S. H. 1827.

THE EPISTLES

OF

IGNATIUS AND POLYCARP;

&c. &c.

A NEW TRANSLATION;

WITH AN

APPENDIX,

CONTAINING NOTES, IN WHICH THE LEADING ARGUMENTS OF MR. COBBETT'S HISTORY OF THE REFORMATION ARE REFUTED; AND THE FUNDAMENTAL DOCTRINES OF THE CHURCH OF ROME PROVED TO BE CONTRARY TO THE HOLY SCRIPTURES, &c. &c.

BY

W. K. CLEMENTSON, M.A.

For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.—I THESS. v. 1, 2.

He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.—MAT. x. 37, 38.

BRIGHTON:

SOLD BY BALDWIN, CRADOCK, AND JOY, 47, PATERNOSTER-ROW, LONDON; AND ROBERT LODER, BOOKSELLER, NORTH-STREET, BRIGHTON.

1827.

Entered at Stationers' Hall.

CREASY and BAKER, Printers,
North Street, Brighton.

DEDICATION.

TO

MR. JOHN HUMPHRIES, LATCHINGDON, ESSEX.

My Dear Friend,

I have the greatest pleasure in inscribing to you this New Translation of a writer of your own taste and feelings; both as a mark of the high esteem, which I have always felt for you: and also as a proof of the continuance of my ardent attachment to the cause of Him, who for us '*endured*,' as Paul says, '*such contradiction of sinners against himself*.'

I am, my Dear Friend,

Your truly Affectionate and Obliged Servant,

W. K. CLEMENTSON.

June 2, 1827.

PREFACE.

In recommending the following little work to the perusal of the Christian reader, far be it from me to encourage the notion, that much indiscriminate reading of theological writings tendeth to make good Christians: for the greatest part, even of those honored by the appellation of Fathers of the Church, frequently run very wide of the mark of TRUTH, and are adapted more to bewilder than to edify. This remark will be found applicable, with even greater force, to the writings of modern divines, especially the numerous company of the present day, who are indeed destitute of all soundness.

The more I read, the more I see and feel cause to admire, and adhere to that watch-word, as it may be termed, of the reformers, viz.: 'that the bible is the only legitimate standard for the proving of orthodoxy and

heresy.' As it is written—'*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*' (Isa. viii. 20.)

And viewing the infinite number of 'wolves in sheep's clothing,' who, in this our day, lie in wait at every turning, to entrap the simple, I am exceedingly anxious that those repeated divine cautions should be deeply impressed on the minds of all who value their immortal souls, viz.: '*Beware of men.*' (Matt. x. 17.) '*Beware of false prophets.*' (Matt. vii. 15.) '*Take heed, therefore, how ye hear.*' (Luke viii. 18.) '*Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.*' (1 John iv. 1, &c. &c.)

Yet still it must be confessed that there are choice portions of divinity scattered here and there, through the wide space of about eighteen hundred years, which can scarcely be read without edification: of these the choicest that I have met with, is the epistles of Ignatius.

On my first meeting with these epistles, feeling their excellency, and the admirable spirit in which they are composed, I felt also surprised that they should be so little known among us; and upon that undertook, God

sparing me, to provide a new version of them, with the view, not only of gratifying those friends, who, I well know, will be truly gratified, but also that others likewise may read, and see (if it shall please God) what manner of people his chosen people are.

They are seven in number, which were all written after their author's condemnation to the wild beasts. Five of them may be called letters of thanks to the churches, from which he had received kindnesses, on his way from Antioch to Rome. The vigilant servant of Christ takes occasion therein to address earnest exhortations of perseverance to the saints, explaining at the same time some important points of the Christian faith; and, above all, solemnly warning them to beware of the too zealous and industrious heretics of the times. The letter to his friend Polycarp is of a somewhat different character, as it contains exhortations and instructions to that great bishop himself, respecting the vast importance of his office, and the right manner of fulfilling its duties. The letter to the Romans is truly beautiful, and widely different from all the rest, and may be called a letter of entreaty; wherein he earnestly beseeches them to use no means whatever for the reversal of the sentence passed upon him by

the emperor, but rather to encourage him to meet his approaching trial like a faithful and valiant soldier of Christ.

The heretics were of that kind called Docetæ, which signifies *seemers*. They held that the Almighty Redeemer had only the *appearance* of a man, and consequently that, when he was crucified, he did not really suffer, but merely *seemed* to suffer: hence the name, *seemers*.

These epistles, excellent as they are, as far as I know, have been only once translated into our language, viz., by Archbishop Wake, about a century back. The volume of the learned archbishop contains several other writings, together with a large mass of preliminary matter, amounting in the whole to four hundred and seventy-four pages. The bulk of such a volume, independent of any other cause, is a great impediment to its circulation among that class of my fellow-creatures, for whom this translation is more particularly designed.

The epistles of Ignatius are introduced by one of Polycarp, Bishop of the Smyrnæans, who was the first that collected them together, in order to be transmitted to the church at Philippi, according to their request. Polycarp is, upon strong grounds, believed to have been

presiding over the Smyrnæan church at the time that the apostle John addressed to it that letter contained in the Revelation. The two letters with which the book is concluded, exhibit to us the last trials of these two eminent primitive Christian bishops and martyrs.

All that history has handed down concerning their lives, is contained in the following testimonies of the ancients, which are taken from the valuable edition of the most learned Archbishop Usher.

I have deemed it necessarry to add in an appendix a few explanatory notes and observations; such as the present inauspicious and superstitious times seemed to me to call for, and also to discuss somewhat more at large one or two passages of scripture, on which prevailing errors have been grounded.

After the work was, as I thought, finished, a second appendix also became necessary, by the recent issuing from the press of a pamphlet of a very heretical character, and which required to be noticed in the strongest terms of reprobation. Many, no doubt, would like the book better without either of these appendages: but those whose opinion is alone worth any regard with me, will not be

of that number: they will be thankful for them both.

Be it remembered, that by the publication of these most ancient, and also, on that account, most interesting letters, I have no view of establishing any one point of faith; for the bible is the true standard for that purpose: so far from it, that if I thought there was a single expression in them at variance with the WORD of GOD, they should not be published by me.

All disquisition with regard to their genuineness I purposely avoid, not wishing to waste the time of my reader; but for his satisfaction shall present him with two short extracts from two writers of very good repute; while for further information on that head, I refer the more curious and inquisitive reader to the incomparable Usher, or to the later work of Archbishop Wake.

"But to prove the genuineness of that epistle (to the Romans) and of the other six, which are every where received, would be a vain thing, after the diligent researches of so many very learned men, even without the pale of the Roman church, by whose industry the question has so well succeeded, that no doubt is made of their authority but by those

only who fear not to reject those books, even of holy scripture, which overthrow their own errors."—RUINART.

"Of these epistles, seven are said to have been written by this eminent martyr, during his journey from Antioch to Rome; and these the most learned of men aknowledge to be genuine, as they stand in the edition that was published in the last century, from a manuscript in the Medicean library."—MOSHEIM.

The modern taste, more particularly in religion, is a very spurious, a very false taste: and some readers will doubtless be surprised at the bold and firm manner in which heretics are withstood by Ignatius and Polycarp. The same, however, was the practice of the apostles and prophets who went before them; and ever has been the practice of every 'man of God' from that day to this. But no such thing as burning of heretics, or taking away their lives by other means, or offering any kind of violent resistance to them, was ever attempted by the primitive Christians. In fact they had the command of their MASTER to wholly abstain from such conduct: '*Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*' (Mat. xxvi. 52.) This command

they bore in mind, and more than that, they paid obedience to it.

But when men mix up politics with their religion, and thus become troublesome to the state, the religion of such men is vain; and it is not to be expected that Governments will at all times bear with their insolence: and such, in being punished, are only 'buffeted for their faults.' (1 Pet. ii. 20.) And indeed in a country, and at a time, where and when liberty of conscience is granted to the utmost that can possibly be desired, there is no excuse for even a discontented thought on that subject. Brevity being my aim, I shall not longer here detain the reader; only adding, that if he reaps but half the pleasure in the perusal, that I have reaped in the translating of the following work, my labour will meet a more than sufficient recompence.

W. K. C.

TESTIMONIES

OF

THE ANCIENTS,

CONCERNING

IGNATIUS AND HIS EPISTLES.

IRENÆUS, AGAINST HERESIES—BOOK V., C. 28.

THUS spake one of our *brethren*, who on account of *his* witnessing for God, was condemned to wild beasts:—"For I am the corn of God, and would be ground by the teeth of wild beasts, that I may be found the pure bread of God."*

ORIGEN, SIXTH SERMON ON LUKE.

I have found it elegantly written in the epistle of a certain Martyr, I mean Ignatius, Bishop of Antioch, the second after Peter, who in a persecution fought with beasts at Rome:—"The virginity of Mary was hid from the Prince of this world."†

* Ignat. Epist. to the Romans.

† Ignat. Epist. to the Ephesians.

EUSEBIUS, ECCLESIAST. HISTOR.—BOOK III., C. 35.

Ignatius, famous until now in most places, obtained by lot the bishopric, second in succession after Peter, at Antioch. History informs us that this *man* was sent from Syria to the city of the Romans, and became the food of wild beasts, because of his testimony for Christ. And as he made his journey through Asia, with a most careful watch of guards, confirming the sojourners in every city, whither he journeyed, by verbal discourses and forewarnings, he exhorted them above all, to beware of the heresies, even then first springing up and appearing; and cautioned them to hold fast what was delivered by the apostles, which for security he now also, forcibly bearing testimony, thought it necessary to commit to writing.

In this manner at length, having arrived at Smyrna, where was Polycarp, he writes one epistle to the church at Ephesus, making mention of its shepherd Onesimus; and another to that at Magnesia, on the Mæander, where again he made mention of Damas, the bishop; and moreover another to that at Tralles, the ruler of which at that time, he relates, was Polybius. In addition to these, he writes also to the church of the Romans, to which he proffers also an exhortation, that they would not, by petitioning against his martyrdom, deprive him of his longed-for hope.

CHAPTER XXXVI.

And these things he wrote from the fore-mentioned city to the churches enumerated. But now being gone beyond Smyrna, he converses again by letter from Troas, both with them at Philadelphia, and with the church of the Smyrnæans, and privately with Polycarp, its president; whom well knowing to be an apostolic man, he, as a genuine and good shepherd, commends to him his flock at Antioch, counting him worthy to have the care of it, on account of his diligence.

ATHANASIUS, IN THE BOOK OF THE SYNODS OF ARIMINUM AND SELEUCIA.

Ignatius, who was ordained bishop after the apostles, and became a martyr of Christ, writing concerning the Lord, said: "There is one physician, bodily and spiritual, born and not born, God in man, true life in death, both of Mary and of God."* And some of the teachers after Ignatius also, themselves write: "One, the ungenerated, the Father; and one, the generated son from him, the true offspring, the word and wisdom of the Father."†

JO. CHRYSOSTOM, IN THE ENCOMIUM OF IGNATIUS.‡

He was personally acquainted with the apostles, and enjoyed the spiritual streams. What such then, is it likely, that he was, who was instructed among them, and conversant with *them* in all places, and who partook of their public and private discourses; and was by them counted worthy of so great a government?

He here means the dignity of the episcopal office; which that Ignatius received from the apostles, he thus shews in the following words:—

"For not only because he was counted worthy of so great a government, do I admire the man, but because he was appointed even by those holy men to this government, and the hands of the blessed Apostles touched that sacred head."

* Ignat. Epist. Ephes.

† Perhaps, out of those hymns of which mention is made in Euseb., Hist. lib. 5, c. ult. and Basil on the Holy Ghost, c. 27 and 29.

‡ Vol. 5, Edit Savil. page 499.

JEROME, IN THE CATALOGUE OF ECCLESIASTICAL WRITERS.

Ignatius, the third* bishop of the Church at Antioch, after the apostle Peter, having been condemned to the beasts by Trajan, who brought on a persecution, is sent in chains to Rome; and when he had come by sea to Smyrna, where Polycarp, a disciple of John, was bishop, he wrote one epistle to the Ephesians, another to the Magnesians, a third to the Trallians, a fourth to the Romans; and going from thence he wrote to the Philadelphians and to the Smyrnæans, and privately to Polycarp, commending to him his church at Antioch: in which he also cites a testimony concerning the person of Christ from the Gospel, which I lately translated.

THEODORET, DIALOGUE I.

I will shew you an illustrious teacher of the church, and his mind concerning the Incarnation, that you may know what he thought concerning the nature taken *by him*. You have surely heard of that Ignatius, who, by the right hand of the great Peter, received the favour of the high priesthood, and when he had ruled the church at Antioch, was crowned with the crown of martyrdom.

SOCRATES, HISTOR. ECCLESIAST.—BOOK VI., C. 8.

Ignatius, Bishop of Antioch, of Syria, the third from the apostle Peter, who also was well acquainted with the apostles themselves, saw a vision of angels, hymning the Holy Trinity in alternate hymns, and delivered the method of the vision to

* Whereas Jerome and Socrates say, that Ignatius was the third bishop at Antioch; and Eusebius and Origen, that he was the second, it must be understood that Jerome includes Peter as the first bishop there. C.

the church at Antioch, from whence also this tradition was given among all the churches.

GILDAS, IN HIS REPROOF OF THE CLERGY OF BRITAIN.

Who among you *is* as the holy martyr Ignatius, bishop of the city of Antioch, who, after admirable acts in Christ, for his testimony, was bruised to pieces by the jaws of lions at Rome? whose words, at the time of his being conducted to suffer, when ye hear, (if your countenances know what it is to blush) ye will not only not imagine yourselves priests in comparison of him, but not even common Christians.

EVAGRIUS, HISTOR. ECCLESIAST.—BOOK I., C. 16.

And at that time the divine Ignatius (as is related by John,* the rhetorician, with others) after that, according to his desire, he had for a sepulchre the bellies of wild beasts, in the amphitheatre at Rome, is also, by the harder bones which were left, and conveyed to Antioch, to what was called the cemetery, after a long time removed.

* Not Chrysostom, (as P. Halloix thought), but a historian, whom the same Evagrius mentions, book ii., c. 12.

ANCIENT TESTIMONIES

CONCERNING

POLYCARP.

IRENÆUS, EPISTLE TO FLORINUS.

THESE notions the elders before us, and they who were well acquainted with the apostles, delivered not unto thee: for when I was yet a boy, I saw thee in the Lower Asia with Polycarp, living in splendour in the royal court, and striving to be in good repute with him: for I make mention of what passed then, rather than later things: for the instructions of our boyhood grow together with, and are united with our life: so that I can tell even the place, wherein the blessed Polycarp sat and reasoned; and his manner of approach, and his coming in, and the fashion of his life, and the figure of his person, and the discourses, which he held with the multitude; and his converse with John, as he related it, and with the rest of those who had seen the Lord; and how he called to mind their sayings, and what things they were, which he had heard from them concerning the Lord; and concerning his miracles, and concerning his doctrine, as Polycarp had received from the eye-witnesses of the word of life, he related all things in harmony with the scriptures. These, even then, through the mercy of God bestowed upon

me, I attentively heard, commenting on them, not on paper, but in my heart, and I perpetually, through the favour of God, ruminate upon them in sincerity. And I can testify before God, that if that blessed and apostolic elder had heard any such thing, he would have exclaimed, and stopped his ears, and according to his custom, would have said, O, good God! to what times hast thou reserved me, that I should endure this? and he would have fled from the place, wherein he was sitting or standing, when he heard such words: and also from his epistles, which he sent, whether to the neighbouring churches, confirming them, or to any of the brethren, admonishing and encouraging them, it can be made manifest.*

THE SAME,—EPISTLE TO VICTOR, BISHOP OF THE ROMANS, ON THE PASSOVER (EASTER.)

When the blessed Polycarp had made a visit to Rome, in the *time* of Anicetus, and they had conferred a little together concerning some other affairs, they were quickly at peace, not being fond of contention between themselves about this principal matter: for neither could Anicetus persuade Polycarp not to observe, what he had always observed with John, the disciple of our Lord, and with the other apostles with whom he had been acquainted; nor, on the other hand, did Polycarp persuade Anicetus to observe them, who said, that he ought to hold to the custom of the elders before him. And matters being thus circumstanced, they held communion together; and in the church Anicetus yielded the administration of the eucharist to Polycarp, from pure esteem *for him;* and they parted in peace, the whole church, both of those who observed, and of those who did not observe, (the eastern custom), enjoying peace.†

* Euseb., Book v., Histor., c. 20.

† Euseb. Book v., c. 26.

IRENÆUS, BOOK III., AGAINST HERESIES, C. 3.

And Polycarp also,* who was not only taught by the apostles, and conversant with many, who had seen Christ, but also ordained by the apostles in Asia bishop in the church in Smyrna, (whom also we saw in our youth; for he continued a long time, and departed this life at a very great age, having gloriously, and in a most illustrious manner, suffered martyrdom), *Polycarp* always taught these things, which he learned even from the apostles, and which he† delivered to the church, and which only are true.

All the churches in Asia, and the successors till this day in the chair of Polycarp, testify that he was a much more creditable and more steadfast witness of the truth than Valentinus and Marcion, and the other evil-minded *persons*.

He also in the days of Anicetus made a journey to Rome, and turned many back from the fore-mentioned heretics to the church of God, by preaching that he had received this one and only truth from the apostles, which† he also delivered to the church.

* Euseb., Book iv., c. 14.

† In the Greek text of Irenæus, which we have here taken from Eusebius, those two places wherein mention is made of *ecclesiastic tradition*, seem to have been somewhat changed from the primitive reading of Irenæus and of Eusebius too. For as to what is read in the former place, "*and which the church delivers*," since not only the very ancient translator of Irenæus has rendered it—"*and which he delivered to the church;*" but also Rufinus, the old translator of Eusebius, has rendered it; '*and these he delivered to the church;*' it can hardly be doubted but that they both read in the Greek: "*and which he delivered to the church.*" In like manner in the latter place also, whereas Rufinus and the other translator have both rendered it: "*and which he delivered to the church,*" they found those verbs wholly in the active voice; not in the passive, as they are now read in Eusebius: "*which was delivered by the church.*" §

§ Archbishop Usher has clearly proved in his note, that the Greek has been altered in the two above-mentioned places. And I have no doubt that the alteration was made,

And there are those who have heard him declare that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, sprung out of the Bath, unbathed, and with this speech—"Let us flee, lest even the bath should fall upon us, Cerinthus, the enemy of the truth, being within." And moreover, when Marcion once met Polycarp himself, and said to him, 'Acknowledge us,' he answered, "I acknowledge thee the first-born of Satan." So great a fear had the apostles and their disciples, that they would not even in discourse hold communion with any one of those that adulterated the truth: as also Paul said, "A man that is a heretic after the first and second admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself."*

There is moreover an epistle of Polycarp, written to the Philippians, very profitable, out of which those who are desirous, and who are minding their own salvation, may learn both the impression of his faith, and the preaching of the truth.

TERTULLIAN, BOOK OF PRÆSCRIPTIONS, CH. 32.

For thus the apostolic churches pay their rates; as is related by the church of the Smyrnæans, which had Polycarp appointed by John.

EUSEBIUS, HIST. ECCLES.—BOOK III. CH. 35.

In these times too, was eminent in Asia, Polycarp, the companion of the apostles, to whom was entrusted the bishopric of the church at Smyrna, by the eye-witnesses and attendants of the Lord.

whether by the eastern or western church, to support their superstitious doctrine of infallible tradition. I have therefore adhered to the old and true reading. Innumerable instances of deception of the same kind are proved both by Usher and his learned contemporary, Mr. James. C.

* Titus III., c. 10, 11.

EUSEB.—BOOK IV. CH. 14.

But Polycarp, in his Epistle to the Philippians, which is still extant, has brought some citations from the first Epistle of Peter.

JEROME, CATALOGUE OF ECCLESIASTICAL WRITERS.

Polycarp, the disciple of John the Apostle, and ordained by him Bishop of Smyrna, was chief of all Asia; inasmuch as he had for his masters, and saw, some of the apostles, and of those who had seen the Lord. This man, by reason of certain questions concerning Easter-day, came to Rome, under the Emperor Antoninus Pius, when Anicetus ruled the church in the city; where he brought again to the faith numbers of believers, that had been deceived, by the persuasion of Marcion and Valentinus. And when Marcion had by accident met him, and said: "Acknowledge us;" he answered: "I acknowledge thee the first-born of the devil." And afterwards in the reign of M. Antoninus and L. Aurelius Commodus, in the fourth persecution after Nero, he was delivered to the fire at Smyrna, the Pro-consul and all the people sitting in the Amphitheatre, and crying out against him. He wrote to the Philippians a very useful Epistle, which even to this day is read in the assembly of Asia.

GILDAS, IN HIS REPROOF OF THE CLERGY OF BRITAIN.

Who among you *is*, as the shepherd of the Smyrnæan church, the excellent Polycarp, the witness of Christ, who humanely set a table for the guests, that eagerly dragged him to the fire; and when cast to the flames for the love of Christ, said: "He who hath granted to me to bear the punishment of fire, will grant unto me to endure steadfastly the flames without being fastened with nails."

PHOTIUS, BIBLIOTHECA.—NUM. 126.

An Epistle of Polycarp to the Philippians was read, full of much admonition, with perspicuity and simplicity, according to the ecclesiastic character of interpretation. And he also says, that he had sent unto them the Epistles of Ignatius Theophorus, and begs to be informed by them in return, if they had heard any thing of him.

THE BISHOP.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

ANSWER. I will, the Lord being my helper.

The Ordering of Priests.

THE

EPISTLE OF POLYCARP,

BISHOP OF SMYRNA, AND MARTYR,

TO THE

PHILIPPIANS.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—PHIL. iii. 20, 21.

I. POLYCARP, and the elders with him, to the church of God, which sojourneth at Philippi; mercy and peace from God Almighty, and the Lord Jesus Christ, our Saviour, be multiplied unto you.

I rejoiced greatly in our Lord Jesus Christ with you, who received the patterns of true love, and helped on their way, as it behoved you, those that were infolded in bonds befit-

ting saints, which are the diadems of those, who have been truly chosen of God and our Lord; and that the strong root of your faith, declared of old times, remaineth until now,[1] and bringeth forth fruit unto our Lord Jesus Christ, who for our sins endured even to undergo death; whom God raised, having loosed the pains of death; in whom, though ye have not seen him, ye believe, and believing ye rejoice with joy unspeakable, and full of glory; (into which *joy* many have a strong desire to enter,) knowing that by grace ye have been saved, not by reason of works, but by the will of God, through Jesus Christ.

II. Wherefore gird up your loins anew, and serve God in fear and truth, having forsaken the empty vain speech, and the error of the multitude, having put your trust in him, who raised our Lord Jesus Christ from the dead, and hath given him glory and a throne at his right hand; to whom all *things* heavenly and earthly have been subjected; whom every spirit serveth; who is coming to judge the quick and the dead, whose blood God will require of them that disobey him. But he, who raised him from the dead, will also raise us, if we do his will, and walk in his commandments, and love the things, that

he loved; abstaining from all injustice, greediness, love of money, evil-speaking, false-witnessing; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing. But call to mind what the Lord said, when teaching: 'Judge not, that ye be not judged; forgive, and it shall be forgiven unto you; shew mercy, that mercy may be shewn unto you; by what measure ye mete, it shall be measured unto you again. And, that blessed are the poor, and they who are persecuted for righteousness' sake, because their's is the kingdom of God.'

III. These things, brethren, I have not taken upon myself to write unto you concerning righteousness; but, because ye first called upon me. For neither I, nor any other like unto me, is able to follow after the wisdom of the blessed and glorious Paul, who being personally present among such of you, as were then living, taught diligently and firmly the word of truth. Who also, when he was absent, wrote epistles unto you, to which if ye give heed, ye will be enabled to be built on the faith, which has been given unto you, which is the mother of you all, hope following close upon, love leading the way, *love* to

God and Christ, and to our neighbour. For if any one of these be within, it hath fulfilled the commandment of righteousness; for he that hath love, is far from all sin.

IV. But the love of money is the beginning of all calamities. Knowing then, that we brought nothing into the world, and certainly are not able to carry any thing out, let us arm ourselves with the armour of righteousness; and let us teach first ourselves, to walk in the commandment of the Lord; and afterwards your wives *to walk* in the faith that has been given unto them, and in love and chastity; (being naturally affectionate to their own husbands in perfect truth, and loving all alike in perfect continence) and to instruct their children in the instruction of the fear of God. *Let* the widows be prudent concerning the faith of the Lord, interceding without ceasing for all, being far from all calumny, evil-speaking, false-witnessing, love of money, and every evil; knowing that they are altars of God; and that all our *concerns* are seen, and that nothing is hid from him, neither reasonings, nor thoughts, nor any of the secrets of the heart.

V. Knowing therefore that God is not

mocked, we ought to walk in a manner worthy of his commandment and glory. In like manner *let* the deacons be blameless before his righteousness, as servants of God in Christ, and not of men; not devils, not double-tongued, not fond of money, continent in all things, compassionate, diligent, walking according to the truth of the Lord, who became servant of all; whom if we shall well please in the present world, we shall receive also that, which is to come, as he promised us, to raise us from the dead: and that if we shall conduct ourselves in a manner worthy of him, we shall also reign with him, if we do indeed believe. In like manner also, *let* the young men *be* blameless in all things, above all providing for chastity, and restraining themselves from every evil. For it is good to be raised up from the lusts *that are* in the world; for every lust warreth against the spirit. And neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God. Wherefore, it is necessary that they abstain from all these, being subjected to the elders and deacons, as to God and Christ. Let the virgins walk in a blameless and pure conscience.

VI. And *let* the elders also be tender-hearted, compassionate towards all, converting those, which have been led astray, taking the oversight of all the infirm; not neglecting widows, or the orphan, or the poor: but providing always that which is good before God and men, abstaining from all wrath, respect of persons, unjust judgment; being far from the least love of money; not believing hastily against any one; not severe in judgment; knowing that we are all debtors of sin. If, therefore, we beseech the Lord, that he may forgive us, we ought also to forgive. For we are before the eyes of the Lord and of God, and we must all stand before the tribunal of Christ, and each give an account for himself. We should therefore so serve him with fear, and entire devotion, as himself commanded; and the apostles, who preached the gospel unto us; and the prophets, who before proclaimed the coming of our Lord; being zealous for that which is good, abstaining from offences, and from the false brethren, and from them, who bear the name of the Lord in hypocrisy, who lead astray empty men.

VII. For every one, who confesseth not

that Jesus Christ has come in the flesh is Antichrist:[2] and whosoever confesseth not the testimony of the cross, is of the devil. And whosoever perverteth the oracles of the Lord to his own lusts, and says that there is neither resurrection, nor judgment, this man is the first-born of Satan. Wherefore having forsaken the vanity of the multitude, and their false doctrines, let us turn to the word delivered unto us from the beginning, being vigilant with prayers, and continuing instant in fastings; beseeching the All-seeing God with supplications, not to lead us into temptation, as the Lord said: "the spirit is indeed willing, but the flesh is weak."

VIII. Let us therefore continue without intermission in our hope, and the earnest of our righteousness, which is Christ Jesus, 'who bore our sins in his own body on the tree; who did no sin, nor was guile found in his mouth;' but he endured all things for us, that we might live in him. Let us therefore be imitators of his patience; and if we suffer for his name, we glorify him; for by himself he set us this pattern; and *for* this we believed.

IX. I therefore exhort every one of you to

obey the word of righteousness,[3] and to exercise perfect patience, which ye have seen before your eyes, not only in the blessed Ignatius, and Zosimus and Rufus; but also in others of your own *people*, and in Paul himself, and the rest of the apostles; having been persuaded that all these did not run in vain; but in faith and righteousness; and that they are in the place due unto them, with the Lord, with whom also they suffered. For they loved not this present world; but him, who died for us, and of God rose again on our account.

X. Stand[4] therefore in these things, and follow the example of the Lord; firm in the faith and immutable, fond of the brotherhood, loving one another, united in the truth, shewing meekness one to another, despising none. When ye have the power of doing good, defer it not: because mercy delivers from death. Be ye all subject one to another; having your conversation irreproachable among the Gentiles; that by your good works both ye may receive commendation, and the Lord in you may not be blasphemed. But woe unto him, by whom the name of the Lord is blasphemed. Therefore teach all sobriety; in which be ye also fashioned.

XI. I have been exceedingly grieved for Valens, who was made presbyter among you sometime ago; that he is so ignorant of the station which was given unto him. I admonish you, therefore, to abstain from covetousness, and to be chaste and true of speech. Abstain from all evil. Whosoever is unable to govern himself in these things, how can he charge another? If any one has not kept himself from covetousness, he will be polluted with idolatry; and will be judged as if *he were* among the Gentiles. But who are ignorant of the judgment of the Lord? Know we not, that the saints shall judge the world? as Paul teaches. But no such thing have I perceived among you, or heard of, among whom the blessed Paul laboured; who are in an especial manner his epistles: for, of you he boasts in all the churches, which alone then had known God: for we had not yet known him. I am, therefore, brethren, sadly grieved for him, and for his wife: to whom may the Lord give true penitence. Be ye, therefore, sober in this, and do not esteem such as enemies, but recal them as frail and erring members, that your whole body may be safe: for, by so doing, ye build up yourselves.

XII. For I am confident that you have been well exercised in the holy scriptures, and nothing is hid from you: but to me it has not lately been granted: as it is written in these scriptures:—'*Be ye angry, and sin not;*' and '*Let not the sun go down on your wrath.*' Blessed is he who remembers: which I believe to be in you. Moreover, may God and the Father of our Lord Jesus Christ, and the eternal High-priest himself, the Son of God, Jesus Christ, build you up in faith and truth, and in perfect meekness; and without wrath, and in patience, and long-suffering, and endurance, and chastity; and give you a lot and part among his saints, and unto us, together with you, and to all who are under heaven, who shall believe in our Lord Jesus Christ, and in his Father, who raised him again from the dead. Pray for all the saints. Pray also for kings, and powers, and princes, and for them that persecute and hate you, and for the enemies of the cross: that your fruit may be manifest in all things; that you may be perfect in him.

XIII. Both you and Ignatius wrote to me, that if any one should go into Syria, he should carry the letters from you also: which I will

do, if I find a convenient opportunity, either I, or *one*, whom I shall send to discharge a mission also for you. The epistles of Ignatius, which were sent unto us by him, and what others we had with us, we have sent unto you, as you charged us; which are subjoined to this epistle, from which you will be able to be greatly comforted: for they contain faith and patience, and all edification that pertaineth unto our Lord. And concerning Ignatius himself, and those who are with him, signify what information you have received.

XIV. This I have written unto you by Crescens, whom in the present epistle I have commended unto you, and now commend: for he has had his conversation among us without blame; and I believe also in like manner among you. Moreover, you shall have his sister commended, when she shall come unto you. Be ye safe in the Lord Jesus Christ, in his grace, with all yours. Amen.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH AND MARTYR,

TO THE

EPHESIANS.

He that hath an ear, let him hear what the spirit saith unto the churches: to him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God.—Rev. ii. 7.

I. Ignatius, also *called* Theophorus, to the most blessed church, which is in Ephesus of Asia, bids much joy in Jesus Christ and in his spotless grace, which has been blessed by the majesty and perfection of God the Father, which was fore-ordained before the worlds to be always for glory, permanent, immoveable, united, and chosen in real suffering,[5] by the will of the Father and of Jesus Christ, our God;—I have had proof of your well-beloved

name in God, which ye have possessed by a righteous birth, according to faith and love in Jesus Christ our Saviour: being followers of God, having kindled into new life in the blood of God, you have well performed a work agreeing therewith; inasmuch as ye had heard of me, bound from Syria, for the common name and hope, hoping by your prayer to attain in Rome to fight with wild beasts, that through martyrdom I may be enabled to attain to be a disciple of him, who for us offered himself to God, an offering and a sacrifice. For I have received your whole multitude in the name of God in Onesimus, whose love is not to be told, and your bishop in the body;[6] whom I beseech you to love according to Jesus Christ, and to be every one of you in his likeness. For, blessed is he who hath freely given unto you, being worthy to possess such a bishop.

II. And concerning my fellow-servant Burrhus, pertaining to God your deacon, blessed in all things, I pray him to remain[7] for the honor of you and of the bishop: and also Crocus, worthy of God and of you, whom I have received as a pattern of the love which is from you, hath refreshed me in all things; so also will the Father of Jesus

Christ refresh him, together with Onesimus, and Burrhus, and Euplus, and Fronto, by whom, *as* pertaining to love, I have seen you all. May I have joy of you always, if, however, I be worthy. It is then becoming in every way to glorify Jesus Christ, who hath glorified you; that being made complete in one subordination, being subjected to the bishop, and to the presbytery, you may in all things be sanctified.

III. I do not charge you, as being any person: for, although I am bound in his name, I have not yet been perfected in Jesus Christ: for, now I begin to be a disciple; and I speak with you as with my fellow-disciples: for, I ought to have been anointed by you with faith, admonition, patience, long-suffering. But since love does not suffer me to be silent concerning you, for this cause I have been beforehand in exhorting you to run *in agreement* with the will of God. For, also Jesus Christ, our undoubted life, *is* the will of the Father, as also the bishops, who have been ordained to the ends *of the world*, are in the will of Jesus Christ.

IV. Whence it is fit that you should run in agreement with the will of the bishop, which

also ye do. For, your honourable presbytery has been so fitted to the bishop, as strings to a harp. Therefore, by your unanimity and symphonious love, Jesus Christ is sung. And be ye also individually a chorus, that being symphonious in unanimity, having received the tinge of God by unity, you may sing with one voice, through Jesus Christ, to the Father; that he also may hear you, and may acknowledge, by your well-doing, that you are members of his son. Therefore, it is profitable for you to be in blameless unity, that also you may always be partakers of God.

V. For, if I in a little time have had such intimacy with your bishop, (not that pertaining to man, but spiritual), how much more do I count you happy,[8] who have been so suspended *upon him*, as the church upon Jesus Christ, and Jesus Christ upon the Father, that all things by unity may be symphonious? Let no man be deceived; if any one be not within the altar,[9] he lacketh the bread of God. For, if the prayer of one and of a second hath such great force, how much more that, both of the bishop and the whole church? Therefore, he that assembleth not with you, is already proud, and hath condemned himself: for, it is written—'God resisteth the proud.' Let us

give diligence, then, not to resist the bishop, that we may be under obedience to God.

VI. And as much as any one beholdeth the bishop silent, the more let him fear him: for, every man, whom the master of the house sendeth into his own stewardship, we ought so to receive, as him that sent him. It behoveth us, therefore, to regard the bishop present to our sight, as the Lord himself. Truly, Onesimus himself exceedingly praiseth your good order in God; that ye all live according to truth; and that in you no heresy dwelleth: nor indeed do ye even hear any one, except Jesus Christ speaking in truth.

VII. For some are wont to bear about the name in wicked deceit, but doing certain things unworthy of God, from whom you must turn away, as from wild beasts: for they are rabid dogs, secret biters, whom, as they are with difficulty cured, you must guard against. There is one physician, both having a body and being a spirit, born and not born, made flesh, *yet* God; in death, *yet* true life; both of Mary and of God, first passible and then impassible, Jesus Christ our Lord.[10]

VIII. Therefore let not any one deceive

you, as indeed ye are not deceived, belonging wholly unto God. For when no strife has place among you, which can torment you, in truth ye live after God. May I be your offscouring and the purification of the church of you Ephesians, famous throughout the world. The carnal cannot do spiritual things, nor *can* the spiritual *do* things carnal;[11] as neither *can* faith do the things of unbelief, nor unbelief the things of faith. But what ye do even after the flesh, these are spiritual; for ye do all in Jesus Christ.

IX. But I have known some, who passed by you, having an evil doctrine; whom ye did not suffer to sow among you, having stopped your ears, that ye might not receive the things sown by them, since ye are stones of the temple of the Father, having been prepared for the building of God the Father, being raised up on high by the engine Jesus Christ, who is a cross; using as a rope the Holy Ghost. And your faith is your leader upwards, and love the way which raiseth up to God. Therefore ye are also all fellow-travellers, possessing God, temples of God, possessing Christ, possessing holiness, as pertaining to all things having been adorned with the commandments of Jesus Christ;

in whom I also am glad, because I have been counted worthy, by what I write, to hold converse with you, and to rejoice with you, that pertaining to another life ye love nothing, but only God.

X. And also for other men pray without ceasing. For there is in them hope of repentance, that they may obtain God. Permit them, then, even by your works to be instructed by you. To their anger *be* ye meek, to their lofty speeches *be* ye humble-minded; unto their blasphemies *do* ye *oppose* prayers, to their error *be* ye steadfast in the faith, to their savage behaviour *be* ye mild. Not being zealous to imitate them in opposition; let us be found their brethren by moderation; but let us be zealous to be followers of the Lord; who has been more injured, who *more* spoiled, who more despised? that not any plant of the devil may be found among you; but that ye may remain in perfect chastity and temperance in Jesus Christ, bodily and spiritually.

XI. What remains, are the last times; let us stand in awe, let us fear the long-suffering of God, that it may not be to us in order to condemnation. For either let us

fear the future wrath, or love the present grace: one of the two only is found in Jesus Christ, in order to be truly alive. Without him let nothing be becoming unto you, in whom I carry about chains, spiritual jewels, in which may it be granted me to rise again by your prayer, of which *prayer* may I always be a partaker, that I may be found in the lot of Ephesians, the Christians, who always harmonized even with the apostles in the power of Jesus Christ.

XII. I know who I am, and to whom I write; I *am* under condemnation, ye *are* they who have obtained mercy; I *am* under danger, ye *are* they who have been made sure. Ye are the passage of those who are slain to God; partakers of the same mysteries with Paul the sanctified, the martyred, the most blessed, in whose footsteps may I be found, that I may obtain God, who in every epistle makes mention of you in Christ Jesus.

XIII. Be diligent, therefore, more frequently to assemble for the giving of thanks, and for the glory of God; for when ye continually assemble, the powers of Satan are destroyed, and by the unanimity of your

faith his deadly snares are broken. Nothing is better than peace, by which all war of things heavenly and things earthly is made to cease.

XIV. None of which things is hid from you, if ye have in sincerity faith and love towards Jesus Christ, which are the beginning of life, and the end; the beginning, faith; and the end, love; but the two, when they are in unity, belong to God. And all other things are attendants on uprightness. No man professing faith, sinneth, nor does he, that possesseth love, hate. The tree is known by its fruit; so those professing to be Christians, shall be seen by what they do. For *it is* not the work of present profession, but of faith in power,[12] that shall enable a man to be found to the end.

XV. It is better to be silent and to be; than to speak and not to be. It is good to teach, if a man do what he says. Therefore there is one teacher, who spake, and it was done; and also what he hath done in silence are worthy of the Father. He that possesseth the word of Jesus truly is able to hear even his silence, that he may be perfect; that wherein he speaketh, he may do; and wherein

he is silent, he may be known. Nothing is hid from the Lord, but even our secrets are near unto him. Therefore, let us do all things, as *sensible* that he dwelleth in us, that we may be his temples, and he may be in us our God; and what he is, shall also be manifested before our face, for which reasons we justly love him.

XVI. Do not err, my brethren. The corrupters of families shall not inherit the kingdom of God. If then they, who after the flesh do these things, have died, how much more if any man corrupt the faith of God by evil doctrine, for which Jesus Christ was crucified?[13] Such a one being become filthy shall go into unquenchable fire, and in like manner he that heareth him.

XVII. For this cause, the Lord received ointment upon his head, that he might breathe incorruption on the church. Be not ye anointed with the ill-savour of the doctrine of the Prince of this world, lest he lead you captive from the life set before you. But why are we not all become prudent, since we have received knowledge of God, which is Jesus Christ? Why do we foolishly

perish, being ignorant of the gift, which the Lord hath truly sent?

XVIII. My Spirit is the off-scouring of the cross, which is a stumbling-block to them, that believe not; but to us salvation and life eternal. Where is the wise? where the disputer? where the boasting of those called prudent? For our God Jesus the anointed was carried in the womb by Mary according to the dispensation of God, of the seed of David on the one hand, of the Holy Ghost on the other hand; who was born and was baptized, that our mortality might be cleansed.[14]

XIX. And the virginity of Mary was hid from the Prince of this world, and her offspring, and also the death of the Lord; three proclaimed mysteries which were done of God in silence. How then was he manifested to the world? A star shone in heaven above all the stars; and the light thereof was inexpressible; and the novelty of it caused perturbation. And all the other stars together with the sun and moon, became a chorus to the star; and it exceeded them all in splendor. And there was a commotion,

whence this newness, this dissimilarity to them; from whence all magic was dissolved, and every bond of malice was obscured, ignorance was abolished, ancient dominion was destroyed, God being manifested as a man in order to the newness of eternal life. And that which had been completed with God took its beginning. From thence all things were shaken, because the destruction of death was meditated.

XX. If Jesus Christ count me worthy by your prayer, and it be *his* will, in the second little book, which I am about to write unto you, I will manifest unto you the dispensation, which I have begun, pertaining to the new man Jesus Christ, in his faith, and in his love, in his suffering, and in his resurrection, especially if the Lord shall reveal unto me, that you all to a man, by favour *proceeding* from his name assemble together in public, in one faith, and in Jesus Christ, who according to the flesh is of the race of David, the son of man, and Son of God, in order that you may obey the bishop and the presbytery with an undivided mind, breaking one bread, which is the medicine of immortality; the antidote that we should not die, but live in Jesus Christ for ever.

XXI. Let my life go for yours, and *theirs*, whom for the honor of God ye sent to Smyrna; from whence also I write unto you, giving thanks to the Lord, loving Polycarp even as you. Remember me, as Jesus Christ *remembers* you. Pray for the Church, which is in Syria; from whence I am led away bound unto Rome, being the last of the faithful there, as I have been counted worthy to be found to the honor of God. Be ye strong in God the Father, and in Jesus Christ our common hope.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH AND MARTYR,

TO THE

MAGNESIANS.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.—1 JOHN ii. 4, 5, 6.

I. IGNATIUS, also called Theophorus, to the church which is in Magnesia, on the Mæander, which has been blessed by the grace of God the Father, in Jesus Christ our Saviour, in whom I salute *you*, and pray *you* to rejoice abundantly in God the Father and in Jesus Christ. Knowing the exceeding good order of your love pertaining to God, I rejoice to

be beforehand in addressing you in the faith of Jesus Christ. For having been counted worthy of the name most becoming godliness, by the chains which I carry about, I celebrate the churches, among which I pray for oneness of the body and spirit of Jesus Christ, our eternal life, both of faith and love, than which nothing has been judged better; and more eminently that of Jesus and the Father, in whom enduring all the injury of the prince of this world, and having escaped it, we shall find God.

II. I have then been deemed worthy to see you, through Damas, your right godly bishop, and your worthy elders, Bassus and Apollonius, and my fellow-servant, Sotion, the deacon, of whom I would have joy, because he is subject to the bishop, as to the grace of God, and to the presbytery, as to the law of Jesus Christ.

III. Moreover, it becomes you also not to disrespect the youth of the bishop, but as pertaining to the power of God the Father, to shew perfect reverence unto him; as I know even the holy elders *do;* who have not regarded his apparent junior rank; but who, as prudent in God, give place unto him: and not

unto him, but unto the Father of Jesus Christ, the bishop of all. Therefore, to the honor of him, who hath willed *it*, it becomes us to attend to *him*, without any hypocrisy: since *it is* not that a man deceives this bishop, who is seen, but reasons against the invisible *bishop*. And with regard to such a one, his speech is not against flesh, but against God, who knoweth the hidden things.

IV. Therefore it is fit not only to be called, but also to be, Christians: some however name the bishop indeed; but do all things without him. But such do not appear to me to have a good conscience, because they are not firmly gathered together *with him*, according to the commandment.

V. However, things have an end; and these two at the same time are at hand, both death and life, and every one is about to go to his own place. As there are two coins; the one of God; the other of the world; and each of them has its own image impressed; the unbelievers, *the impression* of this world; but the faithful in love, the impression of God the Father, through Jesus Christ, through whom, unless we are able to die of our own choice,[15] in order to his suffering, his life is not in us.

VI. Since, then, in the persons aforementioned, I have seen *your* whole multitude, in faith and love, I exhort *you*, be zealous to do all things in one mind with God: the bishop presiding in the place of God, and the elders in the place of the council of the apostles, and the deacons, who are most dear to me, having been entrusted with the ministry of Jesus Christ, who before the worlds was with the Father, and in the end was made manifest. Do ye all then, having received like manners with God, reverence one another; and let no man after the flesh regard his neighbour; but in Jesus Christ love one another always. Let there be nothing among you which shall be able to divide you; but be made one with the bishop, and with them that preside, for a figure and doctrine of incorruption.

VII. As therefore the Lord did nothing without the Father, being united, neither by himself nor by the apostles; so neither do ye any thing without the bishop and the elders. Do not even attempt that any thing should appear commendable unto you in private: but together *let there be* one prayer, one supplication, one mind, one hope, in love, in joy, undefiled. There is one Jesus Christ, than whom nothing is better. All therefore run

together as to a temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and to one essence hath returned.

VIII. Be not deceived by strange opinions, nor by old fables which are unprofitable. For if we live until now according to judaism, we confess that we have not received grace. For the most divine prophets lived after Christ Jesus. For this cause also they were persecuted, being inspired by his grace, in order that the disobedient might be fully certified, that there is one God, who hath manifested himself by Jesus Christ his Son, who is his eternal word, and did not come forth from silence; who in all things did well please him that sent him.

IX. If, therefore, THEY who dwelt under the old dispensation, came to the newness of hope, no longer keeping the sabbath, but living after the life of the Lord, in which also our life hath sprung up through him, and his death, which some deny: by which mystery we have received faith; and for this cause we endure, that we may be found disciples of Jesus Christ, our only teacher, how shall WE be able to live without him, whose disciples

even the prophets were, and who in the spirit expected him as their teacher? And for this cause he, whom they righteously waited for, when he came, raised them from the dead.

X. Let us, therefore, not be insensible of his goodness. For if he shall do unto us according to our deeds—we are no more. For this cause, since we have become his disciples, let us learn to live after Christianity. For he, who is called by another name more than this, is not of God. Therefore, be placed above the evil leaven, which has grown old and sour, and be changed into the new leaven, which is Jesus Christ. Be salted in him, that not one among you may be corrupted; for by your savour ye shall be proved. It is absurd to name Christ Jesus, and to judaize. For Christianity hath not believed in Judaism, but Judaism in Christianity, that every tongue which hath believed, should be gathered together unto God.

XI. My beloved, not because I know that any of you are so affected, *do I thus write*, but as less than you, I wish to forewarn you, not to rush upon the hooks of vain-glory, but to be fully assured in the birth, and the suffering, and the resurrection, which took place in

the time of the government of Pontius Pilate: things that were done truly and steadfastly by Jesus Christ, our hope, from which may it not happen to any of you to be turned aside.

XII. Let me have joy of you in all things, if I be worthy. For although I am bound, I am not *equal* to one of you that are free. I know that ye are not puffed up: for ye have Jesus Christ in yourselves. And when I praise you the more, I know that ye are ashamed: as it is written—'that the just man is his own accuser.'

XIII. Be zealous, therefore, to be established in the institutions of the Lord and of the apostles, that in all things whatsoever ye do, ye may be prospered in body and spirit, in faith and love, in the Son, and the Father, and in the spirit, in the beginning and in the end, with your most esteemed bishop, and your well platted spiritual wreath, the presbytery, and the deacons (servants) in the things of God. Be subject to the bishop, to one another, as Jesus Christ to the Father as touching his manhood; and *as* the apostles to Christ, and to the Father, and to the spirit, that there may be oneness both of body and spirit.

XIV. Knowing that ye are full of God, I have concisely exhorted you. Remember me in your prayers, that I may attain unto God: and the church in Syria, from whence I am not worthy to be called. For I stand in need of your prayer and love, united in God, in order that the church in Syria may be counted worthy of being bedewed by your church.

XV. The Ephesians salute you from Smyrna, from whence also I write unto you; they are here to the glory of God, as are you also, who have refreshed me in all things, together with Polycarp, bishop of the Smyrnæans. And also the other churches, in honor of Jesus Christ, salute you. Be strong in the unanimity of God, possessing an undivided spirit, which is Jesus Christ.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH, AND MARTYR,

TO THE

TRALLIANS.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—COLLOS. ii. 6, 7, 8.

I. IGNATIUS, also *called* Theophorus, to the holy church, which is in Tralles of Asia, beloved of God, the Father of Jesus Christ, elect, and fruitful unto God, enjoying peace in the body and blood, the suffering of Jesus Christ, our hope; in the resurrection unto him: which I also salute in the plenitude, in the apostolic character, and wish much joy.

I know that you have a mind undefiled, and which doubts not in trial, not by habit, but by birth: as Polybius, your bishop, has shewn unto me, who, by the will of God and of Jesus Christ, has come to Smyrna, and so rejoiced with me, a prisoner in Jesus Christ, that in him I have seen your whole multitude. Having then received your godly benevolence through him, I gloried in finding you, as I know you are followers of God.

II. For when ye are subject to the bishop, as to Jesus Christ, ye appear to me to live not after man, but after Jesus Christ, who died for us, that having believed in his death, ye should escape death. It is necessary, therefore, that as ye do, so ye should do nothing without the bishop: but be subject also to the presbytery, as to the apostles of Jesus Christ, our hope, in whom we should be found passing our life. Moreover, it behoves also the deacons, being the mystery of Jesus Christ, by all means to please all. For they are not deacons of meats and drinks, but servants of the church of God. It behoves them, therefore, to guard against crimes as fire.

III. In like manner let all reverence the deacons, as Jesus Christ, even as the Over-

seer, who is the Son of the Father: and the elders, as the council of God, and as the bond of the apostles. Without these, a church is not called: concerning which things, I am persuaded that you so do. For the pattern of your love I have received, and have with me in your bishop; whose very behaviour is great instruction; and his meekness, power: whom I consider that even those esteem, who are without God, loving him. Since I am able to write for him, I spare not so to do very concisely, being induced to this, that being condemned as an apostle, I may command you.

IV. I have much understanding in God: but I limit myself, lest I should perish in boasting. For now it behoves me the more to fear, and not to give heed to those that puff me up. For by their speech they chastise me. Truly, I love to suffer; but know not if I am worthy. To the multitude, indeed, my zeal doth not appear; but in me it warreth the more. I stand in need, therefore, of meekness, by which the prince of this world is overthrown.

V. Am I not able to write of heavenly *things?* but I fear lest being babes I should prove injurious to you: and (pardon me) lest

not being enabled to receive it, ye should be strangled. For even I also, by reason of being bound, am not able *to understand but in part* heavenly things, and the angelic orders, and the appointments of the princes, both things visible and invisible. Moreover, even now I am a disciple. For many things are lacking unto us, that we should not be lacking of God.

VI. Therefore I exhort you, not I, but the love of Jesus Christ, to use Christian nourishment only, and to abstain from strange herbs, which is heresy. For the heretics, believed in according to their dignity, mix up Jesus Christ, as those who administer a deadly drug with mead, which he, that is ignorant, sweetly receiveth with gladness, and death therewith.

VII. Be on your guard therefore against such. And so shall you be, if not puffed up, nor separated from God Jesus Christ, and the bishop, and the constitutions of the apostles. Whoso is within the altar is pure; but whoso is without, is not pure: that is, he that doeth anything without the bishop, and the presbytery, and the deacon; this man is not pure in his conscience.

VIII. Not that I know of any such thing among you, but I forewarn you, who are my beloved, foreseeing the plots of the devil. Do ye, therefore, having received a kind affection, build yourselves anew in faith, which is the flesh of the Lord; and in love, which is the blood of Jesus Christ. Let none of you have ought against his neighbour. Give not occasions to the gentiles, that by a few foolish people the multitude in God may not be evil spoken of. For woe *unto him*, through whom in vanity my name is by any evil spoken of.

IX. Be ye deaf then, when any one speaks unto you without Jesus Christ, who is of the race of David, who is of Mary, who was truly born, did both eat and drink, was truly persecuted under Pontius Pilate, was truly crucified and died, in the sight of those in heaven, *those* on earth, and *those* under the earth: who also was truly raised from the dead; his Father having raised him; as after his likeness his Father will so raise in Christ Jesus us also, who believe in him, without whom we have no true life.

X. But if, as some, who are without God, that is unbelievers, say, that he suffered in

appearance, themselves existing in appearance,[16] why am I bound? and why do I desire to fight with wild-beasts? I die then in vain: in truth then I lie against the Lord.

XI. Flee then the evil sprouts, which produce deadly fruit, of which if any taste, he immediately dies. For these are not the planting of the Father. If they were, they would shew themselves branches of the cross; and their fruit would be incorruptible: by which *cross*, in his suffering, he calleth unto him you, who are his members. The head then apart cannot exist, without the members; God engaging oneness which is himself.

XII. I salute you from Smyrna, together with the churches of God, who are present with me, which have in all things refreshed me, both in body and spirit. My bonds exhort you, which for the sake of Jesus Christ I carry about, desiring to obtain God. Persevere in your unanimity and in prayer with one another. For it becomes you individually and especially the elders, to refresh the bishop, to the honor of the Father of Jesus Christ, and of the apostles. I intreat you in love to hear me, that I may not be for

a testimony against you, when I have written. And pray ye also for me, who stand in need of your love in the tender mercy of God, in order that I may be counted worthy of the inheritance, which I go about to obtain, that I may not be found a reprobate.

XIII. The love of the Smyrnæans and Ephesians saluteth you. Remember in your prayers the church in Syria: from whence I am not even worthy to be called, being the last of them. Be ye strong in Jesus Christ, subject to the bishop, as to the commandment, and likewise to the presbytery. And love ye one another individually with an undivided heart. My spirit be your purification, not only now, but also when I have obtained God. For as yet I am under danger: but faithful is the Father in Jesus Christ to fulfil my petition and your's, in whom may ye be found without spot.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH AND MARTYR,

TO THE

ROMANS.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Rom. viii. 16, 17, 18, 19.

I. Ignatius, also *called* Theophorus to the church,[17] which has obtained mercy in the Majesty of the most High Father, and of Jesus Christ his only Son, *the church* beloved and enlightened by the will of him, who hath willed all things, which are according to the love of Jesus Christ our God, which also is a

garrison of the Romans in the place of a castle, godly, well adorned, most blessed, praiseworthy, prevailing, pure, and pre-eminent in love, named after Christ, named after the Father,[18] and which I salute in the name of Jesus Christ the son of the Father; to *you who are* united in body and spirit to all his commandment, and filled with the favor of God in sincerity, and strained off from every foreign colouring, much pure joy in Jesus Christ our God. Since by prayer to God, I have attained to behold your godly faces, and as I more desired to attain *it*, bound in Christ Jesus, I hope to salute you, if it be the will of God that I be counted worthy to continue unto the end. The beginning indeed is well-ordered, if I but obtain favor to receive my inheritance without hindrance. For I fear your love, lest it should injure me. For unto you it is an easy *matter* to do what ye desire; but to me it is difficult to attain unto God, if ye spare me.

II. I do not wish you to be man-pleasers, but to please God, as also ye do please *him*. For I shall never have such an opportunity to attain unto God; nor ye, if ye be silent, to be inscribed on a better work. For if ye be silent concerning me, I shall be with God:

but if ye be enamoured of my flesh, I shall again have to run. You could not grant me more than to be offered up to God, while yet the altar is prepared: that being made a chorus in love, you may sing to the Father in Christ Jesus; that God having sent for the Bishop of Syria from the East hath counted him worthy to be found in the West. It is good to set from the world with God, that to him I may rise.

III. Ye have never envied any one: ye have taught others. And I desire, that those things may also be established, which when teaching ye gave in charge. Only ask for strength for me both internal and external, that I may not only SAY; but also WILL: that I may not only be called a Christian; but also may be found one. For if I be found one, I can be called one too; and can then be faithful, when I appear not to the world. Nothing that appeareth is eternal. '*The things that are seen are temporal, but the things that are not seen, are eternal.*' Yea our God Jesus Christ, being in the Father, appeareth the more. Christianity is not the work of silence only, but of greatness.

IV. I write to the churches, and I charge

them all, that I die willingly for God, if ye hinder me not. I beseech you, be not unreasonably benevolent towards me. Suffer me to be the food of wild beasts, by which it is allowed me to attain unto God. I am the corn of God: and by the teeth of wild beasts I would be ground, that I may be found pure bread of Christ. Do ye rather encourage the wild beasts, that they may become my sepulchre, and may leave nothing of my body,[19] that when I have fallen asleep, I may not be burdensome to any one. Then I shall be truly a disciple of Christ, when the world shall not see even my body. Pray ye Christ for me, that by these instruments I may be found a sacrifice. I do not, as Peter and Paul, command you. They were apostles; I *am* a condemned *man:* they were free; but I am a bondman until now. However, if I suffer, I shall be a freedman of Jesus, and shall rise again free in him. Now I learn, since I am bound, to lust after nothing worldly or vain.

V. From Syria unto Rome I fight with wild beasts, by land and by sea, night and day, bound unto ten leopards, which is a guard of soldiers; who are made worse by kind treatment. But by their injuries I am the more instructed: yet am I not hereby justified. I

would have profit of the wild beasts, that have been prepared for me, and I pray that they may be found ready: which I will even encourage to devour me speedily: not *as with* some, *whom*, as if afraid, they did not touch. Even if they themselves, unwilling, will not *devour me*, I will urge them *to it*. Pardon me; I know what is expedient for me. Now I begin to be a disciple. Let nothing visible or invisible, rival me; that I may obtain Jesus Christ. Let fire and cross, and companies of wild beasts, scattering of bones, crushing of limbs, grinding of the whole body, evil buffetings of the devil come upon me: so that I only obtain Jesus Christ.

VI. The pleasures of this world shall profit me nothing, nor the kingdoms thereof. I had rather die unto Christ Jesus, than reign over the ends of the earth. '*For what shall it profit a man, if he gain the whole world, and lose his own soul?*' Him I seek, who died for us: him I long for, who rose again on our account. And my gain lies at hand. Pardon me, brethren: hinder me not from living; do not ye desire the death of me, who long to be with God. Do not ye separate me by the world. Suffer me to receive pure light: there being come, I shall be a man of God. Permit

me to be a follower of the passion of my God. If any man has him within himself, let him consider what I long for, and sympathize with me, knowing how I am straightened.

VII. The prince of this world wisheth to rob me, and to corrupt my will towards my God. Therefore let no one of you being present, help him: rather be ye with me, that is, with God. Do not speak of Jesus Christ, and lust after the world. Let no bewitching dwell in you: even if when I am present, I exhort you, be not persuaded by me: but rather be persuaded by these things, which I write unto you. Living, I write unto you, loving to die. My love has been crucified, and is not in me a fire desiring fuel: but water living and speaking in me, saying within me, come to the Father. I take no pleasure in the food of corruption, nor in the pleasures of this life. I wish for the bread of God, heavenly bread, the bread of life, which is the body of Jesus Christ, the Son of God, who was made in the latter day of the seed of David and Abraham: and I wish for the drink of God, his blood, which is incorruptible love and life everlasting.

VIII. I desire not any longer to live after

man; and this shall be, if ye will. Do ye desire *it*, that ye also may be desired. In a few words, I beg of you, believe me. And Jesus Christ shall manifest this unto you, that I speak truly: my mouth is without falsehood, in which the Father hath spoken truly. Pray for me, that I may obtain. I have not written unto you according to the flesh, but according to the will of God. If I suffer, ye have desired *me;* if I be rejected, ye have hated *me.*

IX. Remember in your prayer the church in Syria, which instead of me, enjoys God for a shepherd. Jesus Christ alone shall overlook it, and your love. But I am ashamed to be counted *one* of them. For I am not even worthy, being the last of them, and an untimely birth: but I have obtained mercy to be some one, if I shall attain unto God. My spirit saluteth you, and the love of the churches, which have received me in the name of Jesus Christ, not as passing by: for even those, which were not near to me in the way, that is, after the flesh, went before me according to their cities.

X. And I write this unto you from Smyrna, by Ephesians, who *are* most blessed. And there is also with me, together with many

others, Crocus, a name that is dear unto me. Concerning those, who went before me from Syria to Rome, to the glory of God, I believe that you have heard; to whom also make it known, that I am near. For they are all worthy of God, and of you: whom it is fit that you should in all things refresh. I wrote this unto you on the tenth of the calends of September, (that is, the twenty-third of August). Be strong to the end, in the patience of Jesus Christ. Amen.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH, AND MARTYR,

TO THE

PHILADELPHIANS.

Behold I come quickly: hold that fast, which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.—Rev. iii. 11, 12.

I. Ignatius, also *called* Theophorus, to the church of God the Father, and of the Lord Jesus Christ, which is in Philadelphia of Asia, and which has obtained mercy, and has been established in one mind with God, and which rejoices in the suffering of our Lord in sincerity, and which in real compassion has

been fully certified of his resurrection: which I salute in the blood of Jesus Christ, which *church* is *his* eternal and abiding joy, especially if they be one with the bishop, and the elders and deacons with him, who have been approved in the mind of Jesus Christ, whom, according to his own will, he hath confirmed in stability by his holy spirit.

Which bishop I know has become possessed of the public ministry, not of himself, nor by men, nor after vain-glory; but in the love of God the Father and of the Lord Jesus Christ, at whose gentleness I have been struck with astonishment; who, when silent, is more powerful than those who speak vanity: for he has been harmoniously fitted to the commandments as a harp to the strings. Wherefore my soul blesseth his will towards God, knowing that it is virtuous and sincere, *also* his immoveable and his dispassionate *disposition* in all gentleness of the living God.

II. Children, therefore, of light, of truth, flee division and false doctrines: but where the Shepherd is, there as sheep do ye follow. For many plausible wolves with evil delight take captive them, that are running to God: but by your unity they shall have no place.

III. Abstain from the evil herbs, which Jesus Christ doth not cultivate, because they are not the planting of the Father. Not that I have found division with you, but complete filtration. For as many as belong to God and Jesus Christ, these are with bishop: and as many as shall repent and come to the unity of the Church, these shall belong to God, that they may be alive according to Jesus Christ. Do not err, my brethren. If any man followeth a schismatic, he doth not inherit the kingdom of God: if any man walketh in a strange opinion, this man doth not assent unto the suffering.[20]

IV. Be zealous therefore to use one thanksgiving; for the body of our Lord Jesus Christ is one, and for the oneness of his blood *there is* one cup: one altar, as one bishop, together with the presbytery and deacons my fellow-servants; that whatever ye do, ye may do *it* according to God.

V. My brethren, I am exceedingly enlarged in my love towards you, and rejoicing above measure I fortify you: and not I, but Jesus Christ, in whom being bound I fear the more, because I am not yet perfected. But your

prayer to God shall perfect me, that I may obtain the inheritance in which mercy has been shewn me: having fled for refuge to the gospel, as to the body of Jesus; and to the apostles, as to the presbytery of the church. And we love the prophets also, because even they published tidings in order to the gospel, and hoped in Christ, and expected him: in whom also they believed and were saved, in the unity of Jesus Christ; being truly beloved, and truly admirable saints, testified of by Jesus Christ, and numbered together in the gospel of the common hope.

VI. But if any one interpret Judaism unto you, hear him not. For it is better to hear Christianity from a circumcised man, than Judaism from an uncircumcised. But if both speak not of Jesus Christ, these are to me pillars and sepulchres of the dead, upon which have been written only the names of men. Flee therefore the evil devices, and snares of the prince of this world, that you may never be afflicted by his mind and become languid in love. But be ye all gathered together with an undivided heart. Moreover, I give thanks to my God, that I possess a good conscience among you, and no man has to boast, neither secretly nor openly, that I have burdened him

in little or in much. And also, I pray for all, among whom I have spoken, that they may not possess it for a witness *against them.*

VII. For although some after the flesh wished to deceive me, the spirit however being from God is not deceived. For it knoweth, whence it cometh and whither it goeth, and reproveth the hidden things. I cried out, when I was among you; I spake with a loud voice: attend to the bishop, and to the presbytery and deacons. And they suspected that I spake these things, as having previously known of the division of some: but he is my witness, in whom I am bound, that from human flesh I knew it not. But the spirit proclaimed, saying thus: do nothing without the bishop: keep your body as the temple of God: love unity: flee divisions; be followers of Jesus Christ, as he also of his Father.

VIII. I then in truth did as became me, as a man devoted to unity. But where division is and anger, God dwelleth not. Therefore to all the penitent the Lord giveth remission, if they repent to the unity of God, and the council of the bishop. I trust in the charity of Jesus Christ, who will loose every

bond from you. And I exhort you to do nothing in contention,[21] but according to the discipline of Christ. When I heard some saying, that 'unless I find it in the ancients, I do not believe in the gospel:' and when I said to them, that it is written, they answered me, that 'it is set forth.' But Jesus Christ is my ancient *writings;* the undefiled ancient *writings are* his cross and death, and his resurrection, and the faith which is through him: in which by your prayer I desire to be justified.

IX. The priests also are good: but better is the High Priest, who has been entrusted with the Holy of Holies, who alone has been entrusted with the secrets of God: being himself the door of the Father, through which Abraham and Isaac and Jacob, and the prophets, and the apostles, and the church enter in. All these *assent* to the unity of God. But especially what the gospel contains, the presence of the Saviour our Lord Jesus Christ, the suffering of him, and the resurrection. For the beloved prophets published tidings *relating* unto him: but the gospel is the finishing of incorruption. All together are good, if ye believe in love.

X. Now since according to your prayer,

and according to the compassion, which ye have in Christ Jesus, it has been told me that the church, which is in Antioch of Syria enjoys peace: it becometh you, as a church of God to appoint a servant to go thither with a divine mission, in order to rejoice with them, when assembled together, and to glorify his name. Blessed in Jesus Christ is he, who shall be counted worthy of such a service; and ye shall be glorified. If you have the desire, it is not an impossible *work* for the name of God; as also the neighbouring churches have sent bishops, and others elders and deacons.

XI. Concerning Philo the deacon from Cilicia, a man testified of, who also now in the word of God ministers unto me, together with Reus Agathopus a chosen man, who follows me from Syria, having bid farewell to life, they both testify of you, and I give thanks to God for you, that ye received them, as the Lord also *receives* you. But as for those, who dishonored them, may they be redeemed by the charity of Jesus Christ. The love of the brethren, who are in Troas saluteth you: from whence also I write unto you by Burrhus, who was sent with me from the Ephesians and Smyrnæans for the word

of value. The Lord Jesus Christ will value them, in whom they hope in body, in soul, in faith, in love, in unanimity. Be strong in Christ Jesus our common hope.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH, AND MARTYR,

TO

POLYCARP.

And unto the angel of the church in Smyrna write; these things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.— Rev. ii. 8, 9.

I. Ignatius, also *called* Theophorus, to Polycarp, overseer of the church of Smyrnæans, yea rather, overseen of God the Father and the Lord Jesus Christ, much joy.

Approving of thy mind in God, established as upon an immoveable rock,[22] I exceedingly give glory, having been accounted worthy *to behold* thy blameless face, of which I would

have joy in God. I exhort thee by the favor of God, with which thou art clothed, to add to thy race, and to exhort all, that they may be saved. Vindicate thy office with the utmost carefulness, both of body and of spirit. Study unity, than which nothing is better. Bear all, as also the Lord *beareth* thee. Endure all in love, even as thou dost. Have leisure for unceasing prayers. Ask for more understanding than thou hast. Watch, possessing a sleepless spirit. Speak to them individually, after the conversation of God. Bear the infirmities of all, as a perfect wrestler. Where there is more labour, the gain is much.

II. If thou lovest the good disciples, thou hast no thanks, rather in meekness bring into subjection the more pestilential. Every wound is not healed by the same plaister. Subdue the inflamed by embrocations. Be wise as a serpent in all things, and harmless as a dove. For this cause thou art *composed* of body and spirit, that thou mayest treat gently the things that appear before thy face: but ask, that the invisible things may be made manifest unto thee, that thou mayest lack none, and abound in every gift. The time demands thee, as pilots the winds; and as the weather-

beaten *mariner demands* the port, in order to attain unto God. Be vigilant, as a wrestler of God; the prize is incorruption and life eternal, concerning which thou also art confident. In every thing let my life go for thine, and my bonds, which thou hast loved.

III. Let those who seem to be worthy of belief, and teach another doctrine, not daunt thee. Stand firm as an anvil, when it is beaten. It is the *excellence* of a great wrestler to be battered, and yet to conquer: but, above all, for the sake of God, it behoves us to sustain all things, that he also may sustain us. Be more zealous than thou art. Consider the times: keep looking for him who is above time, the TIMELESS, the invisible, for us made visible, him that could not be handled, the impassible, for us made passible, who all manner of ways endured for us.

IV. Let not widows be neglected. After the Lord, be thou their guardian. Let nothing be done without thy will, nor do thou any thing without God:[23] which indeed thou dost not, being stable. Let assemblies be held more frequently: search out all by name. Disdain not bondmen and bond-women: nor yet let them be puffed up, rather let them

serve the more to the glory of God, that they may obtain a better liberty from God. Let them not desire to be made free at the public *charge*, lest they should be found slaves of lust.

V. Flee evil arts: yea, rather hold no conversation about them. Speak to my sisters, that they love the Lord, and be content with their husbands, in body and spirit. Likewise declare also to my brethren, in the name of Jesus Christ, that they love their wives, as the Lord the church. If any one can continue in chastity, to the honor of the Lord of his body, let him continue without boasting. If he boast, he is lost: and if he should be noticed more than the bishop, he has been corrupted. It becometh the men and women that marry, to make their union with the will of the bishop; that the marriage may be after God, and not after lust. Let all things be done to the honor of God.

VI. Give heed to the bishop, that God also may to you. Let my life go for those who are subject to the bishop, the elders, the deacons: and with them may it be granted me to have part in God. Labour one with another, strive together, run together, suffer together,

fall asleep together, rise together, as stewards of God, and helpers, and servants. Please him, for whom ye wage war, from whom also ye receive your wages. Let not any of you be found a deserter. Let your baptism remain as arms, faith as a helmet, love as a spear, patience as the whole armour. Your deposits *are* your deeds: that you may receive returns worthy of you. Bear long, therefore, one with another in meekness, as God bears with you. Let me have joy of you always.

VII. And since the church, which is in Antioch, of Syria, enjoys peace, as it has been declared unto me, through your prayer, and I am become more cheerful in the security of God, (if, however, through the suffering, I attain unto God, so as to be found in the resurrection your disciple), it becometh *thee*, most blessed Polycarp, to hold a council becoming God, and to appoint one, whom ye exceedingly regard, an active man, who shall be able to be called a divine messenger; to account this man worthy to go into Syria, that he may glorify your active love to the glory of Christ. A Christian has not the power of himself, but he is at leisure for God. This work is God's, and your's, when ye shall have performed it. For I trust to your charity,

that you are ready for a good turn pertaining to God. Knowing, therefore, your zeal for the truth, I have exhorted you in few words.

VIII. Since I have not been able to write to all the churches, as my will prescribes, because I must immediately sail from Troas to Neapolis, thou shalt write to the churches beyond thee, as one that possesseth the mind of God, that they also may do the same: let those, who are able, send *messengers* on foot: and the others, epistles by those whom thou shalt send, that thou mayest be glorified in the eternal work, since thou art worthy. I salute all by name, and the wife of Epitropus, with her whole house, and the children. I salute Attalus, my beloved. I salute him, who shall be counted worthy to go into Syria. Grace shall be with him always, and with Polycarp that sends him. I pray that you may be strong always in our God Jesus Christ, in whom may ye continue in the unity and oversight of God. I salute Alce, a name dear unto me. Be strong in the Lord.

THE

EPISTLE OF IGNATIUS,

BISHOP OF ANTIOCH AND MARTYR,

TO THE

SMYRNÆANS.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some *of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches; he that overcometh, shall not be hurt of the second death.*— Rev. ii. 10, 11.

I. Ignatius, also *called* Theophorus, to the church of God the Father, and of his beloved Jesus Christ, which, in every gift, has obtained mercy, having been filled with faith and love, not lacking in any gift, most godly and holy, which is in Smyrna of Asia, much joy in the undefiled spirit and word of God.

I glorify Jesus Christ God, who has made

you so wise: for I perceived that you were settled in an immoveable faith, as if nailed on the cross of the Lord Jesus Christ, both in body and spirit, and established in love in the blood of Christ, having been fully certified with regard to our Lord, that he is truly of the race of David according to the flesh, the Son of God, according to the will and power of God, having been truly made of a virgin, baptized by John, that all righteousness should be fulfilled by him, truly nailed for us in his body under Pontius Pilate and Herod the Tetrarch, (of the fruit of which *are* we, of his divinely blessed suffering,) that he might raise up a joint-standard for ever by his resurrection for his saints and faithful, whether among the Jews or Gentiles, in one body of his church.

II. For all these things he suffered for us, that we should be saved. And he suffered truly, as he also truly raised up himself: not, as some unbelievers say, that he suffered in appearance, themselves existing in appearance, and as they think, so shall it happen unto them, being incorporeal and devilish.

III. For I know and believe that even after his resurrection he is incarnate. And when

he came unto them, that were with Peter, he said unto them: take hold, handle me, and see, that I am not an incorporeal spirit. And immediately they touched him and believed, being convinced by his body and spirit. For this cause, they despised even death, and were found above death. And after his resurrection he eat and drank with them, as having a body, although spiritually united to the Father.

IV. And of these things I admonish you, beloved, knowing that ye also so understand. But I forewarn you of wild beasts in the shape of men: whom ye must not only not receive, but if it is possible, not even meet with, but only pray for them, if by any means they may repent, which is difficult. But of this Jesus Christ, our true life has the power. For if these things were done in appearance by our Lord, I also am bound in appearance. And why have I also given myself to be delivered to death, to fire, to sword, to wild beasts? But near the sword, near to God; in the midst of wild beasts, in the midst of God. Only in the name of Jesus Christ, in order to suffer with him, I endure all things; while he who was made a perfect man, strengthens me.

V. Whom some ignorant *persons* deny, yea, rather have been denied by him, being preachers of death rather than of the truth: whom the prophecies have not persuaded, nor the law of Moses, nay, nor even the gospel until now, nor our own individual sufferings. For they think also the same concerning us. For what does any man profit me, if he praiseth me, but blasphemeth my Lord, not confessing that he was made flesh? He that doth not say this, has completely denied him, being possessed of death. But their names, as they are unbelievers, I have not thought it fit to write; yea, far be it from me to mention them, till they have become converts to the suffering, which is our resurrection.

VI. Let no man err. Even if the heavenly *powers*, and the glory of the angels, and the princes, both visible and invisible, have not believed in the blood of Christ, even to them it is condemnation. He that receiveth, let him receive. Let condition puff up no man, for faith and love are the whole, than which nothing has been judged better. But consider them, that think contrary to the grace of Jesus Christ, which has come unto us, how opposite they are to the will of God. They

care not for love, nor for the widow, nor for the orphan, nor for the afflicted, nor for the bound, nor the loose, nor for the hungry, nor the thirsty.

VII. They abstain from thanksgiving (the eucharist) and prayer, because they confess not that the thanksgiving is the body of our Saviour Jesus Christ,[24] which suffered for our sins, which in his goodness the Father raised up. They therefore, that contradict the gift of God in their disputing, perish. But it would be profitable for them to love, that they might also rise again. It becometh us then to abstain from such, and to speak of them neither in private, nor in public: but to give heed to the prophets, and especially to the gospel, in which the suffering has been manifested unto us, and the resurrection completed. But flee divisions, as the beginning of evils.

VIII. All follow the bishop, as Jesus Christ, the Father; and the presbytery, as the apostles: and reverence the deacons, as the commandment of God. Let no man apart from the bishop do any thing, that pertains to the church. Let that thanksgiving be considered established, which is under the bishop,

or whomsoever he shall have commissioned. Wherever the bishop shall appear, there let the multitude be: as wheresoever is Jesus Christ, there is the Catholic church.[25] It is not lawful apart from the bishop, neither to baptize, nor to make a love-feast; but whatever he shall approve, this is well-pleasing also to God, that everything which is done may be sure and steadfast.

IX. It is highly proper that we should for the remaining time renew our vigilance; and repent toward God, while we yet have opportunity. It is well to have knowledge both of God and the bishop. He that honoreth the bishop, has been honored of God: he that hideth from the bishop any thing that he does, serveth the devil. Let all things therefore among you abound in charity; for ye are worthy. Ye have in all things refreshed me, and Jesus Christ you. Ye have loved me absent and present. God recompense you, for whom enduring all things, ye will obtain him.

X. Ye did well, in that ye received as deacons of Christ God, Philo, and Reus Agathopus, who have attended me for the word of God; who also give thanks to the

Lord for you, because ye have refreshed them in every way. Nothing shall by any means be lost unto you. May my spirit go for your's, and my bonds, which ye have not disdained, nor even been ashamed of: nor will the perfect faith, Jesus Christ, be ashamed of you.

XI. Your prayer has reached to the church, which is in Antioch of Syria; from whence I, bound with most God-becoming bonds, salute all, not being worthy to be from thence, inasmuch as I am the last of them: but according to the will of God I have been accounted worthy, not by conscience, but by the favor of God, which I pray to be given unto me entire, that by your prayer I may attain unto God. Therefore that your work both on earth and in heaven may be perfect, it is fit for the honor of God, that your church appoint a divine ambassador to go into Syria to rejoice with them, that they have peace, and have received their own size, and that their own body has been restored to them. It has appeared to me then a worthy deed to send some one of your's with an epistle, that he may with them give glory for the fair weather pertaining to God, which has been granted them; and because they have already gained

the port by your prayer. Do ye being perfect also mind the things that are perfect. For your will to do well God is ready to forward.

XII. The love of the brethren that are in Troas saluteth you; from whence also I write to you by Burrhus, whom ye sent with me together with the Ephesians your brethren, who has refreshed me in every thing. And I wish that all would imitate him, as a pattern of the ministry of God. Grace shall recompense him in all things. I salute your bishop worthy of God, and most godly presbytery, and my fellow-servants the deacons, and every one of you individually and jointly in the name of Jesus Christ, and in his body and blood, in his suffering and resurrection, both bodily and spiritually, in the unity of God and of you. Grace unto you, mercy, peace, patience always.

XIII. I salute the houses of my brethren with their wives and children, and the virgins who are called widows. Be ye strong for me in the power of the spirit. Philo, who is with me, saluteth you. I salute the house of Tavias, which I pray may be established in faith and love both bodily and spiri-

tually. I salute Alce a name dear unto me; and Daphnus, and Asyncritus and Eutecnus, and all by name. Be strong in the grace of God.

THE

MARTYRDOM OF IGNATIUS,

BISHOP OF ANTIOCH.

For ye are dead, and your life is hid with Christ in God.—Col. iii. 3.

And others were tortured, not accepting deliverance; that they might obtain a better resurrection.—Heb. xi. 35.

I. When Trajan had now succeeded to the Roman empire, Ignatius, the disciple of the apostle John, a man in all *respects* apostolic, governed the church of the people of Antioch diligently; with difficulty passing through the former storms of many persecutions, under Domitian; as a good pilot, by the helm of prayer and fasting, and by constant preaching with spiritual vigor, he withstood the opposing hurricane; fearing lest it should deject any one of the faint-hearted or more

simple. Therefore he rejoiced indeed at the steadfastness of the church, when the persecution had for awhile abated: but he grieved within himself, because he had not reached true love towards Christ, nor the perfect rank of the disciple. For he considered the confession made by martyrdom *as* joining him more intimately unto the Lord. Whence remaining a few years longer with the church, like a divine lamp, enlightening the mind of each, through the exposition of the scriptures, he obtained his heart's desire.

II. For after this, when Trajan, in the ninth year of his reign, had been lifted up by his victory over the Scythians and Dacians, and many other nations, and thinking that the religious system of the Christians was yet wanting to him, towards an entire subjection, and having threatened that, unless they should choose with all the nations to worship the gods, they should endure persecution, he forced all that were living godly either to sacrifice or to die. At that time, then, the genuine soldier of Christ being afraid for the church of the people of Antioch, was willingly conducted to Trajan, residing at that time, indeed, at Antioch, but hastening against Armenia and the Parthians. And

when he stood in the presence of Trajan, the emperor, *the following dialogue ensued:*—

Trajan. Who art thou, evil spirit, that zealously transgressest our commands, and withal persuadest others, that they may miserably perish?

Ignatius said: No man calleth Theophorus, evil spirit: for the devils have departed from the servants of God. But if, because I am odious to them, thou callest me evil against the spirits, I grant it: for I possess Christ, the heavenly king, and confound their devices.

Trajan said: And who is Theophorus? Ignatius answered; He that has Christ in his breast.

Trajan said: Do we then seem to thee not to have Gods in our hearts, whom also we enjoy as allies against the enemies?

Ignatius said: In naming the devils of the Gentiles, gods, thou errest. For there is one God, who made the heaven, and the earth, and the sea, and all things that are therein; and one Christ Jesus, the only begotten Son of God, whose kingdom may I enjoy.

Trajan said: Him, who was crucified, sayest thou, under Pontius Pilate?

Ignatius said: Him, who has crucified again my sin, with the inventor thereof, and has condemned all the error and malice of the

devil under the feet of those, who bear him in their heart.

Trajan said: Dost thou then carry within thyself him who was crucified?

Ignatius said: Yea. For it is written: *I will dwell in them, and will walk in them.*

Trajan declared: We have ordered Ignatius, who says that he carries about within him, him that was crucified, to be made a prisoner by the soldiers, and to be conducted to great Rome, in order to become the food of wild beasts, for the entertainment of the people.

When the holy martyr heard this sentence he cried out with joy: I thank thee, O Lord, that thou hast thought fit to honor me with perfect love towards thee, and to bind me, with thy apostle Paul, in fetters of iron. When he had thus spoken, and put his chains with joy about him, having first prayed for the church, and commended it with tears to the Lord, as a goodly ram, the leader of a good flock, he was dragged, by the fierce cruelty of the military, in order to be led away to Rome, for food for blood-devouring beasts.

III. With much alacrity, therefore, and joy, from his desire of suffering, when he had

come down from Antioch to Seleucia, he was from thence conducted by sea: and having arrived, after much fatigue, at the city of the Smyrnæans, with much joy he went on shore and hastened to visit the holy Polycarp, the bishop of the Smyrnæans, his fellow-hearer: for they had formerly been disciples of the holy Apostle, John: to whom when he had been brought, and had communicated to him spiritual gifts, and rejoiced in his bonds, he exhorted to strive together with him in his purpose, exceedingly indeed every church in public: (for the cities and churches of Asia by their bishops, elders, and deacons, embraced the Saint, all pressing forward to him, in hopes of receiving a portion of his spiritual gift), but in a peculiar manner the holy Polycarp, that through the means of the wild beasts he might quickly be out of sight of the world, and appear in the presence of Christ.

IV. And these things he thus spake, and thus testified: extending his love to Christ so far, as to be on the point of receiving heaven by a good confession, and the earnestness of those that prayed with him for the contest; and as to return the favor to the churches that met him by their rulers, giving them thanks by letters sent unto them, which dis-

tilled spiritual charity, with prayer and exhortation. Therefore when he saw them all kindly disposed towards him, he feared lest the affection of the brotherhood should impede his haste to his Lord, now that an excellent door of martyrdom was opened unto him, so he sends an epistle as follows to the church of the Romans.—*See the Epistle to the Romans.*

V. Then when he had by letter reanimated, as he desired, those of the brethren in Rome who were unwilling, he was thus conveyed from Smyrna, and arrived at Troas. For the child of Christ was urged on by the soldiers in order to be in time for the games in great Rome, that he might be delivered to the wild beasts in the sight of the Roman people, and obtain the crown of the contest. And then, having been conveyed thence to Neapolis, he journeyed through Macedonia, by way of Philippi, and about the mainland towards Epidamnus; having obtained a ship on the sea-coasts, he sailed over the Adriatic sea, and going from thence into the Tyrrhenian, and passing by islands and cities, when Potioli was shewn to the Saint, he was indeed earnest to go on shore, wishing to tread in the footsteps of the Apostle Paul. But when a strong wind rose up, and did not indulge *him*

in this, the ship being driven forward, he blessed the love of the brethren in that place, and so sailed by. Therefore in one day and night, after having enjoyed favourable gales in the same manner, we were led away unwillingly on our part, groaning at the separation which was shortly to be made of the righteous man from us[26]. But on his part, who was earnest to retire quickly from the world, that he might come before the Lord whom he loved, it happened according to his wish. Having therefore sailed into the Roman ports, when the impure spectacles were on the point of being closed, the soldiers were grieved at being so late, but the bishop cheerfully obeyed their hastening him forward.

VI. From thence therefore when they had pushed forward, viz. from what they called the Port; (for the news respecting the holy martyr had already been spread abroad;) we meet the brethren filled with fear and joy; on the one hand, rejoicing at what they counted the good fortune of Theophorus: on the other hand, however, fearing because such a man was led to death. And some, who in quiet were zealous and speaking in order to appease the people, that they should not desire the

death of the righteous man, he addressed, when he had immediately perceived *it* in the spirit: and when he had saluted them all, and had begged from them the true love, and had reasoned with them more than in his epistle, and had persuaded them not to envy him hastening to his Lord; (so all the brethren kneeling down) and had invoked the son of God for the churches, for a cessation from the persecution, for the love of the brethren towards one another, he was led away with haste into the Amphitheatre.

And then he was immediately thrown in according to the previous command of Cæsar, when the spectacles were on the point of closing: (for it was a solemn day, as they considered, called in the Roman tongue Tertiadecima, on which they made a point of assembling together:) thus he was cast to cruel beasts by the temple, so that the desire of the holy Martyr Ignatius was presently fulfilled: as it is written, "the desire of the righteous shall be granted;" that he might be burdensome to none of the brethren by the gathering of his relics, as he had previously in his epistle besought, that it might so come to pass at his own consummation. For only the harder of his holy relics were

left, which were conveyed away to Antioch, and deposited in linen, a treasure left to the holy church, invaluable by the grace in the Martyr.[27]

VII. Now these things were done on the thirteenth of the Calends of January, (that is, the twentieth of December) when Syra, and Senecius the second time, were the Roman consuls. After we had been with tears eye-witnesses of these things, and were passing the night at our lodgings, and beseeching the Lord much with kneeling and prayer to establish us, dejected at what had just taken place, having dropped asleep a little while, some of us saw on a sudden the blessed Ignatius standing by and embracing us; others again beheld *him* praying for us, and others dropping with sweat, like one who had completed a great labour, and standing by the Lord. With much joy then having seen these things, and considered the visions of the dream, having praised God the giver of *all* good, and counted the saint happy, we have made known unto you both the day and the time; that being gathered together according to the time of the martyrdom, we may communicate with the wrestler and genuine martyr of Christ, who trod under foot the

devil, and who finished the course of his most Christian desire in Christ Jesus our Lord, through whom and with whom to the Father be glory and power with the Holy Ghost, for ever and ever. Amen.

THE

MARTYRDOM OF POLYCARP,

BISHOP OF SMYRNA.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the Aliens.—Heb. xi. 33, 34.

I. The church of God which dwelleth as a stranger at Smyrna, to the church of God, which dwelleth as a stranger at Philadelphia: and to all the transitory dwellings (parishes) of the holy and intire (catholic) church in every place, mercy, peace and love from God the Father, and our Lord Jesus Christ be multiplied.

We have written to you, brethren, respecting those, who have borne witness, (suffered

martyrdom,) and the blessed Polycarp, who assuaged the persecution, having sealed it, as it were, by his testimony (Martyrdom.) For almost all the foregoing *events* have fallen out, that the Lord from above might demonstrate unto us the martyrdom according to his gospel. For he waited that he might be delivered up, as also the Lord, that we too should become his followers: not only regarding ourselves, but our neighbours likewise: it is the work of true and strong love, not only to desire that one's-self should be saved, but also all the brethren.

II. Blessed then in truth and noble are all the martyrdoms, which are accomplished according to the will of God:[28] we certainly *ought* reverently to attribute to God the power over all things: for who would not have admired their valour and patience, and love of their Lord? who, when they had indeed been torn with scourges, so that the frame of their body was laid open even to the inward veins and arteries, yet endured: that even the by-standers became compassionate and lamented them. But to such a degree of fortitude did they reach, that not one of themselves flinched, nor groaned: giving proof to all of us, that the martyrs of Christ

in that hour, in which they were tormented, were abroad from the body; yea, rather, that the Lord stood by, and conversed with them: and giving heed to the charity of Christ, they despised the torments of the world, by one hour being redeemed from eternal punishment; and the fire of their cruel tormentors was cold to them. For they had before their eyes the escaping from *fire* everlasting, and which is never quenched, and they beheld with the eyes of their heart the good things which are laid up for them that endure, which neither ear hath heard, nor eye hath seen, nor hath it entered into the heart of man to conceive, but *which* were disclosed unto them by the Lord; who were no longer men, but already angels. And in like manner also those condemned to the wild beasts suffered cruel punishments, being forced to lie upon sharp instruments, and buffetted with various other torments, that, if it were possible, the tyrant through continued punishment might turn them to a denial.

III. For the devil invented many things against them, but thanks be to God, he did not prevail against all. For the most noble Germanicus, by the patience that was in him, strengthened their timidity: who in an illus-

trious manner fought with the wild beasts. For when the Pro-consul wished to persuade him, and to tell him to take pity on his age, he drew the wild beast by force unto him, wishing to be removed more quickly from their unjust and wicked life. And thenceforth all the multitude wondering at the nobleness of the godly and pious race of the Christians, cried out: take away the Atheists,[29] let Polycarp be sought.

IV. But a person named Quintus, a Phrygian, who had newly come from Phrygia, when he saw the wild beasts, was afraid. Now this man was he that forced both himself, and certain others, to come of their own accord. Him the Pro-consul, after he had besought him with much perseverance, persuaded to swear and to sacrifice. For this cause then, we praise not those, who come of themselves, since the gospel does not so teach.

V. But the most admirable Polycarp, on his part when he first heard, was not troubled, but wished to remain in the city: however, the greater part persuaded him to retire: and he retired to a small house in the country not far from the city, and with a few passed day and night, doing nothing but praying for

all men, and *for* the churches throughout the world: which was usual with him. And while he prayed he saw a vision three days before his apprehension. And he saw his pillow burnt by fire: and he turned and said prophetically to those that were with him: I must be burnt alive.

VI. And while they persevered in seeking him, he removed to another small country-house, and immediately those that sought him came: and when they found him not, they apprehended two boys, one of whom, when put to the torture, confessed. For it was impossible that he should be concealed, since even those that betrayed him were his domestics. And the peace-officer, also called Kleronomus, whose name was Herod, hastened to bring him into the stadium; that he indeed might finish his own course, being made a partaker of Christ: but that his betrayers might sustain the punishment of Judas himself.

VII. His persecutors and horsemen then took the little boy, at the hour of the preparation for supper, and went out with their customary arms, as if chasing a robber. And at a late hour they came and found him in a

certain small house, lying in an upper room: and from thence he could have departed into another place, but he would not, saying, the will of the Lord be done. Therefore when he heard of their arrival, he came down and conversed with them; and some of the *people* present, wondering at his age and firmness, said: what occasion was there for such great speed to apprehend such a venerable man? Straightway then he gave orders to set before them, to eat and to drink, in that hour, as much as they would: and he besought of them, that they would give him an hour to pray, without restraint. And when they had permitted him, he stood and prayed, being full of the grace of God, so that he could not cease for two hours; and those who heard him were astonished, and many repented that they had come against such a divine old man.

VIII. Now when he had ended his prayer, having made mention of all whom he had ever met, both small and great, both noble and obscure, and all the Catholic church throughout the world, the hour of departure being come, they set him on an ass, and conducted him into the city, it being the great sabbath: and there met him the peace-officer,

Herod, and his father, Nicetes, in a chariot, who also removed him into the chariot, and sitting by *him*, persuaded him, saying: Why, what evil is it to say, Lord Cæsar, and to sacrifice, and such like, and to be saved? But he at first made them no answer: but when they persevered, he said, I will not do what you advise me. So when they had been disappointed in persuading him, they spake fierce words to him, and speedily overturned him from the chariot; so that his thigh was injured in the fall. And without turning round, as if he had suffered nothing, he proceeded with alacrity and speed, being conducted to the stadium. Now the tumult in the stadium was so great, that no one could even be heard.

IX. But as Polycarp was entering the list, there came a voice from heaven: "Be strong, Polycarp, and quit thyself like a man." Now him that spake certainly no one saw, but the voice, those of us who were present, heard. And when he had arrived there was a great tumult, as soon as they heard that Polycarp was taken. At length, now that he was brought, the pro-consul asked him, if he was Polycarp; and having confessed, the *other* persuaded him to deny, saying, "Have

regard to thine age: and other things accompanying them:" as was their custom, saying, "Swear by the fortune of Cæsar—repent;" say, "Take away the atheists." But Polycarp, when he had looked with a serious countenance upon all the multitude of the wicked Gentiles in the list, and had shaken his hand at them, having both groaned and looked up towards heaven, said, "Take away the atheists." The pro-consul still persisting, and saying, "Swear, and I will release thee; reproach Christ:" Polycarp said, "Eighty and six years have I served him, and he has in nothing injured me: how then can I blaspheme my king, who has saved me?"

X. But while the other persisted again, and said, "Swear by the fortune of Cæsar," he answered, "If thou vainly desirest that I should swear by the fortune of Cæsar, (as thou sayest), and pretendest to be ignorant of me, who I am: with freedom hear, I am a Christian. But if thou desirest to learn the word of Christianity, appoint a day, and hear." The pro-consul said, "Persuade the people." But Polycarp said, "Thee, indeed, I counted worthy even of a reason. For we have been taught to pay to Governments and Powers ordained of God, due honor, without

injuring ourselves; but them I do not count worthy, that I should make a defence unto them."

XI. Then the pro-consul said unto him, "I have wild beasts; I will cast thee to them unless thou repent." But he said, "Call for them; for a change from better to worse is to us impossible. But it is a good thing for me to be changed from wickedness to righteousness." The other said again to him, "Thou shalt be consumed by fire, (if thou despisest the wild beasts) unless thou repent." Polycarp *replied*, "Thou threatenest me with fire, which burneth for an hour, and is soon quenched. For thou art ignorant of the fire of the future judgment and eternal punishment which is reserved for the ungodly. But why delayest thou? bring what thou wilt."

XII. Now while he spake these things and many more, he was replenished with courage and gladness, and his countenance was filled with charity, so that he not only did not give way, from being confused at the words, which were spoken unto him, but that, on the contrary, the pro-consul was amazed, and sent his herald to proclaim three times, in the middle of the stadium, "Polycarp has con-

fessed himself to be a Christian." This having been spoken by the herald, all the multitude, both of Gentiles and Jews, that dwell at Smyrna, with unrestrained rage, and with a loud voice, cried out, "This *man* is the teacher of ungodliness, the father of the Christians, the overthrower of our Gods, that teacheth many not to sacrifice, nor even to worship the Gods." When they had said these things, they cried out, and asked the Asiarch Philip to let a lion loose upon Polycarp. But Philip said, that it was not lawful for him, because the sports of the wild beasts were ended. Then they deemed it proper to cry out, with one accord, that Polycarp should be burnt. For it behoved the vision to be fulfilled which was shewn to him on his cushion; when, having seen it on fire, while he was praying, he turned and said to the faithful who were with him, prophetically, I must be burnt alive.

XIII. These things therefore were no sooner said, than done; because the multitudes immediately gathered together wood and fuel, both from their workshops and baths: especially the Jews, who applied to this *work* with alacrity, as was their custom. And when the pile was prepared, having put off

from him all his garments, and loosed his girdle, he tried also to untie his shoes; which aforetime he had not to do, because every one of the believers was always zealous, who should first touch his person: for even before his martyrdom, by reason of his good government, he had been adorned with every excellence. Immediately then, the instruments fitted for the pile were put about him. And when they were about to nail him also, he said, "Leave me so. For He who has granted unto me to endure the fire, will grant me also, without your security of nails, to remain unshaken in the pile."

XIV. So they nailed him not, but bound him. And when he had put his hands behind, and was tied, as a noble ram from a large flock for an offering, an acceptable burnt-offering prepared for God, having looked up towards heaven, he said: "O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee, the God of angels and powers, and of the whole creation, and of all the race of the righteous, who live in thy presence: I bless thee, that thou hast counted me worthy of this day and hour, that I should receive a part in the number of

thy martyrs, in the cup of thy Christ, in order to the resurrection of the life everlasting, both of soul and body in the incorruption of the Holy Ghost: among whom may I be received before thee this day, in a sacrifice fat and acceptable, as thou hast afore prepared, and foreshewn and fulfilled, the God that is true, and that cannot lie. Therefore also for all things I praise thee, I bless thee, I glorify thee, with the everlasting and heavenly Jesus Christ, thy beloved son: with whom, to thee, and the Holy Ghost, be glory, both now and for ever. Amen.

XV. And when he had uttered the Amen, and completed the prayer, the firemen lighted the fire. And as soon as a great flame had blazed up, we, to whom it was given to see, saw a great wonder: who also have been reserved in order to declare, what *things* were done, unto others. For the fire having taken the form of an arch, like the sail of a ship filled with the wind, encircled, as with a wall, the body of the martyr. And it was in the midst, not as burning flesh, but as bread baked, or as gold and silver burning in a furnace; we also received so sweet a fragrance as of fresh frankincence, or of some other of the precious spices.

XVI. Finally, therefore, when the wicked saw, that his body could not be consumed by the fire, they ordered the executioner to approach, and thrust a dagger into him. And as soon as he had done this, there came forth with his spirit,[30] such a prodigious quantity of blood, as to extinguish the fire, and astonish the whole multitude, that there should be any such great difference, between the unbelievers and the elect, one of whom was even this most admirable Martyr Polycarp, made in our times an apostolic and prophetic teacher, and bishop of the Catholic church in Smyrna. For every word, which went forth from his mouth, both has been, and shall be accomplished.

XVII. Then the invidious and malignant and wicked adversary of the race of the righteous, when he saw both the greatness of his testimony, and his blameless conduct from the beginning, and that he was crowned with the crown of incorruption and that the reward of victory was triumphantly borne off, bestirred himself, that not even a relic of him should be received by us, although many *of us* had a strong desire to do this, and to partake of his holy remains. Therefore he suborned Nicetes, the Father of Herod, and

brother of Alce, to prevail with the Magistrate, that his body should not be given for burial; lest, says he, they should leave him, that was crucified, and begin to worship this *man*. And in saying these things, they were prompted and strengthened by the Jews, who also kept guard, while we were about to receive him from the fire; being ignorant that we shall neither ever be able to forsake Christ, who suffered for the salvation of the whole world of the saved, (the spotless for sinners) nor to worship any other. For him indeed, being the Son of God, we do worship; but the martyrs, as disciples and followers of the Lord, we worthily love, because of their unconquerable good-will towards their own king and master, with whom, may it be granted unto us also, to be made partakers and fellow-disciples.

XVIII. When, therefore, the centurion saw the contention that was made by the Jews, he put him in the middle of the fire, and burned him. And so we afterwards gathered up his bones, (more valuable than precious stones, and tried above gold), and deposited them in a convenient place. There, as it shall be in our power, assembled together in joy

and gladness, the Lord will allow us to keep the anniversary of his martyrdom, both in remembrance of those who have wrestled, as well as for the exercise and preparation of those who shall hereafter.

XIX. Such were *the facts* relating to the blessed Polycarp, who, together with the *brethren* from Philadelphia, *was* the twelfth that bore witness in Smyrna, and is alone made mention of by all; so that even by the Gentiles in every place he is spoken of; being made not only an illustrious teacher, but also an excellent martyr; whose martyrdom all covet to imitate, seeing it was conducted according to the Gospel of Christ. For by patience he strove against the unjust magistrate, and so received the crown of incorruption; and exulting with the apostles and all the righteous, he glorifieth God and the Father, and blesseth our Lord, both governor of our bodies, and Shepherd of the Catholic church throughout the world.

XX. Ye therefore on your part deemed it worthy, that, what was done, should at large be declared unto you. But we for the present have made you acquainted with it, in a summary by our brother Mark. Then when you

have informed yourselves of these things, send the epistle also to the brethren beyond you; that they likewise may glorify the Lord, who maketh selections from his own servants; who is able by his charity and free gift to lead us all into his everlasting kingdom, by his son the only-begotten Jesus Christ: to whom be glory, honor, might, majesty for ever and ever. Amen. Salute all the saints. Our friends salute you: and Evarestus, the writer of this, with all his house.

XXI. The blessed Polycarp bears witness *(suffered martyrdom)* on the second of the present month Xanthicus, the seventh of the Calends of May, on the great Sabbath, at the eighth hour. He was apprehended by Herod, Philip of Tralles being High-priest, and Statius Quadratus pro-consul, but Jesus Christ reigning for ever: to whom be glory, honor, majesty, an eternal throne, from generation to generation. Amen.

XXII. We pray you to be strong, brethren, walking in the word according to the gospel of Jesus Christ, with whom be glory to God, and the Father and the Holy Ghost, for the salvation of the saints elect. As the blessed Polycarp hath testified, in whose footsteps in

the kingdom of Jesus Christ may it be granted that we may be found.

This copy Gaius transcribed from that of Irenæus, a disciple of Polycarp, who also was acquainted with Irenæus. And I, Socrates, in Corinth wrote from the copy of Gaius. Grace be with all.

And again I, Pionius, wrote from the forementioned, when I had searched it out according to a revelation of Polycarp, manifested unto me: as I will shew in the sequel: having collected it, now almost worn out by time; that the Lord Jesus Christ may gather me also with his elect, to whom be glory with the Father, and the Holy Ghost, for ever and ever. Amen.

ON ROME'S SACRIFICES.

It cannot be excus'd: it is a wrong
Proceeding from a too, too partial tongue,
To say, the proffer'd service of false *Rome*
Had no good savour, and did never come
To the *gates* of Heaven; fie! poor *Rome's* belied,
For when our *Troops* of glorious *Martyrs* died,
In that warm *age*, who were their *Priests?* By whom
Was their blood shed? Was't not by holy *Rome?*
Such sweet *perfumes*, I dare be bold to say,
Rome never burnt before, nor since that day:
A sweeter *Incense*, save his dying *Son*,
Heaven ne'er accepted since this world begun.

FRA. QUARLES, DIVINE FANCIES, LIB. ii. 83.

Cave, cave: namque IN MALOS asperrimus
Parata tollo cornua.—HOR. EPOD. vi. 11.

APPENDIX I.

NOTES ON POLYCARP

TO THE

PHILIPPIANS.

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.—HEB. iii. 14.

1 *AND that the strong root of your faith, declared of old times remaineth until now, and bringeth forth fruit unto our Lord Jesus Christ.*

Polycarp rejoices at the long continuance of fruitfulness among the Philippians, it being now nearly fifty years since the date of Paul's Epistle to them. That it is in truth the fate of every institution to fall away from its original purity, or from the original intention of the founder, all nature and history afford ample demonstration: which decaying principle is forcibly typical of the final dissolution of all things,—the earth itself.

And nothing experiences degeneracy more quickly than churches. Convincing proofs of this abound both in the Old and New Testaments. If we look at the epistles to the seven churches, (Rev. ii. and iii.) we shall find that

even with regard to the celebrated church of Ephesians, Paul's prediction (Acts xx. 29, 30.) was in part fulfilled; and that too before the death of the Apostle John, who resided in those parts in his latter days. For this very church is threatened with the removal of the *candlestick out of his place.* The church of Sardians was already, with the exception of *a few names,* become a mere nominal church: *thou hast a name that thou livest, and art dead.* As for that of the Laodiceans, it was become so nauseous unto the REDEEMER, that he says to it: *I will spue thee out of my mouth.*

The Smyrnæan, which was comparatively a newly established church, for this Epistle of Polycarp informs us that it did not exist in the days of Paul, and the Philadelphian, are the only two of the seven, that receive unqualified commendation.

Now let us turn to the Old Testament, and take a view of the church in the prophetic age. If ever there was a man that laboured most indefatigably to give stability and duration to his institutions, Moses was that man. How long then did their influence prevail with the people? *And the people served the* LORD *all the days of Joshua, and all the days of the elders, that outlived Joshua, who had seen all the great works of the* LORD, *that he did for Israel.* (Judges ii. 7.) We may well exclaim, and was that all? That was all: for *there arose another generation after them, which knew not the* LORD, *nor yet the works, which he had done for Israel.* (v. 10.) *And when the* LORD *raised them up Judges, then the* LORD *was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge:* (v. 18.) *And it came to pass when the Judge was dead, that they returned and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.* (v. 19.) And thus they went on from time to time, till they slew the LORD of LIFE: and then their measure was filled up: and

this scripture was fulfilled: *he shall come and destroy these husbandmen, and shall give the vineyard to others.* (Luke xx. 16.) But let me guard against misunderstanding. When I say that churches degenerate, I mean outward visible churches: for the inward and invisible church (visible only to God) always has remained, and always will remain the same, pure and spotless. In the midst of thorough outward degeneracy, the answer of God to Elijah is: *Yet I have left me seven thousand in Israel, all the knees, which have not bowed unto Baal, and every mouth, which hath not kissed him.* (1 Kings xix. 18.) *Thou art all fair, my love, there is no spot in thee.* (Solomon's Song iv. 7.) *That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.* (Eph. v. 27.) Spot indeed! How can there be spot in that, which has been cleansed by nothing less than the blood of God! (Rev. i. 5.)

> Thou great Chirurgeon of a bleeding soul,
> Whose sovereign balm is able to make whole
> The deepest wound, thy sacred salve is sure:
> We cannot bleed so fast, as thou canst cure:
>
> FRA. QUARLES.

I have been led into the foregoing observations from the perverse attempt of a writer of powerful talents and influence (Mr. Cobbett) in his 'History of the Protestant Reformation,' to persuade the people, that the present Roman Catholic religion is the same as that, which was preached to our ancestors by the Missionaries of Pope Gregory the Great, about the year of our Lord 600. And that it is the same as that of Alfred the Great, who flourished about the year 900.

Now the great Augustine, Bishop of Hippo, full 200 years before our Saxon Ancestors were converted to Christianity, grievously complains of the many corruptions that had crept

into the outward church even in his day. And certain it is that every century added most largely to their number.

A very different gospel then, the Missionaries of Pope Gregory brought into England, from that gospel, which the Apostles had preached. Still greater was the deviation from the TRUTH in the days of Alfred. But as to the Romish worship of the present day, no sober-minded man, who takes a view of it, and then reads the New Testament, can say there is the least resemblance between the two. But before we proceed further, let us hear Augustine. "I cannot approve the *new practices introduced* almost with *as much solemnity as sacraments;* neither dare I censure them too freely, lest I should give offence to any one; but *it grieves me* that so many salutary *precepts of scripture* should be *held cheap,* while our religion *abounds* with *commandments of mere men.*" Augustine's Epistle to Januarius: Milner's Church History, vol. ii. p. 469.

If *precepts of scripture* were *held cheap* in the church; and if *commandments of men abounded,* how grievous was the departure from the gospel so long as two hundred years before the Saxons of this island received Christianity!

I shall shew presently what a corrupted faith was Pope Gregory's; but must be allowed first to digress for a few moments, to expose the inconsistency of Mr. C. Butler, the opponent of the 'Book of the Church.' This gentleman, while he abuses Martin Luther with the utmost malignity, spares not to bestow upon Augustine the praise that he merits; and strongly recommends his 'Confessions' to Southey's perusal. Now that Luther and Augustine were of of one spirit, is perfectly clear to every man of true discernment. There was not a shadow of difference in the essential points of the divinity of these two illustrious preachers. But it fell to Luther's lot to live in a day, when the enormities of the Pope and his agents in their 'sales of indulgences,' were utterly beyond the endurance of any man of TRUTH.

On the other hand, it fell to the lot of Augustine to live before Antichrist had sufficiently grown up, to exercise his odious power and dominion over the visible churches of the West. They differed no more than the prophets and apostles differed, who were of one spirit. The prophets embraced CHRIST in prospect: the apostles embraced him in the real personal enjoyment of him. So Augustine abhorred the power of Antichrist in prospect: Luther was made to abhor it, from feeling it in reality unmercifully exercised towards him.

Butler even quarrels with Luther for 'laying aside the study of the world and the flesh': (see the Ordering of Priests) an injunction which is laid upon all of us: in the same breath praising Melancthon for his apostacy. Take his own words out of p. 182 of his 'book of the Roman Catholic church.'

"It is observable that 'Luther and Melancthon,' to use the words of Mosheim, 'seemed to set out with a resolution to banish every species of philosophy from the church,'" &c. &c.

"I see no reason to suppose, that Luther changed the opinion expressed in the passage which I have cited: Melancthon *certainly did*, and published his Loci communes, *a philosophical work*, greatly esteemed."

Now parallel to this, in the words of Milner, behold the sentiments of Augustine.

"In reply to Dioscorus, he (Augustine) justly guards him against the *curious and presumptuous spirit of philosophizing*, and dares to pronounce, in opposition to Clemens Alexandrinus, Origen, and several others of the fathers, that Christian piety *needs not the assistance of secular instruction*, but ought to *depend solely on the scriptures*, and he cautions his friend against the *pride of secular learning*," &c. &c.—(Milner, vol. ii. p. 450.)

Where, then, is the difference between these two servants of CHRIST? But it belongs to the blind to praise the one,

and to malign the other, of two perfectly similar characters; just as the Pharisees of old, in the presence of the REDEEMER, extolled the prophets, whom their fathers killed; but slew the very LORD that sent those prophets.

To return to Pope Gregory the Great. He was a man of zeal, 'tis true: but what of that, when the zeal is '*not according to knowledge?*' (Rom. x. 2.) So was Paul, when he held the clothes of them that stoned Stephen: so was Arius, who would have robbed the SON of GOD of his divinity: so was Zoroaster: so was Mahomet, Pelagius, Wesley, and every awful arch-heretic that Satan has ever sent forth to deceive.

Gregory the Great received (he himself says so) the first four councils, as the four books of the Holy Gospel. (Aikin's Lives). This was, as Augustine says, holding the precepts of scripture *cheap indeed;* when he knew no difference between them and the *commandments of men.* He was a bountiful distributer of 'wonder-working relics;' which any man possessed but of the common outward fear of God, would dread unnecessarily to disturb in the least degree. Superstition is not the fear of GOD; it is the fear and worship of the devil.

When the good Josiah, while burning the bones of the false prophets, found also the sepulchre *of the man of God, which came from Judah,* did he distribute his relics? No: *he said, let him alone; let* NO MAN MOVE *his bones.* (2 Kings, xxiii. 18.) Nor is it at all likely that GOD ever suffered the relics of any of his real saints to be disturbed with *impunity.* The Roman relics are all false relics, by which the *beast* (the devil) enables the *false prophet* to work miracles, to deceive all them that despise the only TRUTH, JEHOVAH-JESUS. *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.*—(Rev. xix. 20.)

This Gregory the Great was also the first promulgator of

the heretical doctrine of purgatory, "which (as Aikin says) afterwards proved such a mine of wealth to the church."

It is likewise easy to demonstrate, from innumerable passages of his own writings, that his faith was not *of the operation of God,* but the sandy faith of a mere nominal Christian—sparks of his own kindling.—(Isa. l. 11.)

And it would be still easier to demonstrate the further departure of the Roman church from the precepts of scripture, in every century down to the present time: but that would fill a large volume, and could not be done in a small appendix to a small book: and these remarks having already exceeded the usual limits of a note, I must hasten to bring them to a conclusion. Lingard, in his very elaborate and learned work on the Anglo-Saxon church, has fully proved that church to have been as corrupt as can well be conceived.

That the scriptures have always been the same, we all very well know. But it is one thing to read or hear the scriptures, and quite another thing to keep and do them. Even our Protestants do not scruple to tell us now, that it is impossible to live according to the scriptures. And, to be brief, the Romanists, it seems, have long since felt such impossibility; seeing that, for ages past, they, like the Jews, have wholly turned aside to their traditions; and to practise such abominations as are even unheard of in the Pagan world: so that, in truth, *they have corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them.* The Jews publish to the world, that their Talmud (book of traditions) is more to be regarded than the writings of Moses. Do not the Romanists the very same? And with all this before his eyes, the author of the 'Protestant Reformation' pours torrents of abuse upon the former people (the Jews), while, with the most unsparing beneficence, he heaps up adulation upon the latter people.

Does he imagine, we are prepared to believe, that every blessing, which this land enjoyed before the Reformation, was

owing to the Roman religion; and that every evil, which it has felt since that event, is owing to the Protestant religion? That England was great and glorious before the Reformation is an undoubted truth: but that her greatness demonstrated the excellency of the Romish religion, is as certainly false. Upon as good grounds might we say, that the thousands of idols adored by pagan Rome were the cause of all her glory, greatness, and durability. Was it the chained Apollo of Tyre that enabled her to detain before her walls, for seven months, the all-sweeping army of the invincible Macedonian? (Curtius, lib. iv. cap. 3 & 4. The brave Tyrians during the siege chained his Godship, lest he should escape and withdraw his protection from them.) Was it the religion; or the civil institutions of Lacedæmon and Athens, that made those small states more than a match for the whole Persian empire? Cyrus, the elder, was the greatest of conquerors; yet the true worship, the LORD tells us, he knew nothing of.—Isa. xlv. 4.

Again, we read that the Assyrian empire, which was the most ancient, was also the most durable of all other empires; it having governed Asia for 1300 years (Prideaux). Was her glory all owing to her idolatrous religion? Oh! no. No more was England's glory and greatness owing, in the least degree, to the idolatrous and superstitious abominations of which she was guilty, while she submitted to the sway of the potentate of Rome. To other causes, then, her greatness is to be traced; and not to that of a traditionary religion: for during the very period of England's greatness, the Romau Catholic worship equally flourished in other nations, which were ground to the dust by unfeeling tyranny and oppression. As to his tracing all the calamitous events of modern times to the Reformation, he ought in truth to have gone one step farther back, and he would have refuted his own work. The Reformation most assuredly sprung out of the intolerable grievances, and unspeakable iniquities, and barbarian cruelties of the church of Rome. That infinitely just GOD, of whom

he so often makes mention, would not drive out the idolatrous Amorites till their iniquity was full.—(GEN. xv. 16.) Nor would he cast off the Jews, till they rejected his gospel: nor did he ever *afflict* WILLINGLY, *nor grieve the children of men.*—(LAM. iii. 33.) Nor could the Romish idolatry in this country have fallen, had not 'their iniquity been full.' It was like an ancient, decayed, and rotten building, which tumbled to pieces by its own weight, and crushed many in its fall: as all ponderous masses, when they are overthrown, must inevitably crush all them that take refuge under their shadow.

And by the same mode of tracing, he might well have gone on still further, and traced every calamity that has ever come upon this world, up to the first transgression in the garden of Eden: for from that they all sprung. Yes, from that very root, viz: the seed of the serpent conceived and brought forth in the heart of Eve, this W. Cobbett himself derived his own serpentine nature, which not only delights to feed upon dust itself; (Gen. iii. 14.) but would seduce, if possible, all his countrymen to regale upon the same deadly food.—However there is a seed, that never can relish any other than heavenly nourishment: and though this seed has undergone very, very many attempts at utter extirpation, it must for ever flourish.

> 'It lives and labours under load,
> Though dampt, it never dies.'—HART.

He is likewise equally incorrect in charging the invention of the funding system on Bishop Burnet; which system he avows to be the real cause of his dislike to Protestantism. The Reformation, he says, produced that system; and from that system is derived the impoverishment and degradation of the nation. What will he say then, when he is told, that, 'loans to the public on *parliamentary security*' are of Catholic origin. They were first attempted, Dr. Lingard has shewn from the Rolls of Parliament, so long ago as 1382:

about three hundred years before the birth of Bishop Burnet. That first attempt failed; but in the succeeding reign, that of Henry IV. the practice was begun; and 'the whole legislature (Catholic legislature) joined in giving sufficient security to those, who were willing to advance money for the public service.' (Lingard v. iv. p. 251.) This is Mr. Cobbett's strongest intrenchment: and certainly he is driven from it. As for the funding system in its present cruel and oppressive state, it requires only to be understood, to be abhorred by any man possessed but of the common feelings of humanity. Still, odious as it is, the Romish Idolatry is unspeakably more so. I know that it is the fashion, in this doubly refined age of degeneracy, to deny that bowing before images is idolatry; but I must refrain here: a more suitable opportunity will, it is likely, occur for me to declare my mind on that subject. It may be asked, why should I have taken the least notice of either Cobbett, or Butler, the former being an avowed infidel, and the latter as blind in eternal things as the blindest Jew upon earth possibly can be? It is not without cause; for their books, the 'Protestant Reformation,' and the 'Book of the Roman Catholic Church,' having fallen in my way, I therein found so much virulence and calumny cast upon those venerable names, whose memories we, who love the TRUTH, must ever hold most sacred and dear; that I felt it impossible to omit the opportunity offered by this publication of letting them know, that there still are defenders of the FAITH upon the earth, who cannot endure the presence of such as would 'teach and seduce the servants of the LORD to commit fornication, and to eat things sacrificed unto idols.' (Rev. ii. 20.) They must both be brought forward again in the sequel of these notes.

[2] *For every one, that confesseth not that Jesus Christ has come in the flesh is Antichrist.*

1 John iv. 3. This sentence is directed against the Docetæ.

The one referred to in John is similar to it. John's residence had been in the same neighbourhood; which appears to have been exceedingly infested with these heretics. But John in another place informs us that there are many Antichrists, saying: *Little children, it is the last time. and as ye have heard, that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.* (1 John ii. 18.) In short every man that preaches out of his own heart; (Jer. xiv. 14, and xxiii. 16,) that is, every preacher, who has not the 'Spirit of CHRIST,' is Anti-christ. And so says the REDEEMER: *he that is not with me is* AGAINST ME; (Matt. xii. 30) that is, *against* Christ; that is *Anti*-christ. If there were many of these in the latter part of the Apostle John's day, what shall we say now? why, that there has been a continual increase. The consideration of John's earnestness on this point certainly ought, where there is a work of the SPIRIT, to rouse us to be on our guard against them.

3 *I therefore exhort every one of you to obey the word of righteousness.*

I would have my readers particularly to notice how strenuously obedience to the 'word of righteousness' is insisted upon in all these epistles; and the agreement therein between them and the scriptures: *not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that* DOETH *the will of my Father which is in heaven.* (Mat. vii. 21) and again: *blessed are they, that hear the word of God, and* KEEP *it.* (Luke xi. 28.) Thus no account is taken by the REDEEMER of mere saying; but the essence of Christianity lies in DOING AND KEEPING. *Let us not love in word, neither in tongue; but in deed and in truth,* saith John iii. 18. *Be ye* DOERS *of the word, and not hearers only, deceiving your own selves,* saith James i. 22. The state of profession in our day calls upon me to point out these

things. For it is now the fashion to grasp the world with the right hand, and religion with the left; to make a pretence of serving God, while fast bound in the chains of Mammon. In addition to the foregoing, one quotation more, from the Old Testament, shall suffice for the present:

For with their mouth, they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they DO *them* NOT. (Ezek. xxxiii. 31, 32.)

[4] *Stand therefore, &c.*

The original Greek of all that follows of this epistle, with the exception of the thirteenth chapter, is unfortunately lost: and the translation is obliged to be made from a Latin version, which is not quite so perfect as could be wished.)

NOTES

ON

THE EPISTLE TO THE EPHESIANS.

AND without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, BELIEVED *on in the world, received up into glory.* (1 Tim. iii. 16.)

Almighty God sigh'd human breath!
The Lord of life experienc'd death!
How it was done we can't discuss;
But this we know; 'twas done for us.—HART.

[5] *Chosen in real suffering.*

The bishop makes use of the expression REAL suffering in opposition to the Docetæ, who talked, like the Quakers of modern history, of an *apparent* suffering on the cross.

[6] *Your bishop in the body.*

In the body; that is, personally present, in distinction from Christ, the chief bishop, who, though spiritually present, is absent as to his body.

[7] *I pray him to remain.*

It appears that Burrhus did continue with Ignatius till he left Troas. See. Epist. Smyrn. c. 12.

[8] *So suspended upon him, &c.*

Most beautiful, certainly, are this writer's views of unity. And were it not so, as he describes it, the church militant could be no pattern of the church triumphant; nor could it answer to the description given us of it, in the sacred volume. *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* (Rev. xxi. 3.) Infinitely perfect, we know, must be the harmony that existeth above: and the measure, which we are permitted to taste of it here, serves only to whet our appetites for a fuller enjoyment; and to stir us up to join heartily in the prayer, that it would 'please the LORD of his gracious goodness, shortly to accomplish the number of his elect.' (Burial of the dead.)

[9] *If any one be not within the altar.*

In the epistle to the Trallians (chap. 7.) Ignatius explains that to 'be not within the altar,' is to act without the will of the bishop, the presbytery, and the deacon. Undoubtedly he, that acts without the will of the bishop, cannot properly belong to the visible church, much less to the invisible. But by rendering

a feigned obedience, a man may be within the altar in this sense; and yet 'lack the bread of God.' For that is the *hidden manna;* (Rev. ii. 17) hidden certainly to all them that are without; who have no conceptions, but carnal conceptions; and who, like savage cannibals, will have it, that they eat and drink the bread and wine of life (the body and blood of Christ) in a carnal manner. To all these the manna is hidden; but revealed to them that are truly within the altar; they not only see it, but daily feed upon it.

[10] *There is one physician, &c.*

Milner has translated this passage in his church history; but although the true reading,—thanato, has been preserved by Athanasius, he has most stupidly read—athanato, and thus completely spoiled one of the finest passages that ever was penned. There is in the epistle to Polycarp one parallel to it. I shall place them both here in one view. 'There is one physician, both having a body, and being a spirit; born, and not born; made flesh, yet God; in death, *yet* true life; both of Mary, and of God; first passible, and then impassible, Jesus Christ our Lord.' (Ephes. ch. 7.)

'Consider the times: keep looking for him who is above time, the TIMELESS; the invisible, for us made visible; him that could not be handled, the impassible, for us made passible, who all manner of ways endured for us.' (Polycarp, ch. 3.)

And though Mr. M'Culla never saw this author; (for it was not till after his death that I met with Ignatius,) yet he has a most noble passage, so similar, in 'spiritual war,' vol. i. pp. 265, 6, that I cannot refrain quoting it also in this place.

'He that was blessedness in the fullest sense, was made a curse, *Christ hath redeemed us from the curse of the law, being made a curse for us;* (Gal. iii. 13.) I say then, if blessedness was thus made a curse; happiness made miserable; holiness made sin; life suffer death; all-powerful become a worm

and no man; (Ps. 22, 6;) just become unjust; and the Maker become as the creature, what was it all for?'

This last question Barnabas has answered right well, saying that he 'could not have suffered but for us.' And this much none but a faithful man ever could say in truth; although the afore-mentioned Milner has greatly abused poor Barnabas.

[11] *As neither can faith, &c.*

This is again a most beautiful passage, shewing the wide distinction between the believer and the unbeliever. To set in a clear point of view that 'faith cannot do the things of unbelief, nor unbelief the things of faith;' let us ask the questions: what it is, that faith believes? and what it is, that unbelief denies?

First then: faith believes, that 'the Creator became as a creature,' (*And the word was made flesh:* John i. 14.) in order to redeem from death his own fallen creature. And this faith raises up the creature, as Polycarp says, "from the lusts that are in the world:" and not only so; but above its pleasures also, 'drawing up the mind to high and heavenly things:' (17th article). So that Paul was constrained to exclaim: *how shall we, that are dead to sin, live any longer therein?* (Rom: vi. 1.) that is, how can we, who have passed from unbelief to faith, any longer do the things of unbelief? It is utterly impossible.

In answer to the second question: unbelief denies, nay, (as in the case of the wretched Socinian) laughs to scorn the very notion of the Creator's assuming manhood into union with him; being ignorant that it is far, very far beyond the reach of fallen nature ever to attain to such a belief as this; which is a blessing given from above to them, that are *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* (John i. 13.) Alas! that scarcely one Calvinist in a thousand ever attains a true feeling belief of

this, is most evident: how then should a poor blind Socinian attain to it? It is utterly impossible. And Ignatius well says, 'unbelief cannot do the things of faith.'

I once heard of a *good man,* (so called) a minister of the gospel too, who never could bring his mind to believe that the great and omnipotent God, who built the world, could ever condescend to give to Moses all those minute directions respecting the utensils of the tabernacle; as recorded in the writings of that prophet. Oh! alas! inconceivably great as such condescension undoubtedly is; yet how many times deeper must this *good man's* faith go, before he attains to that, which will stand him in any stead at the day of judgment. How much harder is it to believe that the 'Creator became as a creature!!' And I remember, my answer at the time, was: how then can he believe that 'GOD was made SIN for us?' (2 Cor. v. 19, 20, 21.) And I tell the deluded Socinian, as well as that poor deluded Calvinist, that their religion is nothing more, than a whim of the brain, conceived, and hatched, and nourished there by the 'Prince of Darkness,' under whose influence alone they wholly act. But the feeling sense of this great mystery, that 'God was made sin,' (and nothing else can do it) takes away all guilt as clean out of the conscience as if none had ever been committed. (Heb. x. 14.) The prophet Isaiah was well satisfied of the truth of this: *Though your sins be as* SCARLET, *they shall be as* WHITE AS SNOW; *though they be* RED LIKE CRIMSON, *they shall be* AS WOOL. (Isa. i. 18.)

> Crowns, had they been of stars, could add no more
> Glory, where there was all before;
> And thorns might scratch him, could not make him worse,
> Than he was made, sin and a curse.—FRA. QUARLES.

Were I to comment on all the passages worthy of attention in these epistles, these notes would far exceed the limits, which I have prescribed to myself. I shall therefore only

select a very few of the most striking and prominent, which could not well, and which indeed ought not to be passed over.

12 *Faith in power.*

There is a power always accompanying true faith, which enables the possessor of it to submit to all the will of his MAKER; and to say with John, *his commandments are not grievous*, &c. (1 John v. 3, 4, 5.) None of this power attended the Redeemer's words to the rich young man, (Mat. xix. 16.) otherwise he would have sold all his possessions, and given to the poor with extreme delight, at the commandment of CHRIST: instead of which *he went away sorrowful.* And, as Ignatius says, it is only that faith, which is attended with this power, that ever will enable any man to stand the great and final storm: for a man, so endowed, is not built upon poor Peter, but has the 'Rock of ages' for his foundation.

How well our *Saviour* and the *landed-youth*
Agreed a little while! And to say the truth,
Had he had will and power in his hand,
To keep the *law*, but as he kept his *land*;
No doubt, his soul had found the sweet fruition
Of his own choice desires, without petition;
But he must *sell* and *follow*, or else not
Obtain his heaven; Oh, now, his Heaven's too hot;
He cannot stay, he has no business there:
He'll rather miss, than buy his heav'n too dear;
When broth's too hot for hasty hounds, how they
Will lick their scalded lips, and sneak away!

QUARLES.

13 *How much more if any man corrupt the faith, &c.*

Here is shewn in a very forcible manner the necessity that is laid upon the servants of CHRIST, to keep the faith pure, that is, to free it from the corruptions and inventions

of man. This feeling made Paul exhort Titus (i. 13) to *rebuke them sharply, that they may be sound in the faith.*

[14] *Baptized that our mortality might be cleansed.*

Here I have followed the respectable authority of Theodoret as well as of Macarius of Philadelphia, who, as Usher has shewn, have quoted this passage. The Medicean text reads: 'that he might purify water by his passion,' which is inconsistent with the scriptures; and is clearly a corruption of the Anti-christian church. Archbishop Wake, finding the sense to be defective, as it stands in our editions, instead of adopting the sound reading of the above-mentioned Fathers, has added a few words of his own printed in italics; by which he has increased the nonsense ten-fold.

NOTE

ON

THE EPISTLE TO THE MAGNESIANS.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, therefore said I unto you, that no man can come unto me, except it were given him of my Father.—JOHN vi. 64.

[15] *Unless we are able to die, &c.*

Most true it is, that, unless we are ready to lay down our lives for Christ's gospel, we fear man, more than we fear God. But the empty brag of a party of Socinians just published by them, on the occasion of one of their ridiculous marriages, that they 'are prepared to meet persecution even

to imprisonment and death,' calls upon me to ask them; well; and what of that? Are there not numbers of Atheists, as willing to die for Atheism, as they are for Socinianism? I verily believe, that some of these would, in defence of their creed, (or rather their infidelity) lay down ten lives, if they had them. Do these Socinians not know, that the scriptures say: *though I give my body to be burned, and have not charity, (love) it profiteth me nothing?* (1 Cor. xiii. 3. In this chapter *agape* is certainly incorrectly rendered charity, according to the modern acceptation of that term: it signifies *love*, viz. that *love*, which is described in Rom. v. 5.) And do not these same Socinians deny, that there is any such person as the 'HOLY GHOST to shed abroad that love in their hearts?' Let them die then: it is not the 'love of God,' nor the 'hope of glory' that supports them: it is their 'seared conscience.' But after all, these things are easier said, than done: and they that are forward to *say*, when there is no necessity for it, very often fail to *do*.

NOTE

ON

THE EPISTLE TO THE TRALLIANS.

But though we or an angel from Heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed—GAL. i. 8, 9.

No prophet nor dreamer of dreams,
  No master of plausible speech,
To live like an angel who seems,
  Or like an apostle to preach;

* * * * * *

Should meet with a moment's regard,
  But rather be boldly withstood,
If any thing easy or hard,
  He teach, save the Lamb and his blood.—HART.

16 *Themselves existing in appearance, &c.*

The Pagans, to be sure, as Celsus for instance, looked upon these Heretics to be Christians equally with the Orthodox, or True Believers. But the real Christians could easily discern by the power of the Spirit of Truth, that they had no actual existence in CHRIST; no more than our modern manifold sects have: though they all call themselves Christians.

Stronger language against heresies perhaps scarcely ever was penned, (except in the holy scriptures) than what is

contained in the vi. vii. viii. ix. x. and xi. chapters of this truly beautiful epistle. Therefore as heresies of all sorts, no less, if possible still more, dangerous exist now, I must in this place be allowed a little scope, for the sake of CHRIST's flock, whose debtor I am, to defend the pure and unmixed TRUTH.

Having made mention of Celsus, I have somewhat further to say concerning him. He was a bitter writer against Christianity in the second century: and much resembled in that respect our modern opponent, W. Cobbett: some of their arguments being perfectly similar. These arguments the reader shall have in their own words. And first, for Mr. Cobbett: 'and here we are too," says he, 'with *forty sorts* of Protestant religion, instead of the *one fold*, in which our forefathers lived for nine hundred years; here we are, divided and split up into sects, each condemning all the rest to eternal flames; here we are, a motley herd of Church People, Methodists, Calvinists, Quakers, and Jews, chopping and changing with every wind; while the faith of St. Austin and St. Patrick still remains what it was when it inspired the heart and sanctified the throne of ALFRED.' Prot. Ref. p. 447.

Now for the Epicurean philosopher, Celsus. 'At first, when they were but few, they agreed: but when they became a multitude, they were rent again and again; and each will have their own factions; for they had factious spirits from the beginning.' 'They are now so split into different sects, that they have *only the name* left them in common.' 'Ye will hear them, though differing so widely from one another, and *abusing one another so foully*, making that boast.' "The world is crucified unto me, and I to the world." (Milner, v. i. p. 531.)

Now what language can be more similar, than that of these two enemies, though the last-named was dead nearly sixteen hundred years before the other was born? What more need be said to refute Cobbett's argument of 'the *one*

fold, in which our forefathers lived for nine hundred years?" Is not that ancient doxology herein proved true: "As it was in the beginning, is now, and shall be, as long as the world endureth?"

I had nearly forgotten to mention, that Butler also is weak enough to make use of the very same argument. And I have found the following note, which was written, in turning over his book on its first appearance.

If Christians were so split into sects, as Celsus says, in the second century; of which I have no doubt: how stands Butler's argument against the Protestants in his reply to Southey? Butler, like Celsus, charges them with being 'rent again and again:' and like Celsus, he is equally puzzled: —"If one sort introduce one doctrine, another another, and all join in saying, 'believe if ye would be saved, or depart;' what are they to do, who desire really to be saved? *are they to determine by the throw of a die?* Where are they to turn themselves, or whom to believe?" (Milner, v. i. p. 530.)— But it is evident, Butler's charge militates equally against the primitive Church, which he with judicial blindness denominates the Roman Catholic Church.

These interrogatories of Celsus remind me of a young man who once accompanied one of the seceders, in a call upon Mr. M'Culla. At the conclusion of a long argument, the young man, perplexed, said: "When doctors disagree, where must the patient go?"

The answer to all such is, that the sheep of CHRIST have discernment given them, to know the voice of the true shepherd; and the rest are blinded. *My sheep hear my voice, and I know them, and they follow me. A stranger they will not follow, but will flee from him; for they know not the voice of strangers.*—(John x. 5, 27.) The Seceders were a sect of very light clouds (Jude 12, and 2 Pet. ii. 17) that sprung up from the poisonous atmosphere of Satan, about the year 1815. After being driven about by every change of the wind, they

were blown away into the land of thick darkness and oblivion. To return to the point: the divided state of the outward church of professing Christians, as described by Celsus, is amply confirmed by history. Eusebius gives an account (Lib. vi. c. 22) of a voluminous writer, named Hippolytus, one of whose works was entitled, 'Against all Heresies.' Their number, in fact, was thirty-two; and by adding the Orthodox Christians, it becomes thirty-three: which number, I imagine, will be found quite equal to that of the present heretical day. But Hippolytus in this had done nothing more than what the martyr, Irenæus, had done before him.

Now let us cast a glance or two into the '*one fold* of our forefathers,' so emphatically pressed upon our attention in the 'Protestant Reformation,' and see if all was perfectly undivided, peaceable, and unanimous there. 'That which had been law *during seven reigns*' (says this new Doctor of Roman Divinity, speaking of Queen Mary's acts), 'comprising *nearly two centuries*, and some of which reigns had been amongst the most glorious and most happy that England had ever known, one of the kings having won the title of King of France, and another of them having actually been crowned at Paris; that which had been the law for so *long a period*, was now the law again: so that here was *nothing new* at any rate.' What! then the burning of heretics in the reign of Mary had been the practice of *nearly two centuries!* A pretty specimen of the peace and uniformity of the '*one fold*.'

But to handle this matter as briefly as possible: the first statute against dissenters was enacted so long ago as the reign of Richard II. in the year 1382; a hundred and fifty years, or thereabouts, before Henry VIII. separated from the Pope. It provided that *unauthorised* preachers and their abettors should be arrested and confined, till they were willing to plead in the ecclesiastical courts.

And I believe this was the first time, since the conversion of the Anglo-Saxons, that any restraint was enjoined upon

preaching in England. The Act had been procured by the bishops, who, as Paul says to Timothy, having 'turned away their ears from the truth, unto fables,' could no longer bear to be disturbed in their ease and luxury. However, as if ashamed of what they had done, after a petition made to Parliament by Wycliffe, the above-mentioned Act was repealed.

But so exceedingly alarmed for the safety of the church had the clergy and Government become nineteen years afterwards, that on the petition of the clergy to the king in Parliament (Henry IV.), an act was passed *for the protection of the church, and the suppression of the new sect*; which provided that *heretics* (in other words, dissenters), if they would not recant, should be caused 'to be burnt on a high place before the people, that such punishment might strike terror into the minds of others.'

In the year 1388 (Feb. 5) capital punishment was demanded in Parliament upon some offending Peers, when the Primate arose, and observed, that *in obedience to the canons, which forbade the clergy to interfere in* JUDGMENTS OF BLOOD, he and the other prelates should depart: ..... and all the bishops and abbots immediately left the house.

Can it be believed, that, in the short space of thirteen years, the same delicate race should petition for the enactment of a *law of blood*, so contrary to their own canons? The degeneracy in this case is most striking and rapid. How amazing, then, the effrontery of the man who is not ashamed to assert that the Roman Catholic religion has always remained the same that it was 1200 years ago! Nor should I omit to observe, that there are good grounds for believing that the number of sects in that day was fully equal to the number of the present day. This cannot be doubted when we know that not only male, but also *female* preachers were so abundant. A contemporary writer (quoted by Lingard) says, "He was surprised to observe how soon their disciples adopted the cant of their masters, and both *men and women* became teachers

of evangelical doctrine." And again—"Though all the preachers seem to have studied in the school of Wycliffe, yet *each distinguished himself by some particular doctrine.*" —(Lingard, vol. iv.) This is the *one, the undivided fold* of happy England before the Reformation. There was no division in religion till it was introduced by the Reformation, says this most passionate enemy of truth.

But not to waste time: Arundel, the then ruling Primate, set forth several provincial constitutions to make the statute more effectual. (Southey.) However, this not being found sufficient to quench the excessive thirst for blood of the Roman Catholic Prelacy: Henry V. enacted in a new statute, 'that all persons employed in civil offices from the Chancellor downwards, should swear upon their admission to office, that they would put forth their *whole power* and *diligence* to *destroy* Lollardry,' viz., the outward profession of Christianity. These were huge and rapid strides in iniquity and cruelty.

Antiochus Epiphanes, the persecutor of the 'chosen people' under the old dispensation, is considered even by the Romanists to have been the type of Anti-christ. We shall just stop a few moments here to look at the strong resemblance between the type and Anti-type. 'When Antiochus (I quote from Prideaux) issued out his decree for the suppressing of the Jewish religion, one main instruction given his agents for this purpose, was, every where to take away and suppress the law of Moses: for that being the rule of their religion; were that taken away, he thought the religion itself must necessarily cease with it. And therefore orders were issued out, commanding all, that had any copies of the law to deliver them up, and the punishment of death was severely inflicted on all who were afterwards found in possession of them.' (v. iii. p. 222.) And when these diabolical projects had been defeated by the unexampled valour of Judas Maccabæus, we are further told that, 'when the neighbouring nations round about heard that the Jews had again reco-

vered the city and temple of Jerusalem, new dedicated the sanctuary, erected a new altar in it, and again restored the Jewish worship in that place,' (in the year before the birth of our Lord 164) 'they were much moved with envy and hatred against them hereon; and therefore taking counsel together against them, resolved to act in concert together for their *utter extirpation,* and began to execute this resolution, by putting all of them to death, who were found sojourning any where among them, purposing to join with Antiochus for the effecting of all the rest, *in the utter destruction of the whole race of Israel.*' (v. iii. p. 242.) These are some of the black features of the type. Certainly it was to be expected, that the Anti-type would swallow up the type: and it must be confessed that he has played his part with amazing perseverance, as will further appear. For by his agents he continued in the exertion of his '*whole power and diligence,*' &c. till at length towards the close of the reign of Henry VII., about the beginning of the sixteenth century, 'a correspondent of Erasmus, (Southey informs us) wrote to him, that the price of wood was considerably advanced about London, in consequence of the quantity required for the *frequent executions* in Smithfield.' Whether wood actually advanced in price or not, is more than can be affirmed on such authority: but this is evident, that in this '*one-fold*' so unanimous, heretics sprung up faster than they could be consumed: or at least what were denominated heretics by those fierce Roman tigers, even our own forefathers. And heretics no doubt many of them were, for it has always happened in times of severe persecution, that both heretics and hypocrites have shared the same fate with the true disciples of the adorable IMMANUEL; it never being in the power of the men 'of this world' to *discern between the righteous and the wicked, between him that serveth God and him that serveth him not.* (Mal. iii. 18.) This part of Southey's book is well worthy of deep attention. The most

excessive cruelty in causing the unhappy recanters to wear the faggot, &c. was equal to, perhaps exceeded, anything practised by the unrelenting Pagan persecutors in the glorious days of primitive Christianity. However, the measure of Roman Catholic barbarity in this country was now filled up: and the savage Henry VIII. was made the instrument of causing it all to recoil with tremendous force upon their own heads by the terrible devastation of all the monasteries.

When those canons were set forth, which forbade the clergy to interfere in judgments of blood, there was still a remnant of truth belonging to the Established Church. But two centuries had produced an entire revolution in the minds of Englishmen on this subject: and it is with astonishment that we hear, in the reign of Elizabeth, the great luminary of the English bar, Sir Edward Coke, teaching "that heresy is *so extremely and fearfully punished*, because it is a crime not against human, but divine Majesty: that it is an infectious leprosy of the soul; and *must therefore be cut off*," &c. (Coke, Inst. iii. 5. Lingard, v. 4.) Thus this layman could take upon him to read us a lecture in divinity, and on a point of doctrine alone intelligible by sound divines. What then is the divine law on this subject? Paul will resolve us in a very few words: *A man that is a heretic after the first and second admonition reject.* (Tit. iii. 10.) There we have the whole law of heresy: and the punishment is simply—rejection. And it is for this reason that Ignatius says heretics 'exist only in appearance:' having neither fellowship with the church; nor with the head of the church. (1 John i. 3.) The crime, as the Learned Judge justly observes, is '*not against human*, BUT DIVINE MAJESTY:' and therefore not properly cognizable by the civil power. For whenever the civil power has undertaken this business, it has always made the awful mistake of punishing them, whom the SON of GOD hath purchased at the cost of his own life; of whom the LORD of hosts saith; *he that toucheth you, toucheth the apple*

of his eye. (Zech. ii. 8.) And again; *shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.* (Luke xviii. 7, 8.) Several examples of the fulfilment of this scripture, I have been an eye-witness of, even in my short pilgrimage.

Before concluding this note I thought it well to let the reader benefit, by a view of the contrast, between the divine, and human laws on a point, which has caused so many rivers of blood to flow, every drop of which crieth for vengeance. The reader will by this time have seen quite sufficient of Mr. Cobbett's '*one fold:*' and I am glad to turn from it, having made all the haste I possibly could to get through. Had it indeed been *one fold,* those fiery statutes could not have been brought into existence; as our statute law has invariably been formed for the remedy of some existing evil. That the evil, real or supposed, was in this case of a very alarming extent, the violence of the remedy demonstrates. The man then, that can assert, that the Reformation was the cause of all our discord in religion, must take it for granted, that his countrymen are buried in ignorance. The study of church history, has indeed, I lament to say, been superseded by the vain and shallow pursuits, which a corrupt and most conceited generation has introduced; a generation, which, unlike any former one, affects to set at nought the wisdom of every age which has preceded it: a sure proof of a decaying world, and of puny and degenerate minds: the people of every age till this present one, had at least so much good sense left them, as to venerate the superior wisdom of their forefathers.

But that this great and popular writer, Cobbett, writes very much under the influence of passion, there can be no stronger proof, than his vehemence against the wealth of the present Church of England; and his applauding with the same breath the Romish Church of England, whose wealth

is said to have amounted to one half of that of the laity. And if the clergy of that ancient church were so careful of their duty to the poor, as he says, what occasioned that fierce and bloody insurrection of the common people of '*happy England*' in 1381? What occasioned those remarkable words in a petition presented to Parliament by Wycliffe—viz., "that tithes might be applied to those purposes only for which they were ordained by God's law, and the Pope's law; and that no more taxes should be laid upon the people; but that the wants of the nation should be supplied from the incomes of delinquent clergymen, and the superfluous revenues of the church, which were, in reality, the patrimony of the poor?" (Lingard, v. 4.) And again, what occasioned the dissenters of that day to declaim against the established clergy, "as the usurpers of *the patrimony of the poor*, and of the revenues of the kingdom; as the real cause of *the taxes voted* by the Parliament, and consequently of the *poverty felt by the lower classes?*" And finally, if that ancient clergy were so careful of their duty to the poor, let me ask, what was it that roused the House of Commons in the year 1411 to address the king (Henry IV.) in the following unusual language—"that from the *superfluous revenues* of the church he might maintain fifteen earls, fifteen hundred knights, six thousand two hundred esquires; and also support *one hundred hospitals for the relief of the poor?*" From the foregoing historical records, one would be rather inclined to suppose, that the wealth, selfishness, and neglect of the clergy of that day, were felt by the poor to be almost as oppressive as the taxes occasioned by the funding system of the present day.

Lingard, speaking of the Roman Church of England in the time of Richard II., says, it was an old and WEALTHY establishment, and *necessarily corrupt:* he is allowing the truth of some of Wycliffe's charges; these are his words:—"as MUST ALWAYS happen in old and WEALTHY establishments." Here my learned Roman Catholic friend is diame-

trically opposite to their new infidel advocate, W. Cobbett; and confirms, in the most positive terms, the whole of the doctrine which I have advanced in the first note.

Only one more charge of Mr. Cobbett's I beg to acquaint my reader with, and then I have done. Cranmer's Reformation produced in this country, says he, "immorality, vice of all sorts, enmity and strife incessant," (p. 246.) I attempt not to deny the existence of such crimes; for to the disgrace of mankind, and the provocation of divine anger, they have always existed in a greater or less degree. But it is fair to oppose to this charge a small specimen of the beauty of that church which he extols so highly. That illustrious Englishman, the first Archbishop of Mentz, wrote to implore one of our Saxon kings, that of Mercia, "to check the *debaucheries and disorders* of his kingdom." He also wrote to Cuthbert, Archbishop of Canterbury, desiring him to restrain the women of England from going in such numbers to Rome: the *greatest part* of them," says he, "live in *lewdness*, and scandalize the church, as there is *scarcely a city* in Lombardy and France where there are not *some English women of flagitious life and manners*."—(Milner, v. iii. p. 183). What! and pilgrims too, to act thus! to bring disgrace abroad upon our name and nation! even pilgrims, who have always been considered the purest and sincerest part of that church. And let us remember this was above a hundred years before the days of Alfred, when the English Roman Catholic Church was in its infancy and *comparative* purity: yes, and even before the invasion and plunder of the Danes, at which period Lingard dates its decay.

The theological part of the 'Protestant Reformation' is all comprised under these two propositions, viz., I. That the Roman Catholic faith still remains what it was when first preached in England by Gregory's missionaries. II. That forty sorts of Protestant religion have sprung out of the Reformation.

The extravagance of the former proposition is fully exposed in the first note: and the no less folly and ignorance of the latter, I have now likewise made equally manifest. As for the other parts or subjects treated of in that book, whether true or false, being of a temporal nature, they do not concern me.—With the prophetic lines of Herbert, I close this note:

'I see the world grows old, when as the heat
Of thy great love, once spread, as in an urn
Doth closet up itself, and still retreat,
Cold sin still forcing it; till it return,
And, calling justice, all things burn.'

NOTES

ON

THE EPISTLE TO THE ROMANS.

To whom coming, as unto *a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture; Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded*—1 PET. ii. 4, 5, 6.

Christ is the eternal rock,
On which his church is built;
The shepherd of his little flock;
The Lamb that took our guilt.—HART.

17 *Ignatius also called Theophorus to the church, &c.*

It is very remarkable, that neither in the inscription, nor in this whole epistle is the bishop once even mentioned. Such

an omission could not possibly have taken place, if the head of the church militant had been supposed to reside at Rome. This is, or ought to be, sufficient to open the eyes, with respect to Romanism, of all those, who are not wilfully blind. It is clear from hence, that a 'Church built upon Peter;' 'Peter's successor,' &c. &c., are such notions, as had not even been dreamt of, down to the reign of Trajan. As to the epistle itself, it is in the very finest style of true christian feeling. I am quite certain that not one soul possessed of the spirit of CHRIST can read it, without being 'lost in wonder,' and bowed down with adoration at the riches of that love and mercy, which has so powerful an effect in raising the soul from time things, 'and making it sit together with CHRIST in heavenly places in Christ Jesus.' (Eph. ii. 6.) But as every vestige of truth has for many ages been banished from this once celebrated church; and as *God has given them over to a reprobate mind, to do those things, which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, &c. &c.* (Rom. i. 28.) And as they strive with unconquerable zeal to make others partakers with them in these abominations; I must not here omit to combat those errors, which through the insidious wiles of Satan, are once more fast creeping over this land.

The church of Rome, (the Romanists tell us) is built upon Peter: if so, it must perish beyond all question; for every church that has no better foundation than a *frail mortal man*, must, when the storm cometh, drop into hell.

The true church is built upon GOD; for CHRIST is GOD: and for that reason Isaiah calls him '*a sure foundation.*' (xxviii. 16.) Yet even CHRIST himself, considered as to his MANHOOD, is only a STONE of the building; for he is one of the ELECT; as it is written: *I have exalted one* CHOSEN *out of the people.* (Ps. lxxxix. 19) And again in Isaiah (xlii.) *Behold my servant, whom I uphold; mine* ELECT, *in whom my soul delighteth; I have put my spirit upon him; he shall bring*

forth judgment to the Gentiles. In these passages the sacred writers have particular reference to his MANHOOD; for such an expression as CHOSEN, or ELECT, could not be uttered in regard to his GODHEAD. Peter is very clear upon this point in the scripture above-quoted: *To whom coming as unto a living* STONE. Peter, who knew him well, would not so call him, if he did not in this place particularly design to point out his manhood. Observe, he says: *to whom* COMING: And we well know that our MAKER is unapproachable but by man: for which cause Paul also says: *we have not a high priest which cannot be touched with the feeling of our infirmities.* (Heb. iv. 15.) And again: *For there is one God, and one Mediator between God and men, the* MAN *Christ Jesus.* (1 Tim. ii. 5.) But Peter, desirous of being still more clear, adds; 'CHOSEN *of God:*' and then he cites from Isaiah: *behold I lay in Zion a chief corner stone,* ELECT, *precious: and he that believeth on him shall not be confounded.*

But by reason of being united into one individual person with GOD, he is, as the prophet and the apostle declare, the CHIEF CORNER STONE. And it is by virtue of this mysterious and inseparable union alone, that he can with truth be called 'a SURE FOUNDATION.' Because it is impossible to be built upon Christ, without being built at the same time upon God. This then being so, what blindness and death does it evince to talk of the church's being built upon any mere man! and to call any mere man a ROCK, which term is applicable to none but JEHOVAH. *He shall cry unto me Thou art my Father, my God, and the* ROCK *of my salvation.* (Ps. lxxxix. 26.) Sure I am, that had any one been so presumptuous as to call Peter a rock in his own times, he would have been as much vexed with grief as Paul and Barnabas were, when at Lystra the priest of Jupiter would have done sacrifice with the people unto them. *Which when the apostles Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things? we*

also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God. (Acts xiv. 13, 14, 15.) Origen, a laborious Alexandrian writer of the third century, and the father of absurdity, was the first, as far as I have read, that conceived the wretched idea of the Church's being built upon Peter. Yet even he seems to have known better than to suppose that Peter's authority rested with the bishop of Rome. That bishop had not arrived at such a pitch of arrogance and impious presumption as to set himself over his betters, at least till after the days of Ambrose and Augustin, the latter of whom died early in the fifth century. Though he might have made some attempts, much earlier, to establish his authority, by reason of the influence, which his residence in the metropolis of the empire naturally afforded him; yet these attempts had not met with success. Victor, who was bishop at Rome towards the close of the second century, seems to have been the first who gave any serious manifestations of this thirst for dominion. For he had the presumption to excommunicate the churches of Asia, because they would not, to please his whim, alter their long-established mode of celebrating Easter. But mark the calm and cool contempt with which Polycrates, bishop of Ephesus and Primate of Asia, replied to the irritated Roman. "I therefore, brethren, who am sixty-five years old in the Lord, and have been conversant with the brethren disperst over the world, and have read the whole scripture through, am not at all terrified at what I am threatened with; for those, who were greater than I, have said: 'we ought to obey God rather than men.'" (Euseb. lib. v. ch. 24.) Victor likewise upon this occasion met with sharp reproof from many of the western bishops.

About fifty years after this a second attempt at dominion was made by the then reigning bishop, named Stephen, who, as Valesius says, 'was much displeased that heretics should be re-baptized *without the knowledge of the Church of Rome:*' and in consequence, he sent very sharp letters to the well

known and truly excellent Thascius Cyprian, bishop of Carthage. The Africans, however, as well as many of the eastern churches, utterly regardless of Stephen's threats, acted according to their own views upon this subject.

Having turned aside just to shew that the Roman bishop could gain no dominion over the outward church, as long as any truth remained in it, I now return to the point which I was upon, viz., the foundation of the church. Irenæus, a servant of Christ in the latter part of the second century, speaks a much more scriptural language than Origen, when he says, that 'Peter and Paul *having founded* the church in Rome, gave the office of bishop to Linus.' This language is consistent with Paul's. (1 Cor. iii. 10.) *According to the grace of God, which is given unto me, as a wise master builder,* I HAVE LAID THE FOUNDATION, *and another buildeth thereon. But let every man take heed, how he buildeth thereupon. For* OTHER FOUNDATION CAN NO MAN LAY, *than that is laid,* WHICH IS JESUS CHRIST. According to Irenæus then, Peter was a wise master builder, which he certainly was as well as Paul, and that is all that can be said of him with truth. But that error on this point may be completely banished, we have, in the above passage from Paul, a distinct and positive declaration of what the FOUNDATION IS; and that NO MAN can lay ANY OTHER.

A most blind and ignorant perversion, to be sure, it is of the words of the Redeemer, to suppose for a moment that by THIS ROCK, he meant his Apostle Peter, when he said: *upon this rock I will build my church.* In order to discuss this point clearly, I shall first quote the whole passage: *When Jesus came into the coast of Cesarea Philippi, he asked his disciples saying, whom do men say that I the son of man am? And they said, some say, that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ (anointed) the Son of the*

living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father, which is in heaven. And I say also unto thee, that thou art Peter (a stone) and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ. (Anointed.) (Matt. xvi. 13, &c.)

Simon here in opposition to those, who confessed Jesus to be merely *one of the prophets,* makes a most noble confession of his GODHEAD: *thou art the anointed, the son of the living God:* if then the SON of GOD, he must be equally perfect God with the FATHER: this common sense evidences: for the son of man is as perfect man as his father: so throughout all nature: the trees and plants of this age, or this season, are as perfect as the former ones, from which they sprung; no inferiority was ever dreamt of in these things. How can there then be any inferiority, as the impious Arians will have it, of the SON of God, to the FATHER? They must be co-equal in every attribute. With man a mere creature, the father begins in time, so does the son; where then is his inferiority? Is he not in every respect as much a man as his Father, or any of his Forefathers? Who dares deny it? With God the Creator, the Father is from eternity; so then *must* the Son also of NECESSITY be from eternity; otherwise he could not be the SON of God. But says the awful Arian heretic, who can comprehend an eternal son? Ah! what! does the carnal minded child of darkness talk of comprehension? Let him first learn to comprehend an eternal Father; then I'll warrant him, he will soon learn to comprehend an eternal Son. Oh! the desperate ignorance and impiety of a fallen FINITE creature! to talk of compre-

hending its INFINITE Creator!!! 'Alas! sir,' says Mr. M'Culla in writing to that religious mountebank Rowland Hill, 'Alas! sir, that which is *finite*, cannot comprehend that which is *infinite*.'

To make it clear that Simon's confession in this place, was more particularly of his GODHEAD: observe, that when Jesus puts the question to his disciples in the thirteenth verse of this chapter, he calls himself *the son of man*. And it is evident from the twentieth verse, that he had not yet spoken of himself to his disciples, as being more than the son of man; but when he brought forth the confession of his being also *the anointed, the Son of the living God*; and acknowledged himself so to be; then he laid this charge on them; *that they should tell no man, that he was Jesus the anointed*. Which charge was given that this scripture might be fulfilled: *He shall not cry, nor lift up, nor cause his voice to be heard in the street*. (Isa. xlii. 2.) Nor indeed do we in any place read of him preaching in any street, like the hardened, indecent women; whom we have of late years beheld in our streets, who are a disgrace to their sex; he always sought more suitable and retired places for that work. But I must keep closely to the point.

The next verse however is sufficient to destroy every doubt, except where God hath given up to hardness of heart, that Simon here confessed to his Godhead: *Jesus answered, and said unto him,* BLESSED *art thou Simon Bar-jona: for* FLESH *and* BLOOD *hath not revealed it unto thee, but* MY FATHER, *which is in heaven*. I say, had he not confessed to his GODHEAD, there was no need of any revelation from the FATHER; for FLESH and BLOOD were amply sufficient to have revealed to Simon his manhood; that was most plain, self-evident and intelligible even to the most carnal of the Jewish race, who said: *for a good work we stone thee not, but for blasphemy; and because that* THOU BEING A MAN, MAKEST THYSELF GOD. (John x. 33.) But the hidden mystery which none

ever could gain any profitable knowledge of without divine revelation, was the invisible mystery of his GODHEAD.

That outward belief, which Christians in general profess to have of the Divinity of Jesus, without the Father's Revelation, has NO ROOT whatever. When the rain, and the floods, and the winds come, down it must go. (Mat. vii. 27.) The seed of real inward faith is sown in great trial and exercise of mind. It is painful work to have the fallow ground of the heart broken up, (Jer. iv. 3. and Hos. x. 12,) in order to prepare and make it good, (Mat. xiii. 8 and 23.) True faith is sown in trial; it takes root downward in trial; it grows up in trial; and in trial its fruit is brought forth. When Elijah brought forth those glorious fruits of faith, ardent love to his Redeemer the God of Israel, in slaying the prophets of Baal, and afterwards fleeing for his life, how heavy, how exceedingly severe must have been the trial that his soul underwent! But this is the faith in Jesus God over all, which is revealed not by flesh and blood; but by the Father which is in heaven, and which no tempest will ever be able to eradicate: *for he is like a refiner's fire, and like fuller's sope; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.* (Mal. iii. 2, 3.) And by this revelation Simon was BLESSED; that is, restored to that fellowship with his MAKER, which by his head and representative Adam he had lost in Eden. Whereas all without such revelation, receive no blessing; but still remain under the CURSE of God, for transgressing his most holy law.

And now follows; *I say also unto thee, that thou art* A STONE, *and upon this* ROCK *I will build my church.* The word PETROS never signifies a rock; but a stone; though the dark Romanists, contrary to all usuage, interpret it, a rock. I doubt whether the most learned Grecian can produce one authority for *petros* having been used in the sense of a *rock.*

Certain I am, that it is no rock in this place. Thou art a STONE of the church; and upon this ROCK, that is, upon the ROCK of my GODHEAD, of which thou has made so frank and noble a confession, I will build my church. CHRIST well knew, that, in regard only to his manhood, he himself was no rock; much less could poor Peter be one. Christ himself, well knew, that his *created or human heart* must be *broken*, and die upon an ignominious cross. It is the nature of a rock to be immoveable: and therefore it is said of JEHOVAH, *he is the* ROCK, *his work* is perfect. (Deut. xxxii. 4.) But as for poor Peter, he was shaken to pieces, as we read, only five verses below. *But he turned, and said unto Peter, get thee behind me Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.* And he was shaken over and over again, many times before he arrived at his haven of eternal rest; for his REDEEMER told him: *Satan hath desired to have you, that he may sift you as wheat.* (Luke xxii. 31.) Yet his 'faith should not fail.' Parkhurst's observations on the word PETROS are very ridiculous; he tells us it is used 'for the large stones, or rocks thrown up by Mount Ætna;' and also for 'the huge stone or rock which Sisyphus was condemned to roll up hill.' But neither of these are IMMOVABLE rocks. Alas! alas! what blindness! Well convinced I am, that if the ROCK upon which the church is built, could be moved either by Sisyphus or Mount Ætna, it *must eternally perish.* What are these shocks? or all the shocks, which the devil could create? No more than 'as the drop of a bucket,' compared to those heavy and tremendous shocks, which our glorious ROCK had to sustain, before Divine Justice could receive full satisfaction:

When our intolerable load
  Upon his soul was laid,
And the vindictive wrath of God
  Flam'd furious on his head.—HART.

It pleased the LORD *to bruise him; he hath put him to grief.* (Isa. liii. 10.) But Parkhurst also says that 'our Lord probably used the same term in both parts of the sentence;' thus while he gives the true meaning of each word, at the same time he insinuates that they are synonymous, and so makes a serious charge against either Matthew, or whoever he was that translated Matthew's Gospel into Greek. But let such men say what they please; we are well assured that Christ spake a language, which neither Peter, nor Matthew, nor any other of his apostles misunderstood. However, to crown all, he says, "the *masculine* noun, PETROS, seems to have been chosen as more proper for the name of *a man*, than the *feminine* noun PETRA." Paul (1 Cor. x. 4) has a sufficient and decided answer to this: *and that rock* (petra) *was Christ.* Therefore, although the learned lexicographer would have the apostle Peter to be of the masculine gender, he has, by such puerile reasoning, awfully made his Divine Lord and Master, to be of the feminine. Alas! what dangers men run into, when attempting to reveal to others, what has never been revealed to themselves. Well said the Lord Christ; *whosoever shall fall on this stone shall be broken.* (Mat. xxi. 44.) Thus then the foundation of the LORD's church being so sure, he adds: *the gates of Hell shall not prevail against it.* Now to talk of the gates of Hell not prevailing against the church of Rome is absurd in the extreme. For she is herself the very widest of those gates; which has written upon it; '*the road to destruction,*' a thousand times over, in large and most legible characters; so that no disciple of the Divine Redeemer can by mistake get into that broad and beaten road.

The following verse being no less perverted than the former, I must give a brief explication of that also. *And I will give unto thee the keys of the kingdom of Heaven*: here in the first place by the 'kingdom of Heaven,' in the gospels is to be understood, the 'church militant:' and not the king-

dom of glory and eternal rest above. And most certain it is, that unto Peter were committed the KEYS of this kingdom. But what are the keys? why the WORD of God: and this WORD is preached unto sinners of Adam's corrupt race by the gospel. (1 Pet. i. 25.) The preacher turns the *key* of the WORD, and so opens Christ, the DOOR, and the children of Zion enter into their city, the kingdom of Heaven, the church militant, having put on their strength, the Lord of hosts, the eternal rock; and their beautiful garments, the Redeemer's divine righteousness; the holy city into which no uncircumcised, nor unclean thing can gain admittance. (Isa. lii. 1.) And from thence they pass into glory, needing no other key; for this passage lies open: upon them *the second death hath no power.* (Rev. xx. 6.) As it is written: *whosoever liveth and believeth in me, shall never die.* (John xi. 26.) And by the same turning of the key the preacher also shuts the door to the 'despisers:' in the same manner that the pillar of the cloud between the camp of the Egyptians, and the camp of Israel, was a cloud and darkness to the former, but gave light by night to the latter. (Exod xiv. 20.) *For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.* (1 Cor. i. 18.) And by this preaching 'the called' are first bound under the law, which kills them: and when that has performed its office, they are loosed, having received a second birth, and become Christ's freemen; while the 'despisers' are by the same word bound in chains of darkness here, and reserved for still severer woe: as it is written: *how shall we escape, if we neglect so great salvation?* (Heb. ii. 3.) And this binding and loosing is likewise done in heaven; for CHRIST, who sits at the right hand of the Majesty on high, dwells also in the heart of the preacher by his SPIRIT, and performs the whole work, for this is spiritual work: there is nothing carnal in it. As the Redeemer said on another occasion, so true it is here, *the words that I speak unto you, they*

are spirit, and they are LIFE. But the confining of these KEYS to Peter is delusion indeed: and nothing proves more, that such are fast bound by them in 'gross darkness.' Did not the other apostles have these keys? Oh! yes, they did indeed. And in the twentieth chapter of John, we find the Redeemer addressing the other disciples in words of the very same import, as those, which are in the sixteenth of Matthew, addressed to Peter: saying, *whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.* (v. 23.) He that possesseth the power of remitting and retaining sins, possesseth in truth the *keys of the kingdom of Heaven;* the same, that the apostle Peter possessed. For when any man receives remission of his sins, he that moment enters 'the kingdom of Heaven,' passing from death to life: which remission is not received by any external word, or external power; but by the 'word of faith' entering into the soul, and enabling the sinner to lay hold of the NEW COVENANT; even God in Christ. And herein he experiences and enjoys the fulfilment of Paul's words: *The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.* (Rom. x. 8.) The other apostles then, it is most evident, were upon an equality with Peter in this respect. Yes: and not only the apostles; but every minister of the WORD of TRUTH, from that day to this; for without the keys he could be no minister at all; except a minister of darkness. What then! are we to believe that all the ministers of England, from the noble successor of the miracle-working Austin, down to the ignoble successor of the truth-denying Wesley, are possessed of 'the keys of the kingdom of Heaven?' Oh! no; it is not so, neither: all these many thousands are not ministers. There is such a thing as having a name to live and being dead. (Rev. iii. 1) And immense numbers of them, should they read, will find themselves bound, by what I now write: happy will it be for those, who shall be loosed thereby.

The power of Peter does all power excel;
He opens heaven; he shuts the doors of hell;
The keys are his, in what a case were they,
Should Peter's successors mistake the key?

FRA. QUARLES.

[18] *Godly, well adorned, &c.*

Those nine epithets in this inscription, beginning at '*godly*,' and ending at '*named after the Father*,' are all omitted by Simeon Metaphrastes of Constantinople, who was an editor of Ignatius in the tenth century. Which makes it doubtful, whether they are not an interpolation. The epithets here are certainly in much greater abundance than usual. However, as there is nothing, but what might with truth be said of any church, whose doctrine is uncorrupted, I choose rather to let the whole stand according to the Medicean text, than to make an amendment on such slight and suspicious authority as that of Metaphrastes, the Greek church being no less corrupt than the Latin.

[19] *And may leave nothing of my body, &c.*

This admirable passage shews very clearly the mind of Ignatius with regard to relics, which became such pernicious instruments in the hands of Antichrist and his followers in after ages. But they having chosen their own ways, God hath fulfilled his word upon them: *yea, they have* CHOSEN *their* OWN WAYS, *and their* SOUL DELIGHTETH *in their* ABOMINATIONS. *I also will* CHOOSE *their* DELUSIONS, *and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and* CHOSE *that in which I delighted not.* (Isa. lxvi. 3, 4.) And the following passage from a great and most excellent preacher at Rome in the third century, fully proves that that other abomination, saint adoration, and mediation by saints, was then held in just abhorrence. He is writing against the wretched Socinians of his day: "If Christ is

ONLY a MAN, why is MAN called upon in prayer as MEDIATOR, when the INVOCATION of MAN is judged INEFFECTUAL towards procuring salvation?"

> When walking Peter was about to sink
> In the sea, in what a case d'ye think,
> He'd been, if he had trusted his complaint
> To the' intercession of some helpful saint?
> Believe it, if Rome's doctrine had been found,
> And soundly follow'd, Peter had been drown'd.
>
> F. QUARLES.

Oh, Quarles, thou most worthy and right sound divine, I do love thee so, that I fear I shall tire my reader with thy quotations. Again thy sacred lines will force themselves upon me:

> Note this withal, that beggars move their plaints
> At all times, *ore tenus;* not, by *saints.*—F. QUARLES.

The Roman false doctrine of relics I have shewn to be wholly condemned by the Scriptures, in treating of Gregory the Great, in the first of these notes.

NOTES

ON

THE EPISTLE TO THE PHILADELPHIANS.

But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.—HEB. ix. 11, 12.

A faithful friend of grief partakes;
  But union can be none
Betwixt a heart like melting wax,
  And hearts as hard as stone;

Betwixt a head diffusing blood,
  And members sound and whole;
Betwixt an agonizing God
  And an unfeeling soul.—HART.

20 *This man doth not assent unto the suffering.*

It cannot have escaped the notice of the reader, how much the SUFFERING OF PASSION of CHRIST is insisted on throughout these epistles; and in this chapter we are told positively, that 'if any man walketh in a strange opinion,' that is, teacheth any kind of false doctrine, 'this man doth not assent unto the suffering.' Outwardly in tongue he may assent unto it: but the man that cordially, and from a true sympathy therewith, assents unto it, must be sound in doctrine, sound in the

faith: for such a man, and none but such, is 'born of God.' (John i. 13.) All the rest, whatever they may profess, are teachers of false doctrine, and walk in a strange opinion: which brings to my mind that feeling language where Mr. M'Culla, commenting on Isaiah (lxv. 10), says, 'for here they can lie down and sweetly rest in the SUFFERINGS of their glorious Lord.' (Spiritual War, v. ii., p. 210): which same feeling made Paul thus express himself to the Philippians: *That I may know him, and the power of his resurrection, and the fellowship of his* SUFFERINGS, *being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.*

21 *I exhort you to do nothing in contention, &c.*

The Ebionites, a species of ancient Socinian, are in this and the following chapters pointedly aimed at. It seems that they were as much occupied in strife and contention about words, as their hardened posterity of the present day. The ninth chapter concludes, 'if ye believe in love:' that is, without continual cavilling at the sacred text; which is all that these foolish people are famed for: that text being to them a 'hidden mystery,' a 'sealed book.' A striking proof, that it is in their very nature to be never satisfied, recently occurred. There is not room enough in the whole world besides, for them to make their *awful protests;* but they must do it in the church, while the marriage ceremony is performing. They wish the law of marriage to be altered (having a bill now in Parliament for that purpose): but that is one of their smallest wishes; they wish the bible itself to be altered. And when they shall have all their wishes granted to the utmost, will they rest then? No, no; rest indeed! they will be more restless than ever; for then they will bite their fingers for vexation, and 'gnaw their tongues for pain.' I remember once speaking of reading Lardner with an old infidel; when he said that if I read him, he would make me a Socinian.

Alas! he did not know that a bar had been placed by the Eternal JEHOVAH between me and Socinianism, and every other species of infidelity: *if they drink any deadly thing, it shall not hurt them* (Mark xvi. 18), saith my gracious ALMIGHTY Redeemer. And I must confess that I never heard one of their arguments for infidelity, without being by it more convinced of, and more confirmed in, the truth of the scriptures.

As for Socinianism and Arianism, they are such heresies, as no Christian can be in the least danger of falling into: for the very first work of the Spirit of Truth, as expressed in John xvi. 8, 9; fully certifies a sinner, that no Saviour, who is less than ALMIGHTY, can be of any service to him: fully certifies him, that none but JEHOVAH can make a sufficient atonement; he therefore rejects with scorn and contempt that false Christ, which the Arian and Socinian preach, and presumptuously set up in opposition to the true Redeemer. Mr. M'Culla, when speaking of these enemies, always used to quote that passage of Peter: *these beasts are made to be taken, and destroyed.* (2 Pet. ii. 12.) But if there is no danger of falling into such errors, why do you trouble yourself to write against them? I may be asked. For this very good reason, because the prophet's command is: *thou shalt speak my words unto them, whether they will hear, or whether they will forbear.* (Ezek. ii. 7.)

NOTES

ON

THE EPISTLE TO POLYCARP.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.—JAMES i. 6, 7.

The faith of a christian indeed
Is more than mere notion or whim;
United to Jesus, his head,
He draws life and virtue from him.—HART.

22 *Approving of thy mind in God established as upon an immoveable rock.*

Upon the subject of the ROCK, so amply discussed in commenting on the Epistle to the Romans, Ignatius here has a passage to the very point. Polycarp's mind, he knew from his intimacy with him, was established on GOD; and mark;—'*as* upon an *immoveable* ROCK.' Of which Polycarp gave, no doubt, many sure proofs, during the course of his long ministry; but more signally when he came to the great and last trial of his glorious martyrdom, as it is beautifully set forth in the circular epistle of the Smyrnæan church. Thus, in him the words of the Redeemer were fulfilled: *whosoever heareth these sayings of mine and* DOETH *them, I will liken him unto a wise man, which built his house upon a* ROCK: *and the rain descended, and the floods came, and the winds blew, and*

beat upon that house; and IT FELL NOT: *for it was founded upon a* ROCK. Oh! yes, a rock, in very truth! well indeed, might the prophet call it 'a sure foundation;' adding, *he that believeth shall not make haste;* that is, shall not be thrown into confusion by any storm, knowing his foundation to be stronger than all tempests: for our ROCK holds them all in the hollow of his hand. And then the prophet adds: *judgment also will I lay to the line, and righteousness to the plummet: and* THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES, AND THE WATERS SHALL OVERFLOW THE HIDING-PLACE. The refuge of lies, viz. error of every kind: that is, thirty-nine out of the 'forty sorts of Protestants,' which our enemies tell us, we are split into: thirty-nine must vanish away before the HAIL. For the true church is but ONE: *the only* ONE *of her mother, the choice* ONE *of her that bare her.*

A ROCK, I say in very truth! Well might the apostle, after a grievous falling away of heretics, take this consolation to himself: *Nevertheless the* FOUNDATION OF GOD *standeth* SURE; *having this seal: the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity.* (2 Tim. ii. 19.) And so Paul's earnestness ever was for the proving and establishing of this truth; as he writes to the Corinthians: *that your faith should not stand in the wisdom of men, but in the power of God.* (1 Cor. ii. 5.) To which agrees the no less zealous, but, by the Romanists, much abused Peter, who says to the *strangers* that *they were not redeemed with corruptible things, as silver and gold, from their* VAIN CONVERSATION, *received by* TRADITION *from their fathers; but with the* PRECIOUS BLOOD OF CHRIST, &c.; and sums up the whole passage with these admirable words: *that your* FAITH *and* HOPE *might be in* GOD. (1 Pet. i. 21.)

23 *Nor do thou any thing without God.*

The power of that religion, which ruled in the heart of

Ignatius, shines forth with a brilliant lustre in this epistle to Polycarp: and in these words the energy thereof is doubly perceptible: 'Nor do thou any thing without God.' Here there was no theory, but true practice, according to the Redeemer's instructions: *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* (John xvi. 23.) And according also to his beloved apostle John, whose disciples both these bishops are said to have been:—*And this is the confidence that we have in him, that, if we ask any thing* ACCORDING TO HIS WILL, *he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions, that we desired of him.* (1 John v. 14, 15.) And all the religion that comes short of this, is not worth even the name of Religion. For where there is no KEY to TRUTH, the TRUTH must be locked up. Ignatius spoke to Polycarp, as to one truly possessed of 'the KEYS of the kingdom of heaven.'

NOTES

ON

THE EPISTLE TO THE SMYRNÆANS.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. xi. 26.

His precious blood was shed,
His body bruis'd for sin:
Remember this in eating bread,
And that in drinking wine.—HART.

24 *They abstain from thanksgiving, &c.*

This passage I find to have been quoted in the fourteenth century, by the writers against Wickliff. And doubtless the Romanists of the present day will quote it again, as they do also the scriptures themselves, to their own destruction. But in the name of Ignatius I answer them, in the words of CHRIST to the Jews, whose view of this subject was as blind and as carnal, as that of their successors in inquity, the upholders of the bishop of Rome:—*It is the spirit, that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* (John vi. 63.) Ignatius was writing against the Docetæ, who asserted that CHRIST had no real body; and therefore could not believe, that the Eucharist represented a real body, which is all that Ignatius insists upon. For had those forward writers above alluded to, but turned over to the eighth chapter of

the Epistle to the Trallians, they might have seen, if not made blind, what the body and blood of CHRIST really are to CHRISTIANS. Ignatius there writes, 'build yourselves anew in faith, which is the flesh of the Lord; and in love, which is the blood of Jesus Christ.'

But as it is of great importance to have clear views of this doctrine, I shall dwell upon it a little longer. The Roman Catholic writer, Mr. C. Butler, chooses to be exceedingly chafed at a statement in the 'Book of the Church,' which asserts that the popes long hesitated to give their sanction to the doctrine of *transubstantiation*. 'Nevertheless,' adds Southey, 'it prevailed, and was finally declared, by Innocent III. at the fourth Lateran Council, to be a tenet necessary to salvation.' (Vol. I. ch. x. p. 316.) Which doctrine in plain English is this: that the partakers of the Lord's Supper eat and drink in a carnal manner the real body and the real blood of Jesus Christ. Than which, nothing can be conceived more horrible; nor more savage. We have read of cannibals devouring their enemies taken in war; but I do not remember having ever read of any savages, that devoured their friends. Now CHRIST is represented to us in the scriptures as far dearer than any common friend, whose love even '*passeth knowledge:*' but *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* (Rom. v. 8.) To devour the blood of any human creature is even contrary to *natural affection;* much more is it contrary to the whole book of God, which saith: *whosoever eateth it* (even the blood of any manner of beast) *shall be cut off.* (Lev. xvii. 14.) When God gave to Noah *every moving thing that liveth for meat,* (Gen. ix. 3.) he added: *But flesh with the life thereof, which is the* BLOOD *thereof, shall ye not eat.* And when the Law was given, the priests were commanded to *pour out all the* BLOOD *of their burnt-offerings at the bottom of the altar.* (Levit. passim.)

And whatsoever man there be of the House of Israel or of

the stranger that sojourneth among you, that eateth any manner of BLOOD, *I will even set my face against that soul that eateth* BLOOD, *and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls:* FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL. *Therefore I said unto the children of Israel,* NO SOUL OF YOU SHALL EAT BLOOD, *neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel or of the strangers that sojourneth among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof and* COVER IT WITH DUST: *for it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, ye shall eat the blood of* NO MANNER OF FLESH: *for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off.* (Lev. xvii. 10, 11, 12, 13, 14.) We are here also told the reason why the prohibition of blood is so emphatically impressed upon the attention of God's chosen people: *for it is the blood that maketh an atonement for the soul.* It was typical of that most sacred blood, which our Creator took into union with him, that he might purchase our redemption from our curse, thereby. (Gen. iii. 17, &c.) The very thought of the shedding of which makes our breasts to heave with sorrow and grief. How then could we savagely pour it down our throats? Oh! alas! alas! how different from this were the feelings of poor David, who when he was even ready to perish with thirst, would not drink of the WATER of the well of Bethlehem, *but poured it out to the* LORD, saying, *My God forbid it me, that I should do this thing: shall I drink the* BLOOD *of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it: therefore he would not drink it.* (I. Chron. xi. 19.) And so far from any alteration in this respect having taken place under the gospel dispensation, we have in the sacred records a letter

from the apostles, and elders, and brethren, enjoining the same practice on the gentiles who embraced christianity: *that ye abstain from meats offered to idols, and from* BLOOD, *and from* THINGS STRANGLED. (Acts xv. 29.) And this abstaining from blood and from things strangled was enjoined entirely out of reverence for that sacred blood which purchased the salvation of their souls. And when the martyrs of Vienne and Lyons, who suffered under the unfeeling Stoic Emperor Marcus Aurelius, were charged by their cruel and malignant persecutors with devouring infants, one of them, in a burst of holy indignation, exclaimed, "how is it possible for us to devour infants, who are prohibited from eating even the BLOOD of beasts?" (Ruinart, p. 65.) Surely, then, the inhuman notion of the Romanists can have no place in the breast, that has been taught to sympathise with the sorrows of the most gracious REDEEMER.

But in truth I firmly believe that were the elements of the Eucharist really what the Romanists assert them to be, they would, instead of putting them to their mouths, put them far from them. I will do them the honor and the justice to say, that I do not believe them so utterly destitute of the common feelings of humanity, as to suppose that they would actually eat the flesh and drink the blood of their dearest friend. In the acts of the martyrdom of Ignatius we have the following words:—'in order to be led away to Rome for food for BLOOD-DEVOURING beasts:' this remarkable epithet seems to me to denote, that the writers of that account conceived it to be impossible, that any thing in the shape of man could ever be guilty of such enormity. Dr. Lingard, in his work on the Anglo-Saxon church, informs us, that in laying the foundation stone of a new church, the Anglo-Saxons, in case they could not procure from the continent approved relics, deposited, instead, a portion of the consecrated bread. He also insists upon it, that *transubstantiation* was the doctrine of that church. I ask him then, as a man of sense 'in his generation,' was

that an honorable mode of treatment for the REDEEMER'S sacred body? I, for my part, much prefer Joseph of Arimathea's conduct, when he had that incorruptible body in his possession. But these most iniquitous, most superstitious children of darkness, not only craunch it with their teeth, but treat it, as we now treat pieces of coin, by depositing it beneath the foundation of a ponderous building. I ask him again, would he wish the remains of any one of his relations to be so dealt with? I believe not: I hope not. What, then, are all natural relations? all ties of consanguinity, compared with the inseparable union, the unfailing sympathy, of the head and body of the CHURCH? For him it would be our delight to forsake, when needful, every earthly tie: for *we are members of his body, of his flesh, and of his bones.* (Eph. v. 30.) *Thy Maker is thine husband.* (Isa. liv. 5.)

It is very remarkable, but I find in a petition to Parliament made by the Lollards against the Roman Catholic Clergy, the following words: "that they teach *transubstantiation,* which *leads* to *idolatry;* enjoin confession, which makes them supercilious:" that the wisdom which dictated those sentiments came from above, cannot for a moment be doubted. Experience has most amply proved how true they were; for where are there such gross idolators in the world, as the believers in *transubstantiation?*

I cannot do better than conclude this long note in the admirable lines of the revered Herbert:

> Who knows not love, let him assay
> And taste that juice, which on the cross, a pike
> Did set abroach; then let him say,
> If ever he did taste the like.
> Love is that liquor, sweet and most divine,
> Which my God feels as blood, but I, as wine.

[25] *Wheresoever is Jesus Christ, there is the Catholic Church, &c.* This is a very, very excellent passage, and fully agrees

with what the REDEEMER himself spake. *And when he putteth forth his* OWN SHEEP, *he goeth before them, and the sheep follow him, for they know his voice. And a stranger* WILL THEY NOT FOLLOW, *but will* FLEE FROM HIM; *for* THEY KNOW NOT *the voice of strangers.* (John x. 4, 5.) So that it is not possible for any deceiver to deceive his OWN SHEEP: as he says again: *by their fruits ye shall know them.* (Mat. vii. 20.) Whenever a false shepherd, more commonly called minister, pastor, or bishop, makes his appearance among the sheep, they 'flee from him,' the REDEEMER says. His voice they know not; because their ears are circumcised, that they can hear only *what the* SPIRIT *saith to the churches.*

It is also clear from hence, that in whatever assembly Jesus Christ is not to be found, there is not the Catholic church. From such congregation, of whatever denomination, the candlestick has been removed; (Rev. ii. 5.) for JESUS CHRIST WALKETH IN THE MIDST *of the golden candlesticks, (the churches.)* (Rev. i. 20.)

NOTES

ON

THE MARTYRDOM OF IGNATIUS.

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.—Deut. xxxiv. 6.

Now the grave's a downy bed,
Embroider'd round with blood;
Say not the believer's dead;
He only rests in God.—HART.

26 *Groaning at the separation, &c.*

The pathos and beauty of this language, can only be appreciated by those who have felt the same. Hard-hearted Stoicism is of a totally opposite nature to christianity. When we lose our friends, though we have the fullest assurance that our loss is their eternal gain; yet heaviness we must endure for a season: till the voice speaks within:—*Why art thou cast down O my soul? and why art thou disquieted within me? Hope thou in God.* (Ps. xlii. 5.) *And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.* (John xvi. 22.)

27 *Conveyed away to Antioch, &c.*

Their conveying the relics to Antioch is not to be com-

mended; it was a weakness from which, of one kind or another, none of us frail mortals are free. Of this there can be no question, that they would have much better pleased both their friend Ignatius, and his great and divine MASTER, had they decently and carefully interred them in some retired spot, before they left Italy. Could the Israelites have found out the place where Moses was buried, it is certain that they would have 'gone a whoring' after his relics; as much as ever Englishmen did after those of Thomas a Beckett; or as they themselves did after the multitudes of their idols, and of their molten images. (Hosea xiii. 2.) *My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.* (Hos. iv. 12.) What they did with the brazen serpent fully proves the preceding assertion. But King Hezekiah's treatment of that serpent is a lesson to us to teach us how to act in all such cases. *He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent, that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nechushtan;* that is, *brazen,* by way of contempt. (2 Kings, xviii. 4.) Thus he poured mockery upon their folly, which is the only way in which the servants of the LORD can deal with such ignorance, superstition, and worshipping and honoring of the devil.

NOTES

ON

THE MARTYRDOM OF POLYCARP.

And how shall they preach, except they be sent?—ROM. x. 15.

Build on no man's parts or merit,
But behold the gospel-plan;
Jesus sends his holy spirit,
And the spirit sends the man.—HART.

28 *Accomplished according to the will of God.*

Nothing ever was right, nor blessed of God, but what was done 'according to his will:' therefore it is that Ignatius says to Polycarp, 'nor do thou any thing without God:' therefore it is that Paul says to the Romans, '*whatsoever is not of faith is sin.*' (xiv. 23.) And therefore it is that the LORD saith by his prophet Hosea, '*they have made princes, and I knew it not.*' (viii. 4.) The observations by which this epistle is introduced were at that time called for (the reign of Aurelius), by reason of the false zeal with which empty enthusiasts offered themselves to the magistrates, in times of persecution, which were frequent, to be put to death; vainly supposing, that if they did but die for Christ, no matter why, nor how, that all would be well with them; being ignorant of what the scripture saith, '*though I bestow all my goods to feed the poor, and* THOUGH I GIVE MY BODY TO

BE BURNED, *and have not charity (love), it profiteth me nothing.*' (1 Cor. xiii. 3.) But in truth it is error to say that such persons die for Christ's sake: they die to gratify their own vain glory.

There is a false zeal in activity also in our day; of a very different kind, it is true; but not a whit less presumptuous than that aforementioned. I mean the zeal exercised in sending forth missionaries, who never had the will of God manifested unto them, respecting what they are going upon; and who are walking in total darkness, while they profess to be in the light. The execrable trash which they publish in the name of religion, justifies me in this assertion: for by their nauseous tracts they make that TRUTH, which is of all things most sacred, a by-word both at home and abroad: by the same tracts proving themselves to be more ignorant of their MAKER than the heathen whom they profess to teach. Christ hath said, *the servant is not greater than his Lord; neither he that is sent greater than he that sent him.* (John xiii. 16.) If then, the senders themselves have not the 'keys of the kingdom of heaven,' how can they communicate them to those whom they send? What can such do at the very best, but *slay the souls that should not die, and save the souls alive that should not live?* (Ezek. xiii. 19.) The word of God declares that where he sends not, they shall not profit the people at all. (Jer. xxiii. 32.) All they can do for them is, to turn them from a bad delusion to a worse; fulfilling what the Saviour said of their progenitors: '*woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.* (Mat. xxiii. 15.)

> Oh, what pure things, most pure, must those things be,
> Who bring my God to me!—HERBERT.

Another dark feature in these missionary societies is the

employment to which they set the women; sending them about the streets *from house to house, speaking things which they ought not* (1 Tim. v. 13), and moreover which they understand not, contrary to the scriptures, which bid them to be *keepers at home, that the word of God be not blasphemed.* (Tit. ii. 5.)

[29] *Take away the Atheists.*

Mosheim has very clearly stated why the Primitive Christians were called *Atheists,* as follows: "The Christians had neither sacrifices, nor temples, nor images, nor oracles, nor sacerdotal orders; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of *Atheists;* and by the Roman laws, those who were chargeable with Atheism were declared the pests of human society." (Mosh. vol. I. pp. 74, 75.)

[30] *There came forth with his spirit, &c.*

The Greek word *peristera* is not found, as Ruinart informs us, in the Pratellian manuscript; nor in Eusebius and others: on which account it has been supposed to be an interpolation. If not an interpolation, it is a corrupt reading for *pneuma;* or at least used figuratively in the sense of *pneuma.* For had the writer meant *peristera* literally, (which is impossible) it is clear he could not have used the verb *exelthe,* but *apeptato.*

Peristera has excited the laughter of many an awful Deist, and other infidel. I shall only at this time give these benighted Egyptians one stripe with the rod of Dean Prideaux, used by him on a similar occasion: "And let these infidels make the most of it they can." (v. iii. p. 429.) Just adding a salutary caution from Holy writ: *Woe unto you, that laugh now! for ye shall mourn and weep.* (LUKE vi. 25.)

APPENDIX II.

Some men's sins are open before-hand, going before to judgment, and some men they follow after.—1 TIM. v. 24.

With hearts of flint, and fronts of brass,
Some talk of Christ their head;
And make the living Lord, alas!
Companion with the dead.

Familiar freedom, luscious names,
To Christ some fondly use,
Visions of wonder, flashy frames,
Are others' utmost views.—HART.

I COULD have wished to have closed this book without another observation; but a work has just issued from the press, in which the TRUTH is much vilified, and set at defiance; and of which I must not omit to take a brief notice. There are no less than three preachers of the Huntingtonian class in this single Town of Brighton, each attended by very considerable numbers, one of whom, (John Gibbs) is the author of the book alluded to, from which is taken the following extract, p. 82.

"And I sunk in all the sensible pains of hell, so that the deep appeared ready to swallow me up, and the pit to shut

her mouth upon me (Ps. lxix. 15.); for I felt myself going down to destruction as sensibly as any go from the presence of God, when he says, 'depart, ye cursed, into everlasting burnings;' and the infernal fiend cried out to me, 'tis all over with you now.' When in the twinkling of an eye, as I thus sunk, this thought sprang up within me,—'I will cry once more for the last time:' and this was the cry: 'Have mercy.' At the moment of this misery or anguish passing in me, a light opened over my head with such transcendent glory that I cannot describe. My reader will please to take notice that this took place about midnight, and that the night was very dark, and that I did not see the vision with my natural eyes. At the instant that this glory opened on me, these words with their contents came with power to my soul:—'The times of refreshing are come from the presence of the Lord.' (Acts iii. 19.) And these words were also ushered in:—'The Lord whom you seek, shall suddenly come to his temple;' (Mal. iii. 1.) and these also, 'Behold me, behold me,' (Isa. lxv. 1.) and immediately I felt a *rising* as sensibly as Lazarus did when he came out of the grave, and I am certain as sensibly as I shall do when the last trumpet shall be blown, and my dead body shall arise. O what a sudden coming of the Lord was here! what refreshings! and what a beholding, with wonder and astonishment! 'what, me, Lord?' I cried. 'Yes, thee.' 'But I am unworthy—it cannot be—'tis too great.' I bowed down in myself and wondered, and wondered again at so much goodness, till I wept aloud, and cried like the prodigal, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' (Luke xv. 21.) 'I am unworthy of so much goodness.' I then went to the window to see whether all was real, and whether I was rational. I could just see the trees, and perfectly well knew where I was, and that I was in my right mind."

The reader upon perusing this will doubtless exclaim (if he

be a sensible one), 'Can any man be so deluded? Not one of sound mind, certainly.' Nevertheless, Huntington's twenty volumes of works published by Bensley are replete with the very same.

Though it is a most certain truth that every Christian soul has been baptized into the death of Christ, and has been raised up together with him to newness of life (Rom. vi. 5, &c.), yet the manner in which the Eternal Spirit effects that work, bears not the slightest similitude to what is set forth in the foregoing extract. His '*sensibly going down to destruction, and sensibly rising*,' is more like the language of a lunatic, who tells us that he breakfasted at nine o'clock with the Grand Seignior, and that, at eleven the same morning he paid a visit to General Bolivar on the opposite side of the globe, than any thing I have ever yet read.

But what does he mean by the expression '*natural eyes?*' He means to insinuate that he has spiritual eyes. Then those spiritual eyes must be on the outside of his head; otherwise how could he with them see the light that was over his head? And indeed if he will imagine that he has spiritual eyes, sure enough they are on the outside: for it is very clear he has none in his heart, nor understanding. Such a contradiction, one would think, must be evident even to his own blind disciples.

The summing up of the whole is very good: by going to the window and seeing the trees, he drew the conclusion that he was in his right mind.

If you, John Gibbs, were in your right mind at that time, then I declare that there is not a lunatic in Bedlam, nor in any other asylum in this land, but what is in as right a mind. Nor can you be in your right mind now, or you would not publish nor mistake such strong delusion for the 'words of truth and soberness.' But you are a true child of the arch-impostor, Huntington.

Amongst the immense mass of writers and preachers of

false divinity, which this age has produced, I should scarcely have considered this man worthy of particular notice above the rest, but for two reasons: first, he has made a bolder attack upon the Truth, than any of his predecessors or contemporaries have had the hardihood to do, making very free use of the name of one whom we must ever venerate; and every insult offered to whose memory, even a common regard for divine truth must teach us to resent with the utmost indignation. Secondly, several persons, who did profess to have more understanding, have been drawn into his snare, and led in the downward road by his bombast style of preaching. This being the case, it behoves us to shew, that we *hold fast the profession of our faith without wavering:* (Heb. x. 23.) and though *the love of many may wax cold;* and though concerning faith they may have made shipwreck: nevertheless, as Paul testified, *the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ, depart from iniquity.* (2 Tim. ii. 19.) Though the deceiver in another part of his book quotes from Paul to Timothy: *for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind;* yet he was obliged to go 'to the window to see if all was real, and if he was rational.' It requires no spiritual understanding to know this: it must be evident to every man possessed of common sense, that if he could not discern that he was in his right mind without going to the window, he certainly could not discern it any better at the window.

Indeed, the blessed Immanuel himself and his servants have in all ages been called madmen; but then without any ground. In the present instance we have a very different case presented to us; who will say, except such as are in the same delusion, that there is not very sufficient ground for the charge here?

The first martyr burnt in England under the Roman

Catholic power, was William Sawtre. His execution took place on the second of March, 1401. Lingard speaks of it in the following very affected language. "*The unhappy man, instead of being shut up in an asylum for lunatics,* was burnt to death as a malefactor in the presence of an immense multitude: and the Commons by their speaker returned thanks to the king that, whereas by bad doctrine the faith of holy church was *on the point of being overturned,* to the destruction of the king and kingdom, he had made and ordained a just remedy to the destruction of such doctrine and the pursuers thereof." (Vol. iv. p. 447.) I have introduced this passage for the purpose of shewing Dr. Lingard and others, the difference between a real lunatic, and one falsely called so: and the difference between rash judgment, and judgment in righteousness: for *with what judgment ye judge, ye shall be judged:* (Mat. vii. 2.) And *he that justifieth the wicked, and he that condemneth the just, even they both are abomination to the* LORD. (Prov. xvii. 15.) Lingard then, according to the scriptures, hath committed abomination in condemning Sawtre, *the just:* for he hath brought no proof against him. So likewise should I be guilty of abomination, were I to justify John Gibbs, *the wicked*; who hath in the foregoing extract published quite sufficient to justify any medical man in consigning him to such an asylum, as that to which Lingard would have consigned Sawtre.

Sawtre had been, first, rector of Lynn, in Norfolk; but afterwards had been appointed chaplain at St. Osyth's, in London. In this situation he petitioned Parliament, that he might have the liberty of disputing before them. His object was to prove to them the corrupt state of the existing hierarchy and established clergy in general. So much alarm did that petition create in the minds of the wicked, that he was quickly apprehended, and as quickly burnt. And for that Lingard, who of course, being a Roman Catholic, must make the best of a bad case, affects to pronounce him a lunatic.

I can only say that, under similar circumstances, might I be blessed with equal courage. And so far from counting him an *unhappy man,* he was doubtless most happy; for his object was the crown of martyrdom; and like Ignatius he gained 'his heart's desire:' and like Timothy and Christ Jesus, 'he witnessed a good confession before many witnesses:' (1 Tim. vi. 12, 13.) Who, for the testimony of Jesus, 'was burnt to death as a malefactor in the presence of *an immense multitude.*'

As has been already observed, both Christ himself, and his prophets before him, and his apostles after him, and his ministering servants to this very day, were not only called, but also counted madmen, by the men of this world, 'which lieth in wickedness:' though they were all possessed, not of the spirit of superstitious fear; but 'of power and of love, and of a sound mind.' But I warn guilty preachers; I warn the 'wolves in sheep's clothing,' against sheltering themselves by saying, when they *are buffetted for their faults,* that they are only treated like their Master, suffering for Christ's sake. They can never deceive us for any length of time: we have this unfailing criterion to judge them by: *by their fruits ye shall know them.*

Having now said more than sufficient to shew what a deceived teacher of religion Lewes and Brighton is infested with in the character just described, I might at once leave him; but it may perhaps be more satisfactory to some minds, that I should make a few observations on that part of his book, which relates to Mr. M'Culla.

All the transactions there mentioned took place some years before my acquaintance with that noble preacher of the cross of Christ began. And though it is said by those, who were eye-witnesses of the whole, that he has made a very clipped and unfair statement; yet I will not attempt to dispute any of the facts with him; but take them all for granted: and

in order to spare as much as possible my own and my reader's time, shall select three particular points for comment: the first, shewing his wretched heretical ideas of church-government; the second, his own avowal that he never embraced the truth in heart; but was all along fast bound in the strong bands of Huntingtonian delusion; the third, that he is a sensualist from first to last, not being able to 'receive the things of the Spirit of God.'

I. "It was agreed that M'Culla ..... should have no controul, power, or command over us, or in ordering of any thing amongst us, or over the meeting-house, but that all order and rule should be in the majority of the eleven." (P. 102.)

A beautiful figure of a church is here presented to us: the teacher was then to be under the command and tuition of them, whom he taught. One would have imagined that a slight view of the universal law of nature, and of common sense, would have kept this wonderful preacher from making such an exposure of his confused mind. But he observes, they 'set sail on a stormy ocean.' How could it be otherwise, when all the scholars were appointed to the command over their master? Paul says to the Hebrews—*Remember them that bear rule over you, &c.* And to Timothy he says: *a bishop must be one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?* But sure I am, that Mr. M'Culla was no party to the agreement cited above: he was too well acquainted with the duties of his office: nor had he the slightest suspicion of any such having taken place: for they kept their minds and hearts shut up from him, till the 'word of God' penetrated them, and set them all on fire; and then they began to feel who had the command: which Gibbs is obliged to confess in

page 106, excusing himself from paying his share of the rent, because they had broken their agreement, "in giving up the command of the chapel into the hands of M'Culla."

II. "At three different times since my deliverance, I had been in great darkness and doubt, as to my interest in the friend of sinners, and no man's word was ever so blessed to me in those days as was his (Huntington's), especially at three different times never to be forgotten. This had given him a place in my heart never to be dislodged again, &c., and I said to M'Culla, 'if this is not a witness for him, I know I can have no witness for you, as I never had such a witness for you.'" (P. 108.)

Here Mr. Gibbs plainly avows himself to be the disciple of Wm. Hunt (more commonly known by his fictitious name of Huntington), an impostor, who certainly had, and still has, more admirers, than any of his Satan-inspired brethren of the present day; but a man at the same time, whose writings, for the grossness of the delusions they contain, are very little behind those of Johanna Southcote.

One thing is clear and certain to all them that possess the TRUTH; that as soon as any man is enabled to drink of *the water of life freely* (Rev. xxii. 17.), he is made to cast up from his heart whatever error he may have previously imbibed through Satan's agency; but the Huntingtonian errors above all, he is made to feel to be more nauseous than all others, and to detest them with a more perfect hatred. Mr. Gibbs, then, never received the truth internally; for his heart was fast bound up against it; so that he could only feed on husks, which our most mighty and most gracious Saviour tells us is the food of swine. (Luke xv. 16.)

That Mr. M'Culla 'was chafed' on finding this to be the case with him, need not to be wondered at; for he had indeed most just cause to be so. It seems to me next to impossible that he should be otherwise, when we know that this man,

Gibbs, was for a time the most forward of all to speak well of him, and to receive the word with joy, &c. (Matt. xiii. 20.) Nothing on earth could be more vexing than to find, after all his blazing profession, that his heart was as far off from receiving the truth, as sin is from holiness.

III. "This same M'Culla made his boast, that he would preach my funeral sermon; and that he would never cease pursuing me, till I was lodged in the pit of hell with the prince of rebels. Some of his disciples have denied this; but I have his letter in my house to this day, in his own hand-writing, in which I can shew it verbatim." (P. 106.)

I wish he had published the letter verbatim: and I ask why he did not? He could have no reason for withholding it, but the fear of publishing to the world a clear manifestation of the deception of his own heart, and of his false profession. It is more than probable that the above is a very garbled statement: however the darkened and carnal state of Gibbs's mind is herein very much exposed. For we are well convinced, that nothing could be farther from the thoughts of Mr. M'Culla, than 'preaching his funeral sermon' in the literal sense of the words. But as the preaching of Christ proved to be 'a savour of death' unto Gibbs; his name, of course, was soon 'blotted out of the book of life;' (Rev. iii. 5. and xxii. 19.) that is, he was cut off from the communion of saints, or rejected, as a heretic, according to Paul's commandment: and his funeral sermon was truly and spiritually preached, by the servant of the LORD of Life, many a time over. And as it is not very unlikely, but that I may depart this life, before Mr. Gibbs, I take this opportunity of preaching it for him once more, by telling him '*the wages of sin is death;*' for when a man has received the mark of the beast in his forehead, (Rev. xiii. 16.) it is open for the reading of all the spiritual: and the word of the LORD is; *for it is a people of* NO UNDERSTANDING: *therefore he, that*

made them, will not have mercy on them, and he that formed them will shew them no favour. (Isa. xxvii. 11.) Elijah preached the funeral sermon of Baal's prophets, by mocking them, and turning their religion into ridicule; and afterwards took and slew them. In all ages it has been the lot of the stewards of the divine mysteries, to behold much both of 'the goodness and of the severity of God.' (Rom. xi. 22.) And though they are constrained while contending earnestly for the faith against the wicked, to declare what is made known unto them; yet the very view of it often makes them internally tremble, while they do declare it. The gospel of Christ is indeed life from the dead to them that receive it; but at the same time it most assuredly is the death warrant of all them that do not receive it. (Mark xvi. 16.) *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* (Luke xix. 27.) CHRIST preached the funeral sermon of the Jews, who rejected his message of peace; yet wept with a most bitter lamentation, while he did preach it. (Luke xix. 41.) And suffered death himself within a few days after.

As to 'pursuing him,' it is but too evident that he has the word of condemnation in his own conscience, 'being condemned of himself,' as Paul says (Tit. iii. 2), which he finds it wholly out of his power to get rid of: and if he cannot escape its pursuit in this life, how much less will he be able to escape it in eternity. "*Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*" (Acts xiii. 41.)

This infatuated enemy of truth charges Mr. M'Culla with 'wishing him to be in hell.' Now it is very certain that the most hardened of Adam's corrupted posterity, whatever he might utter with his lips, never did from his heart wish the very worst of his fellow-creatures to be in hell. It is quite contrary to human nature. Knowing that a man will be in

hell, is very far from wishing him to be there. As well might he charge the prophet Ahijah with wishing against Jeroboam and his wicked house, that terrible destruction which he was obliged to denounce against them. (1 Kings, xiv.) As well might he charge the apostle Peter with wishing, the destruction of Simon Magus, because he foresaw it; or CHRIST, with wishing the ruin of Judas Iscariot, because he called him 'the son of perdition.' CHRIST, indeed, not only well knew, but also foretold the terrible overthrow of his own brethren, the Jews; yet he gave most evident proof that, *as man*, he was very, very far, from wishing the least evil to come upon them: '*how often would I have gathered thy children together*;' yet he was taught submission to the Eternal will, saying, '*not as I will, but as thou wilt.*' (Matt. xxvi. 39.) And all his servants are taught the same. But there can be no doubt that, when he said to them, '*how can ye escape the damnation of hell?* (Matt. xxiii.) those malignant enemies, like Gibbs, charged him with wishing them to be there, and therefore they cried out, '*away with him—crucify him.*'

Christ saw that these Jews had sinned beyond the reach of mercy; and by reason of his office, as a preacher and a prophet, when they rebelled more and more, he was constrained to declare unto them the impossibility of their escaping 'the damnation of hell.' But I well know, it was with real anguish on his part, that the words came forth: for he was and still is the tenderest of all mankind. These were a part of his sorrows that *so marred his visage more than any man.* (Isa. lii. 14.) The same anguish also did he feel, mixed with indignation at their ingratitude, when he told the people of Capernaum, that it should be more tolerable for the land of Sodom in the day of judgment, than for them. (Mat. xi. 24.) The same feeling also his servants are made partakers of, in measure; for they are predestinated to be conformed to his image. (Rom. viii. 29.)

His image indeed while on earth was grief: so Isaiah described it: *acquainted with grief:* (liii. 3.) And so Paul found it: *if in this life only we have hope, we are of all men most miserable.* (1 Cor. xv. 19.) But *as sorrowful, yet alway rejoicing.* (2 Cor. vi. 10.) In the midst of so much sorrow, whence then ariseth this rejoicing, yea, this joy which no man; no, nor yet sword; nor fire can take from us? It ariseth from the 'hope of glory' formed within, by the SPIRIT of the Redeemer, (Col. i. 27.) who hath placed us, as polished stones in that temple, in which he dwelleth; wherein he holdeth his court, far from the world's view. This hope of glory made known unto us, by the powerful voice of God spoken within the soul; confirmed unto us by his oath; and sealed by his blood; this it is, that out-balanceth all our sorrow, and maketh every trial light, whether brought upon us by the false and wicked preachers of Satan, or the vain world, or our own corrupt hearts: this hope of glory it is, that causeth us, when in the enjoyment of faith, to long for, and to 'love his appearing:' (2 Tim. iv. 8.) to love the appearing, that is, the second coming of him, whose love the eloquence of Paul could find no language to express; saying, that it 'passeth knowledge.' (Eph. iii. 19.) Mark, it passeth knowledge; and yet he is exceedingly anxious that we should *know it*; that is, know it in measure; as much of it as our finite understandings are capable of conceiving: *that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and* TO KNOW *the love of Christ, &c.* Such indeed, I well know, is his love to me, in common with all his saints, that his very *reins rejoice, when my lips speak right things.* (Prov. xxiii. 16.) And when do they speak right things? When that hallowed fire proceedeth out of them, which devoureth the ungodly. (Rev. xi. 5.) Yea, such, I well know, is his love to me, that in every trial, that my soul passeth through,

his very bowels yearn over me with sympathy. Such is the gracious Redeemer of Israel: such is my Redeemer: *in a little wrath I hid my face from thee for a moment: but with* EVERLASTING KINDNESS *will I have mercy on thee, saith the* LORD, *thy Redeemer.* (Isa. liv. 8.) Let the redeemed sinner know for his comfort, that our version does not nearly give the force of the Hebrew in this verse, which is:—*with everlasting kindness* HAVE I MOST TENDERLY LOVED THEE, *saith Jehovah, thy Redeemer.* And indeed, when we arrive in our haven of eternal rest, our wonder will be, that we had such short views of his unspeakable love, which, to repeat Paul's words, 'passeth knowledge.' But the blind professor, and the profane worldling will object to me, and say; how do you know this for yourself? how do you know, that *as a bridegroom rejoiceth over his bride, so doth thy God rejoice over thee?* (Isa. lxii. 5.) How do I know it! why, in the only way in which it can be known: *having been born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever:* (1 Pet. i. 23.) by the word of Him that cannot lie. By this word he hath established with me the covenant of his peace, which can never be removed. (Isa. liv. 10.) I had indeed gone astray from the womb, speaking lies; (Ps. lviii. 3.) but he, whom I had no knowledge of, found out me, that sought him not. (Rom. x. 20; Isa. lxv. 1.) When I was in my sins and blood, he passed by me, and said, live. (Ezek. xvi. 6.) Having heard this voice, I could not but live; for the dead shall hear the voice of the Son of God, and they that hear shall live. (John v. 25.)

But what has all this to do with Gibbs and the Huntingtonians? I find, I have, in my zeal and jealousy for the honor of Christ and of his sacred truth, been led a little from my subject: and yet not so; for Christ is my whole subject. They that know him, know that there is nothing in comparison of him, worth a moment's notice. And indeed I have good cause to rejoice for the opportunity that Gibbs's book

has afforded me of scattering some 'clean provender' for the lambs of the blessed Shepherd Immanuel's fold. If *they* be fed and made strong, the children of darkness may find fault till their hearts ache; it is our part to rejoice, and our joy no man taketh from us.

The only apology I can make to the reader for introducing this second appendix, is, that it was imperatively called for. To be enabled to defend the truth of the LORD against its enemies, is alone ample ground for joy and thankfulness; but should any one, by what is here written, happily be rescued from such 'soul-destroying delusions,' much increase of those spiritual fruits would no doubt be occasioned thereby. And though each individual of our fellow-creatures is entitled to respect and honour, proportioned to his rank and conduct in life; yet while engaged in bearing witness for his Redeemer, in the momentous concerns of eternity, the 'Man of God' is commanded to cry, '*All flesh is grass*,' which withereth away, as soon as the Spirit of the LORD bloweth upon it. (Isa. xl. 6.) And thus in one sense indeed all mankind may truly be said to be on a level, all being formed of dust; yet Christians are the very opposite of levellers: for order and gradation the most perfect that can be conceived, is what they learn from the views, which they already have of the glory and blessedness, that is laid up for them. We know the order and the harmony above to be infinite: we know also that nothing is better, than good order, and strict discipline in the church of CHRIST below: and this teaches us by an easy and natural inference, that nothing is better than good order and strict discipline in the world, as far as it can be maintained: therefore good laws, and good Magistrates, who rightly execute them, are among the chief blessings of Providence, while we hasten, as strangers, through this world, to that city, which we seek. I now finish with two short extracts from Mr. M'Culla's writings: the first from 'Mysterious Babylon,' p. 26.

"However, through mercy, I neither act towards you nor them so, not being ashamed of the gospel of Christ. Nor yet have I acted towards John Gibbs of Lewes, as you have towards Vinall and other deceived mortals; for when he would usurp the sacred office of the ministry, I withstood him, until he was obliged to separate, being sensual, having not the spirit."

How fully Gibbs has, by his recent publication, verified the foregoing description of himself, written fifteen years ago!

Vinall, who is there mentioned, has become the most popular of the Huntingtonian preachers in these parts: but what has been said of Gibbs, is, with very slight variations, applicable to Vinall, to his present opponent, Goulding, to his confederate, Fowler, and all the rest of them; all avowing themselves to be disciples and admirers of Huntington, and having gathered their materials to deceive with, almost wholly from that deluded man's writings.

The names mentioned in the following extract were former confederates of Gibbs, but, with one exception, are long since dead. The second extract is from an unpublished letter, dated at March, Isle of Ely, Oct. 20, 1815.

"When I returned to London I had letters from Richardson, Lower, Ellis; all filled with their self-justification, impudence, ignorance, and insolence, all which I have answered. Richardson, Goliah-like, in his, gives me the challenge—'we are prepared to meet you in public or private.' However, I believe he had much better be in the smoke of his forge, than enter the lists to be enveloped in the smoke, and in the way of the charge of Zion's great guns, when they begin to roar! Her bulwarks are bomb-proof against such puny arms of flesh. I sent him word in answer, 'that in the strength of the Lord I had smote his heads, Huntington, Jenkins, Brook, and had no doubt but with the help of the Lord, I shall cut the tail as small as minced meat with the sword of the spirit!' Such men as these begin to boast in girding on their harness,

more than they who are putting it off: and therefore are they as the prophet declares—'I hearkened and heard; but they spake not aright: no man repented him of his wickedness, saying, 'what have *I done?*' every one turned to his course, as the horse rusheth into the battle.' But even those things are permitted by the LORD for some wise end, and well it is for them who are kept out of their snare!!!"

CREASY and BAKER, Printers, North-Street, Brighton.