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NOTES ON
The Early Church

NOTES ON
The Early Church:
A
MANUAL OF CHURCH HISTORY.

From A.D. 64 to A.D. 500,

INCLUDING

*A Concise Analysis, Biographical Notes,
Self-testing and Chronological Tables, and a Set of
Examination Papers;*

BY

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AUTHOR OF HANDBOOKS OF ENGLISH HISTORY; ANALYSIS OF BUTLER'S
ANALOGY; PALEY'S EVIDENCES; ETC. ETC.

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PREFACE.

THIS little volume is offered as a help to Theological Students, Pupil Teachers, and others preparing for examination, and also as a Text Book to those who are interested in the instruction of youth. The *Analysis* is founded upon the plan and text of Mosheim, though several other ecclesiastical historians have been laid under contribution. At the close of the account of each century will be found a tabulated *Resumé* for self-examination—an admirable means of enabling a student to test his own progress. Under “Heresies and Schisms,” the leading tenets, placed very concisely, are printed in italics and arranged in numerical order, with a view to diminish the task of committing them to memory. In the *Chronological Tables* typographical changes are introduced with the same object. The tables of *Contemporary Emperors and Bishops of Rome*, and that showing the growth of *Ecclesiastical Dignities* during the period (page 123), may be of service. In order to render the work as complete as possible, copious *Biographical Notes*, and carefully selected *Examination Questions* and a copious *Index* have been added.

DEGANWAY SCHOOL,

NORTH WALES.

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C O R R E C T I O N S.

- Page 28, for "Magnus" read "Magus," also in Index.
,, 47, Sec. 1, for "Sons" read "Eons."
,, 68, Sec. 23, for "privitive" read "primitive."
,, 122, for "Sermium" read "Sirimium."

"Notes on the Early Church."

Analysis

OF

CHURCH HISTORY.

From A.D. 64 to A.D. 500.

INTRODUCTORY SKETCH.

The Condition of the Nations of the World at the Birth of Christ.—The state of the world, and especially that of the Roman Empire, was peculiarly favourable for the dissemination of the doctrines of the Christian Religion. The **Romans** were at peace, and at this time were masters of nearly all Europe, and a considerable part of the continent of Asia. The union of so many nations under one civilizing power, however absurd its religious rites, and ridiculous its superstitions, was an element that contributed, in no slight degree, to the successful institution of a new religion, having for its object the elevation, enlightenment, and salvation of the human race. **All nations**, with the exception of the Jews, acknowledged a number of powers which they called *gods*. Each nation had its respective gods, one of which was supreme, but was himself controlled by the fates, or what the philosophers called *Eternal Necessity*. Each nation had also its peculiar mode of worship; but in course of time the Greeks

and Romans maintained the supremacy of their deities, and gave their names to those of other countries. But, at the same time, the Romans tolerated the sacred rites of other nations, though they would not allow any change to be made in the religions publicly professed in the empire, nor any *new* form of worship to be openly introduced. The gods or deities of almost all nations were *heroes, kings, generals or remarkable women*, exalted by merit to celestial honours. Some communities added the sun, moon, stars, mountains, rivers, &c. The religious rites were obscene and cruel, and were conducted by a threefold order of priests, viz., the *pontiffs, priests, and ministers*, who abused their authority to deceive the ignorant, superstitious, and wretched.

The Greek *mysteries*, or secret rites, to which only a limited number of worshippers were admitted, were contrary to all modesty and outward decency—the divinities generally worshipped being men famous for their vices—examples of egregious crimes rather than of useful and illustrious virtues. Hence the wiser part of mankind at this time looked upon *the whole system of religion as a first object of ridicule and contempt.*

The priesthood offered two considerations to dispel doubts, and to prevent incredulity: (1) the miracles wrought in their temples, and (2) oracles and divinations, by which the secrets of the future could be foretold through the interposition of the gods. By these means they imposed upon the ignorance of the people, and kept a fanatical multitude around them, ready at their bidding to punish those who, discerning the cheat, attempted to denounce it.

Of the prevailing religions of the world, the most remarkable were divided into two classes:—

- (1.) Those which owed their existence to *political* views (as Persians, Egyptians, Indians, &c.).

- (2.) Those formed for *military* purposes, to excite ferocity, valour, and contempt for life (as Germans, Celts, and Goths).

The Greek and Roman Philosophers.—There were two kinds of philosophy prevalent among the civilized nations at this time—those of (1) THE GREEKS, and (2) THE ORIENTALS. The first was distinguished by the title of **Philosophy**; the latter by the appellation of **Gnosis** (*science or knowledge*). These again were sub-divided into a variety of sects.

1. *The Grecian Philosophical Sects.*—*a.* THE EPICUREANS maintained that

- (1.) *The world arose from chance.*
- (2.) *The Gods could not extend their care to human affairs.*
- (3.) *The soul was mortal.*
- (4.) *Pleasure the ultimate end of man.*
- (5.) *Virtue neither worthy of esteem nor choice, but with a view to its attainment.*

b. THE ACADEMICS asserted or doubted

- (1.) *The impossibility of arriving at truth.*
- (2.) *The uncertainty whether the gods existed or not, and,*
- (3.) *Whether the soul was mortal or immortal.*
- (4.) *Whether virtue was preferable to vice.*

These two sects, which were the most numerous at the time of our Saviour's birth, struck at the root of all religion, and tended to degrade human nature to the level of brutes.

Another kind of philosophy admitted a religion, but cast a cloud over the truth, instead of exhibiting it in its genuine beauty. Of this class were the following sects—

c. THE PLATONISTS, whose doctrines had more influence over the minds of mankind than those of any other among the ancients. PLATO taught that

- (1.) *The world was governed by a powerful and wise Being, having perfect liberty and independence.*
- (2.) *In the future state there were prospects to excite hope, and also to work upon men's fears.*

d. THE PERIPATETICS, followers of ARISTOTLE, tutor to Alexander the Great. They maintained that

- (1.) *The nature of God was something like the principle which gives motion to a machine.*
- (2.) *His nature happy in the contemplation of itself.*
- (3.) *Entirely regardless of human affairs, and*
- (4.) *Therefore, he cannot be the object of either love or fear.*

e. THE STOICS, followers of ZENO, held that

- (1.) *God was a corporeal being,*
- (2.) *United to matter by a necessary connection.*
- (3.) *Subject to fate, and*
- (4.) *Therefore neither rewards or punishments could proceed from Him.*

As there were many things maintained by these sects which were highly absurd and unreasonable, certain wise and thoughtful men were of opinion that none of them should be adhered to in all matters, and consequently chose from each of them such doctrines as were good and reasonable. This gave rise to the ECLECTICS, a new form of Philosophy in Egypt—founded by POTAMON of Alexandria—a system which was in a most flourishing state about the period of our Saviour's birth.

The condition of the Jewish nation was deplorable. Only the outward form of worship remained, and all inward and spiritual devotion

vanished under the licentiousness and evil examples of their own rulers, and the tyranny and exactions of the Roman Government. The high priests purchased their places by bribery or other acts of iniquity, and maintained their positions by the most abominable crimes. Their subordinates were dissolute and abandoned to the highest degree, and the nation, led on by the corruption of the priesthood, plunged headlong into every kind of sin. Various CAUSES have been assigned for this defection of God's chosen people.

- (1.) THE BABYLONIAN CAPTIVITY. Their ancestors had brought back from Chaldea many notions utterly unknown to the founders of the nation.
- (2.) THE CONQUEST OF ASIA BY ALEXANDER THE GREAT, and the consequent introduction of Greek philosophy, manners, and customs among the Jews.
- (3.) THE JEWISH COMMERCIAL EXPEDITIONS into Egypt, Phœnicia, and other adjacent countries.
- (4.) THE INIQUITIES OF HEROD AND HIS SONS,
- (5.) The constant presence of ROMAN IDOLATRY, ERROR, AND LICENTIOUSNESS.

Two religions flourished in Palestine, viz., the *Jewish* and the *Samaritan*, whose respective followers held those of the opposite sect in the utmost contempt. But in one point they were united, viz., the expectation of a mighty Messiah who would deliver them from the Roman yoke. The learned were divided into a great variety of sects, of which the principal were

1. THE PHARISEES.
2. THE SADDUCEES.
3. THE ESSENES.

These three sects agreed in the fundamental principles of the Jewish religion, while they constantly disputed upon matters of the highest importance, such as

1. Whether the written Law alone was of Divine authority.

The Pharisees added *another* law, received by oral tradition.

The Sadducees and *Essenes* adhered to the *written Law* alone.

2. The true sense of the Law.

The Pharisees attributed to the text a *double* sense, one regarding only the *words*, the other mysterious.

The Sadducees regarded the meanings of the *words* alone.

The Essenes maintained that the words, in themselves, were absolutely void of all power, and that the things expressed by them were images of holy and celestial objects.

3. The rewards and punishments of the Law.

The Pharisees held that they extended to both *soul and body*, and their duration was prolonged beyond this transitory state.

The Sadducees said that they terminated with the mortal life.

The Essenes maintained that they extended to the *soul alone*, and not to the body.

These sects lived in apparent harmony with each other, and their religious disputes did not occasion any malignant effects ; for the Pharisees enjoyed the esteem of the populace ; the Sadducees of the great ; and the Essenes lived in retired rural districts, where

they would have little occasion to quarrel with the other denominations. Their religion consisted only of silence, mortification, celibacy, and retirement.

The Essenes were divided into *theoretical* and *practical*. The former, the Therapeutæ, were wholly devoted to contemplation; while the latter gave a portion of their time to the duties of active life.

None of these Jewish sects seemed to be actuated by real and true piety, nor were their principles at all adapted to the advancement of virtue. Moreover, many of the Jewish nation were attached to the doctrine of the *Cabbala*, which was, without doubt, derived from

The **Oriental Philosophy** (see page 11), styled *gnosis*, or science, viz., *the way to the true knowledge of the Deity*. The first principles of the Gnostic Philosophy were—

- (1.) *There are many evils, and men seem compelled by a natural instinct to the practice of things which reason condemns.*
- (2.) *The eternal mind and creator of all things must be of a perfect and beneficent nature and inaccessible to all kinds of evil. Therefore the origin of evil must be sought elsewhere than in Him.*
- (3.) *There is nothing without or beyond the Deity but matter, therefore matter is the source of all vice and evil.*

These were their fundamental principles, and the philosophers, having taken them for granted, they proceeded further, and asserted that

- (4.) *Matter was eternal, and derived its present form, not from the will of God, but by the creating power of some inferior intelligence who also made the world and its inhabitants.*

In order to explain the insuperable difficulties which surrounded this assertion, they had recourse to fictions and romantic fables, which not only led them into all manner of extravagant fancies, but also divided them into numerous sects. These sects however held in common the first principles of their philosophy, and also agreed upon the following points—

- (5.) *The Deity was considered as a most pure and holy light, diffused through the immensity of space which they called pleroma (great fulness).*
- (6.) *The Eternal nature produced at length, from itself, two minds of a different sex, resembling their parent in the most perfect manner.*
- (7.) *From the union of these two beings others arose, and in time a celestial family was formed in the pleroma.*
- (8.) *This divine family, being immutable in its nature, and above the power of mortality, they called Eon (great eternal nature).*
- (9.) *Beyond the mansions of Light where dwelt the Deity, there lay a rude mass of matter, agitated by turbulent and irregular motions.*
- (10.) *One of the Eons, descending from the pleroma either by impulse or commission, reduced matter to order, and adorned it with various gifts, creating man and the inferior animals to store it with inhabitants.*
- (11.) *This renovator or creator of the world they distinguished from the Supreme Deity by the title of Demiurge, who arrogantly claimed dominion over the new world as his right, excluding the Supreme Deity from all concern, honour, or worship.*

-
- (12.) *Man was a compound of celestial soul and terrestrial body, the former being weighed down and encumbered by the latter, which was the seat of all lusts.*
 - (13.) *The body seduced the soul, and confined its attention to the homage and veneration of Demiurge.*
 - (14.) *The Supreme Being employed various means to deliver his offspring from the dominion of Demiurge, and especially the ministry of Divine messengers, to admonish and reform the human race.*
 - (15.) *Meanwhile, Demiurge opposed the purposes of the Supreme Ruler.*
 - (16.) *Souls which in this conflict threw off the yoke of Demiurge, and subdued the sinful tendencies which corrupt matter excited within them, should, at the dissolution of their mortal bodies, ascend to the pleroma.*
 - (17.) *Those who remained in bondage, should at the end of this life pass into new bodies until they awake from this sinful lethargy.*
 - (18.) *In the end the Supreme God should be victorious, and should dissolve the frame of this visible world. Then primitive tranquillity should be restored in the universe.*

Such were the leading tenets of a philosophy which not only corrupted the Jewish nations, but also proved so detrimental to the Early Christian Church. It was from the bosom of this pretended oriental wisdom that originally issued forth the founders of those sects, which during the first three centuries afflicted and perplexed the church.

RESUME FOR SELF-EXAMINATION.

INTRODUCTORY SKETCH.

The state of the Roman Empire at the Birth of Christ favourable to the reception of Christianity.

The Heathen Priesthood.

Greek and Roman Philosophers:

1. *Epicureans.*
2. *Academics*
3. *Platonists.*
4. *Peripatetics.*
5. *Stoics.*
6. *Eclectics.*

Condition of the Jewish nation.

Causes of the defection of God's people.

The Pharisees, Sadducees, Essenes and Theraputæ.

Differences between these sects.

The Gnostic Philosophy—its leading principles.

Century 1.

Roman Emperors.	Died A.D.	Bishops of Rome.	Died A.D.
Augustus	14	Linus	66
Tiberius	37	Anacletus	77*
Caligula	41	Clement	67
Claudius	54	Evaristus	96
Nero	68	Alexander
Galba	69		
Otho	69	*Bishop Pearson places	
Vitellius	70	Pope Analectus be-	
Vespasian	79	fore Clement, Arch-	
Titus	81	bishop Usber after	
Domitian	96	Clement.	
Nerva	98		
Trajan		

I.—EXTERNAL EVENTS.

It will not be necessary to enter into a detailed account of the life and actions of the Founder of Christianity, or the struggles of his immediate followers. The student will be well acquainted with them. Our historical sketch commences where the New Testament story concludes, viz., with the

First Persecution of the Church in the reign of NERO, the first Roman Emperor who enacted laws against the Christians. Hitherto *the Jews* were their most violent enemies, not only in Palestine, but in the whole of the Roman provinces. It was not until the Jews had given out that the Christians were enemies to the Empire, and fomentors

of sedition, that the Roman Government took steps to punish them. Three other reasons have been given for the unusual intolerance of the Romans, viz.,

- (1.) *The contempt with which the Christians regarded the religion of the empire, which was closely connected with the form and essence of its political constitution;*
- (2.) *The zealous efforts made by Christians to gain proselytes; and,*
- (3.) *The simplicity of their worship, which resembled in nothing the sacred rites of any other people.*

Nero accused them of having set fire to the city of Rome, which he himself had done. In this fearful persecution, the Christians were treated with the most barbarous cruelty. Nero ordered some of them to be wrapped in combustible garments, and set fire to them when darkness came on, that thus, like torches, they might dispel the obscurity of the night; others were fastened to crosses, torn by wild beasts, or tortured in some other dreadful manner.

SS. PETER AND PAUL are said to have suffered martyrdom at this time. The persecution commenced in A.D. 64, and terminated with the death of Nero in A.D. 68. It extended throughout the Roman provinces.

In A.D. 93, the **Second Persecution**, under the Emperor DOMITIAN, took place. It was occasioned by the fears that he entertained lest he should lose his empire; for he had been informed that among Christ's relations one should arise who would aim at supreme dominion. In the violent scenes of this persecution suffered FLAVIUS CLEMENS, a Roman consul, and FLAVIA DOMITILLA, his wife or niece. ST. JOHN was banished to the Isle of Patmos, and is said to have been previously thrown into a cauldron of boiling oil, from which he came forth unhurt.

II.—INTERNAL AFFAIRS.

The Ministry and form of Church Government.—The great end of our Saviour's mission was to form a universal Church, gathered out of all nations; and to extend the limits of this great society from age to age. It was therefore necessary, at first, to appoint *extraordinary teachers* to form Christian assemblies; and then to establish *ordinary ministers*, who should repeat the doctrines delivered by the former, maintain the people in their holy profession, and in the practice of the Christian virtues.

The extraordinary teachers were the Apostles; the Evangelists sent by the Apostles to instruct the nations; and those to whom in the infancy of the Church the marvellous power of speaking in foreign languages was imparted.

It is a matter of question what was *the form* of the primitive Church, and the nature of its *government*. It is an opinion that neither Christ himself nor His Apostles commanded anything clearly concerning the method in which the Church was to be governed; but that they left all Christian societies to regulate their government in the manner best suited to the civil constitutions of the countries in which they were established.

The assembly of the people at first chose their own rulers and teachers, or received them when recommended by others. They also rejected or confirmed by vote the laws proposed by the leaders; excommunicated unworthy members; restored penitents; and decided disputes between the *elders* and *deacons*. Every member contributed to the support of the ministry, according to his means either in money or in kind. These gifts were called *Oblations*. There was also perfect equality among the members

—all were indiscriminately assembled at the "*Feasts of Charity*," and no person was anything more than a "*brother*" or "*sister*." A public acknowledgment of Christ as the Saviour, and a solemn profession of confidence in Him, was necessary for baptism and Church-membership. As the Church made progress, Christians were divided into "*Believers*"—those who, having been baptized, were instructed in all the mysteries of religion, and were allowed to vote in the assemblies; and "*Catechumens*," those who had not as yet been admitted to the rite of baptism, and, therefore, not allowed to join in the public prayers, or to participate in the Holy Eucharist.

The Ministry, during the first century, consisted of

1. *Bishops*, or ruling presbyters.
2. *Presbyters*, or Teaching elders.
3. *Deacons*, to assist the Presbyters in the Holy Eucharist.

As the number of congregations increased it was found necessary that one man of distinguished piety and ability should preside at the council of presbyters. This official was first styled "*Angel*" (*one sent*), of the church to which he belonged, and afterwards "*Bishop*," or inspector. A bishop of the first and second centuries was a person who had charge over one Christian assembly. His duties were to instruct the people, perform divine service, attend the sick, and inspect the circumstances of the poor. If his engagements were too numerous, he charged the presbyters with the performance of such duties as he could not attend to personally. His power to decide any matter was limited by the consent of the presbyters and people. But in course of time the power and importance of a bishop were enlarged, by the erection of churches in the villages and suburbs of towns. These churches remained under the supervision of the Bishop of the assembly which had been

the means of erecting them ; and as they, in turn, enlarged *their* spheres of operation, with assemblies subservient to them, a whole province soon acknowledged the authority of the Bishop of the parent-church. As he could not fulfil the whole of the duties connected with a number of churches, the Bishop appointed Suffragans, who were styled *Chorepiscopi* (*country bishops*), and who held a middle rank between the Bishop and Presbyters.

Doctrine.—Although the Apostles were careful to place the sacred Scriptures in the hands of all Christians, that they might be read and explained in the congregations, and thus excite and nourish a zeal for the truth, yet, even in this century, several Christians adopted the corrupt custom of darkening the plain words of Holy Writ by forced allegories to extort from them certain mysteries and hidden meanings. Ex.—*The Epistle of Barnabas*, still extant.

The care of instructing catechumens was entrusted to persons distinguished for their gravity and wisdom. Schools were everywhere erected for the study of the Scriptures by the young. The *Gymnasia* in the large cities afforded to those of riper years, especially candidates for the ministry, sound instruction in the different branches of human learning and erudition. St. John founded a School of this kind at *Ephesus* ; Polycarp established another at *Synrna* ; and the famous *Catechetical School* at *Alexandria* is supposed to have been erected by St. Mark. The church, being composed of Jews and Gentiles, who mutually hated each other, did not long remain in unity and peace. Besides, as the converts brought in with them into the bosom of the church more or less of their former religious errors, dissensions and controversies broke out and divided the Church. The first of these *controversies*, was set on foot in the Church of Antioch, regarding *the necessity of observing the Law of Moses* (*Acts xv.*) Many others followed, but the most

important was that which certain Jewish doctors raised at Rome, and elsewhere, on *the means of justification and acceptance with God*, and the method of salvation pointed out in the word of God. The apostles had declared all hopes of salvation to be delusive which were not founded on Jesus the Redeemer, while the Jewish doctors asserted that the *works* of the Law were the true and efficient causes of the Soul's eternal felicity. This sentiment was injurious to the Saviour's glory; for those who looked to the law as a meritorious title, could not consider Him as the Son of God, but only as an eminent prophet or messenger.

Rites and Ceremonies.—The rites instituted by Christ Himself were two in number, viz., *Baptism* and *Holy Communion*. He left all other rites to the free choice of Christians, to be established as the circumstances of the times, or the exigencies of the Church, might require. In early times it was often necessary to show some indulgence to the opinions, manners, and customs of the respective nations to whom the Gospel was preached; and so we learn that Christian worship was celebrated in a different manner in different places. Certain laws were, however, indispensable among all Christians, viz.:

1. The first day of the week was set apart for public worship.
2. Jewish converts also observed the seventh day as a festival.
3. Easter Day and Whitsunday, and the days when the Blessed Martyrs laid down their lives for the truth, were universally observed.

The places of worship at first, were the houses of private persons, but in process of time fixed places of meeting, the property of the whole Christian community, were erected. In these assemblies *lessons*, or

Divisions of the Scriptures were publicly read. A short *exhortation* to the people followed. Any persons, feeling the animation of the Holy Spirit, were at liberty to explain the divine will, the ministers present deciding how much authority was to be attributed to what they said. The *prayers* were offered up, at the conclusion of these discourses, by the Bishop or Presbyter, the people repeating each sentence after him. *Hymns* were sung by appointed persons, during the celebration of the Eucharist or the "*Feasts of Charity.*" *Oblations* were then offered for the subsistence of the ministry and relief of the poor. Of the gifts of *bread and wine* such a quantity was set apart as would be required in the celebration, and this was *consecrated* by certain prayers said by the Bishop alone, to which the people assented by saying "*Amen.*" The elements were distributed by the Deacons, after which the assembly engaged in the solemn repasts called *Agapæ*, or "*Feasts of Charity.*" *Baptism* was administered without the assembly, and was performed by the immersion of the whole body in the baptismal font. At first converts were received into the Church by those under whose ministry they had embraced the Gospel, but, when the Christian churches were well established, the right to baptize was vested in the Bishop alone, or in his suffragans, the Chorepiscopi. In the latter case, or if baptism was performed by a Presbyter, the Bishop reserved to himself the *confirmation* of the baptism. *The sick* sent for the rulers of the Church, and after *confession* of their sins, were recommended by them to the Divine mercy, and were also *anointed with oil*, according to the Apostle's directions (*James v.*, 14).

No law was enacted concerning *Fasting*, though a custom prevailed, among many Christians, of joining abstinence with their prayers. No mention is found of the observance of any public and solemn fasts, except upon the anniversary of Christ's Crucifixion

Christian Writers.*—The most famous (the Apostles excepted of the writers of this century) was CLEMENS, Bishop of Rome, who composed two "*Epistles to the Corinthians*" in Greek. The first is looked upon as genuine, the second as spurious.

IGNATIUS, Bishop of Antioch, succeeds Clemens in the list of *Apostolic Fathers*, or those who had conversed with the Apostles themselves, or with their disciples. Seven of his epistles have been acknowledged to be genuine.

POLYCARP, Bishop of Smyrna, wrote an "*Epistle to the Philippians*."

The *Epistle of Barnabas*, and the *Shepherd of Hermas*, ascribed to this century, were undoubtedly of later origin. The former was the production of some Jew, whose mean attachment to the superstitions of his nation shows that he was a very different person from Barnabas, St. Paul's companion. The latter was the work of Hermes, brother to Pius, Bishop of Rome, and consisted of imaginary dialogues between God and the angels, written in a style somewhat similar, though much inferior, to the modern "*Pilgrim's Progress*."

Heresies and Schisms.—No sooner was the Christian Church formed, than certain pretended reformers disturbed its equanimity and set up new religions, or systems drawn from their own vicious imaginations. Several of these are mentioned by the Apostles, as HYMENÆUS, ALEXANDER, PHILETUS, HERMOGENES, DEMAS, and DIOTREPHES. These new teachers acquired credit and strength by degrees, and laid the foundations of those sects which produced such confusion in the Church. The leading sect was that of the *Gnostics*, who boasted that they were able to

*Brief "*Biographical Notices*" of the most eminent persons who figured conspicuously in the Church History of the first five centuries will be found at the end of this work.

restore humanity to the knowledge of the Supreme Being, which had been lost in the world; and foretold the approaching defeat of the Evil Principle who had created and who held dominion over this globe. Even in the first century they had separate assemblies of their own. Their doctrine was a corrupt mixture of the *Oriental Philosophy* with the truths of the Gospel. The Oriental Philosophy, in which many of them had been instructed, taught them that the Supreme God would be eventually victorious over Demiurge, and that He would send extraordinary messengers to combat the powers of this world. When, therefore, they saw the extraordinary miracles performed by the Apostles, they were readily led to believe that Christ was an *Eon*, son of the Supreme God, by whom humanity should be delivered from the dominion of corrupt matter, and from the power of Demiurge. They denied the divine authority of the *Old Testament Scriptures*; lavished their praises upon *the Serpent* as the first author of sin; asserted that MOSES was actuated by Demiurge when he imposed such a system of severe laws upon the Israelites. *Wedlock* was condemned; the final *resurrection of the body* was rejected; and some went so far as to apply themselves to the study of *magic*, to weaken the powers of evil *Genii*,—having a notion that certain malevolent agents presided in nature causing calamities, diseases, and wars. Their notions respecting Jesus Christ were equally extravagant. Though they acknowledged that He was the Son of God, sent down to promote the eternal happiness of man, they *denied His deity*,—as Son, He was *inferior* to the Father; and also *His humanity*—as Son, his body could not have been formed from matter which was essentially corrupt. Hence the Christian Gnostics denied that He had a *real body*, or that He suffered *really* upon the cross; and declared that His sole mission to earth was to teach mankind how to separate the divine mind from the corrupt body, and to render the former worthy

of being united to the Father of Spirits. The greatest part of this sect adopted an austere course of life, having a notion that severe bodily mortification purified and enlarged the mind, fitting it for the contemplation of celestial things. Others maintained that there was no moral difference in human actions, and gave a loose rein to all their lusts and propensities.

The Gnostics were divided in opinion before their reception of Christianity; hence we may account for their numerous sects after receiving the Christian faith. Among the heads of those sects, which cast a cloud upon the lustre of the rising Church during this century, the first place has been assigned to

1. DOSITHEUS, a Samaritan, who *set himself up for the Messiah*, whom God had promised to the Jews.
2. SIMON MAGNUS assumed the title of the "*Supreme power of God.*" Having studied philosophy at Alexandria, he made a public profession of magic, and persuaded the Samaritans that *he had received from God the power of commanding and restraining those evil spirits which tormented mankind.* Having seen the miracles performed by Philip, he embraced the doctrine of Christ with no other object than to acquire the power of working similar wonders. When St. Peter (Acts viii.) pointed out to him the impiety of his intentions, and the vanity of his hopes, the impostor not only returned to his former ways, but opposed, wherever he went, the progress of the Gospel.
3. MENANDER, another Samaritan, who was said to have been Simon's pupil or disciple, also *announced himself as one of the Eons sent from the pleroma to succour the souls that lay groaning under bodily servitude, and to restrain the violence of demons or evil spirits.*

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4. THE NICOLAITANS (Rev. ii. 6. 14, 15.) *adopted the sentiments of the Gnostics respecting the origin of the world, and the Supreme and Evil principles. Their practice seems to have been grossly licentious, and they treated the solemn law which the Apostles had enacted, against fornication and the use of meats offered to idols (Acts xv., 20) with open contempt.*
 5. CERINTHUS, by birth a Jew, who had studied at Alexandria, attempted to form a new system of doctrine and discipline by a monstrous combination of the Christian precepts, with the Jewish and Gnostic errors. His leading principles were
 1. *The Creator of this world, and the law-giver of the Jewish people, was a being endowed with the greatest virtues, who derived his birth from the supreme God.*
 2. *This being fell from dignity and virtue, and in consequence the Supreme God determined to destroy his empire, and sent on earth, for this purpose, one of the glorious Eons whose name was Christ.*
 3. *Christ chose for his habitation the person of Jesus, son of Joseph and Mary, and entered into him at His baptism by John, in the form of a dove.*
 4. *Jesus, now called Christ, opposed with vigour the God of the Jews, and was seized at his instigation, and crucified by the Jewish chiefs.*
 5. *When Jesus was crucified, Christ ascended upon high, so that the man Jesus alone suffered death.*

Cerinthus enjoined on his followers that they should worship the Supreme Being, the Father of Christ, and abandon Demiurge. They were also to

retain a part of the law given by Moses, but to confine their chief attention and care to regulate their lives by the precepts of Christ. To encourage them, the resurrection of the body was promised, when Christ would reign on earth for a thousand years; after which they would enjoy eternal felicity in the celestial world.

Though the Judaizing sects of NAZARENES and EBIONITES are generally placed in the Apostolic age, they belong more properly to the Church History of the second century.

RESUME FOR SELF-EXAMINATION.

FIRST CENTURY.

<i>External Affairs.</i>	<i>Ministry and Church Government.</i>	<i>Doctrine.</i>
First Persecution in the reign of Nero. Reasons for the unusual intolerance of the Romans. Second Persecution under Domitian.	Teachers extraordinary and Ministers. Form and government of the Primitive Church. "OBLATIONS." "FEASTS OF CHARITY. Catechumens. Order of the Ministry. Chorepiscopi.	Allegorical interpretation. Catechetical schools. Controversies— — Concerning the Law of Moses. 2 — The means of justification, and method of salvation.
<i>Christian Writers.</i>	<i>Rites and Ceremonies.</i>	<i>Heresies and Schisms.</i>
Clement, Bishop of Rome Ignatius, Bishop of Antioch. Polycarp, Bishop of Smyrna.	Those instituted by Christ himself. Laws observed by all Christians. Places of worship. Order of service. Celebration of Eucharist. Baptism. Confirmation. Confession. Anointment. Fasting.	The GNOSTICS. DOSITHEUS. SIMON MAGUS. MENANDER. THE NICOLAITANS. CERINTHUS.

Century II.

Roman Emperors.	Died A.D.	Bishops of Rome.	Died A.D.
Trajan	117	Sixtus	127
Adrian	138	Telesphonus ...	138
Antonius Pius ...	161	Hyginus.....	150
M. Antonius.....	180	Pius I.	153
Commodus	192	Anicetus.....	162
Pertinax.....	193	Soter	172
Julianus	193	Eleutherus ...	185
Niger (East)	194	Victor.....	196
Albinus	Zephyrinus ...	
Severus	123		
reigned until	211		

I.—EXTERNAL EVENTS.

Prosperity and Progress of Christianity.—During this century the Roman emperors were, for the most part, princes of mild and moderate views. **TRAJAN**, though ambitious, and often rash and imprudent, had many positive virtues, and the predominant lines of his character were clemency and benevolence. **ADRIAN** was more harsh and intractable, yet neither a wicked nor an unjust sovereign. The **ANTONINES** were illustrious models of virtue and goodness. Even **SEVERUS** was, at the commencement of his reign, just, mild, and equitable.

This lenity of the emperors was favourable to their Christian subjects, for, though severe edicts were issued against them, there was always some remedy that accompanied these evils. Trajan forbade all *search* to be made for Christians, and prohibited anonymous libels and accusations. Antoninus Pius

went so far as to *enact penal laws against their accusers*. Thus Christianity made rapid progress, and enlarged its boundaries. Pantænus, the head of the Alexandrian School, is said to have been the first who conveyed the knowledge of the Gospel to the Indians (though other accounts state that these "Indians" were Jewish natives of Arabia-Felix, to whom Bartholomew had previously been sent). The Christian religion penetrated among the *Gauls*, then passed through a portion of *Germany* into *Britain*. The Venerable Bede states that *Lucius*, King of the Britons, sent messengers to Eleutherus, Bishop of Rome, inviting instruction in the truths of Christianity, This tradition is however doubtful. POTHINUS and IRENEUS, with others, set out from Asia, and laboured with such success among the Gauls, that churches were established at *Lyons* and *Vienna*. The writers of this century attribute this rapid progress of Christianity to

- (1.) The *power of God*.
- (2.) The *energy of Divine Truth*.
- (3.) The *extraordinary gifts* imparted to the first Christians.
- (4.) The *translations of the Scriptures*—Latin, Syriac, Egyptian, &c.
- (5.) The *Apologetic Writings*, directed against the sects which disturbed the Church.

We cannot include among the miraculous events the story of the *Christian Legion* in the Roman army, who by prayer drew from heaven a refreshing shower upon the thirsty forces of M. Antoninus when at war with the *Marcommani*. In consequence of the rebellion of the fanatic BARCOHEBA, who gave himself out for the Messiah, great numbers of the Jews were put to the sword. This event, again, was a cause of Christian prosperity. A new city, *Ælia Capitolina* was raised upon the ruins of Jerusalem, into which no Jew was allowed to enter.

Christian Calamities and Drawbacks.—No laws were in force against the Christians at the commencement of the century, yet a horrid custom prevailed of putting the followers of Jesus to death whenever the populace, set on by the pagan priesthood, demanded their destruction. Such was the case in *Bithynia*, when the governor, PLINY, wrote to Trajan to know how he was to act. He was answered that "the Christians were not to be *officially sought after*, but that such as were accused and *convicted* of an adherence to Christianity were to be put to death as wicked citizens if they refused to return to the religion of their ancestors." This edict set bounds to the fury of their persecutors, but at the same time was the occasion of martyrdom to many; for when accused the Christians invariably confessed, and clung to their adopted religion. By this law the venerable SIMEON, *Bishop of Jerusalem*, was crucified, and IGNATIUS, *Bishop of Antioch*, was torn to death by wild beasts in the Roman theatre.

During the reign of Adrian the populace, led on by the priests, demanded with one voice the extermination of the Christians, but through the kindly offices of Serenus Granianus, pro-consul of Asia, who remonstrated with the emperor, an edict was issued similar to that of Trajan. The admirable *apologies* of Quadratus and Aristides may have had some effect upon the emperor's moderation. Adrian was succeeded by Antoninus Pius, in whose reign the Christians were charged with impiety and atheism,—charges which were so ably refuted in Justin Martyr's "*Apology*," that the emperor ordered all proceedings to be regulated by the law of Adrian. A persecution in Asia soon afterwards occasioned an edict denouncing capital punishment against the accusers of the Christians, if they were unable to prove them guilty of any crime.

MARCUS AURELIUS did not indeed revoke this edict, but he lent a willing ear to most abominable

accusations brought against Christians, and issued laws against them which were upon the whole very unjust. False accusers were brought forward to charge them with actions that might bring them within reach of the laws, and many innocent persons fell victims to cruel superstition, popular fury, and the connivance of the emperor. Among others POLYCARP, *Bishop of Smyrna*, and JUSTEN MARTYR suffered death in this persecution. The latter had published a second "*Apology*," addressed to the emperor, but without any effect. The churches of *Lyons* and *Vienna* and many others were almost totally destroyed, A.D. 177. In the reign of SEVERUS, Asia, Egypt, and the other provinces were dyed with the blood of martyrs. The Christian Church groaned under such a series of calamities towards the conclusion of the century, that TERTULLIAN was led to write an *Apology* in its defence.

To incite the populace to fury, and the Roman Government to cruelty, the characters of the Christians were blackened and rendered odious by the calumnies and libels of the heathen priesthood. CELSUS, a Platonic philosopher, wrote against the Christians during the reign of Adrian, but was most ably answered by ORIGEN in the following century. FRONTO, the rhetorician, and CRESCENS, the Cynic philosopher, also engaged themselves on the popular side, and the latter is said to have been the chief instigator of the violent persecution which put Justin Martyr to death.

II. INTERNAL AFFAIRS.

The State of Philosophy and Literature.—Through the auspicious protection of Trajan, letters and philosophy came forth from the retreat where they had languished during the savage tyranny of his predecessors. This revolution was however but of short duration, for it was not supported by his

successors. Here we see the reason why the writers, in general, of this century were so much inferior to those of the former. A new set of philosophers arose, and, spreading throughout the Roman Empire, swallowed up almost all the other sects, viz., the *New Platonists*, founded by AMMONIUS SACCAS, who obtained great renown as a teacher in the Alexandrian School. This body of philosophers was extremely detrimental to the Christian religion—their doctrines being embraced by such of the Christians at Alexandria as were desirous to retain, with the profession of the Gospel, the title and dignity of sages. CLEMENS ALEXANDRINUS, ATHENAGORAS, PANTÆNUS, and others gave their support to the movement. Ammonius attempted a general reconciliation of all sects, whether philosophical or religious. *Here lies the difference between the New Platonists and Eclectics.* The latter chose out of the opinions of every sect such tenets as seemed conformable to religion and truth. The former held that the great principles of truth were to be found equally in every sect, which differed from each other only in matters of minor importance. By proper interpretation of their respective sentiments, they might easily be united into one body.

In order to accomplish his purpose, Ammonius supposed or maintained that—

- (1.) *True philosophy received its origin from the eastern nations, and that it was taught by Hermes, to the Egyptians. The Greeks received it from the Egyptians, and rendered it obscure and deformed by vain subtleties and disputes. It was however preserved in its original purity by Plato, who was the best interpreter of Hermes.*
- (2.) *All the different prevailing religions were, in their original integrity, conformable to this ancient philosophy; but it so happened that the symbols*

and fictions under which the ancients delivered their precepts and their doctrines, were wrongly understood both by priests and people, and in consequence the invisible beings which the Supreme Being had placed in different parts of the universe as the ministers of his providence, were converted into gods, and worshipped with a multiplicity of vain ceremonies.

- (3.) *All the religions of all countries should be restored to their primitive standard—the ancient philosophy of the east, agreeable to the intentions of Jesus Christ, whose sole object in descending upon earth was to remove the errors which had crept into the religions of all nations, but not to abolish the ancient theology from whence they were derived.*

Having associated the sentiments of the Egyptian Philosophy with that of Plato, Ammonius added an austere rule of life and manners. While he permitted the people to live according to their national laws and the dictates of nature, he laid down a more sublime rule for the wise, who were to rise above all worldly things by holy contemplation. By hunger, thirst, &c., they were to mortify the sluggish body, and thus in this life enjoy communion with the Supreme Being, and after death to live in his presence for ever. To this austere discipline he added the art of so purging the faculty of the mind which receives the impressions of things, as to render it capable of perceiving the demons, and of performing many marvellous things by their assistance. This art, called *Theurgé*, was however only communicated to the schools of the first rank. To reconcile the popular religions, Ammonius fell upon the following inventions—

- (1.) He turned the whole history of the gods into a mere allegory, and maintained that the

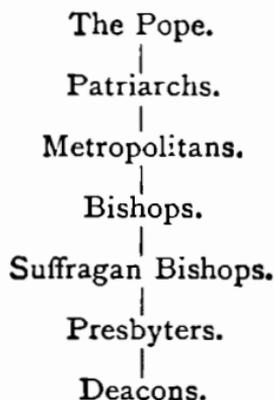
beings usually worshipped as deities were no more than celestial ministers.

- (2.) He acknowledged Christ to be a most excellent man, the friend of God, the admirable *Theurgé*; but denied that he designed to entirely abolish the worship of demons, and asserted that His followers had corrupted the doctrine of their master.

This philosophy was imprudently adopted by ORIGEN and others, and became the source of most of the subtle and obscure erudition and the superstitious ceremonies which gave so much trouble to the Church. The severe discipline enforced by Ammonius had its fruit in the erection of monasteries, and a slothful and indolent course of religious life neither useful by instruction or example.

Ecclesiastical Government.—During a great part of this century the Churches were independent of each other; but in time all the congregations of a province were formed into an association which assembled at different periods to deliberate about the common interests of the whole. These assemblies were called *Synods* by the Greeks, and *Councils* by the Romans or Latins; and their enactments or laws received the name of *Canons*, or rules. The provincial councils gave a new form to the constitution of the church, and greater power to the Bishops. The equality that had hitherto existed among the chief pastors was also abolished, for the president of the council was invested with the title of *Metropolitan*. As the bounds of the church increased so did the number of these provincial Synods, which gave rise to a new order of ecclesiastics, who should preside over the metropolitans, or representatives of the synods in various parts of the world—the *Patriarchs*. These again formed a new dignity from among themselves, investing the Bishop of Rome and his successors with the title of *Pope*,

or *prince of the patriarchs*. In process of time the several ecclesiastical orders stood thus



Sometime after the reign of Adrian, when the Jews had lost all hope of recovering their kingdom, the Christian community were persuaded that the *Bishops, Presbyters, and Deacons* were the successors of the *High Priest, Priests, and Levites* respectively. This notion, once introduced, had the effect of fixing a wide gulf between ecclesiastics and laity.

Christian Writers.—JUSTIN MARTYR, a convert from paganism, finding in the various philosophical systems no satisfactory account of the Supreme Being, became an ardent defender of Christianity against its opponents. His two great "*Apologies*" yet remain (see pp. 33, 34). IRENEUS, a Greek, born of Christian parents, a disciple of Polycarp, and eventually *Bishop of Lyons*, attacked the errors of the primitive Christians in "*Five Books against Heresy.*" ATHENAGORAS obtained a high position as an apologetic writer and philosopher. THEOPHILUS, *Bishop of Antioch*, was celebrated for his erudition and learning. He wrote "*Three books in defence of Christianity,*" a "*Commentary on the Proverbs,*" another on the "*Four Evangelists,*" and several *Sermons*, which he issued from time to time for the use of his flock.

But the most eminent writer of this century was CLEMENS ALEXANDRINUS, a disciple of Pantenus, and head of the Alexandrian school. His attachment to the reigning philosophy led him into many errors, but his "*Stromata*," "*Pedagogue*," and "*Exhortation*," written in Greek, show abundant evidence of his remarkable learning and genius. The only *Latin* writer of note was TERTULLIAN, a native of Carthage, at first a lawyer, then a presbyter, and finally a convert to Montanism.

Doctrine.—Among the persons already mentioned there was none who deserved the name of an eminent or judicious interpreter of the Sacred Scriptures. They attributed a double sense to the words of Scripture,—one literal, the other hidden and mysterious. They neglected the first to devote their attention to the last, and to darken Holy Writ with their idle fictions. The cause of Christianity and morality suffered greatly in this century by an error which has, until the present time, produced innumerable other evils. Certain eminent Christian doctors were induced to maintain that *Christ had instituted a double rule of sanctity and virtue for two different orders of Christians.*

Of these rules, the one was *ordinary*, of a lower dignity, for persons in active life; the other *extraordinary*, more sublime, for those who, in a sacred retreat, aspired after the glory of a celestial state. The doctrines and moral traditions which they had received they divided into *precepts* and *counsels*, the former consisting of the obligatory laws, the latter relating to those who followed the sublime rule of aspiration to holy and heavenly things. This double doctrine suddenly produced the ASCETICS, distinguished by their garb and manner of life from other Christians. They abstained from *wine, flesh, matrimony, and commerce*, and attenuated the body by fastings, labour, and watchings. For some time they formed part of the Christian community, practising

their religious observances in private, but eventually they retired into deserts, and formed themselves into certain companies.

As the boundaries of the Church were enlarged, there was a proportionate increase of vicious and irregular members. To stem the torrent of iniquity, *Excommunication* was employed to prevent or punish crimes of great magnitude, as murder, idolatry, and adultery—in some cases entirely cutting off the offender from all hopes of restoration; in others, re-admitting him, after a long course of probation, into the bosom of the Church.

Rites and Ceremonies.—A number of unnecessary rites were introduced during the century; which, while they destroyed the beautiful simplicity of the Gospel, were pleasing to the multitude, who had been accustomed to gorgeous ceremonies. The bishops sanctioned them in order to remove the *heathen and Jewish prejudices against Christianity*. Another cause was the *abuse of the titles of the Christian ministry*. The analogy which had been set up between the Jewish priesthood and the Christian ministry occasioned an analogy between the rites and ceremonies of the old and new dispensations. Hence the rise of *tithes, first fruits, robes, &c.*, and the doctrine of the Eucharist, which represents it as *a real sacrifice*.

A third cause was the *custom, prevalent among the Egyptians and other oriental nations, of teaching religious doctrines by means of images, signs, &c.* As many of the *Christian Catechumens* were persons of small intellectual capacity, it was thought advisable to teach the truths of the Gospel by means of sensible images. Ex., *Milk and honey (infant's food) = the new birth, &c.*

When we consider that the first Christians were converted Jews and heathen, it will appear that nothing less than a miracle could have prevented

the entrance of superstitious mixtures into the Christian worship. For instance, before the coming of Christ, all oriental nations worshipped with their faces turned to the east, believing that God dwelt in that part of the firmament whence he sends forth the Sun, the emblem of his glory. The early Christians, while they rejected this error, retained the custom (which is still observed in most churches at the present day).

The Christian *meetings* were on the *first* day of the week. The Jewish converts, in many places, celebrated the *seventh*. Many also kept the *fourth* day (on which Christ was betrayed), and the *sixth* (the day of His Crucifixion). The *hour* was generally in the morning before dawn, or in the evening after sunset. *Anniversary festivals* were observed, to commemorate our Saviour's death and Resurrection, and the effusion of the Holy Ghost. The anniversary of His death was called the *Paschal day*, or *Passover*, because it was considered as the same on which the Jews celebrated their feast. In the observance, however, the Christians of Asia Minor differed from the rest, and more especially from those of Rome. They kept the feast *on the Jewish passover—on the fourteenth day of the first Jewish month, and celebrated the resurrection three days after*. They asserted that Christ himself had thus observed the Passover or His Paschal feast. The western churches kept this paschal feast *on the night before the anniversary of Christ's resurrection*.

The Paschal Controversy.—The Christians of Alexandria and Rome refused to submit to the Asiatic rule, as it was attended with two great inconveniences—(1) *The interruption in the fast of the great week*; (2) *As the Asiatics celebrated the resurrection precisely the third day after this paschal supper, it happened for the most part that the great paschal feast was held on other days of the week than the first*. Most Christians were consequently displeased, for they thought it

unlawful to celebrate the resurrection of our Lord on any day but Sunday, as that was the day on which the event took place. Sharp contentions arose between the Asiatic and Western Christians. POLYCARP undertook a journey to Rome to confer with ANICETUS, the Bishop of that see; but the only point of agreement arrived at was that the bonds of charity should not be broken on account of the controversy. Each church continued to observe the feast as hitherto. Towards the end of the century, VICTOR, Bishop of Rome, endeavoured to compel the Asiatic churches to submit to the usage of the Western Christians, and, being replied to with spirit, excluded them from all fellowship with the church of Rome. Through the wise counsels of IRENEUS, the dissension was eventually stopped, and matters remained as before until the fourth century.

The sacrament of the *Lord's Supper* was celebrated during this century on Sundays, with the following ceremonies:—A part of the elements was consecrated *by the bishop*; the *wine was mixed with water*, and the bread divided into several portions. A portion of the bread and wine was carried to *sick or absent members* as a testimony of fraternal love. It appears that this rite was considered necessary to salvation.

The sacrament of *Baptism* was administered publicly twice in every year, at the festivals of *Easter* and *Pentecost* (or Whitsunday) by the Bishop, or, in his absence, by the presbyters appointed by the Bishop. The persons to be baptised repeated the Creed, confessed and renounced their sins, and were then immersed under water and received into the kingdom of Christ by a solemn invocation of the Trinity. They then received the sign of the Cross, and were anointed; and lastly, by prayers and imposition of hands, were solemnly commended to God's mercy. The ceremony was concluded by milk and honey being given to the newly-baptised.

Heresies and Schisms.—When the Emperor Adrian destroyed Jerusalem, and enacted laws of the utmost severity against the Jews, the majority of the Christians who lived in Palestine, fearful of being confounded with God's ancient people, abandoned the Mosaic rites, and chose a bishop named MARK, a Gentile. This movement so shocked those who were attached to the Mosaic rites, that the latter formed a distinct community, in which the Jewish law maintained its primitive authority. It was soon divided into two sects, the NAZARENES and the EBIONITES. The former were considered as heretics, the latter as a sect, whose tenets were destructive of the fundamental principles of Christianity.

THE NAZARENES held that—

- (1.) *Christ was born of a virgin, and was in a certain manner united to the Divine Nature.*
- (2.) *The ceremonies prescribed by the Law of Moses were not to be abandoned; but at the same time were not to be imposed upon the Gentile Christians.*
- (3.) *All additions to the Law made by the Pharisees and others were to be rejected.*

THE EBIONITES believed in the Divine Mission of Christ, but

- (1.) *Regarded him as an ordinary man, born of Joseph and Mary.*

They also maintained, that

- (2.) *The Mosaic Ceremonial Law was essential to salvation and obligatory upon all men.*
- (3.) *The additions to the Law by the Pharisees, etc., were to be retained.*

These obscure sects did no great harm to the Christian cause, which suffered much more from the Gnostics, who explained the Gospel doctrines in a manner conformable to the Oriental Philosophy. Two great branches of this Philosophy flourished, one in Asia and the other in Egypt.

I. Of the **Asiatic Gnostics**, the sect of the **ELCESAITES** must be given the first place. They are said to have been founded by **ELXAI**, a Jew, during the reign of Trajan. Others maintain that their leader was **SATURNINUS** of Antioch, one of the first Gnostic chiefs mentioned in history. He held that

- (1.) *There were two principles,—a wise and benevolent Deity, and Matter, essentially evil.*
- (2.) *The world was created by seven angels, who presided over the seven planets.*
- (3.) *It was created without the knowledge of the wise Deity, and in opposition to the will of the Evil principle.*
- (4.) *The former approved the work, and endowed the world's inhabitants with rational souls.*
- (5.) *Having divided the world into seven parts, he distributed them among the seven architects, one of whom was the God of the Jews; and reserved to himself the supreme sovereignty.*
- (6.) *The Evil principle now created another set of beings of a wicked character.*
- (7.) *When the architects of the world fell from their allegiance, the Supreme Deity sent into our globe a Restorer of Order, whose name was Christ.*
- (8.) *Christ came clothed with a corporeal appearance, but not with a real body. His mission was to destroy the empire of the Evil principle, and to point out to souls the way by which they must return to God.*
- (9.) *Those who would return must abstain from wine, flesh, wedlock, and all sensual gratification.*

CERDO, the Syrian, and **MARCION**, son of the Bishop of Pontus, began to establish their doctrine at Rome, and became the heads of the sect which bears their names. They believed in the existence of two principles, one good, the other bad, and also asserted that there was

- (1.) *An intermediate Deity, neither perfectly good nor perfectly evil, but so far just and powerful as to give rewards and inflict punishments.*
- (2.) *He created the world, and was the God and legislator of the Jews.*
- (3.) *He waged perpetual war with the Evil principle, and both aspired to the supreme dignity over the inhabitants of the world.*
- (4.) *His own subjects were the Jews; all other nations were under the empire of the Evil principle.*
- (5.) *Both these conflicting powers kept immortal souls in oppression and captivity.*
- (6.) *To terminate the war, and to rescue souls from bondage, the Supreme God sent to the Jews a being like unto himself—his Son Jesus Christ—clothed with a shadowy resemblance of a body.*
- (7.) *He was attacked with great fury by the Prince of darkness, but without effect, for having a body only in appearance, he was incapable of suffering.*
- (8.) *Those who followed the directions of Christ were to mortify their bodies by fastings and austerities, renounce the precepts of the God of the Jews, and of the Prince of darkness, and by turning their eyes towards the Supreme Being, should, after death, ascend to the mansion of felicity.*

BARDESANES, a native of Edessa, held that

- (1.) *There was a Supreme God, pure, and absolutely free from all imperfection; and a Prince of darkness, the fountain of all evil and disorder.*
- (2.) *The Supreme God created this world and its inhabitants without any mixture of evil in their compositions.*
- (3.) *When, in process of time, the Prince of darkness had enticed men to sin, the Supreme God allowed them to fall into gross bodies, formed of corrupt matter by the Evil principle, and also allowed the disorder*

which the malignant being introduced into the natural and moral world (hence the perpetual conflict between reason and passion in the mind of man), as a punishment for the rebellion of an apostate race.

- (4.) *Jesus descended from the upper regions, clothed with a celestial and arial body, and taught mankind to subdue the mass of corruption which they carried about with them, and by abstinence and contemplation to free themselves from bondage to matter.*
- (5.) *Those who would submit to the discipline of Jesus, should, after this life, pass into the mansions of felicity, clothed with celestial bodies.*

TATIAN, a native of Assyria, and a disciple of Justin Martyr, is more distinguished on account of his genius, learning, and the excessive austerity of his discipline, than by any remarkable errors. He however held Gnostic opinions respecting the origin of the world, and the reality of Christ's body. His followers were known as ENCRATITES,* HYDROPARASTATES,† and APOTACTITES,‡ names indicative of their severe austerity. The Hydroparastates used water only even at the celebration of the Lord's Supper.

II. The sects of the **Egyptian Gnostics** differed from those of Asia, in that they combined the Oriental philosophy and the Egyptian theology, and their discipline was less severe. They believed

1. In the existence of the Deity, and also of eternal matter, endued with life and action; but did not admit an eternal principle of darkness.
2. Our Saviour was a compound of two persons:—*Jesus* a man, and *Christ*, the Son of God. The Divine nature entered into Jesus at His baptism, and left Him when He was seized by the Jews.
3. Christ had a *real* body.

* *Temperate.* † *Drinkers of Water.* ‡ *Renouncers.*

BASILIDES, who generally obtained the first place among these Gnostics, maintained

- (1.) *The existence of a supreme wise and good God, who produced from his own substance seven sons of most excellent nature.*
- (2.) *Two of these sons—Dynamis (power), and Sophia (wisdom)—engendered the highest order of angels.*
- (3.) *These angels formed a heaven to live in, and brought forth inferior angelic beings.*
- (4.) *In time three hundred and sixty-five heavens were created, each inhabited by an angelic order.*
- (5.) *The Supreme Lord of all was called ABRAXAS. (A word which contains numeral letters to the amount of 365.)*
- (6.) *The inhabitants of the lower heavens, which touched upon the borders of the malignant and self-animated matter, formed a world from that confused mass, and created inhabitants for it, to whom the Supreme God gave reasonable souls. He gave the empire over this new world to the angels.*
- (7.) *These angels fell by degrees from their original purity, and endeavoured to supplant the Supreme Deity in the worship and homage of the people of the world.*
- (8.) *They also went to war with each other for supremacy, the most turbulent of them being the one that presided over the Jewish nation.*
- (9.) *The Supreme God now sent his son NUS or Christ, the chief of the sons, in the form of the man Jesus, to destroy the empire of the rebellious angels, and to restore the knowledge of the Supreme God.*
- (10.) *The God of the Jews put the man Jesus to death, but his efforts against Christ were in vain.*
- (11.) *Souls who obeyed Christ's precepts should, at death, ascend to the Father, while their bodies returned to the matter from which they were formed. Disobedient souls should pass successively into other bodies*

The doctrine of Basilides, in the opinion of many, was favourable to every kind of wickedness; but others maintain that he recommended the practice of piety and virtue in the strongest manner. Some of his precepts undoubtedly gave great offence to Christians, as the lawfulness of denial of Christ when in danger of life; and the assertions that martyrs were to be considered as more heinous sinners than others, their sufferings being merely punishments inflicted by divine justice.

CARPOCRATES, of Alexandria, carried the Gnostic blasphemies to a greater degree of extravagance than any of the Egyptian branch. He agreed with the greater part of the tenets of Basilides (1 to 9), but maintained that,

- (1.) *Jesus was born of Joseph and Mary in the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul.*
- (2.) *A vicious course of life was to be recommended, as a matter of necessity, as eternal salvation was only to be obtained by those who had committed all sorts of crimes, and filled up the measure of iniquity.*

He thus allowed his disciples full liberty to sin.

- (3.) *Lusts and passions, being implanted in our nature by God himself were therefore void of guilt.*
- (4.) *All actions were indifferent in their own nature, and were rendered good or bad only by the opinions of men, or by laws of the state.*
- (5.) *It was the will of God that all things should be possessed in common, the female sex not excepted; but human laws tyrannically branded those as adulterers and robbers who only exercised their natural rights.*

It is impossible to imagine a more horrid and licentious system of doctrine, propagated in the name of the Christian religion. It opened the door to the most profligate and enormous wickedness.

VALENTINE, an Egyptian by birth, began to teach his doctrines at Rome, and his sect spread itself with amazing rapidity throughout the three continents. His general principles were similar to those of the Gnostics, but he also entertained opinions peculiar to himself.

- (1.) *In the pleroma he placed thirty eons—fifteen male and fifteen female—and added four others of neither sex, viz., HORUS, who guarded the borders of the pleroma, CHRIST, the HOLY GHOST, and JESUS.*
- (2.) *The youngest of the eons, called SOPHIA (wisdom), brought forth a daughter named ACHAMOTH, who, being exiled from the pleroma, fell into the rude mass of matter, and gave it a certain arrangement.*
- (3.) *By the assistance of JESUS she produced the DEMIURGE, the lord and creator of all things, who created the superior world or the visible heavens from the animal matter, and this terrestrial globe from the grosser kind.*
- (4.) *In man both kinds of matter were united in equal portions, but Achamoth, his mother, added to these two substances, spiritual and celestial.*
- (5.) *Demiurge arrogantly claimed the honour due to the Supreme Being, and sent forth prophets to the Jewish nation.*
- (6.) *To chastise Demiurge, and to illuminate the minds of rational beings with the knowledge of the Supreme God, Christ appeared on earth, composed of an animal and spiritual substance, and clothed with an aerial body.*

- (7.) *Christ passed through the womb of Mary, as pure water flows through the untainted conduit.*
- (8.) *Jesus, one of the highest eons, was united to him at his baptism.*
- (9.) *Demiurge caused Christ to be put to death, but before this punishment not only Jesus, but also the rational soul of Christ ascended up on high, so that only the animal soul and the ethereal body suffered.*
- (10.) *Those who lived according to Christ's precepts should be truly happy, their souls should ascend to the seats of bliss bordering on the pleroma, and when all souls should be thoroughly purified the universe should be destroyed by fire.*

Minor Gnostic sects.—The PTOLEMAITES formed a branch of the Valentinians, from whom they differed with respect to the number and nature of the eons. The SECUNDIANS, another branch, maintained that there were two eternal principles, viz., *Light* and *Darkness*, from whence arose good and evil. The ADAMITES imitated the primitive state of innocence. The CAINITES treated Cain, Korah, Dathan, the Sodomites, and Judas Iscariot as saints. The ABELITES engaged in marriage, but neglected to fulfil its principal end. The SETHITES looked upon Seth as the same person as Christ. The OPHITES or SERPENTINIANS maintained that the serpent of Eden was either Christ himself, or SOPHIA, concealed under the form of that animal. They nourished a certain number of serpents, to which a subordinate kind of divine worship was offered.

Greco-Christian Philosophers.—The doctrine of the Trinity and the two natures united in the Saviour were by no means reconcilable with the tenets of the Grecian sages who embraced

Christianity. They therefore tried to explain them in such a manner as to render them comprehensible.

PRAXEAS was prosecuted at Rome for his erroneous explanations. This learned man *denied any real distinction between the persons of the Trinity, and maintained that the Father had united to himself the human nature of Christ.* On account of their denying a plurality of persons in the Deity, his followers were called MONARCHIANS, and also PATROPASSIANS, because they believed that the Father suffered with the man Christ.

A somewhat similar opinion was held by THEODOTUS and ARTEMON, who *asserted that at the birth of Christ a certain divine energy (not the person of the Father) united itself to him.*

HERMOGENES, a painter, renounced the Christian doctrine respecting the origin of the world and the nature of the soul. The world could not have been made from nothing, but from an uncreated and eternal mass of corrupt matter.

The foregoing sects were all founded upon the Asiatic or Egyptian philosophy. But they were succeeded by one built upon ignorance, and the enemy of all letters and philosophy. This sect was formed by MONTANUS of Pepuza, a village in Phrygia, an obscure and illiterate person. He *announced himself as the Paraclete, or Comforter* promised to the disciples, sent with a divine commission to give weight and authority to the precepts delivered by Christ and his apostles. He added to the laws of the Gospel many austere commandments—*multiplying fasts, prohibiting second marriages, refusing absolution to those who had fallen into enormous sins, condemning ornaments of dress, and banishing the arts, polite literature, and philosophy from the Christian Church.* Montanus was excommunicated, but his doctrines obtained the esteem of many eminent persons, among whom was the learned TERTULLIAN.

RESUMÉ FOR SELF-EXAMINATION.

SECOND CENTURY.

<i>External Events.</i>	<i>Church Government.</i>	<i>Doctrine.</i>
<p>Christianity Prospers. Conduct of Emperors. Missionary Progress. Arabia Felix. The Gauls. Part of Germany. Britain. Causes of success. THE CHRISTIAN LEGION. Barcocheba's Rebellion. Ælia Capitolina. Christian Calamities. Persecutions, Pliny, etc. Martyrs. APOLOGIES. Heathen Philosophers who wrote against Christianity.</p>	<p>"SYNODS" and "COUNCILS." "CANONS." "METROPOLITAN." "PATRIARCH." The ecclesiastical orders, considered as the successors of the Jewish Priests and Levites.</p>	<p>Allegorical interpretation. Christ's alleged DOUBLE RULE OF SANCTITY, "PRECEPTS," and "COUNSELS." Rise of the ASCETICS. Excommunication.</p>
<i>Literature and Philosophy.</i>	<i>Rites and Ceremonies.</i>	<i>Heresies and Schisms.</i>
<p>The NEW PLATONISTS, The difference between them and the Eclectics. Propositions laid down by Ammonius His Inventions. Justin Martyr. Irenæus, Bishop of Lyons. Athenagoras. Theophilus, Bishop of Antioch. Clemens Alexandrinus. Tertullian.</p>	<p>Why new rites were sanctioned by the bishops. TITHES, FIRST FRUITS, &c. Worshipping towards the East. Christian Assemblies. Time. Anniversary Festivals. The Paschal Controversy. Celebration of the Eucharist. Wine mixed with water, etc. Baptism. Milk and honey given to the newly-baptised.</p>	<p>MARK. NAZARENES. EBIONITES. ELCESAITES. CERDO AND MARCION BARDESANUS. TATIAN—ENCRATITES, HYDROPARASTATES, APOTACTITES. Egyptian Gnostics. BASILIDES. CARPOCRATES. VALENTINE. Minor Gnostic Sects— PTOLEMAITES, SE- CUNDIANS, ADAMI- TES, CAINITES, SETHRITES, O- PHITES. Greco-Christian Phi- losophers—PRAXEAS — MONARCHIANS — PATROPASSIANS. THEODOTUS, ARTEMES, HERMOGENES. MONTANUS.</p>

Century 3.

Emperors.	Died A.D.	Bishops of Rome.	Died A.D.
Severus	211	Zephyrinus.....	219
{ Geta.....	217	Callistus.....	224
{ Caracalla.....	212	Urban.....	231
Macrinus.....	218	Pontianus.....	235
Heliogabalus.....	222	Anterus.....	236
Alex. Severus.....	235	Fabianus.....	251
Maximinus.....	237	Cornelius.....	254
Gordian I.....	237	Lucius.....	256
Gordian II.....	237	Stephen.....	258
Balbinus.....	238	Sixtus II.....	259
Gordian III.....	244	Dionysius.....	270
Philip the Arabian...	250	Felix.....	275
Decius.....	251	Eutychianus.....	283
Gallus Volusianus.....	253	Caius Marcellinus.	296
Valerian.....	259		
Gallienus.....	268		
Claudius II.....	270		
Quintillius.....	270		
Aurelian.....	275		
Tacitus.....	275		
Florianus.....	276		
Probus.....	282		
Carus.....	283		
Carinus.....	284		
Numerianus.....	284		
Dioclesian.....			
Maximian.....			

I.—EXTERNAL EVENTS.

Prosperity of the Church.—Although during the greater part of this century the Christians were subject to calamities and persecutions at the hands of the populace, led on by the priesthood, yet it is

certain that their rights and privileges were multiplied. In the army a large number of them lived entirely unmolested, and under most of the emperors the profession of Christianity was no bar to public preferment. Caracalla neither oppressed or permitted others to ill treat the Christians. Helio-gabalus showed no enmity. Alexander Severus, while he did not repeal laws made against Christians in former reigns, showed considerable favour to them, and even paid a certain kind of worship to Christ. His mother, JULIA MAMMÆA, who had very favourable sentiments of Christianity, may be said to have been the means of bringing about this desirable result. Being once at Antioch she sent for Origen from Alexandria, to enjoy the advantage of his instructions. Under Gordian the Christians lived in peace. The Philips were so friendly to them, that they passed for Christians. Gallienus and others did not openly favour the progress of Christ's religion, but neither oppressed nor retarded it. The causes, or means that contributed to the advancement of the Church, may be thus summarised:

- (1.) *The clemency and benevolence of the Roman Emperors.*
- (2.) *The force of celestial truth, and the piety and courage of those who declared it.*
- (3.) *A special and interposing Providence, by dreams and visions, touching the hearts of its professed enemies.*
- (4.) *The healing of diseases and other miracles in the name of the Saviour.*
- (5.) *The translation and copies of the Scriptures, and other works.*
- (6.) *The piety and good example of Christian converts—care of the poor, love to enemies, &c.*

Missionary exertions.—Origen, invited from Alexandria by an Arabian prince, converted a tribe of wandering ARABS to Christianity. *The Goths of*

Mysia and Thrace received the Gospel. The number of churches in *Gaul* were considerably increased from the time of the Emperor Decius. Dionysius, Gatian, and others, amid great dangers, erected churches at Arles, Paris, Tours, &c. Several *German churches*, as Cologne, Treves, Mentz, &c., received their *origin* during this century.

Calamities of the Church.—A law was made by the Emperor Severus, A.D. 203, prohibiting every Roman subject to embrace either the Jewish or the Christian religions. This law induced the rapacious magistrates to persecute the poorer Christians in order to extort money from the richer by fear of similar punishments. Among others who suffered were LEONIDAS, father of Origen, PERPETUA and FELICITAS, two famous African ladies, POTAMIENA MARCELLA, &c. Maximinus having assassinated Alexander Severus, the great patron of the Christians, and fearing the resentment of the latter, ordered the bishops to be put to death, and during the whole of his reign exercised the most barbarous tyranny and cruelty towards their followers of every rank and order. DECIUS published terrible edicts, ordering the proctors, upon pain of death, to extirpate the whole body of Christians or to force them to return to Paganism. For more than two years a fearful carnage went on. A great number of Christians, dismayed at the aspect of dreadful and lingering torments, fell from their constancy, and saved themselves by offering sacrifices, burning incense, or purchasing certificates from the Pagan priests. Hence arose the opprobrious terms *Sacrificati*, applied to those who sacrificed; *Thurificati*, those who burned incense, and *Libellatici*, those who produced certificates. This defection caused great commotions in the church; for the *Lapsed*, or those who had fallen, were desirous to be restored to church communion without a course of penitential discipline.

Some bishops strongly opposed any such indulgence. In Egypt and Africa many of the lapsed, in order to secure speedy restoration, procured from the martyrs *Libellos Pacis*—letters of peace,—by which they (the martyrs) declared in their last moments that they looked upon them as worthy of their communion. CYPRIAN, Bishop of Carthage, set himself in opposition to this unreasonable re-admission, favoured by a large number of the bishops, and he drew upon himself a keen dispute with the martyrs, confessors, and presbyters, seconded by the people.

Edicts were issued by Gallus and Volusianus, successors of Decius. About this time popular fury was directed against the Christians on account of a fearful pestilence which desolated the empire—the people being persuaded that it was a punishment sent by the gods for the lenity shown to the followers of Jesus. The first five years of the reign of Valerian was a period of tranquillity ; but NACRIANUS, a superstitious bigot, having gained an entire ascendancy over the emperor, persuaded him to prohibit all Christian assemblies, and to banish the bishops and doctors, A.D. 257. This edict was followed by a more severe one, and a great number of the Christians, in various provinces of the empire, were cruelly put to death. Among others who suffered were CYPRIAN, SIXTUS, Bishop of Rome, and LAURENTIUS, a Roman deacon. In the reign of Gallienus the condition of the Church was rather supportable than happy. In the reign of Aurelian the Church would have been exterminated had not his violent death prevented his cruel purposes.

At the head of the *Platonic philosophers* during this century was PORPHYRY, a Syrian, who wrote against the Christians a long and laborious work, afterwards destroyed by imperial edict. Many were the deceitful stratagems by which this sect endeavoured to obscure the lustre and to diminish

the doctrine of Christianity. They formed such a comparison between the life, actions, and miracles of Christ and those of the ancient philosophers as to make the latter nothing inferior to the Divine Saviour.

ARCHYTAS of Tarentum, PYTHAGORAS, &c., were exhibited as Divine Teachers and rivals of the glory of the Son of God. Many were ensnared by these absurd attempts, others entirely abandoned the Christian religion, and some formed a system composed of the tenets of both parties. Such was the plan of ALEXANDER SEVERUS, who paid honours to Christ, Orpheus, Apollonius, and other philosophers and heroes.

The Jews were now powerless to strike a blow at Christianity, but they made malicious efforts to create a prejudice against it by writing works calculated to undermine its foundations. A certain person, named DOMINUS, having lapsed, on account of the persecution under Severus, embraced the Jewish religion. To recall him to his duty and profession, SERAPION, Bishop of Antioch, wrote a treatise against the Jews, from which we may conclude that the Jews were treated with greater leniency on account of their enmity to the disciples of Jesus.

II.—INTERNAL AFFAIRS.

Literature and Philosophy.—Arts, Literature, and Science had now lost all their lustre and vigour. Various reasons contributed to this decay of learning:—

- (1.) Few of the emperors encouraged either literature or science.
- (2.) The constant civil wars that disturbed the empire.
- (3.) The perpetual incursions of the barbarous nations.

Until the sixth century the only system of philosophy publicly taught at Alexandria was that of Ammonius or the New Platonie. PLUTARCH brought it into Greece, and renewed the celebrated Academy at Athens.

Among the Christians the famous question concerning the excellence and utility of human learning was now debated with great warmth. While many recommended the study of Greek and Roman literature and philosophy, others condemned them as pernicious to the interests of true religion and piety. Owing to the influence and authority of Origen, who had been early instructed in Neo-Platonism, the cause of letters triumphed.

Ministers and Church Government.—Although as a rule the chief authority in a province was conferred upon the bishop who presided over the church of the metropolis, yet sometimes it was decided otherwise. The Bishops of *Rome*, *Antioch*, and *Alexandria* had a kind of pre-eminence over all others, and were distinguished by peculiar rites and privileges, yet it was insisted that all bishops were equal in power and dignity. Cyprian, in the famous controversy concerning the *Baptism of Heretics*; treated the imperious arrogance of STEPHEN, Bishop of Rome, with the utmost indignation and contempt. The precedence of the Roman see was that of order and association, not of power and authority. In this century the primitive form of church government degenerated towards religious monarchy. The Bishops, and especially Cyprian, aspired to higher degrees of power and authority over the presbyters, and appropriated the splendid ensigns of temporal majesty. Thrones, surrounded with ministers, and beautiful garments, dazzled the multitude into veneration for their arrogated positions. Their example was followed by the presbyters, who neglected their duties, and abandoned themselves to the indolence

and delicacy of luxurious life. The deacons usurped their rights and functions; and the effects of this corrupt ambition were spread through every rank of the ministry. In order to diminish the labours of the present rulers of the church, *additional orders* were created :—

- (1.) *Sub-deacons*, to ease the deacons of the meanest part of their work,—to prepare the sacred vessels of the altar, and deliver them to the deacons during Divine service. They were also door-keepers and bishops' messengers, and were so subordinate to the deacons, that by a canon of the council of Laodicea, they were forbidden to sit in their presence without leave!
- (2.) *Acolythi*, an order peculiar to the western church,—attendants whose principal duty was to light the church candles, and to attend the presbyters with wine for the Eucharists.
- (3.) *Ostiarrii*, or doorkeepers,—officers subservient to the deacons and sub-deacons. They also gave notice of the times of service (by private signal during periods of persecution).
- (4.) *Readers* read the Scriptures at the reception of Catechumens.
- (5.) *Exorcists* were appointed to drive out evil spirits from the bodies of persons possessed.
- (6.) *Copiatæ*, or *Fossarii* took charge of funerals and interments.

Marriage was permitted to all ranks of the clergy, but those who took vows of celibacy obtained a higher reputation of virtue and sanctity than others. There was a general persuasion that married clergy were of all others the most subject to the influence of evil spirits.

Christian Writers.—Among the *Greek* authors of the century the foremost place must be assigned to ORIGEN, a presbyter and catechist of Alexandria, a man of vast abilities, whose name will be honoured so long as learning is esteemed among men. (See "*Biographical Sketches.*")

JULIUS AFRICANUS, a native of Palestine, HIPPOLYTUS; GREGORY, Bishop of Neocæsarea, who acquired the title of THAUMATURGUS (*wonder-worker*), on account of the miracles he is said to have wrought; DIONYSIUS THE GREAT, Bishop of Alexandria, and METHÖDIUS were also in the front rank of celebrated writers.

In the midst of *Latin* writers CYPRIAN, Bishop of Carthage, stood pre-eminent. MINUCIUS-FELIX, and ARNOBIUS the African, wrote copious and ample *apologies* for Christianity against *the Gentiles*. The latter, however, exhibited Christianity under a very different form from that in which it is commonly received.

Church Doctrine.—Those Christian doctors who had applied themselves to letters and philosophy, abandoned the native purity and simplicity of the Christian doctrines, and struck out into the wilds of fancy. ORIGEN was at the head of this new movement. Enchanted with the Platonic philosophy, he set it up as the test for all religion, within certain limits. His disciples, however, interpreted, in the most licentious manner, the truths of religion under the tenor of their philosophy. From them the *Scholastic Theology* had its origin. The same principles gave rise to the *Mystic Theology*, which had a tendency to overturn the former. Its authors are unknown, but its first promoters proceeded from the Platonic doctrine, that "the Divine nature was diffused through all human souls." They denied that men could, by labour and study, excite this celestial flame in their breasts, and maintained that

silence, repose, and solitude, with acts of mortification, were the means by which men could be instructed in divine things. This method of reasoning produced strange effects, and drove many into caves and deserts, where they submitted to the misery of the severest discipline.

Translations, &c., of the Scriptures.—Much care was taken to have accurate copies of the sacred books multiplied everywhere, and at such moderate prices as to render them easy of purchase. The rich contributed a great part of their wealth to this laudable work. PIERUS and HESYCHIUS in Egypt, and LUCIAN at Antioch, corrected the copies of the Septuagint. Origen's famous HEXAPLA will remain an eternal monument of that great man's labours in this direction. He, however, by an unhappy method of interpretation, opened a secure retreat for all sorts of errors. Having a notion that it would be impossible to defend the Scriptures against the cavils of heretics and infidels, if explained literally, he had recourse to imagination, and maintained that they were to be interpreted in the same allegorical manner that the Platonists explained the history of the gods. He alleged:—

- (1.) That in many cases the words of Scripture were absolutely void of sense.
- (2.) It was not in their *literal* sense that the words were to be explained, or the true meaning of the sacred writers was to be sought, but in a hidden or mysterious sense, arising from the nature of the things themselves.
- (3.) He divided this hidden sense into (1) *Moral*, and (2) *Mystical*, or spiritual. (i.) Those doctrines relating to the inward state of the soul and the conduct of life. (ii.) The nature, laws, and history of the spiritual world.

The *commentaries* of Hippolytus show that he was addicted to the system of Origen; not so the *Translation of the Ecclesiastes* by Gregory Thaumaturgus.

In his *Stromata*, and *Four Books of Elements*, Origen illustrated or rather disguised the greater part of the Christian doctrines. The latter work comprised the first sketch of the Scholastic Theology. Theognostus wrote *Seven Books of Hypotyposes* much infected by Origen's errors. Gregory Thaumaturgus wrote an *Exposition of the Faith*; and Hippolytus concerning the *Deity, Resurrection, &c.* Next to Tertullian, Cyprian was the most distinguished of the moral writers, and wrote concerning *works, alms, patience*, and an *Exhortation to Martyrdom*, a subject also handled by many other authors of this century. Of the *Polemic* writers, who wrote against the philosophers, the first place must be given to Hippolytus, who wrote against Plato.

The methods of defending Christianity degenerated much from the true rule of controversy. The subtleties of the sophists and rhetoricians were employed. This method of disputing (called *economical*) had victory for its object rather than truth. The defenders of Christianity, to surprise their enemies by artifice, falsely ascribed a great number of books to certain great men, in order to give these spurious productions more credit and weight. Hence the spurious "*Canons*" attributed to the apostles, the "*Apostelical Constitutions*," ascribed to Clemens, of Rome, &c. The Mystics had recourse to the same pious frauds to support their sect, alleging their founder to be Dionysius the Areopagite, in the first century, and attributing to him various works on the Monastic Life and the Mystic Theology.

Controversies.—It had long been an opinion that Christ was to return and reign on earth for a thousand years before the final destruction of the globe. This was strongly opposed by Origen, and in consequence it began to decline. ΝΕΡΟΣ, an Egyp-

tian bishop, in a work "*Against the Allegorists*," supported the idea of a MILLENNIUM, and obtained many influential followers; but the further progress of this doctrine was stopped by DIONYSIUS of *Alexandria*, a pupil of Origen.

As there was no express law determining the mode of receiving *heretics* into Church communion, the rules practised were not the same in all churches. Most of the Oriental and African churches placed recanting heretics in the rank of Catechumens, and admitted them into communion by baptism, while the western churches invariably used imposition of hands, accompanied by solemn prayer. In this century the Asiatic churches, in more than one council, established it as a law that all heretics were to be re-baptized before admission into communion. STEPHEN, *Bishop of Rome*, arrogantly broke communion with the Asiatic churches. This made no impression upon CYPRIAN, *Bishop of Carthage*, who assembled a council, which adopted the opinion of the Asiatics. Being threatened by the Bishop of Rome, Cyprian replied with great force and resolution; and a second council at Carthage declared baptism administered by heretics to be void. Stephen now ex-communicated the African bishops. His death soon afterwards brought the controversy to a close.

The envy and hatred of DEMETRIUS, *Bishop of Alexandria*, is said to have set in motion *the controversy respecting Origen*. In A.D. 228, Origen set out for Achaia, and during his journey was received with affection and esteem by the bishops of Cæsarea and Jerusalem, who admitted him to the order of presbyter by imposition of hands. This proceeding offended Demetrius, who maintained that he alone had the right to advance Origen to that office, being his diocesan (Origen was principal of the Alexandrian school), and that Origen was otherwise unfitted for the priesthood on account of his erroneous doctrines.

The breach between Origen and Demetrius grew to such a height that the former was compelled to resign his appointment and retire to Cæsarea, A.D. 231. Demetrius continued to persecute him, and assembled two councils, the first of which condemned Origen unheard, and deprived him of his office, and the second degraded him from his sacred dignity. These measures were approved by the greatest part of the Christian bishops.

Rites and Ceremonies.—Many of the rites now introduced into the Church were derived from the prevalent opinions concerning the nature of demons, and the power of invisible beings. Hence—*exorcism, spells, fasts, celibacy, etc.* It is not improbable that churches were embellished with *images* and other ornaments. The *sermons* were very different from those of the Primitive Church, and degenerated greatly from the former simplicity. Origen introduced long sermons, and was *the first who explained the scriptures in his discourses*. Several bishops, who had been instructed in the rhetorical schools, adapted their public exhortations to the rules of Grecian eloquence. This was soon the universal practice.

About this time *incense* was introduced into many churches. Several alterations were made in the *celebration of the Eucharist*. (1.) The prayers were lengthened ; (2.) Penitents and unbaptized were not admitted ; (3.) Gold and silver vessels were now used. The time of celebration varied according to circumstances. In some churches the hour was in the morning ; in others at noon or in the evening. As the Eucharist was considered of the highest importance, and as essential to salvation, it was even thought proper to administer it to infants. The sacred love-feasts in some churches preceded, in others followed the celebration.

Twice in every year the sacrament of *Baptism* was administered, in the presence only of those who

were already initiated into the Christian mysteries. None were baptised until they had been delivered by the exorcist from the dominion of the Prince of darkness, and solemnly consecrated to God. The result of Baptism was thought to be remission of sins; and the Bishop was supposed to confer the gifts of the Holy Spirit by imposition of hands. After Baptism the candidates returned home crowned with leaves or flowers, and arrayed in white garments.

A high degree of sanctity was attributed to *fasting*, from a notion that demons attacked those who fasted sumptuously, and were less troublesome to the lean and hungry. The Latin church fasted on the seventh day of the week, contrary to the general custom. The Christians followed the Jewish custom of offering up their *ordinary prayers* at the third, sixth, and ninth hour. At thanksgiving festivals they prayed *standing*, as the fittest posture to express their joy and confidence. On Fast days they *knelt*, to express contrition and self-abasement. In many places, public and private, certain *forms of prayer* were adhered to. The *sign of the Cross* was supposed to administer a victorious power over malignant spirits, and all sorts of trials and calamities.

Heresies and Schisms.—The MONTANISTS and other sects which troubled the Church during the second century, were no less active in this, notwithstanding repeated defeats. ADELPHUS and AQUILINUS, two Gnostics, tried to introduce their doctrines at Rome; but were opposed, not only by the Christians but also by Plotinus, the greatest Platonic philosopher of the age; and their united efforts against the progress of Gnosticism soon destroyed its credit and authority. At this time a new and formidable enemy suddenly appeared in the person of MANES, a Persian. He had been educated among the *Magi* before he professed Christianity, and was acquainted with medicine and surgery, painting, and philosophy.

After his conversion he attempted to reconcile the doctrine of the Magi with the Christian religion, and affirmed that he was the *Comforter*, whom Christ had promised to his disciples. He was put to death by Varanes I., King of Persia.

The principal doctrines of the MANICHÆANS were the following :—

- (1.) *There were two principles from which all things proceeded—Light, pure and subtle matter, and Darkness, gross and corrupt.*
- (2.) *Each were subject to a Supreme and eternal Being.*
- (3.) *The ruler over Light was called GOD, the sovereign of Darkness had the title of HYLE or DEMON.*
- (4.) *God was supremely happy, benevolent, and good ; Hyle unhappy, evil, and malignant.*
- (5.) *These Beings created an immense number of creatures similar to themselves, and distributed them through their respective domains.*
- (6.) *Hyle did not know, for a long time, of the existence of God, but, so soon as he perceived it, he made efforts to annex Light to his possession.*
- (7.) *The Commander of the army of Light was the first angel, but he was not successful, and Hyle succeeded in wresting a considerable portion of the celestial elements, and even of Light itself, and mingled them in the mass of corrupt matter.*
- (8.) *God's second general was The Living Spirit, who was more successful, but could not regain the lost portion of Light.*
- (9.) *Hyle now created the first parents of the human race, consisting of a corrupt body, and two souls, one sensitive and lustful, the other rational and immortal—a portion of Light which had been taken by the army of Darkness.*

- (10.) *God created the earth, out of the corrupt mass of matter, by that Living Spirit who had vanquished Hyle. His design was to provide a dwelling for the human race, and to deliver, by degrees, captive souls from their corporeal prisons.*
- (11.) *God produced two beings of eminent dignity from his own substance, to succour imprisoned souls, Christ and the Holy Ghost.*
- (12.) *Christ was identical with the Persian Mithras, and was the brightness of the eternal Light, subsisting in and by himself. His residence was the sun.*
- (13.) *The Holy Ghost was also a luminous and animated body, diffused throughout the atmosphere, to warm and illuminate the minds of men, and to render the earth fruitful.*
- (14.) *After God had admonished and exhorted captive souls, by the ministry of angels and holy men, he ordered Christ to descend on earth. Christ appeared to the Jews, clothed with a shadowy form of a human being.*
- (15.) *During his ministry he taught men how to set themselves free, and attested his mission by miracles.*
- (16.) *Hyle incited the Jews to put him to death, which punishment he suffered, but only in appearance.*
- (17.) *Having fulfilled his mission, Christ returned to the sun, and appointed a certain number of apostles to propagate his religion, but before his departure promised to send the Paraclete or Comforter who should add many things to the precepts he had taught, and dispel all errors relating to divine things.*
- (18.) *This comforter was MANES the Persian.*

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- (19.) *Those who believed Christ to be the Son of God, and renounced Hyle, obeying Christ's laws as delivered by Manes, should be gradually purified from the contagion of matter.*
- (20.) *After death the souls of men must pass through water and fire before they could ascend to the regions of Light. They mounted first to the moon, which consists of water, and thence, after fifteen days, they proceeded to the sun, whose fire purified all their corruptions.*
- (21.) *Bodies returned into their first state, and united themselves with their original mass.*
- (22.) *Disobedient souls passed at death into the bodies of animals or other natures, where they remained until they expiated their guilt.*
- (23.) *When the greatest part of captive souls are set free, then the frame of the world should be destroyed by fire, and Hyle and his powers should return to their primitive state of misery, never again to come forth to the Light.*

In order to remove objections against his monstrous doctrine, Manes asserted (1.) that the old Testament was not the word of God, but of Hyle, who was substituted by the Jews in the place of the Supreme Being; (2.) that the Four Gospels were not written by the Apostles, but by artful Jews, and (3.) supplied a gospel which he said was dictated to him by God himself, and was entitled *Erteng*. He rejected the Acts of the Apostles, but acknowledged St. Paul's Epistles.

His discipline was excessively austere, but he divided his disciples into two classes:—1, the *Elect*—perfect Christians; and, 2, the *Hearers*—imperfect and feeble brethren. The *Elect* were to entirely abstain from flesh, eggs, milk, fish, wine, drink (intoxicating), wedlock; and to live in absolute

penury, on bread, herbs, pulse, and melons. The *Hearers* were allowed to possess lands, to eat flesh, and to marry, with certain limitations. The Manichæan General Assembly was headed by a *President*, representing Christ, *twelve rulers or masters*, and *seventy-two bishops*, who had *presbyters* and *deacons* under them, all chosen out of the *Elect*.

The sect of the HIERACITES, formed towards the close of this century, in Egypt, was founded by HIERAX of *Leontium*, a bookseller by trade, distinguished for learning and erudition. Many points of his doctrine were similar to those of Manes. He maintained that

- (1.) *Christ's office and ministry was the promulgation of a new law, more severe and perfect than that of Moses.*
- (2.) *The use of flesh, wine, wedlock, &c., permitted under Mosaic dispensation, was prohibited. This abstinence was, however, only imposed upon such as were ambitious of aspiring to the highest summit of virtue.*
- (3.) *Children who died before they had arrived to the use of reason were excluded from the kingdom of Heaven.*
- (4.) *Melchizedek, King of Salem, was the Holy Ghost.*
- (5.) *He also denied the resurrection of the body.*

The controversies in the previous century relating to the *Holy Trinity* were now spreading with considerable vigour, and producing various methods of explaining that incomprehensible doctrine.

NOËTUS of Smyrna, an obscure and illiterate man, asserted

- (1.) *That the Supreme God—the Father—united himself to the man Christ, whom he called the Son and was (2.) born and crucified with him.*

From this opinion Noetus and his followers were distinguished by the title of PATRIPASSIANS—those who believed that the Father of the universe, and not any other person, expiated the guilt of humanity.

SABELLIUS, an African ecclesiastic, taught that a certain energy only, proceeding from the Supreme Parent, was united to the Son of God, the man Jesus. The Holy Ghost was considered in the same manner as a portion of the Father.

Although his doctrines were ably refuted by Dionysius, Bishop of Alexandria, Sabellius drew around him a considerable number of followers.

BERYLLUS, an Arabian, Bishop of Bozrah, taught that Christ did not exist before Mary, but that a spirit, issuing from God himself, was united to him at his birth.

Beryllus at length, convinced by the arguments of Origen, returned into the bosom of the Church.

PAUL OF SAMOSATA, Bishop of Antioch, and also a magistrate—a vain and arrogant man—introduced much confusion into the Church, and left behind him a sect that assumed the title of *Paulians*. He taught that

- (1.) *The Son and Holy Ghost existed in God, in the same manner as the faculties of reason and activity do in man.*
- (2.) *Christ was born a mere man.*
- (3.) *The reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations.*
- (4.) *On account of this union of the Divine word with the man Jesus, Christ might, though improperly, be called God.*

In A.D. 269 Paul was condemned and degraded from the episcopal order.

The ARABIANS, a kind of philosophers that sprang up in Arabia, and called by this name, asserted that *the soul was mortal, and perished with the body, but was again to be recalled to life with the body by the power of God.*

Through Origen's efforts they soon returned to the received doctrines.

The sect of the NOVATIANS cannot be charged with having corrupted Christianity with their opinions. Their crime was excessive discipline, causing unhappy divisions in the Church. NOVATIAN, a Roman presbyter, went so far as to deny re-admission to the Lapsed and others who had been separated from the Church. Most of the presbyters, and especially CORNELIUS, a man of eminent virtue, strongly opposed Novatian's austere sentiments. In the year 250 Fabianus, Bishop of Rome, died, and Novatian made bitter objections to the election of Cornelius to the vacant see; but in vain. He then separated himself from the jurisdiction of Cornelius, who, calling a council in 251, cut off Novatian and his partizans from Church fellowship. Novatian then founded a new church, constituting himself first bishop; and until the fifth century his followers flourished in every country where the Gospel had been received. His chief supporter was NOVATUS, a presbyter of Carthage. Another title of the Novatians was CATHARI (the pure). They obliged all who came over to them from the Christian church to be re-baptised, as a necessary preparation for entering into their society. At the same time they did not pretend that all those who had fallen into grievous sins after baptism were excluded from all hopes or possibility of salvation.

RESUMÉ FOR SELF-EXAMINATION.

THIRD CENTURY.

<i>External Events</i>	<i>Ministry and Church Government.</i>	<i>Doctrinè.</i>
<p>PROSPEROUS EVENTS:— Christian Privileges. Alexander Severus. Julia Mammea. Other Emperors. Causes of the Prosperity of the Church. Missionary exertions. Arabs. Goths of Mysia & Thrace. Gaul. German Churches. ADVERSE CIRCUMSTANCES— Persecutions. SACRIFICATI. THURIFICATI. LIBELLATICI. LIBELLOS PACIS. Porphyry. Stratagems to destroy Christianity.</p>	<p>Pre-eminent Bishops. Degeneration of the Primitive form of government towards a religious monarchy. Additional orders:— 1. SUB-DEACONS. 2. ACOLYTES. 3. OSTARIÏ. 4. READERS. 5. EXORCISTS. 6. COPIATAE OR FOSSARIÏ. Marriage of Clergy.</p>	<p>Origen's method of Interpretation. The Scholastic Theology. The Mystic Theology. Translation of the Scriptures. Commentaries. Moral Writings. Polemic Writers. New methods of defending Christianity. Controversies:— THE MILLENIUM. RECEPTION OF THE "LAPSED." RESPECTING ORIGEN.</p>
<p><i>Literature and Learning.</i> <i>Christian Writers.</i></p>	<p><i>Rites and Ceremonies.</i></p>	<p><i>Heresies and Schisms.</i></p>
<p>The decay of learning, causes of Christian controversies concerning the utility of human learning. Christian Writers:— Origen. Julius Africanus. Hippolytus. Gregory, Bishop of Neocæsarea. Dionysius the Great. Methodius. Cyprian, Bp. of Carthage. Minucius Felix. Arnobius the African.</p>	<p>Origin of Exorcism, spells, etc. Images. Long Sermons. Their style. Incense. Alteration in the celebration of the Eucharist. Also in Baptism. Fasting, a high degree of sanctity attached to Latin Church fasts. Prayer-times Prayer in standing position at Thanksgiving Festivals. Forms of Prayer. Sign of the Cross.</p>	<p>ADELPHUS. } AQUILINUS. } MANICHEANS. HIERACITES. NOETUS, PATRIPASSIANS. SABELLIUS. BERYLLUS. PAUL OF SAMOSATA. "ARABIANS." NOVATIANS—<i>Cathari</i></p>

Century IV.

Emperors.	Died or Abdi- cated. A.D.	Bishops of Rome.	Died A.D.
Diocletian }	305	Marcellinus	304
Maximian }		Marcellus	309
Galerius	311	Eusebius	311
Constantius	306	Melchiades	313
Constantine the Great	337	Sylvester	335
Maximin	313	Mark	336
Maxentius	314	Julius	352
Licinius	325	Liberius	367
Constantine II	338	Damasus	384
Constantius	361	Syricus	398
Constans	350	Anastasius	
Julian the Apostate ..	363		
Jovian	364		
Valentinian	375		
Valens	378		
Gratian	383		
Valentinian II	392		
Theodosius the Great	395		

I.—EXTERNAL EVENTS.

At the commencement of the fourth century the Roman empire was under the dominion of four rulers:—two distinguished by the title of *Augustus*—**DIOCLETIAN** and **MAXIMIAN**; and two honoured with the appellation of *Cæsar*—**CONSTANTIUS CHLORUS**, and **MAXIMINUS GALERIUS**. Under these princes the church at first enjoyed tranquillity and favour, which so alarmed the Pagan priesthood, that they at length addressed themselves to Diocletian, but

without success. Galerius, his son-in-law, was, however, prevailed upon to urge the emperor for an *edict* against the Christians; and in 303 an order was obtained at Nicomedia to pull down the churches, destroy Christian books, and to take from Christians all their rights and privileges. This edict did not extend to the *lives* of Christians, but it was destructive to those who refused to deliver up their books and writings. Many Christians therefore gave up all sacred things in their possession, to save their lives. This conduct was strongly condemned by the more resolute, who branded those who were guilty of it with the ignominious title of *Traditors*.

Shortly afterwards, the Christians were falsely accused of having set fire to the imperial palace at Nicomedia, and large numbers suffered as incendiaries, being tormented in a most brutal manner. About the same time they were accused of fomenting tumults and seditions in Armenia and Syria; and a *second edict* was issued, ordering all bishops and ministers to be thrown into prison. In a *third edict*, Diocletian ordered these prisoners to be forced by torments to renounce their religion, by sacrificing to the heathen gods. An immense number suffered throughout the empire, Gaul (which was under the dominion of Constantius) excepted. In 304 a *fourth edict* was issued at the instigation of Galerius, by which the above punishments were extended to *all* Christians who should refuse to sacrifice. This nearly proved fatal to Christianity.

Galerius forced Diocletian and Maximian to abdicate in his favour, leaving Constantius as ruler of the west. He chose for his own colleagues Severus, and Maximian, his sister's son. This revolution restored peace to the western churches, while those of the east had their calamities terribly augmented.

In 306 Constantius died in Britain, and the army saluted, with the title of *Augustus*, his son CONSTANTINE, afterwards surnamed "THE GREAT."

Galerius refused to bestow upon him the purple, gave him only the title of *Cæsar*, and created Severus emperor. Maxentius, son-in-law to Galerius, stung with the preference given to Severus, usurped the purple in Africa and Italy, taking his father Maximian for his colleague. On the death of Galerius, his possessions were divided between Maximian and Licinius. On the death of Maximian by poison, in 313, Constantine had no other competitor than Maxentius, who soon fell in battle, and Constantine remained sole master of the empire. He immediately granted to the Christians liberty to live according to their own laws and institutions, by an edict, drawn up at *Milan*. About the same time he embraced Christianity, in consequence (it is said) of a miraculous cross, which appeared in the air, with the remarkable inscription, "*Hac Vince*," * as he was marching towards Rome to attack Maxentius. He exhorted all his subjects to receive the Gospel, and at length exerted all the force of his authority to abolish Paganism. It appears that he continued in the state of a catechumen until a few days before his death, when he was baptised at Nicomedia by EUSEBIUS.

Licinius was defeated, 314, in a pitched battle with Constantine, and a treaty of peace was signed, which was observed for nine years. In 324 he again took up arms, and in the following year was strangled by Constantine's orders. Constantine now openly opposed Paganism as a religion detrimental to the interests of the state. He died in 337, and was succeeded by his three sons, CONSTANTINE II., CONSTANTIUS, and CONSTANS. These princes put their two uncles, Constantius Dalmatius and Julius Constantius, and all their sons, with the exception of Gallus and Julian (sons of Julius), to death. The latter afterwards became emperor.

* "In this conquer."

Constantius, the youngest of Constantine's sons, finally got rid of all his competitors, and ruled the empire alone until 331, when he died at Mopsuerene on the borders of Cilicia.

JULIAN was immediately acknowledged sovereign of the Roman empire, and the prosperity of the Church was greatly interrupted by his apostasy from the faith of his fathers. He turned his attention to the reformation of religion (as he thought) by the suppression of Christianity. By art and stratagem he undermined the Church, removing the privileges accorded to the Christian ministry, closing the schools, encouraging schisms, and composing books against Christianity. But before he could fully carry out his aggressive measures he was slain in the Persian war, at the age of 31, A.D. 363. Julian permitted the Jews to re-build the temple of Jerusalem; but they were obliged to desist from this important work by *balls of fire*, which, issuing out of the ground with a dreadful noise, dispersed both the works and the workmen. Repeated earthquakes also filled them with terror and dismay.

Julian was succeeded by JOVIAN, who only reigned for seven months. The succeeding emperors, VALENTINIAN I., VALENS, GRATIAN, VALENTINIAN II., and HONORIUS, all professed Christianity. In this they were surpassed by the last of the emperors who reigned in this century—THEODOSIUS THE GREAT, who exerted himself to extirpate Paganism in all the provinces, and enacted severe laws against such as adhered to it. His sons, ARCADIUS and HONORIUS, pursued the same course.

Anti-Christian Writers, &c.—HIEROCLES, the great ornament of the Platonic school, wrote two books against Christianity, comparing Jesus to Apollonius Tyanæus. After the time of Constantine HIMERIUS and LIBANUS, in their public speeches,

and EUNAPIUS, in his "Lives of the Philosophers," defamed the Christian religion. AMMIANUS MARCELLINUS, THEMISTIUS, CHALCIDIUS, and other sophists weakened the Christian cause by affirming that Christianity and Paganism, when properly understood, agreed perfectly well in the main points, and that therefore neither were to be treated with contempt.

Missionary Efforts.—GREGORY, the son of Anax, converted Tiridates, king of *Armenia*, and nearly all his nobility. Gregory was consequently consecrated Bishop of Armenia by Leontius, Bishop of Cappadocia, and eventually the whole province was converted. FRUMENTIUS made known the Gospel in *Ethiopia*, and was consecrated Bishop of the Ethiopians by Athanasius, Bishop of Alexandria.

In *Georgia* the Gospel was introduced by means of a Christian slave-woman, whose piety and miraculous powers made such an impression upon the king and queen that they abandoned idolatry, and sent for missionaries to Constantinople.

The Goths were allowed by Valens to inhabit *Dacia*, *Mæsia*, and *Thrace*, on condition that they should conform to the Roman laws and embrace Christianity. This was accepted by Fritigern their king. Their celebrated bishop, ULPILAS, invented a set of letters for their peculiar use, and translated the Scriptures into the Gothic.

MARTIN, Bishop of Tours, in his voyages among the Gauls, converted many of those who still adhered to the rites of Paganism, destroyed their temples, and pulled out the statues of the gods. For his distinguished services the honourable title of "*Apostle of the Gauls*" has been conferred upon him.

Persecutions from Without.—ATHANARIC, king of *the Goths*, persecuted that part of the Gothic nation which had received Christianity. SAPOR II.,

King of *Persia*, inflicted great cruelties upon the followers of Jesus between 330 and 370; having been persuaded that the Christians were devoted to the interests of the Roman empire.

Causes of Christian Prosperity during this century:—

- (1.) The *victories of Constantine the Great* and his ancestors, and the *fear of punishment*.
- (2.) The *zeal of the bishops and others*.
- (3.) The *sanctity of the Christian life*.
- (4.) *Translations, &c., of the sacred Scriptures*.
- (5.) The *beauty of the Christian religion*.

II.—INTERNAL AFFAIRS.

Learning and Philosophy.—From the time of Constantine, the Christians applied themselves diligently to the study of philosophy and the liberal arts, in which they were encouraged by the emperors, who left no means unemployed to maintain a spirit of literary emulation. Schools were established, libraries erected, learned men were honoured. But an acquaintance with the sciences was by no means become universal in the Church. The greater part of the bishops and presbyters were men entirely destitute of all learning and education. There was also an illiterate and savage party, who looked upon all sorts of erudition as pernicious to true piety. Such were the *ascetics, monks, hermits, and religious women*.

Church Government.—Constantine did not alter the form of Church government, but merely cor-

rected it in some particulars. He constituted himself *Supreme Head of the Church*. The people continued to choose their bishops and teachers, and their suffrages were duly regarded by the bishops in ecclesiastical management. The provincial bishops assembled in council to deliberate on ecclesiastical matters of a whole province, religious controversies, divine service, &c. *Ecumenical Councils* were afterwards added. They consisted of delegates from all the Christian churches in the world, and were established by the authority of the emperor, who assembled the first at *Nice* in 325. In religious quarrels the weaker generally fled to the court for protection, and thereby furnished the emperors with favourable opportunities of setting limits to the power of bishops, infringing the liberties of the people, &c. After the reign of Constantine the bishops themselves began to change the ancient government of the Church by excluding the people from all share in the administration of ecclesiastical affairs, and divesting the presbyters of their ancient privileges.

Constantine's changes in the form of the Roman government, introduced among the bishops new degrees of rank. The Bishop of Constantinople, when the seat of government was removed thither, was advanced to an equality with the bishops of Rome, Antioch, and Alexandria, and these four answered to the four *prætorian prætors* created by Constantine, and were distinguished by the title of *Patriarchs*. The *Exarchs* = the Roman Exarchs, &c. The *Episcopal orders* were thus:—

- (1.) The *Patriarchates of Rome, Antioch, Alexandria, and Constantinople*.
- (2.) The *Exarchs*, inspecting several provinces.
- (3.) The *Metropolitans*, governing one province.

- (4.) The *Archbishops*, governing several districts.
- (5.) The *Bishops*, with limited jurisdiction.
- (6.) The *Chorepiscopi*, superintendants of the country churches.

Constantine divided the ecclesiastical administration into (1) *external*, and (2) *internal*. The former he assumed to himself; the latter—relating to religious controversies, forms of worship, offices of the priests, clerical vices, &c.—he left to the bishops. The emperor called councils, presided at them, appointed judges of religious controversies, and terminated differences between bishops and people, &c. The Bishop of Rome was distinguished by a kind of pre-eminence over his brethren. He surpassed them in revenue, possessions, ministers, and pomp, and hence the see became a seducing object of ecclesiastical ambition. When elections by the suffrages of presbyters and people took place, the city of Rome was often agitated with tumults and dissensions. For example, in 366, on the death of Liberius, Bishop of Rome, one party favoured DAMASUS, another URICINUS, a deacon of the church, as his successor. Fearful massacres took place—a sort of civil war was carried on—and ended in the election of Damasus. But, during this century, the Bishop of Rome, notwithstanding his pomp and splendour, did not attain to pre-eminent jurisdiction. Like other prelates he was subject to the imperial laws and edicts, and no other bishop acknowledged his supremacy. Yet, even now, steps were laid by which he afterwards attained to the summit of despotism. The *Council of Sardis*, 347, in its 4th Canon, seems to have sanctioned appeals to the Roman see.

The removal of the seat of government to *Constantinople*, and the consequent exaltation of the bishop of that city, raised up a powerful rival to Rome. In

a council held at Constantinople, 381, by the authority of Theodosius the Great, this see was placed second in order of rank to that of Rome, and above those of Alexandria and Antioch. CHRYSOSTOM afterwards extended its privileges, and subjected all Thrace, Asia, and Pontus. These changes created most disagreeable effects. The bishops of Alexandria set themselves against those of Constantinople, and both of these disputed with the Bishop of Rome. The additions made by the emperors to the privileges, wealth, and honours of the clergy were followed by a proportionate augmentation of vice and luxury. The bishops were constantly contending for extension of jurisdiction; and they trampled upon popular rights, violated the privileges of the inferior clergy, and imitated the arrogance and luxury of magistrates and princes. Their example was followed by the presbyters and deacons. Those who filled the most important stations now assumed the dignities of *Arch-presbyter* and *Arch-deacon*.

Ecclesiastical Writers.—(1.) *Greek*. EUSEBIUS, Bishop of Cæsarea, in Palestine, a man of immense reading; ATHANASIUS, Bishop of Alexandria, famous for his vigorous opposition to Arianism; BASIL THE GREAT, Bishop of Cæsarea, noted for his rich and flowing eloquence; CYRIL, Bishop of Jerusalem, accused by many of intimate connection with the Semi-Arians; JOHN CHRYSOSTOM, Bishop of Constantinople, of extraordinary eloquence and noble genius; GREGORY NAZIANZEN, GREGORY OF NYSSA, &c.—(2.) *Latin*. HILARY, Bishop of Poitiers, acquired a name by "*Twelve Books concerning the Trinity*;" LACTANTIUS, the most eloquent of the Latin writers in this century, exposed the Pagan superstitions in his "*Divine Institutions*;" AMBROSE, Bishop of Milan; JEROME, a monk of Palestine, did immense service to the Church by his learned and zealous labours; AUGUSTIN, Bishop of Hippo in Africa,

whose fame filled the whole Christian world; OPTATUS, Bishop of Milevi, acquired much reputation by his "*Six Books against the Donatists*;" &c., &c.

Church Doctrine.—An enormous train of different superstitions were gradually substituted in the place of true religion and piety. A ridiculous precipitation in receiving new opinions, a desire of imitating Pagan rites, and an idle propensity to a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. *Pilgrimages* were undertaken to Palestine and to tombs of martyrs. *Relics* were bought and sold as preventatives of the violence of evil spirits. Pagan *processions* were adopted into the Christian worship. The veneration formerly paid to heathen temples was now attributed to Christian churches; water was consecrated by certain forms of prayer; and *images* of holy men were placed in sacred edifices.

These unhappy effects opened the door to endless impositions—rumours of miracles to be seen in certain places, &c.

Translations of the Scriptures.—Few succeeded in the arduous attempt; but that of JEROME, in Latin, was distinguished by its undoubted superiority. He also employed much pains on the Greek Septuagint.

Interpretation of the truths of the Gospel.—Origen was the great model whom the most eminent of the Christian doctors followed in their explanations, which were, of consequence, according to the rules of the Platonic Philosophy, corrected and modified for the instruction of youth. AUGUSTINE and GREGORY NAZIANZEN may be considered as the parents and supporters of the *Scholastic Theology*. The order of fanatics, who preferred still contemplation to learning, became now more numerous; new

methods of controversy were introduced; and the truth of doctrines was now proved by the number of martyrs who had professed them, by miracles, and by the confessions of persons afflicted with evil spirits.

The *double doctrine of morals*, invented in the last century, gained much ground in this. No sooner were the laws and instructions of the pretended Dionysius the Areopagite, handed among the Greeks and Syrians, and particularly among the solitaries and monks, than a gloomy cloud of religious darkness began to spread itself. A prodigious number of *monks* and *sequestered virgins* over-ran the whole Christian world with an amazing rapidity. ANTONY was the first who formed them into a regular body, and prescribed fixed rules of conduct. His disciple, HILARION, introduced them into Palestine and Syria. The monastic order was instituted in Mesopotamia by AONES, EUGENIUS, GADDANAS, and AZYZUS; and in a short time the whole east was filled by a most lazy set of mortals. From the east this institution passed into the west—into Italy. ST. MARTIN, of Tours, erected the first monasteries in Gaul, and his funeral is said to have been attended by no less than two thousand monks. It should however be observed, that there was a great difference in point of austerity between the western and oriental monks, the former of whom could never be brought to bear the severe rules to which the latter submitted.

The **Monastic Order** was distributed into several classes. It was first divided into two distinct orders—

1. *Cænobites*, who lived together in a fixed habitation, under a *Father* or *Abbot*.
2. *Eremites*, who drew out a wretched life in perfect solitude, scattered here and there in deserts, caves &c.

Two more divisions were afterwards added ; the

3. *Anachorites*, who shunned the society of mortals, had no houses or tents, or fixed abodes, lived on roots and herbs, and reposed wherever night happened to find them.
4. *Sarabaites*, who travelled through cities and provinces, gaining maintenance by the sale of relics, and by fictitious miracles, &c. They were profligates of the most abandoned kind

All these orders were at first composed of laymen, but many of them were now adopted among the clergy, and bishops were frequently chosen out of them.

Two monstrous errors were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages :—

- (1.) *That it was an act of virtue to deceive and lie, when by that means the interests of the Church might be promoted.*
- (2.) *Errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporeal tortures.*

The former had already produced ridiculous fables, fictitious prodigies, and pious frauds, to the great detriment of the Gospel. Even the greatest men were tainted with the infection of this corrupt principle,—as Ambrose, Hilary, Augustine, Gregory, and Jerome. Following the worldly examples of the bishops and clergy of the period, the number of unworthy Christians began so to increase, that examples of real piety and virtue became extremely rare.

Religious controversies among Christians were frequent in this century. About 306, arose the

famous *Meletian Controversy*. MELETIUS, Bishop of Lycopolus, in Upper Egypt, was deposed by PETER, Bishop of Alexandria, for excessive severity against the *Lapsed*. Meletius treated the sentence with the utmost contempt, and not only continued to exercise his episcopal functions, but assumed the right to ordain presbyters, a privilege, which by the laws of Egypt, only belonged to the Bishop of Alexandria. Many took part with the deposed prelate. At the Council of Nice several attempts were made to heal the breach; but the Meletians joined themselves to the Arians, Peter's irreconcilable enemies.

EUSTATHIUS set up a fanatical system of practical discipline, destructive of the welfare of society, and was condemned and excommunicated by the Council of Gangra. He was the occasion of great disorders in Armenia, Pontus, and the neighbouring districts. He prohibited marriage, wine, flesh, feasts of charity, &c., prescribed immediate divorce to those who were married, and granted to children and servants the liberty to disobey their parents and masters upon pretexts of a religious nature.

LUCIFER, Bishop of Cagliari, in Sardinia, was banished by the Emperor Constantius, for having defended the Nicene doctrine concerning the three persons in the Trinity. In 363 he broke with EUSEBIUS, Bishop of Vercell, because the latter had consecrated Paulinus Bishop of Antioch; and shortly afterwards entirely separated himself from the body of the Church, on account of the act of absolution it had passed in favour of those who, under Constantius, had deserted to the Arians. The small sect of LUCIFERIANs are also said to have entertained erroneous opinions respecting the soul, maintaining that it was of a carnal nature, and transfused from the parents to their children.

ÆRIUS, a presbyter-monk and semi-Arian, excited divisions in Armenia, Pontus, and Cappadocia. One

of the principal tenets of his sect was that bishops were not distinguished from presbyters by any divine right, but that their offices and authority were absolutely the same. He also condemned prayers for the dead, stated fasts, the celebration of Easter, &c. ; and his great purpose seems to have been that of reducing Christianity to its primitive simplicity.

Among those who, in their efforts to stem superstition, were exposed to infamy and reproach, was JOVINIAN, an Italian monk, who taught at Rome and Milan that those who espoused celibacy, mortification, and fastings were in no respect more acceptable in God's sight than those who lived in accordance with the rules of virtue and piety laid down by Christ. His opinions were condemned by the Church of Rome and the *Council of Milan* (A.D. 390), over which Ambrose presided. Jovinian was banished to the island of Boa by the Emperor Honorius. His works were abusively criticised in the following century by Jerome.

The most celebrated religious controversy of the century was that *relating to Origen*. The Arians affirmed that this great man had adopted their opinions. On the other hand, Eusebius, Bishop of Cæsarea, in his *Apology for Origen*, vindicated the honour of his master from these injurious insinuations. Several other eminent writers followed his example. The monks in general, and especially those of Egypt, were enthusiastically devoted to Origen, and spared no labour to propagate his opinions in every direction. Hence arose the great controversy. JOHN, Bishop of Jerusalem, defended Origen against EPIPHANIUS and JEROME, and drew to his party the whole monastic body, and many others. The contest was carried on both in the eastern and western provinces. RUFINUS, a presbyter of Aquileia, translated several of Origen's works into Latin, and testified his acceptance of the views con-

tained therein. In the east, THEOPHILUS, Bishop of Alexandria, represented the *Nitrian monks* as infected with Origenism, and ordered them to give up and abandon all the productions of Origen. They refused, and the bishop called a *Council at Alexandria* (A.D. 399), which condemned the followers of Origen, and drove the monks from their residence on Mount Nitria. They fled to Jerusalem, and from thence to Scythopolis.

Rites and Ceremonies.—The ancient rites of the Greeks and Romans were now adopted, with some slight alterations, in the Christian Church. A pompous ritual, gorgeous robes, *mitres, tiaras, wax-tapers, crosiers, processions, lustrations, images, gold and silver vases, &c.*, were equally to be seen in the heathen temples and the Christian churches. The Churches also resembled the former in external and internal form. Some (*Martyria*) were built over the tombs of martyrs, and frequented only at stated times. Others (*Tituli*) were set apart for ordinary worship. They were consecrated with pompous forms borrowed from the laws of the heathen Roman pontiffs. It was looked upon as an essential part of religion to have a multiplicity of churches in every country, and with a view to encourage the opulent to erect places of worship, the right of *patronage*, or the privilege of appointing the officiating ministers, was vested in them.

Christian worship consisted in *hymns, prayers, the reading of the Scriptures, discourses* addressed to the people, and concluded with the *celebration of the Eucharist*. Every bishop exercised his own private judgment as to the method of divine service he thought the wisest and best. Hence the variety of *liturgies* in use before the assumption of supreme power by the Bishop of Rome. The *Psalms of David* were now included in the public hymns. The sermons were composed according to the rules of

human eloquence, to excite the admiration rather than the heart. Hearers were permitted, and even exhorted, to crown the preacher's talents by *clapping of hands and loud acclamations of applause*.

The festivals celebrated in most of the Churches were five in number:—the *Birth, Death, Resurrection, and Ascension* of the Saviour, and the *Effusion of the Holy Ghost* upon the Apostles. That of the Resurrection was kept for fourteen days. The Eastern Churches celebrated Christ's birth and baptism on January 6th, and called that day *Epiphany*. Those of the west celebrated His birth on December 25th.

The festivals were now multiplied in the most extravagant manner, and the days so set apart were squandered away in indolence, voluptuousness, and crime.

Fasting was now established by express laws as an indispensable duty. The *Quadragesimal, or Lent Fast*, was held more sacred than all the rest, though not yet confined to a fixed number of days. *Fasting* was at this time, and in most cases, merely abstinence from flesh and wine.

Baptismal founts were erected in the porch of each church. The rite of Baptism was administered during the vigils of Easter and Whitsuntide with lighted tapers, by the bishop and specially appointed presbyters. In some places *salt* was employed as a symbol of purity and wisdom, and was thrown into the mouth of the person baptised. A *double unction* was everywhere used in the celebration of this ordinance,—one preceding its administration, the other following it. The newly baptised were obliged to go clothed in white garments for seven days.

The institution of catechumens suffered no variation in this century. The Eucharist seems to have been celebrated in some places two or three times a week, in others on Sundays only—to *all* who were assembled for worship. It was sometimes celebrated at the

tombs of martyrs and at funerals, hence the origin of *Masses*, that were afterwards performed in honour of the saints, and for the benefit of the dead. In many places the elements were held up to view before their distribution, and contemplated with a certain religious aspect—hence the derivation of the *Worship of the Symbols*. Neither catechumens, penitents, nor those supposed to be under the influence of evil spirits were admitted to this holy ordinance.

Heresies and Schisms.—Many of the sects which had disturbed the Christian world during the previous century, remained in this, particularly in the east. The Manichean faction surpassed all the rest in its influence and progress. To avoid the severity of the laws, the Manicheans concealed themselves under a variety of names, which they adopted successively, and changed when found inconvenient:—*Encratites, Apotactics, Saccophori, Hydroparastates, Solitaries, &c.* A new and formidable faction started up in Africa, which affected most grievously both church and state for more than a century. MENSURIUS, Bishop of Carthage, died in 311, and the majority of the clergy and laity chose as his successor, CÆCILIANUS, who, without waiting for the assembly of the Numidian bishops, was consecrated by those of Africa alone. The former were much offended, assembled at Carthage, and summoned the newly-elected prelate to appear before them. BOTRUS and CELESIUS, with other unsuccessful candidates for the appointment, greatly augmented the flame against CÆCILIANUS, and LUCILLA, a rich lady who had been reprimanded by him for her superstitious practices, distributed a large sum of money among his enemies to encourage them in their opposition. Cæcilianus was condemned by a council of seventy of his episcopal brethren, at the head of whom was SECUNDUS, Bishop of Tigisis, and his deacon, MAJORINUS, was elected in his stead. By this means the Carthaginian

Church was divided into two factions. It was alleged that the consecration of Cæcilianus was void, inasmuch as FELIX OF APTUNGUS, who was chief of the consecrating bishops, was a *traditor*. A second reason assigned by the Numidians for their opposition was Cæcilianus' former harshness and cruelty to the Christians who suffered under Diocletian, and his haughty refusal to obey their summons when called upon to appear before them. They received the name of *Donatists* (from DONATUS, Bishop of *Casæ Nigræ*, a vehement opposer of Cæcilianus).

The controversy spread far and wide, until at length Constantine the Great commissioned MELCHIADES, Bishop of Rome, with three prelates from Gaul, to enquire into the matter (A.D. 313). Cæcilianus was acquitted, but the matter of Felix of Aptungus was allowed to stand over until the following year, when it was examined separately by ÆLIAN, proconsul of Africa, by whose decision Felix was absolved.

To remove the complaints of the Donatists, the emperor assembled a council at *Arles* (A.D. 314), composed of bishops from Britain, Italy, Gaul, Germany, and Spain. Here again the case was decided against the Donatists, who appealed to the immediate judgment of Constantine. The emperor summoned both parties before him at *Milan* (A.D. 316), and, after a third trial, upheld the decisions of the preceding councils. The Donatists now loaded the emperor with reproaches, and accused him of partiality; and he thereupon indignantly deprived them of their churches in Africa, and banished their bishops. Some are stated to have been put to death on account of their intolerable malignity. Violent tumults in Africa were the consequence, and which gave rise to a horrible confederacy of desperate ruffians, who passed under the name of *Circumcelliones*. These bands overran Africa, committing the most barbarous acts of cruelty against the followers of Cæcilianus.

Constantine, having tried in every way to accommodate them, at length repealed the laws that had been enacted against the Donatists, allowing the people full liberty to adhere to either party. Hisson Constans sent Macarius and Paulus, with a view to engage in a peace, but Donatus and his followers would not listen to any terms. At the battle of Bagnia, however, the Donatists were defeated; Donatus was banished, and these troubles, which had continued for twelve years, were shortly afterwards brought to a termination. Julian, on his accession, permitted the exiled Donatists to return to their country; but this step renewed their vigour, and in a short time the greatest part of the province of Africa espoused their cause. Although several edicts were issued against them, they were unmolested on account of the fury of the Circumcelliones, and at the close of the century this people had an immense number of churches, served by no less than 400 bishops. A violent division then arose among them, headed by one MAXIMUS, which contributed in no slight degree to diminish their power and lustre. Another cause of their decline was the zealous opposition of AUGUSTIN, *Bishop of Hippo*, who attacked and exposed them in the most powerful manner, and animated against them not only the whole province of Africa, but also the imperial Court and the entire empire. The crime of the Donatists lay not in non-conformity of doctrine or impiety; for the former was identical with that of the whole Christian community and the latter charge cannot be attributed to the greater part of them, who viewed the deeds of the Circumcelliones with the utmost disgust. The following are the points in which they erred:—

- (1.) *Their declaration that the partisans of Cæcilianus had fallen from the dignity and privileges of a true Church and were deprived of the gifts of the Holy Ghost.*

- (2.) *Their assertion that all Churches who held communion with that of Africa were corrupt and polluted, and therefore to be avoided.*
- (3.) *That the sanctity of their bishops gave their community alone a full right to be called the true, pure, and holy Church.*
- (4.) *Their uncharitableness towards members of Churches which did not agree with them, re-baptism of those who joined, and re-ordination of ministers who wished to enter their ministry.*

A controversy concerning the doctrine of three persons in the *Trinity* arose in Egypt (317), and kindled deplorable divisions throughout the whole Christian world. Hitherto various opinions had been held respecting this doctrine—the mutual relationship of the three persons—but without giving offence. Now, in Egypt and the adjacent countries, the opinion of Origen was followed—viz., that the Son was *in* God, as reason was *in* man; and that the Holy Ghost was nothing more than the *divine energy*, or active force. ALEXANDER, Bishop of Alexandria, in a council of presbyters, freely expressed his sentiments on this head, maintaining that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. He was opposed by ARIUS, one of the presbyters, who, running into the opposite extreme, maintained that

- (1.) *The Son was totally and essentially distinct from the Father.*
- (2.) *He was the first and noblest of those created beings whom God the Father had created out of nothing; and the instrument by whose operation the Almighty Father formed the Universe, and therefore inferior to the Father both in nature and dignity.*

Arius speedily found a great number of followers in Egypt and other provinces in the vicinity. Alexander assembled two councils at Alexandria, which accused Arius of impiety, and excommunicated him. He then retired into Palestine, and there wrote letters to the most eminent doctors of the age, with such success that vast numbers joined his party—among them EUSEBIUS, the distinguished *Bishop of Nicomedia*. At length Constantine, having written to the contending parties to put away the dispute, assembled the famous *Council of Nice* (A.D. 325), which condemned the doctrine of Arius, and declared Christ to be consubstantial, or of the same substance with the Father. Arius was banished among the Illyrians, and his followers were compelled to assent to the creed drawn up at the council. At the same time the Easter controversy was terminated, the Novatian troubles composed, the Meletian schism condemned, and the jurisdiction of the bishops determined. The Arians left no stone unturned to recover their position and credit in the Church. A few years later a certain Arian priest, recommended to the Emperor Constantine by his dying sister, CONSTANTIA, persuaded him that the condemnation of Arius was unjust and malicious. Arius was recalled in 330, and his followers were permitted to vex and oppress the partisans of the Nicean Council in various ways. Athanasius, for refusing to restore Arius to his former rank and office, was deposed by the *Council of Tyre* (335) and banished. The people of Alexandria, however, persisted in the refusal to place the heretic among their presbyters, and the emperor was obliged to order Alexander, Bishop of Constantinople, to admit him to his communion. But before this could be carried out Arius died in a shocking manner—it is stated, by poison.

After the death of Constantine, his sons, Constantine and Constans, rulers of the west, maintained the Nicean decrees throughout their dominions, while

Constantius, who exercised supreme power in the east, was warmly attached to the Arians. A series of animosities, plots, and seditions followed between the contending parties, which only terminated at the accession of Gratian, a friend to the Niceians. His son, THEODOSIUS THE GREAT, raised the secular arm against the Arians with a terrible degree of violence, drove them from their churches, enacted laws against them, and exposed them to the greatest calamities.

The Arians were divided among themselves into three classes :—

- (1.) *The Primitive Arians*, who taught that *the Son was not begotten of the Father, but only created out of nothing.*
- (2.) *The Semi-Arians*, who held that *the Son was ὁμοουσιος—viz., similar to the Father in His essence, not by nature, but by a peculiar privilege.*
- (3.) *The Eunomians*, who maintained that *Christ was ἕτερουσιος or ἀνομοιος—viz., unlike the Father, as well in His essence as in other respects.*

The Arian cause suffered as much from the discord and animosity that existed among these sects as from the confutations and efforts of the orthodox party.

Among those who fell into the opposite extremes when opposing the Arian system was APOLLINARIS the Younger, Bishop of Laodicea, who was carried so far as to deny, in some measure, Christ's humanity. He held

- (1.) *That Christ was endowed with a sensitive, and not a rational soul, and*
- (2.) *That the Divine Nature performed the functions of reason, supplying the place of the mind.*

- (3.) *That the Divine Nature in consequence was blended with the human, and suffered with it.*

Apollinaris was led astray by his attachment to the Platonic doctrine concerning the twofold nature of the soul. His opinions were received by great numbers in the east, but did not long maintain their ground, being attacked at the same time by the laws of the emperors, decrees of councils, and learned writings.

MARCELLUS, Bishop of Ancyra in Galatia, considered the *Holy Ghost and the Son as two emanations from the Divine Nature, which, after performing their respective functions, were to return again to the substance of the Father.*

His disciple, PHOTINUS, Bishop of Sirmium, may be placed at the head of those whom the Arian controversy seduced into extravagant errors. In 343, he published a work on the Deity which was repugnant to both the Orthodox and Arian systems, and maintained

- (1.) *That Jesus Christ was born of the Holy Ghost and the Virgin Mary.*
- (2.) *That a certain divine emanation or ray (which he called the Word), descended upon this extraordinary man.*
- (3.) *That, on account of the union of the Divine Word with his human nature, Jesus was called the Son of God, nay God himself.*
- (4.) *That the Holy Ghost was not a distinct person, but a celestial virtue proceeding from the Deity.*

His opinions were not only condemned by the Orthodox Councils of Antioch, Milan, and Sirmium, but also by the Arians in 351. In consequence Photinus was degraded from his episcopal dignity, and died in exile A.D. 372.

MACEDONIUS, Bishop of Constantinople, and eminent Semi-Arian, who by the influence of the Eunomians was deposed in 360, formed while in exile, the sect of the *Macedonians* or *Pneumatomachians*. He considered *the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son.*

The *Council of Constantinople* (A.D. 381) put a stop to this doctrine before it had arrived at maturity, and fixed the teaching of *three Persons in one God*, as at present received among most Christians. It also advanced the Bishop of Constantinople to the first rank in the patriarchate after the Bishop of Rome.

The ancient Gnosticism which had been so often vanquished, and in appearance removed, broke out again in Spain, where it had been transported by a certain MARK, of Memphis in Egypt. Among its most ardent defenders was PRISCILLIAN, a layman, afterwards Bishop of Abila. He was accused and banished from Spain by the Emperor Gratian, but was sometime afterwards restored to his country and dignity.

In 384 he was again brought to trial, and was put to death at Treves. His followers continued to molest the Church until the sixth century. His doctrines were very similar to those of Manes.

- (1.) *He denied the reality of Christ's birth and incarnation, and maintained*
- (2.) *That the visible world was not the production of the supreme Deity, but of some demon.*
- (3.) *He adopted the doctrine of Eons; considered human bodies as the prisons to enslave celestial minds; condemned marriages; and did not believe in the resurrection of the body. His rule of life was rigid and austere.*

ARDEUS, an excommunicated Syrian who took a leading part in censuring the corrupt lives of the clergy, was banished into Scythia, where he formed a sect which flourished considerably among the Goths. They differed from the orthodox Christians by *observing the Jewish Paschal Feast, or Easter, and attributing to the Deity a human form.*

THE MESSALIANS or EUCHITES, whose doctrine and discipline existed even before the time of Christ in Syria, Egypt, &c., do not appear to have been formed into a religious body before the close of this century. They seem to have derived their name from their habit of continual prayer. They were a sort of mystics, who imagined that

- (1.) *Two souls resided in man, the one good and the other evil;*
- (2.) *The latter had for its resident an evil demon, whom it was impossible to expel except by constant prayer and singing of hymns.*
- (3.) *When this evil spirit was cast out, the pure mind returned to God, and was again united to the Divine essence from whence it had been separated.*

Two opposite sects involved Arabia, &c., in controversy towards the close of the period—the ANTI-DICOMARIANITES, who maintained that *the Virgin Mary did not always preserve her immaculate state after the birth of Christ.*

And the COLLYRIDIANs, who *worshipped the Virgin Mary as a goddess, and offered to her libations, oblations, and sacrifices of cakes (Collyridæ), &c.*

RESUMÉ FOR SELF-EXAMINATION.

FOURTH CENTURY.

<i>External Events</i>	<i>Ministry and Church Government.</i>	<i>Doctrine.</i>
<p>State of the Roman Empire. Persecutions. Edicts. "TRADITORS." Conversion of Constantine. Edict of Milan. Baptism of Constantine. Paganism opposed Julian, "the Apostate." Attempt of the Jews to rebuild their Temple at Jerusalem. Theodosian edicts against Paganism. Anti-Christian writers:— Hierocles, etc. Missionary efforts:— Armenia. Ethiopia. Georgia, Goths (Ulphilas), Martin. Persecutions from without. Causes of prosperity.</p>	<p>Constantine "SUPREME HEAD OF THE CHURCH." Ecumenical Councils. A.D. 325. Nice. A.D. 381. Constantinople. Assumption of power by the bishops. The Episcopal orders:— 1. PATRIARCHS. 2. EXARCHS. 3. METROPOLITANS. 4. ARCHBISHOPS. 5. BISHOPS. 6. CHOREPISCOPI. Constantine's Ecclesiastical Administrations. Pre-eminence of the Bishop of Rome. Equality of the see of Constantinople. "ARCHPRESBYTER." "ARCHDEACON."</p>	<p>Superstitions introduced. Pilgrimages. Relics. Processions. Images. Translations of Scriptures. Interpretation modelled on Origen's method. The double doctrine of morals. Monasticism. The Monastic orders:— 1. CÆNOBITES. 2. EREMITES. 3. ANACHORITES. 4. SARABAITES. Two monstrous errors now adopted. Controversies:— 1. THE MELETIAN. 2. EUSTATHIUS. "LUCIFER." ÆNIUS. 5. JOVINIAN. 6. CONCERNING ORIGEN.</p>
<p><i>Literature and Learning. Christian Writers.</i></p>	<p><i>Rites and Ceremonies.</i></p>	<p><i>Heresies and Schisms.</i></p>
<p>Diligence of Christians to acquire knowledge. Schools, Libraries, &c. Ignorance of many of the bishops. Opposition to education and philosophy. Ecclesiastical writers:— Eusebius, Bp. of Cæsarea. Athanasius, ,, Alexandria. Basil, ,, Cæsarea. Chrysostom ,, Constantinople. Gregory Nazianzen. Gregory of Nyssa. Hilary, Bp. of Poitiers. Lactantius. Ambrose, Bp. of Milan. JEROME. Augustine, ,, Hippo. Optatus, ,, Milevi.</p>	<p>Ancient Pagan rites adopted with slight modifications. Mitres, tiaras, tapers, croziers, &c. "MARTYRIA" & "TITULI." Patronage. Christian worship. Variety of Liturgies, cause of. The Psalms of David. Sermons, congregational applause. Festivals. Observances of the anniversary of Christ's birth in the Eastern and Western Churches. Fasting—Lent, Fast. Baptismal Fonts. Salt employed at Baptism. Catechumens. Celebration of the Eucharist—at tombs of martyrs, &c. Elevation of the elements.</p>	<p>Manichean Sects:— ENCRATITES. APTACTICS. SACOPHORI. HYDROPARASTATES: SOLITARIES, &c. THE DONATISTS. CIRCUMCELLIONES. Points on which the Donatists erred. ARIUS. The Arian divided into 1. THE PRIMITIVES. 2. SEMI-ARIANS. 3. EUNOMIANS. APOLLINARIS. MARCELLUS. PHOTINUS. MACEDONIUS — PNEUMATOMACHIAN. PRISCILLIAN. ARDEUS. MESSALIAN, or EUCHITES. ANTIDICOMARIANITES. COLLYRIANIANS.</p>

Century V.

<i>Emperors of the West.</i>		<i>Emperors of the East.</i>		<i>Kings of Italy.</i>		<i>Gothic Kings of Spain.</i>	
	A.D. Died		A.D. Died		A.D. Died		A.D. Died
Honorius.	423	Arcadius.	408	Odoacer.	493	Alaric.	411
Valentinian.	455	Theodosius II.	450	Theodoric.		Ataulphus.	415
Maximus.	455	Marcianus.	457			Sigeric.	415
Avitus.	456	Leo I.	474			Vallia.	420
Majoranus.	461	Leo II.	474			Theodoric.	451
Severus.	465	Zeno.	491			Thorismond.	452
Anthemius.	472	Anastasius.				Theodoric II.	466
Olybrius.	472					Euric.	484
Glycerius.	474					Alaric II.	
Julius Nepos	475						
Romulus, last Emperor.	475						
<i>Kings of France.</i>		<i>Kings of the Vandals in Africa.</i>		<i>Kings of England.</i>		<i>Bishops of Rome.</i>	
	A.D. Died		A.D. Died		A.D.		A.D. Died
Pharamond.	420	Geneseric.	466	Vortigern.		Anastasius.	402
Clodion.	451	Huneric.	484	Saxon king-		Innocent.	417
Meroveus.	456	Gontamond.	496	doms of		Zosimus.	418
Childeric.	481	Trasamond.		Kent and		Boniface I.	423
Clovis I.				Sussex.		Celestine I.	432
						Sixtus III.	440
						Leo the Great.	461
						Hilarius.	467
						Simplicius.	483
						Felix III.	492
						Gelasius.	495
						Anastasius II.	489
						Symmachus I.	

I.—EXTERNAL EVENTS.

Prosperity of the Church.—The Roman Empire was now divided into two distinct sovereignties—the west and east. Honorius, who ruled over the former, had his residence at Ravenna; while Arcadius, emperor of the east, dwelt at Constantinople. The Goths, taking advantage of the indolence and luxury

of Honorius, made incursions into Italy, and plundered the city of Rome. In 476, Odoacer, King of the Heruli, reduced all Italy under his dominion. Sixteen years later Theodoric, King of the Ostrogoths, at the request of Zeno, emperor of the east, made war upon and conquered Odoacer in several battles, obtaining for his nation a kingdom in Italy, which lasted from 493 to 552. These new monarchs pretended to acknowledge the supremacy of the Romans, but in reality ruled with an absolute independence in their respective kingdoms. Although these constant wars were detrimental to the cause of Christianity, it must be acknowledged that the Christian emperors, especially those of the east, were active in extirpating the ancient superstitions. Theodosius II. ordered the destruction of the heathen temples, or dedicated them to Christ and the saints, and removed from all appointments such as persevered in their attachment to polytheism. In the west pagan rites were still observed with the utmost freedom and publicity, but were brought from time to time within narrower boundaries, until at length they were entirely abolished.

Missionary efforts, &c.—The people of *Mount Lebanon*, being infested with wild beasts, appealed for assistance and advice to SIMEON THE STYLITE (*see page 108*), who counselled them to embrace the Christian religion. In the *Isle of Crete* a large number of *Jews*, being deluded by an impostor named MOSES CRETENSIS, who gave himself out to be the Messiah, embraced the Christian religion of their own accord. It is uncertain at what time the *Vandals*, *Sueves*, and *Alans* were converted. We are informed by Socrates that the *Burgundians*, who inhabited the banks of the Rhine, and who passed into Gaul, accepted the Gospel of their own accord, from a notion that the God (Christ) of the Romans would defend them against the Huns. They afterwards sided with the Arians. All these savage nations esteemed a religion

excellent in proportion to the number of victories gained by its adherents, and thus concluded that the Deity of the Romans was most worthy of worship. Thus CLOVIS, King of the Sali, a nation of the Franks, embraced Christianity. In 496 he implored the assistance of Christ against his enemies, the Allemans, and vowed to worship Him as God if He rendered him the victory. The Franks were victorious, and Clovis, with three thousand of his followers, was baptised at Rheims by REMIGIUS, bishop of that city. (His queen, CLOTHILDA, daughter of the King of Burgundy, had previously embraced Christianity, and it is stated to have been the means of converting Clovis.) His conversion has been looked upon as the origin of the titles of "*Most Christian King*," and "*Eldest son of the Church*," so long attributed to the kings of France.

Celestine, the Roman Pontiff, sent PALLADIUS to undertake missionary work in *Ireland*, but without much success. After his death, SUCCATHUS, a Scot, whose name was changed into that of PATRICK, arrived in the island A.D. 432. Patrick was eminently successful, and founded the Archbishopric of Armagh, which has ever since remained the metropolitan see of the Irish nation.

Causes of Missionary success.

- (1.) The labours and zeal of great and eminent men.
- (2.) The fear of punishment. Prospect of honours and advantages.
- (3.) The desire to obtain succour against enemies, from the countenance of the Christians, and the miraculous influences of their religion.

Calamities of the Church.—When the Roman Empire was attacked by the Goths, Heruli, Franks, Huns, and Vandals, who were strangers to Christianity the Christians were the principal sufferers—the in-

vaders being instigated by the pagans who yet remained in the empire, treated the followers of Christ with severity and violence. The pagans also took occasion, from the calamities of the empire, to renew the complaint of their ancestors against the religion of Jesus as the source of these complicated woes. This feeble objection was ably refuted by Augustine in his "*City of God*," and by Orosius. Among the Gauls the calamities of the times led many to reject the belief of a superintending Providence, and to exclude the Deity from the government of the universe. Against these *infidels* Salvian wrote his book "*Concerning the Divine Government*." In Gaul the Goths and Vandals committed shocking barbarities against the Christians. In *Britain* the Saxons defeated the natives, and almost annihilated the British Church. In *Persia* the Christian Churches were levelled with the ground on account of the refusal of ABDAS, Bishop of Suza, to rebuild the Pyræum, a temple dedicated to fire, which he had pulled down. In 421 the Persian Christians were treated in a yet more barbarous manner by the king, VARARENES. This persecution lasted until 427. The *Jews*, who in many parts of the east enjoyed great favour and credit, were no less oppressive to Christians. GAMALIEL, the Jewish patriarch, treated them with such rigour and violence that his power and authority were restrained by an express edict of Theodosius II., A.D. 415. Few works directed against Christianity were written in this century.

II. INTERNAL AFFAIRS.

Literature and Learning.--The state of the period was unfavourable to the spread of learning and philosophy, though public schools were erected at

Constantinople, Rome, Marseilles, Edessa, Nisibia, Carthage, Lyons, Treves, &c. The barbarous invaders of the empire beheld the arts and sciences with the utmost contempt, and ignorance and darkness everywhere followed their steps. The sacerdotal and monastic orders gradually lost all taste for solid learning, and though in their schools they professed to instruct youth in the "*Seven liberal arts,*" their precepts were more adapted to load and perplex the memory than to improve and strengthen the understanding. Towards the conclusion of the century the sciences were almost entirely extinguished.

Among the Greeks and Orientals the fate of learning was less deplorable. We find among them more learned writers than in other countries. Berytus was famous for its law academy, Alexandria for its schools of medicine; and eloquence, poetry, philosophy &c., were taught in almost all the public schools. OLYMPIODORUS, HERO, and other philosophers added a lustre to the Alexandrian school; THEOPHRASTUS, PLUTARCH, and SYRIAN to that of Athens, where the renowned PROCLUS gave new life to the Platonic philosophy, and restored it to its former credit in Greece. It was however as speedily diminished by the operation of the imperial edicts and the progress of the Christian religion. The doctrine of Aristotle made two great strides in this century, and forced its way into the Christian Church.—(1.) Learned men imitated the Platonic philosophers; who interpreted his works in their schools; and (2.) when Origen, who was warmly attached to the Platonic system, was publicly condemned, his followers at once adopted the philosophy of Aristotle.

Church Government and the Ministry.—In spite of the most vigorous efforts of the Roman pontiff, the Bishops of Constantinople accumulated honours and rank. Encouraged by their advancement in the last century, these prelates now included the

provinces of Asia, Thrace, and Pontus under their jurisdiction. The whole eastern part of Illyricum was afterwards added. The Council of Chalcedon, A.D. 451, decided that the same rights and honours which had been conferred upon the Roman see were due to that of Constantinople, and confirmed the usurped jurisdiction of the latter. The decisions of this council were upheld by the emperors, and, in consequence, the bishops of Constantinople began to contend for supremacy with the Roman Pontiff, and to exercise superiority over those of Alexandria and Antioch. Encouraged by Theodosius II., JUVENAL, the Bishop of Jerusalem, about this time assumed the title of "*Patriarch of all Palestine*," invaded the rights of the Bishop of Antioch, and usurped the jurisdiction over Arabia and Phœnicia. A warm contest between Juvenal and MAXIMUS, Bishop of Antioch, was terminated at the Council of Chalcedon, when the usurped jurisdiction was restored to Maximus, and Juvenal was confirmed in the high rank he had assumed.

There were now *five patriarchates*—Rome, Constantinople, Alexandria, Antioch, and Jerusalem. The patriarch of Constantinople soon reduced those of Alexandria and Antioch, who, placing themselves under the protection of Rome, gave that pontiff new degrees of influence and authority. And when the inferior bishops used the same method when harassed by any of the patriarchs, this power was still more considerably augmented, and the dominion of Rome was extended in the east. In the west the declining powers of the emperors left him at perfect liberty to do as he pleased; and the savage invaders, perceiving the respect paid to him, reconciled him to their interests by loading him with honours and privileges.

The patriarchs were distinguished by considerable privileges:—

- (1.) They alone consecrated the bishops.

- (2.) They assembled an annual council of their clergy to regulate the affairs of the church.
- (3.) All important causes, and the determination of the more weighty controversies, were referred to them.
- (4.) They decided accusations against Bishops, and
- (5.) Appointed *Vicars*, or deputies for the preservation of order and peace in the remoter provinces.

Several districts, both in the eastern and western empires, were exempt from their jurisdiction.

They now began to encroach upon the rights of their bishops, and gradually introduced a kind of spiritual bondage into the Church. They also fomented divisions between the bishops and inferior clergy, and sowed discord between the latter and the people, in order to strengthen their own authority. They engaged in their cause whole swarms of monks who served as intestine enemies to the bishops. These hirelings contributed more than anything else to ruin the ancient ecclesiastical discipline, and to raise the influence and power of their patriarchal employers. The vices of the clergy were carried to enormous lengths. The bishops left the care of their dioceses to *delegates*, and instituted *courts of audience*, after the manner of princes. St. Martin of Tours was so audacious as to maintain that the emperor was inferior in dignity to a presbyter! Multitudes of all kinds of persons were admitted, without examination or choice, into the body of the clergy; and most of them had no fixed cures, but wandered from place to place, imposing upon the people.

The passion for erecting edifices and *convents*, in which monks and holy virgins might serve God; was at this time carried beyond all bounds. The monastic orders did not all follow the same rule of

discipline. Some followed that of Augustine, others Basil, others Anthony, Athanasius, or Pachomius. Their licentiousness became a proverb.

Ecclesiastical Writers. — 1. *Greek.* — CYRIL, Bishop of Jerusalem, and THEODORET, Bishop of Cyprus, eminent for their acquaintance with all the branches of sacred erudition; THEOPHILUS, Bishop of Antioch, famed for his opposition to Origenism; PALLADIUS, author of a "*Life of Chrysostom*;" THEODORE OF MOPSUESTIA, one of the most learned men of his time. 2. — *Latin.* — LEO THE GREAT, Bishop of Rome, stands at the head of Latin writers of this century; OROSIUS, who wrote against the pagans, Priscillians, and Pelagians; EUCHERIUS, of Lyons, famous as a moral writer; PETER, Bishop of Ravenna, whose eloquence obtained for him the title of *Chysologus*; ARNOBIUS THE YOUNGER, who wrote a "*Commentary on the Book of Psalms*;" and VINCENT, of Lerius, who gained reputation by his "*Commonitorium*," a treatise against the sects.

Church doctrine. — Many points of religion were more largely explained, and most of its doctrines determined with more accuracy than they had been in the preceding ages, owing to the numerous controversies that agitated the Christian world. But the simplicity of primitive times appeared little less than ignorance to the doctors of this quibbling age, who, instead of leading men into the paths of humble life and real piety, bewildered them, and darkened the mysteries of religion by a thick cloud of subtleties, terms, and distinctions. New matters of dispute, constantly enkindling bigotry and passion, drew the contending parties into dangerous extremes. Superstition increased; *prayers to the souls of departed Christians*; the *worship of images of the saints*; the efficacy attributed to the *bones of martyrs* and the *figure of the Cross*, in defeating the attempts of Satan, removing calamities, &c.; the *holy pilgrimages*; multiplication

of temples, altars, and penitential garments; all showed the corrupt darkness that was eclipsing the lustre of primitive piety. The pagan doctrine concerning the purification of departed souls by means of fire was now more amply explained and confirmed than it had formerly been.

Interpretation of Scriptures.—The two most famous expositors of the age were THEODORET and THEODORE, Bishops of Cyprus and Mopsuestia, who illustrated the greater part of the Holy Scripture. The majority of the commentators followed the notions of Origen, and hunted for mysteries in the plainest precepts. Theodore not only censured them in "*A book concerning allegory and history against Origen,*" but also, in his "*Commentary on the Prophets,*" applied the most of their predictions to events in ancient history. This manner of interpretation was very ill received, and contributed more to raise the general cry against him than all the erroneous doctrines with which he was charged.

The Roman law was imitated in the manner of religious controversy. In the Roman courts difficult matters were decided by certain aged lawyers, distinguished by their abilities and experience. If they differed in opinion, the point was determined by a plurality of voices. This procedure was admitted in Church councils as a standing law, to the great detriment of truth. Spurious productions, under the names of ancient Christian worthies, were thus encouraged, so that impostors might have authorities in defence of their opinions. The number of these infamous cheats engaged POPE GELASIUS to call together a Latin Council, which, after strict examination, deprived many of these apocryphal books of their borrowed authority.

The *Mystics* drew everywhere to their party, particularly in the eastern provinces, a vast number of the ignorant and inconsiderate multitude, by the

striking appearance of their singular and austere piety. These fanatics lived among and as the wild beasts, running naked in the deserts with all the agitations of madness and frenzy. Their food was grass and wild herbs, and they either avoided the sight and conversation of their fellow-men, or remained motionless in certain places for years. The order of *Stylites*, or *Sancti Columnaris* (Pillar Saints), stood motionless upon the tops of pillars, especially erected for the purpose, amidst the applause of the stupid populace. The founder was SIMEON, a Syrian shepherd, *who passed thirty-seven years upon five pillars of six, twelve, twenty-two, thirty-six, and forty cubits high, and thus acquired a shining reputation!* This nonsensical practice continued in vogue in the east until the twelfth century, when it was totally suppressed. In the west it never succeeded, and an attempt by an impostor named WULFILAICUS, at Treves, was promptly nipped in the bud, his pillar being ordered to be pulled down.

The Mystic rules had a bad effect upon the moral writers and teachers, who paid more regard in their instructions to the external parts of religion than to the formation of inward piety. Salvian and others maintained that none could be accounted perfectly holy but such as put away their riches, abstained from matrimony, &c. Thus the fanatics, whose constitutions and tempers were the best adapted to this kind of life, were distinguished by public applause, and saints started up like mushrooms.

A small number of *Reformers* set themselves in opposition to this growing fanaticism, and endeavoured to lead the multitude back to the practice of genuine piety. But their efforts were ineffectual, and they were soon reduced to silence. Among them was VIGILANTIUS, a native of Gaul, and a presbyter in Spain. After a voyage to Palestine and Egypt, this remarkable man began to propagate doctrines quite opposite to the manners and opinions of the times.

- (1.) *He denied that any worship should be paid to the tombs or bones of martyrs ;*
- (2.) *Censured pilgrimages.*
- (3.) *Derided the reputed prodigies wrought in temples consecrated to martyrs.*
- (4.) *Condemned the custom of performing vigils in them.*
- (5.) *Asserted that the custom of burning tapers at the tombs of martyrs by daylight, was borrowed from ancient Pagan superstitions.*
- (6.) *Maintained that prayers to departed saints were void of all efficacy.*
- (7.) *Threw contempt upon Monastic austerities, fastings, celibacy of the clergy, etc.*
- (8.) *Affirmed that the conduct of those who distributed their substance among the poor, endured voluntary poverty, or sent part of their treasures to Jerusalem for devout purposes, had nothing in it acceptable to God.*

He was assailed by Jerome with such bitterness and fury, that he soon found that nothing but his silence would save his life. His name is still retained in the list of *heretics* !

The Origen Controversy was now renewed at Constantinople, where the NITRIAN MONKS, driven from Egypt, had taken refuge. CHRYSOSTOM, for his kindness to the fugitives, incurred the resentment of THEOPHILUS, Bishop of Alexandria, who, in concert with EUDOXIA, wife of the Emperor Arcadius, assembled a council at Chalcedon, A.D. 403. Chrysostom was declared unworthy of his high rank in the church, and banished. The people of Constantinople, who were much attached to their bishop, raised a tumult, and prevented the execution of the sentence. In the following year, however, his enemies were more

successful, and Chrysostom died in exile at Cucusus, a city of Cilicia.

His exile was followed by a terrible outbreak of the *Johannists* (Chrysostom's followers). After his death, the Nitrian monks were restored to the favour of Theophilus, but the faction of the Origenists still continued to flourish in Egypt, Syria, &c., having their chief residence at Jerusalem.

Rites and Ceremonies.—The Church groaned under an enormous burden of ceremonies. Divine worship rose daily from one degree of pomp to another. The sacerdotal garments were embellished with a variety of *ornaments*, with a view to excite greater veneration for the sacred order. New acts of devotion were also celebrated. In Gaul the *Ascension* was now especially commemorated. In other places *perpetual praise* to God was performed both night and day by successive choirs, so that the service suffered no interruption. Churches were adorned with *costly images*, among which, in consequence of the Nestorian Controversy, that of the *Virgin Mary, holding the child Jesus in her arms*, obtained the principal place. The *altars*, and *chests* for the sacred vessels and relics, were in most places made of solid silver. The *Agapæ*, or feasts of charity, were now suppressed on account of the abuses to which they gave occasion. A new method of dealing with *Penitents* was introduced into the Western Church. Grievous offenders were no longer obliged to confess their sins in public; and they obtained from Leo the Great a *dispensation to confess privately, and to a specially-appointed priest*.

Heresy and Schism.—The Catholic bishops of Africa, led by Augustine, exerted themselves with the utmost vigour to destroy the *Donatist* sect, not only as troublesome to the church, but also as a nuisance to the state by the brutal bands employed

in its cause. The Emperor HONORIUS, A.D. 404, imposed a fine upon all the Donatists who refused to return into the bosom of the Church; and in the following year severe *Acts of Uniformity* were published against them. In A.D. 407, certain persons were appointed to execute these edicts with vigour and impartiality. In 409, the same emperor published a law in favour of liberty of conscience, and prohibited all compulsion in religious matters. It was, however, soon abrogated, at the earnest solicitations of the bishops; and in 410, MARCELLINUS the tribune was sent into Africa with full power to bring this tedious contest to a close. Marcellinus, at the *Council of Carthage*, 412 (when 286 Orthodox, and 279 Donatist bishops were present) pronounced sentence in favour of the Catholics. The latter thereupon appealed to the emperor, but without effect. The Donatists were now greatly weakened, and the majority of them returned into communion with the Church, while those who obstinately refused to do so were punished by fines, banishment, confiscation of goods, and, in some cases, death. Meanwhile the *Circumcelliones* were more violent than ever. Though the Donatists recovered liberty and tranquillity under the Vandals, they never arrived at their former strength and lustre.

The *Arians* took refuge with the savage nations who were invading the western empire—the Goths, Suevi, &c.—and treated the Catholics who adhered to the Nicæan doctrines with the same violence that they had experienced. The Vandals surpassed all others in barbarity and injustice to the Catholics, quoting the example of the emperors against the Donatists, Arians, &c. A stupendous miracle is said to have been wrought during these African persecutions, by which God is supposed to have declared His displeasure towards the Arians; those Christians whose tongues had been cut out by the Arian tyrant, HUNERIC, spoke distinctly, and pro-

claimed aloud the divine majesty of the Saviour of the world.

NESTORIUS, a Syrian, Bishop of Constantinople, and a pupil of Theodore, Bishop of Mopsuestia, a learned and eloquent man, formed a new sect, which was the source of the most deplorable divisions in the Christian Church. The Syrian doctors, in order to avoid the errors of Apollinaris, and to exclude his followers from the communion of the Church, were careful to establish an accurate distinction between the divine and human nature in the Son of God, and used such forms of expression as seemed to favour the notion of His being composed of two distinct persons. The manner of speaking adopted by the Alexandrians and Egyptians seemed to countenance the doctrine of Apollinaris, and to blend them into one. Nestorius, who was a violent enemy to the Apollinarians, adopted the sentiments of the Syrians concerning the two natures in Christ. The controversy began in A.D. 428; when ANASTASIUS, a presbyter and a friend of Nestorius, in a public discourse, declaimed warmly against the title *θεοτοκος* (*Mother of God*), now frequently attributed to the Virgin Mary in the Arian controversy; and a favourite term with the Apollinarians, and maintained that she was rather to be called *χριστοτοκος* (*Mother of Christ*), since the Deity can neither be born or die, and thus the Son of Man alone could derive His birth from an earthly parent. Nestorius applauded these sentiments, and speedily drew to his side the great majority of the populace, and the Egyptian monks at once ceased to call the Virgin the *Mother of God*. CYRIL, Bishop of Alexandria, who was jealous of the growing power and authority of the Bishop of Constantinople, censured the latter, and then, with Celestine, Bishop of Rome, assembled a council at *Alexandria*, A.D. 430, hurling no less than twelve anathemas at the head of Nestorius. Nestorius

retorted by charging Cyril with the Apollinarian heresy—with confounding the two natures in Christ. In A.D. 431, the *Council of Ephesus*, called by Theodosius II. to settle the dispute, and presided over by Cyril himself, judged Nestorius without being heard, and before John of Antioch and other eastern prelates arrived. He was compared to the traitor Judas, charged with blasphemy against the divine majesty, deprived of his dignity, and banished. He died in exile. The doctrine was then established which has always since been acknowledged—that Christ was *one divine Person*, in whom *two natures* were most closely and intimately united, but without being mixed or confounded together.

Nestorius was charged, among other accusations, with (1) dividing the nature of Christ into two distinct persons, and (2) maintaining that the divine nature was superadded to the human nature of Jesus, after it was formed, and was no more than an auxiliary support to the man Christ through the whole of his life. Nestorius denied the charge; but he undoubtedly committed two faults in the course of this controversy—by giving offence to many by abrogating an innocent term, and attempting to explain that which is beyond human understanding. The Council of Ephesus only inflamed these divisions. John of Antioch and the other eastern bishops met, and pronounced against Cyril a sentence as severe as that which had been inflicted upon Nestorius. Hence a new dispute arose between Cyril and the Oriental Churches, which somewhat abated after the former had received the *Articles of Faith*, drawn up by John in A.D. 433, and abandoned certain phrases and expressions. Nothing could oppose the progress of Nestorianism. It was carried throughout the eastern provinces, and received in the famous school at Edessa, where the teachers not only instructed youth in the Nestorian tenets, but translated those tenets from Greek into Syriac, and spread them abroad

throughout Assyria and Persia. None of its promoters surpassed BARSUMAS, Bishop of Nisibis, who laboured with dexterity and zeal to effect a Nestorian settlement in Persia. His fame and success extended throughout the east, and the Nestorians who still remain in Chaldea, Persia, &c., consider him alone as their founder. He erected a famous school at Nisibis. The doctrine of the Nestorians, as determined at Seleucia, amounted to the following:—

(1.) *That in the Saviour of the world there were two persons, or ὑποστάσεις, one of which was the Divine Word, the other human, the man Jesus.*

(2.) *These two persons had only one aspect.*

(3.) *The union between the Son of God and the Son of Man was formed at the Virgin's conception, never to be dissolved.*

(4.) *It was not a union of nature or person, but only of will and affection.*

(5.) *That Christ was therefore to be carefully distinguished from Jesus.*

Those who upheld these doctrines refused the title of "Nestorians," alleging that their sentiments had been handed down from the primitive Church.

EUTYCHES, Abbot of Constantinople, led by his violent aversion to the Nestorian errors, fell into the opposite extreme, and taught that there was but *one nature in Christ—viz., that of the Incarnate Word.* Hence he was thought to deny the existence of the human nature in the Son of God. He was excommunicated by a council assembled by FLAVIANUS at Constantinople, A.D. 448, but appealed to the decision of a general council. The *Council of Ephesus*, A.D. 449, at the head of which was DIOSCORUS, Bishop of Alexandria (and Cyril's successor, a declared enemy to Flavianus, but partial to Eutyches), ac-

quitted the latter, and ordered his prosecutor, Flavianus, to be publicly scourged and banished to Epipas, a Lydian city. The council was called by the Greeks *σύννοδον ληστρικὴν*—*assembly of robbers*, to signify that everything was carried on by violence and fraud. The followers of Flavianus now engaged LEO THE GREAT, Bishop of Rome, in their cause, and demanded of Theodosius a general council. The emperor refused, but his successor, MARCIAN, called the *Council of Chalcedon*, A.D. 451, in which the legates of Leo presided. Dioscorus was condemned and banished to Paphlagonia; the acts of the previous council were annulled; Leo's famous epistle to Flavianus was received as a rule of faith; Eutyches, who had been already exiled, was condemned though absent; and the following doctrine was inculcated:—That in Christ *two distinct natures* were united in *one person*, and that without any change, mixture, or confusion.

Deplorable discord, and civil wars were the consequence of this council, for a great number of Oriental and Egyptian doctors united in opposing with the utmost vehemence the decisions arrived at, together with the epistle of Leo. On the death of Marcian, the Egyptian populace massacred PROTERIUS, the successor of Dioscorus, and substituted TIMOTHEUS, a Eutychian, who was deposed by the emperor Leo, but afterwards restored. On his death the Eutychians elected PETER MOGUS to the dignity, while the defenders of the Council of Chalcedon chose TIMOTHEUS SALOPHACIOLUS, who was confirmed in his appointment by an edict of the emperor Zeno. When Timotheus died, his successor, JOHN TALAIA, was removed by the same emperor in favour of Moggus (or Mongus).

The abbot BARSUMAS (not to be confounded with Barsumas of Nisibis), brought the Eutychian doctrines into Syria, and by the ministry of his disciple SAMUEL, spread them in Armenia, A.D. 460. The

Syrians soon abandoned them by the exhortations of Xenaias and Peter Fullo, who modified the tenets so as to form the following hypothesis—*That in the Son of God there was one nature, which, notwithstanding its unity, was double and compounded.*

PETER FULLO, a monk who exercised the trade of a fuller, had usurped the see of Antioch, and after being several times condemned and deposed, was at length fixed in it by Zeno. He excited new discords in the church, and seemed ambitious to form a sect under the name of *Theopaschites*, for to the words, "O God most holy, &c.," in the hymn which the Greeks called *Trisagium*, he ordered the following phrase to be added in the eastern churches—"who hast suffered for us upon the Cross," in order to fix more clearly in the minds of the people the doctrine of one nature in Christ. He was charged by his adversaries with maintaining that *all the three persons of the Godhead were crucified*. The Western Church rejected his additions, while the Orientals used them constantly, but applied them to Christ alone.

To reconcile the contending parties, Zeno published in 482 the famous *Henoticon* or *Decree of Union*, which repeated or confirmed all that had been enacted in the Councils of Nice, Constantinople, Ephesus, and Chalcedon, against the Arians, Nestorians, and Eutychians, without making any particular mention of the Council of Chalcedon. Mongus and Fullo, head of the sect of the *Monophysites* (those who believed that Christ had but one nature), subscribed to this decree, which was also approved by ACACIUS of Constantinople, and others of both parties.

The bigoted objected to the *Henoticon* as injurious to the authority of the Council of Chalcedon; and new disputes arose in consequence. Some of the *Monophysites*, looking upon the conduct of Mongus, who had subscribed the decree, as highly criminal, formed a faction, under the title of *Acephali* (*headless*, because they had been deprived of their

chief), which was afterwards divided into three sects—the *Anthropomorphites*, the *Barsanuphites*, and the *Esaianists*. They however did not flourish long.

FELIX II., the Roman pontiff, assembled an Italian Council of sixty-seven prelates, and excommunicated Acacius, Bishop of Constantinople, for his attachment to the Monophysites, and the contempt with which he treated the Council of Chalcedon, &c. A new schism arose in consequence, and contests were carried on until the following century, when an agreement was made between the Latin and Oriental Churches, by which the names of Acacius and Fullo were erased from the *diptychs*, or sacred registers. The Monophysites held that *the divine and human natures of Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures*. They disowned any attachment to Eutyches, but regarded with the highest veneration Dioscorus, Barsumas, Xenaias, and Fullo as the pillars of their sects, and rejected not only the epistle of Leo, but also the decrees of the Council of Chalcedon.

PELAGIUS and CELESTIUS, both monks, the former a Briton, the latter a native of Ireland, raised a controversy which extended its pestilential effects throughout the following ages. They looked upon the commonly received doctrines concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as hindering the progress of holiness and virtue, and maintained that

- (1.) *These doctrines were as false as they were pernicious.*
- (2.) *The sins of our first parents were imputed to them alone, and not to their posterity.*
- (3.) *That we derive no corruption from their fall, but are born as pure as Adam was when created.*

- (4.) *That men, therefore, are capable of repentance, and amendment by the use of their natural faculties and powers.*
- (5.) *That indeed external grace is necessary to excite their endeavours, but that they have no need of the internal succours of the Divine Spirit.*

These notions were propagated at Rome by the two monks, who retiring from that city, 410, upon the approach of the Goths, went into Sicily, and thence to Africa, where they published their doctrines with greater freedom. Pelagius passed into Palestine, while Celestius, who had remained behind, was condemned in a Council at Carthage, in A.D. 412. He then went into the east. At this time the famous AUGUSTINE OF HIPPO began his attack upon their tenets. JOHN, Bishop of Jerusalem, favoured Pelagius, who now made a public profession of his doctrines, and formed disciples in several places. The controversy was at length brought to Rome, and referred to the decision of POPE ZOSIMUS, in A.D. 417, who pronounced in favour of the monks, declaring them sound in the faith. He however soon afterwards changed his mind, and condemned them with the utmost severity. They were condemned also by the Council of Ephesus, in A.D. 431, and in a short time the sect was demolished in its infancy by the edicts of the emperors and the Councils of the Gauls, Britons, and Africans. This unhappy dispute led to others. Augustine's opinions concerning the necessity of Divine grace in order to salvation, and the decrees of God with respect to the future condition of men, were not always consistent with himself or intelligible to others. Hence certain MONKS OF ADRUMETUM were led into a notion, that *God not only predestinated the wicked to eternal punishment, but also to the guilt and transgression for which they are punished; and that thus both the good and bad actions*

of all men were determined from eternity by a divine decree, and fixed by an invincible necessity. These were called by the name of *Predestinarians*. Augustine did all he could to prevent the spread of this doctrine; and it was condemned by the Councils of Arles and Lyons:

A different modification was given to the doctrine of Augustine by CASSIAN, a monk, who came from the east into France, and founded a monastery near Marseilles. Many others attempted to fix a certain medium between Pelagius and Augustine. Hence arose the sect of *Semi-Pelagians*, who maintained that

- (1.) *Inward and preventing grace was not necessary to form in the soul the first beginnings of true repentance and amendment.*
- (2.) *Everyone was capable of producing these by the mere power of their faculties, as also of exercising faith in Christ, and forming the purposes of a holy and sincere obedience.*
- (3.) *None could persevere or advance in that holy course without the continual and powerful help of the Divine Grace.*

The disciples of Augustine in Gaul attacked the *Semi-Pelagians* with the utmost vehemence, without being able to extirpate or overcome them. Their doctrines were so suited to the capacities of the generality of men, the monastic orders, and the most learned Grecian doctors, that neither the zeal nor industry of adversaries could stop their rapid progress.

RESUMÉ FOR SELF-EXAMINATION.

FIFTH CENTURY.

<i>External Events.</i>	<i>Ministers and Church Government.</i>	<i>Doctrine.</i>
<p>Prosperity of the Church— Extirpation of Paganism by the Emperors. Missionary efforts— Mount Lebanon. Crete. Vandals, &c. Burgundians. Clovis converted. Ireland—St. Patrick. Causes of Missionary success. Calamities of the Church— Invasions of the Goths, &c. Pagan aggressions. Infidelity. Saxon invasions of Britain. Persian persecutions. Jewish „ (Gamaliel).</p>	<p>Advancement of the see of Constantinople. A fifth patriarch. Power and influence of the Bishop of Rome. Privileges of the Patri- archs. VICARS. Arrogance of the Patri- archs. Vices, &c., of the clergy. Convents. Rules of Monastic disci- pline. ECUMENICAL COUNCILS— A.D. 431. Ephesus. A.D. 451. Chalcedon.</p>	<p>A cloud of theological terms, subtilities, and distinctions. Increase of superstition— Prayers to departed souls. Worship of images. Penitential garments, etc. Pagan doctrine of the puri- fication of departed souls more amply explained. Expositions of Scripture. Theodore's manner of inter- pretation. Roman law limited in reli- gious controversy. Conse- quence. THE MYSTICS—STYLITES. Effect of the Mystic rules on moral writers, &c. Relormers—VICILANTIUS. THE ORIGEN CONTROVERSY. JOHANNISTS.</p>
<i>Literature, Learning, Ecclesiastical Writers.</i>	<i>Rites and Ceremonies.</i>	<i>Heresies and Schisms.</i>
<p>Period unfavourable. Public Schools. Barbarian and Monastic con- tempt for learning. Monastic Schools. Professional Schools. The doctrine of Aristotle forced its way into the Church. How? Writers— Cyril, Bishop of Jerusalem. Theodoret, „ Cyprus. Theophilus „ Antioch. Palladius. Theodore of Mopsuestia. Leo the Great, Bp. of Rome. Orosius. Eucherius. Arnobius the Younger. Vincent of Lerius.</p>	<p>The Church groaning under a burden of ceremonies. Ornaments. Perpetual praise. Costly images—Vir- gin and child. Silver Altars and Chests. The AGAPÆ suppressed. Penitents—Private con- fessions. Special "CONFESSORS."</p>	<p>THE DONATISTS. THE ARIANS. NESTORIUS—BARSUMAS. Doctrine of the Nestorians. EUTYCHES. <i>σύνοδον ληστροικην</i> PETER FULLO—THEOPASCITES. MONOPHYTES. Zeno's "HENOTICON." ACEPHALI—ANTHROPOMORPHITES. BARSANUPHITES. ESAIANISTS. PELAGIUS—CELESTIUS. PREDESTINARIANS. SEMI-PELAGIANS—CASSIAN.</p>

CHRONOLOGICAL TABLE

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THE GROWTH OF ECCLESIASTICAL DIGNITIES.

A.D. 32—A.D. 500.

1st Century.			2nd Century.	3rd Century.	4th Century.	5th Century.	Bishops.	Priests.	Deacons.	Inferior Orders.
1st Period.	2nd Period.	3rd Period.								
1 CHRIST. 2 Apostles. 3 Evangelists.	Apostles. Presbyters or Bishops. Deacons.	{ Angels or Bishops. Chorepiscopi. Presbyters. 4 Deacons.	{ Patriarchs. Metropolitans. Bishops. Chorepiscopi. 5 Presbyters. 6 Deacons.	{ Patriarchs. Metropolitans. Bishops. Chorepiscopi. Presbyters. 7 { Deacons. Sub - deacons. 8 Acolytes. 9 Ostarii. 10 Readers. 11 Exorcists. 12 Copiatæ or Fossarii.	{ Patriarchs. Exarchs. Metropolitans. Archbishops. Bishops. Chorepiscopi Archpresbyter. Presbyter. Archdeacon. Deacon. Sub-deacon. Acolytes. 13 Ostarii. 14 Readers. 15 Exorcists. 16 Copiatæ or Fossarii.	{ Patriarchs. Vicars. Exarchs. Metropolitans. Archbishops. Bishops. Chorepiscopi. Archpresbyter. Presbyter. Archdeacons. Deacons. Sub-deacons. Acolytes. Ostarii. Readers. Exorcists. Copiatæ or Fossarii.				

BIOGRAPHICAL NOTES.

Ambrose, Saint, Bishop of Milan was a citizen of Rome, and born in France, A.D. 334. His father was pretorian prefect of Gallia Narbonensis, but after his death his widow repaired with her family to Rome. Ambrose directed his attention to law, and employed his eloquence with so much reputation that he soon was deemed worthy of a place in the Council. He afterwards became consular of Liguria and Emilia, and chose Milan for his residence. In 374, on the death of Auxentius, Bishop of that city, there was a violent contest between the Catholics and the Arians concerning the choice of a new bishop, and Ambrose, as governor, in an eloquent address, interfered to preserve order. A child crying out "Ambrose is bishop," the multitude, regarding this as a miraculous intimation, unanimously elected him *Bishop of Milan*. Ambrose resisted the public choice, and concealed himself, but his hiding-place being discovered, and his election having been confirmed by the emperor, he at length allowed himself to be baptised, and to be ordained bishop. In justice to him it must be admitted that he applied himself with diligence to theological study and preparation for his new course of life. He bestowed his property to religious paupers, and at once placed himself under the tuition of Simplician, a Roman presbyter. In A.D. 383 he was deputed by the Emperor Valentinian to prevail upon the tyrant Maximus not to enter Italy, and was successful. When Theodosius was in Italy, an insurrection arose in Thessalonica, in which the emperor's lieutenant was slain. Theodosius, in revenge, killed a large number of persons in cold blood. Shortly afterwards, coming to Milan, he was about to enter the great church, when he was met by Ambrose, who refused him admittance as a homicide,

and the emperor was refused Christian communion for more than a year, when he showed signs of repentance. St. Ambrose is said to have been the composer of the "*Te Deum laudamus.*" Died A.D. 397.

Arius was born in Lybia, and became the founder of the Arian sect, of which Eusebius, Bishop of Nicomedia, was also a great promoter. He took Arius under his protection, and introduced him to Constantia, sister of the emperor Constantine. The dispute, however, attained such magnitude that Constantine was obliged to assemble the Council of Nice, 325, when Arius was condemned, his books burnt, and he himself banished. In five years he was recalled to Constantinople, and satisfied the emperor with a confession of his faith. He was refused communion, together with his followers, by Athanasius, Bishop of Alexandria. His interest at court soon procured the deposition and exile of Athanasius. The church of Alexandria still refused to admit Arius, whereupon Alexander, Bishop of Constantinople, was ordered to do so. But on the day of admission, Arius died suddenly. His sect still continued in great credit at court, and made and deposed prelates as it best served their purposes. It was the reigning religion of Spain for more than two centuries, and prevailing in Italy, France, and Africa, was not extirpated until about the middle of the 8th century.

Athanasius was born in Egypt, and followed Alexander to the Council of Nice, where he opposed Arius. In A.D. 326 he was made *Bishop of Alexandria*, but in 335 was deposed by the Council of Tyre, being accused by the Arians of hindering the exportation of corn from Alexandria to Constantinople. He was banished to Treves. On his return to the see, after an absence of two years, fresh accusations were brought against him. Gregory of

Cappadocia was chosen bishop in his stead, and he was obliged to appeal to Julius, Bishop of Rome, for restitution. Being declared innocent by the Council of Sardica, 347, two years later, he was restored to his dignity by Constans. He was again banished by Constantius, and also under Julian. Jovian restored him to his see. He then addressed a letter to the emperor, proposing that the Nicene Creed should be the standard of faith, and condemning those who denied the divinity of the Holy Ghost. For a fifth time he was banished by Valens in 367, but again returned to his diocese. He died May 2, A.D. 375.

Augustine, Bishop of Hippo, was born at Thagastæ, a city of Numidia, A.D. 354. His father, Patricius, was a burgess of that city. His mother, Monica, instructed him in the principles of Christianity. In early youth he was admitted to the rank of catechumen; but his father, who had not yet been baptised, delayed his baptism, and made him study at Thagaste, Madura, and Carthage. He made rapid progress in philosophy, and applied himself to the study of the Scriptures—but at the same time suffered himself to be seduced by the Manichean doctrines. At the age of nineteen, he returned home, taught grammar, and frequented the bar. He afterwards taught rhetoric at Carthage with great success. Settling at Milan, he was appointed public professor of rhetoric in that city. Here, by listening to the sermons of Ambrose, and by the study of St. Paul's epistles, he was led to renounce the Manichean errors. He was baptised A.D. 387. In the following year he returned to Africa, and established a monastic order at Hippo. Hence sprung the *Augustine friars*, the first order of mendicants. He was at this time ordained priest, and in 395 was appointed *coadjutor-Bishop of Hippo* by the primate of Numidia. He died in A.D. 430, at the age of seventy-six; having had the misfortune to see his country

invaded by the Vandals, and his own city besieged for seven months.

Basil the Great was born at Cæsarea in Cappadocia about A.D. 328, and studied at Athens, where he became acquainted with Gregory Nazianzen. In 355 he taught rhetoric in his native country, and then visited the monasteries of Syria, Egypt, and Lybia. He became the first monk, and the original founder of monasteries in Pontus and Cappadocia. He succeeded Eusebius as *Bishop of Cæsarea* in A.D. 370, and almost immediately was persecuted by the emperor Valens because he refused to embrace Arianism. This storm having passed over, he attempted, but in vain, to bring about a re-union between the eastern and western churches, and also in regard to Meletius and Paulinus, two Bishops of Antioch. He also took an active part in the controversies of the period, and he is ranked by Erasmus among the greatest orators of antiquity. Basil died A.D. 379.

Chrysostom, John, was the son of Secundus, a man of noble family at Antioch, and was born about A.D. 344. He was called *Chrysostom* (golden-mouthed), in compliment to his eloquence. He quitted the study of the law for a religious life; and for six years led the life of a hermit in caves, &c. His health being impaired, he returned home, and was ordained by Meletius, Bishop of Antioch. Chrysostom's fame as an eloquent orator procured him the appointment of *Bishop of Constantinople*, on the death of Nectarius (A.D. 397); but in his efforts to enlarge his episcopal jurisdiction, reform clerical abuses, and to put down the pride, luxury, and avarice of the great he was involved in a dispute with Theophilus, Bishop of Alexandria, who caused him to be deposed and banished. He was, however, soon re-called; but for opposing the erection of the statue of the Empress

Eudoxia near the great church, he was again exiled into Cucusus in Armenia. Being afterwards ordered to a more distant part, the soldiers treated him so roughly that he died by the way, at Comana, in Asia Minor, A.D. 407.

Clemens Romanus, *Bishop of Rome* (of which city he was a native), is said to have been a fellow-labourer with SS. Peter and Paul. Died (*circa*) A.D. 100.

Clemens Alexandrinus flourished at the end of the 2nd and beginning of the 3rd centuries. He was a pupil to Pantænus, and Origen's tutor. A passage in his "*Stromata*" is said to have furnished the key to the modern discoveries connected with the deciphering of Egyptian hieroglyphics. About A.D. 189 he was at the head of the catechetical school at Alexandria, but was obliged to withdraw from that position in 202, when the edict of Severus was published; and he afterwards taught in Cappadocia and Antioch. He is supposed to have died about A.D. 207.

Cyprian was born at Carthage about the close of the second century. His parents were heathen. He applied himself early to the study of oratory, and taught rhetoric in his native city with great success. Cyprian was converted in A.D. 246, by means of Cæcilius, a Carthaginian presbyter. He soon gave proof of the sincerity of his conversion by composing the treatise *De Gratia Dei*, addressed to Donatus. In a few months he was ordained priest, having acquired a high reputation for sanctity. In A.D. 248, the year after, he was consecrated *Bishop of Carthage*. His first care was to correct disorders and reform abuses. In 249 the Decian persecution began, and particularly affected the churches upon the coasts of Africa. In 250, the heathen insisting that he should be thrown to the lions, Cyprian went into

retirement to avoid the fury of his persecutors, and there wrote instructive letters to his hearers and to the *Libellatici*. On his return he assembled councils to consider the re-admission of the *Lapsed*, opposed the Novatians, and contended for the re-baptism of those who had been baptised by heretics. He is stated to have written no less than ninety letters and treatises, and was the first Christian writer who displayed eloquence. He was beheaded in the Valerian persecution, A.D. 258.

Cyril, Bishop of Jerusalem, was born in that city A.D. 315, and succeeded Maximus in A.D. 350. He was deposed for selling the treasures of the church, and applying the money to the support of the poor during a great famine. Julian restored him to his honours and dignities. He died in A.D. 386.

Cyril, Bishop of Alexandria, succeeded his uncle Theophilus in 412, and immediately began to harass the Jews and Novatians, driving them from the city—a proceeding which drew forth the anger of the Governor, Orestes, who feared the bishop's authority in civil matters. Many tumults took place between their partisans. He was also an enemy to Nestorianism, but his zeal against the founder of that heresy occasioned his own deposition and imprisonment. Being soon afterwards released he succeeded in overthrowing Nestorius, who was deposed from his see of Constantinople, A.D. 431. Cyril died in A.D. 444. He was an eminent writer, and composed commentaries on Isaiah, the Lesser Prophets, and St. John's Gospel, also treatises against Theodorus of Mopsuestia, Diodorus, and Julian.

Eusebius, Bishop of Cæsarea, was born in Palestine about A.D. 267. He was ordained bishop of Cæsarea in A.D. 313, and had a considerable share in the Arian contest against the orthodox churches. He defended

Arius, being persuaded that he had been unjustly persecuted. At the Council of Nice, A.D. 325, he was placed at the emperor's right hand. In A.D. 330 he was present at the Council of Antioch, when Eustathius, the bishop of that see, was unjustly deposed, but refused to be elected that prelate's successor. In 334 he assisted at the Councils of Cæsarea and Tyre, when Athanasius was condemned. He was also present at the dedication of the church at Jerusalem. Eusebius composed the panegyric on the emperor during the public rejoicings at the beginning of the thirtieth year of his reign. He died in A.D. 338. He is styled by Jerome "The prince of Arians." Among his numerous works, were "A Defence of Origen" in six books; "*A Treatise against Hierocles*"; a "*Chronicle*" from the commencement of the world's History to the time of Constantine; an "*Ecclesiastical History*;" "*Commentaries on Isaiah*," in ten books; "*Letters*;" a "*Concordance of the Four Evangelists*," &c.

Gregory of Nazianzen, in Cappadocia, was born in A.D. 328, and having studied at Cæsarea in Palestine, and also at Alexandria, he accompanied St. Basil to Athens. He was chosen *Bishop of Constantinople* in 379, but his election being contested by the Egyptian bishops, resigned his appointment, 381, and died in A.D. 389. He was the author of 150 sermons, 158 poems, and 235 letters.

Gregory, surnamed "*Thaumaturgus*," or "the wonder-worker," on account of his alleged miracles, was the scholar of Origen, and was elected *Bishop of New Casarea* in Pontus, his birth-place, A.D. 243. He assisted at the Council of Antioch, A.D. 255, against Paul of Samosata, and died in A.D. 270. "He had the satisfaction of leaving only seventeen idolaters in his diocese at his death, where there were scarcely as many Christians when he was ordained." Of his works, a congratulatory oration to Origen, a canonical

epistle, a paraphrase on Ecclesiastes, and some other compositions are still extant.

Gregory *Bishop of Nyssa*, author of the Nicene Creed was born in Cappadocia, about A.D. 332. He was chosen *Bishop of Nyssa* in 372, and exiled by the Emperor Valens for adhering to the Council of Nice. Gregory was afterwards employed by the bishops in several important affairs, and died about A.D. 396. He wrote commentaries on the Scriptures, *Sermons on the mysteries*, *Letters on Church Discipline*, &c. He "yields to none of the fathers either in the solidity of his matter, the fertility and soundness of his views, the force of his reasoning, or the beauty and richness of his style."

Hilary was born at Poitiers, of good family, and was carefully educated in the doctrines of Paganism, which he did not forsake until he had arrived at maturity. In A.D. 355 he was advanced to the bishopric of his native city, and became a zealous opponent of the Arians. He wrote an *Essay on Synods*, and a work on the Trinity, in twelve books, which were greatly admired by the orthodox. He died A.D. 367.

Ignatius, surnamed *Theophrastus*, was born in Syria, educated under St. John, and intimate with other disciples. He was ordained by St. John, and about A.D. 67 was confirmed Bishop of Antioch by SS. Peter and Paul. Here he remained for more than forty years—until A.D. 107—when the emperor Trajan sentenced him to be carried, bound by soldiers, to Rome, and there thrown as a prey to the wild beasts of the amphitheatre. Having arrived at Smyrna he visited Polycarp, the bishop of that city, and was in turn visited by most of the clergy of the diocese. Here he also wrote letters to the Ephesian, Magnesian, and other Christian churches. Sailing thence to Rome, the Christians came out to meet him.

Ignatius stands at the head of the Anti-Nicene fathers who defended the Divinity of Christ, and was the champion of the doctrine of the episcopal order as distinct from the priesthood.

Ireneus, *Bishop of Lyons*, was born in Greece, about A.D. 120. He was the disciple of Papias and Polycarp, by whom he was sent as a missionary to Gaul, A.D. 157. He became a presbyter of Lyons, and in A.D. 178 disputed with Valentinus and his disciples Florinus and Blastus at Rome. On his return he succeeded Photinus as *Bishop of Lyons*. He suffered martyrdom, A.D. 202, in the persecution under Severus.

Jerome, the most learned of all the Latin fathers, was the son of Eusebius of Stridon in Pannonia, and was born about A.D. 340. He studied at Rome, and, having received baptism, proceeded into Gaul, Aquileia, Thrace, &c. In 372 he retired into a monastery in a Syrian desert, where he lived the life of a monk. He was persecuted by the orthodox in Meletius' party for being a Sabellian, because he made use of the word *hypostasis*. He was consequently obliged to go to Jerusalem to answer the charges brought against him. Here he studied Hebrew, and was ordained. In 382 he was appointed secretary to Damasus, Bishop of Rome, but his scientific lectures to ladies exposed him to calumny, and he left Rome to take up his residence at the monastery of Bethlehem, where he wrote able treatises against the heretics and reformers, especially Vigilantius and Jovinian. Jerome was the first who wrote against Pelagius. He died A.D. 420, at eighty years of age.

Justin Martyr was born at Neapolis, the ancient Shechem of Scripture, and was the son of Priseus, a Gentile Greek, who had him educated in all the learning of Greece. He embraced Platonism, and travelled into Egypt to complete his studies. But

one day, when walking by the seaside, he was met by a grave and venerable stranger who opened his eyes to the truth and beauty of the Christian religion. He was converted, A.D. 132, and at once composed an "*Apology for the Christians*," directed to the Emperor Antonius. Another, against Crescens, the Cynic philosopher, he presented to the Emperor Marcus Aurelius. He also wrote a "*Dialogue with Trypho*," a Jew. He suffered martyrdom in A.D. 167.

Nestorius was born at Germanica, a Syrian city, and received his education at Antioch, where he was also baptised. He withdrew for some time into a monastery in the suburbs of the city, but, being ordained presbyter, he gained such reputation for his eloquence as to attract the attention of the Emperor Theodosius, who appointed him *Bishop of Constantinople* in A.D. 429. Soon after his consecration he caused the Arian Church at Constantinople to be set on fire, and projected a cruel persecution of all heretics in various parts of the Christian world. For asserting (though he is said to have denied the assertion) that the Virgin Mary cannot properly be called "*the Mother of God*," he himself was eventually persecuted, the monks declared against him, and, with other influential men, separated themselves from his communion. He was at length deposed by the Council of Ephesus. Retiring to Antioch, he was, four years later, banished by a command of the emperor to Tarsus, A.D. 435. Being compelled to wander from place to place, to escape the fury of his enemies, he at length succumbed to injuries received in one of his journeys.

Novatian was originally a pagan philosopher, and was baptised in bed when dangerously ill. He was ordained by favour of his bishop, but against the wishes of the clergy. On the death of Fabian, Bishop of Rome, the promotion of Cornelius excited

Novatian's jealousy to the highest pitch, and he, with Novatus, a presbyter of Carthage, headed a schism from the orthodox Church, and got himself consecrated *Bishop of Rome*. His title was, however, not acknowledged, and Cornelius, being confirmed in it, Novatian was condemned and excommunicated. His sect continued to prosper for some time.

Origen was born, A.D. 185, at Alexandria. His father, Leonidas, a catechist of Alexandria, trained him with great care, and caused him from infancy to devote himself to the study of the Scriptures. His astonishing ability and learning were however marred by his endeavours to discover hidden or mysterious meanings in the text of the sacred books, which carried him to enormous excesses in doctrine. In divinity Clemens Alexandrinus was his tutor, in philosophy the celebrated Ammonius. His father suffering martyrdom, when the son was eighteen years of age, Origen succeeded him in the office of catechist, and his lectures were so popular that they were attended by vast numbers of male and female students. In 211 he undertook a voyage to Rome, but on his return, his immense popularity and influence excited the jealousy of Demetrius, Bishop of Alexandria, who tried in various ways to injure him. Soon afterwards Origen was invited by the empress (Julia Mammea) to instruct her in the truths of Christianity, and he thereupon went to Antioch. He taught at Alexandria until A.D. 228, when he travelled into Achaia, and from thence to Palestine, where he was admitted a presbyter. This renewed the resentment of Demetrius, who, in 231, drove Origen from Alexandria, and caused him to be excommunicated by an Egyptian Council. He then retired to Cæsarea in Palestine, where he raised a celebrated school, having Gregory Thaumaturgus among his disciples. He brought back to the truth Beryellus, Bishop of Bostra, and some years afterwards

convinced the "Arabians" of their errors. Origen suffered in the Decian persecution, and died at Tyre, A.D. 254. Of all his great works the most celebrated was his HEXAPLA, containing six columns—1. Hebrew text of the Bible; 2. Greek; 3. Septuagint; 4. Aquila's Version; 5. that of Symmachus; 6. Theodosian's Greek Version.

Polycarp was born towards the end of Nero's reign, probably at Smyrna, where he was educated at the expense of Calista, a noble and pious matron. He was a disciple of St. John, and knew several of the other Apostles. He succeeded Bacolus as *Bishop of Smyrna*, and is said to have been consecrated to the office by St. John, who dedicated his Apocalypse, to him among others, under the name of "*the Angel of the Church of Smyrna.*" When the controversy respecting the observance of Easter arose, Polycarp conferred with Anicetus, Bishop of Rome, in an amicable manner, though he failed to convince the latter. Whilst at Rome he particularly opposed the heresies of Marcian and Valentinus. Ireneus informs us that when Polycarp passed Marcian in the street, without speaking, the latter said, "*Polycarp own us,*" to which he replied with indignation, "*I own thee to be the first-born of Satan.*" He suffered martyrdom in the seventh year of Marcus Aurelius, A.D. 167. He was condemned to be burnt at the stake, but "the flames refused their work," and his death was occasioned with a spear. Only his "*Epistle to the Philippians*" escaped destruction. It is singularly useful in proving the authenticity of the books of the New Testament.

Tertullian was born at Carthage about the middle of the second century. His father was a centurion in the legion of the proconsul, and gave him opportunities to acquire not only the elements of elegant and useful learning, but also much skill in the

civil law. Having been converted, one of his first acts was to write an able "*Apology for the Christians.*" He became a presbyter of Carthage. On his return from a visit to Rome, he embraced the errors of Montanism, and defended his conduct in a singular tract, entitled "*De Pallio,*" but he at length renounced all connection with the Montanists. Tertullian died A.D. 240.

EXAMINATION QUESTIONS.

Selected from University, Ordination Papers, &c.



I.

- 1.—What was the condition of the Roman empire at the birth of Christ? What favourable circumstances contributed to the success of the Gospel in the first century?
- 2.—Name the most important Grecian philosophical sects which flourished about the period of our Saviour's birth? What were the leading tenets of the *Academics*?
- 3.—About the period of Christ's earthly career "the condition of the Jewish nation had become deplorable;" explain this statement, and account for the defection of God's chosen people.
- 4.—What were the first principles of the Gnostic or Oriental Philosophy?
- 5.—Date the death of Nero; the Second Persecution of the Christians; the death of Polycarp; the Council of Sardis.
- 6.—Explain "*Therapeutæ*," "*Pleroma*," "*Demiurge*," "*Oblations*," "*Catechumen*," "*Chorepiscopi*," "*Agapæ*," "*Apostolic Fathers*," "*Elia Capitolina*," "*Theurge*," "*Synod*," "*Precepts*," "*Acamoth*," "*Ostarii*."
- 7.—State what you know about Flavius Clemens, "*The Shepherd of Hermes*," Dositheus, Pantenus, Barchochaba, Serenus Granianus, Crescens, Anicetus, Julia Mammea, Stephen, Bishop of Rome.
- 8.—Write a short biographical sketch of the life of Polycarp.
- 9.—Origen's method of interpreting the sacred scriptures opened a secure retreat for all sorts of errors. Explain fully.

II.

- 10.—Show how the primitive simplicity of Christian worship was gradually corrupted during the first three centuries.
- 11.—Write brief biographical notes on the principal Christian writers of the third century.
- 12.—Name the Roman Emperors who flourished between A.D. 120 and A.D. 220, pointing out those (i) who favoured, and (ii) who persecuted the Christians.
- 13.—By what edict was Ignatius, Bishop of Antioch, put to death? State what you know about him.
- 14.—Give an account of the *New Platonists*. What difference existed between the doctrines of this sect and those of the *Eclectics*?
- 15.—What was the "*Paschal Controversy*?" Name some of the leading men who took part in it.
- 16.—What were the tenets of Saturninus, Bardesanes, and Hierax?
- 17.—Give an account of the persecution of the Christians under Diocletian, and their progress under Constantine.
- 18.—Explain "*Hyle*," "*Erteng*," "*Hac Vince*," "*Patriarch*," "*Arch-deacon*," "*Anachorites*," "*The Meletian Controversy*."

III.

- 19.—What differences of opinion were there between the Pharisees, Sadducees, and Essenes respecting the rewards and punishments of the Law?
- 20.—What reasons have been assigned for the unusual intolerance of the Romans towards the Christians?
- 21.—Show the successive steps by which some of the Bishops assumed the titles of "*Patriarch*" and "*Metropolitan*."
- 22.—By what differences in their religious systems were the Egyptian Gnostics distinguished from those of Asia? Name some of the most important of the Egyptian sects.

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- 23.—Who were the *Secundians*, *Cainites*, and *Serpentinians* ?
 24.—State what you know about Jerome or Cyril of Jerusalem, or Clemens Alexandrinus.
 25.—Name persons who in the first four centuries gave themselves out to be the *Paraclete* or the Comforter promised to the Apostles.
 26.—What Missionary efforts were made in the second and third centuries ?
 27.—Explain: "*Sacrificati*," "*Libellatici*," "*Sub-deacon*," "*Exorcist*," "*Apology*," "*Cathari*," "*Traditor*," "*Ecumenical Council*," "*Exarch*," and "*Sarabaites*."

 IV.

- 28.—How did Aristotle explain *the nature of God* ? And in what particulars did his Divinity differ from that of the Stoics ?
 29.—State what you know about the contents and authors of any of the following works: "*Stromata*," "*Five Books against Heresies*," "*Harmony of the Evangelists*," "*Seven Books of Hypotyposes*," "*Of the City of God*," "*Seven Books against the Gentiles*."
 30.—Sketch the rise and progress of Monasticism during the third, fourth, and fifth centuries.
 31.—Date the ten great persecutions of the early Christians, stating the Roman emperors who caused or sanctioned them.
 32.—Give an account of the Novatian Schism.
 33.—Write a short biographical sketch of one of the following: Clemens Alexandrinus, Cyprian, Origen, Ambrose.
 34.—Who were Pothinus, Crescens, Hermogenes, Praxeas, Noetus, Frumentius, Ulphilas, Sapor, Martin, Antony, Lucifer ?

 V.

- 35.—What is the history of Pliny's correspondence with Trajan on the treatment of the Christians ?

- 36.—Give an account of the Council of Nicea, and of the Nicene Creed.
 - 37.—What controversies with heathens arose in the second century. Name the leading advocates on either side.
 - 38.—State briefly the rise, influence, and character of Manichæism.
 - 39.—Who was Novatian, and what was his influence on the Church?
 - 40.—Marcion: his life and doctrines.
 - 41.—What was the influence of the Alexandrian School on the method of interpreting Scripture?
 - 42.—Date and describe the Edict of Milan, Latrocinium, Polycarp's death, the Apostolical Constitutions.
 - 43.—Give some account of Justin Martyr. What do we learn from his writings respecting the state and public worship of the early Church.
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VI.

- 44.—What do you know about the Carthaginian Church in the second and third centuries?
- 45.—Contrast Gnosticism, Montanism, and Novatianism.
- 46.—Give an account of the third general Council, and state the chief dogmas fixed by each of the first four Councils. Where were they held, and when?
- 47.—What was the nature of the principal schisms in the first three centuries? Name the chief schismatics.
- 48.—What was the object of St. Augustine's work—"*The City of God*?" Give some account of the heresies attacked by this eminent man.
- 49.—Give an account, with dates, of the life, opinions, and writings of *two* of the following persons: Athanasius, Tertullian, Gregory Nazianzen, Hippolytus.
- 50.—Write a short history of Episcopacy during the first three centuries

VII.

- 51.—In what different ways were (i) the Roman empire, (ii) the Jewish nation, and (iii) the Goths, Vandals, &c., prepared for the reception of the Christian religion?
- 52.—What were the relative positions of Paganism and Christianity in the reign of Constantine? What event is stated to have led to the conversion of that emperor?
- 53.—Explain Pelagianism and Semi-Pelagianism. Name their chief supporters.
- 54.—To what errors did the *Mystic Theology* give rise? What do you know about Wulfilaicus and Vigilantius?
- 55.—What "*Acts of Uniformity*" were issued in the reign of the Emperor Honorius?
- 56.—"Two persons bearing the name of Barsumas took an active part in fourth century heresies."
- 57.—What important events in Church History took place in A.D. 67, 177, 235, 251, 306, 313, 381, 390, 431, 497?

VIII.

- 58.—Name and date the Council which condemned Novatian, Meletius, Athanasius, Photinus, Macedonius, Jovinian, and Eutyches.
- 59.—Give an account of public worship in the fourth century.
- 60.—Name heathen philosophers, who by their speeches and writings incited the populace to fury against the Christians during the second century.
- 61.—"Truth was drawn forth in its fulness by the assaults of error." Illustrate this statement from the Church History of the third and fourth centuries.
- 62.—What was the Sabellian heresy? Has it any living interest to us?
- 63.—Cyprian—his life, writings, and influence.
- 64.—What do you know about early Missionary efforts in Ireland, "*Eldest Son of the Church*," *Sancti Columbaris*, Johannists, *Henoticon*, Acephali.

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