severest persecution: as a traitor within is worse than a foe without. We are told that Polycarp, whenever he heard false doctrine broached, would cry out, stop his ears, and say, "O glorious God, to what times hast

> But the necessity, in Polycarp's mind, of a rigid and uncompromising assertion of the purity of the faith, is strikingly set forth by a beautiful example of charity and communion where the difference lay but in a matter of ritual observance. The Churches of Asia differed from the Western Churches with respect to the day of termination of the fast which introduced the festival of Easter. Each side claimed apostolical authority for their usage; but this difference, which, within forty years after, very nearly produced a schism in the Church, broke no bonds of love between Polycarp and the Roman Bishop Anicetus. So far from it, they partook together of the body and blood of the Lord, thus signifying, in the most solemn and distinct manner, their essential unity in the same body, and displaying their unfeigned love. In this rite, too, Anicetus shewed his deep sense of the character and services of his illustrious guest, by conceding to him, in his own church, the post of consecrating the elements of the Eucharist .-A few other, and still less important points of difference were readily overlooked or adjusted between these faithful servants of nent, for the wealth of her citizens, the magnificence of her struc- the Prince of Peace. Having effected all the objects of his journey, Polycarp returned to Smyrna.

thou reserved me, that I should endure this?"

Here he continued his anxious watchfulness over the Church of God, both without and within the range of his diocese. Nor did he look only to the generation which now filled his Church, but provided for that which was raising up. He would not allow the John, and shares with Philadelphia his unalloyed commendation. Church to be placed at a disadvantage before the eyes of the world, in its disputes with heretics, through the neglect of human with a sophistry which, in vulgar eyes, gave them the victory over common sense. Such were the views with which Polycarp would enter upon the education of the youthful part of his flock : and a proof of this his work was given by Irenœus, who, proceeding from this school, and armed at all points with divine and human learning, left the Church in possession of a magazine of weapons against future attacks from the same heretical quarter.

> Polycarp had now raised up witnesses to the truth,* and for eventy years he had himself been teaching, comforting, admonishing, confuting. He had fought a good fight, and it pleased the Lord to withdraw him to his rest by such means too as should edify and encourage his flock to the end. The long peace which the church had on the whole enjoyed since the days of Trajan was now at its close. A philosopher, in the person of Marcus Aurelius, filled the throne: and never has the Church had occasion to bless the rule of such a character. If new decrees against the Christians did not proceed from himself, he allowed them to proceed from the provincial governors; and a loose rein was given to the horrible oppressions of shameless imformers, and coveters of other men's goods, who openly exercised their robbery, and nlundered the Christians by night and by day. At Smyrna the iolence of this new affliction to the Christians broke out from its usual source, the games of the Amphitheatre. There a solitary cry of "Away with the Atheists," or "To the lion with the Christians," touched a responsive chord in the hostile crowd, and produced a clamour, which the magistrate, even if unwilling to satisfy it, durst not resist. Of this hazardous situation the Christians of Smyrna now experienced the full misery. The populace proceeded to the most horrible excesses against them. They were flayed alive with scourges, roasted with fire, given to be devoured by beasts, and subjected to the most ingenious tortures which human malice can suggest. From this persecution it is easy to suppose that their venerable bishop would not escape.

> The aged Polycarp, on the first notice of what was going on, had determined to stand at his post. Having been prevailed upon to take refuge at a farm not far from the town, and afterwards, to elude the search which was made for him, to fly to another, his hiding place was at length disclosed by the confession of a slave. who was put on the rack. He was discovered by the police reclining in an upper chamber, late on the Friday evening. He might still have escaped along the roof, but instead of attempting this he cried, "The Lord's will be done," and went down stairs to his pursuers. His venerable appearance and calm composure struck them with shame and compunction; and having required from them the indulgence of an hour for prayer, they granted him two; and heathens though they were, heard him with admiration, and even sorrow for their sad duty, as he offered up his supplications for all with whom he had ever held intercourse, for small and great, noble and ignoble, and for the universal Church throughout the world. Having mounted him upon an ass, they were conducting him to the city, when he was met by the Irenarch Herod, with his father Nicetas. They took him up into their chariot, and immediately began to persuade him to save his life by sacrificing. But when they could not prevail, they turned him out so roughly, that he injured his leg in his descent. Yet he walked on cheerfully, as f nothing had happened, towards the Stadium.