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ECCLESIASTICAL HISTORY.

AN

ECCLESIASTICAL HISTORY,

FROM THE

EARLIEST PERIOD TO THE PRESENT TIME,

COMPILED

FROM EUSEBIUS, BEDE, MOSHEIM, AND THE MOST AUTHENTIC
RECORDS.

Designed for Schools and Students.

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BY THE EDITOR

OF THE CAMBRIDGE EDITION OF ELRINGTON'S EUCLID, ETC.

(William Currey)

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P R E F A C E.

Tota licet veteres exorment undique ceræ
Atria, NOBILITAS SOLA EST ATQUE UNICA VIRTUS.

JUVENAL.

THERE is so much contesting in the world amongst all parties, that we have been induced to place this volume before the public with a view of seeing it introduced into schools and families, and thus find a knowledge of the history of our Church advancing with the rising generation.

During the existence of the Roman empire, it will be found that the monarchs have been taken particular notice of, and that each century contains the most requisite observations of the time. We have consulted the earliest and most authentic records, and made MOSHEIM'S history the basis of the work.

As the early portion of Church history should be, and is, the part relied upon by the Church of England, we have devoted much pains to that period.

Now, if we desire to model our lives according to the dictates of our MAKER, we must resort to the *Bible*; and if we seek an example how the precepts of our

divine MASTER were carried out, we must return and view the actions, precepts, and writings of those pious and virtuous men who lived during the early period of the Church, but never fail to study the Holy Scriptures.

Cyprian, bishop of Carthage, whose name you will find within the four first centuries, even at that early period exhorted Christians to read the Gospels and Apostolic writings, which are, says he, “*the foundation of our hope, the support of our faith, the guide of our way, and the safeguard of our course to heaven.*”

POLYCARP, who conversed with the Apostles, has these words, “*I trust that ye are well exercised in THE HOLY SCRIPTURES;*” and in another place, “*Whoever perverts the oracles of the Lord to his own lusts, &c., he is the first-born of Satan.*” Wherefore, why should we not return to the earliest period of our church, and discard every shadow of vain philosophical research? We have the Bible, which is enough; we have the Fathers of the first four centuries, if we desire such; and we have witnesses starting up to defend the truth through every century, from the birth of our LORD till the present time: therefore, how can any person consider it a faithful church that will exclude the flock from the Scriptures, exclude the flock from the *waters of life*, exclude the flock from self-comprehending, and exclude its pastors from fulfilling the great commandment of Christ Himself, namely, *Feed my sheep*; and in another place His words are, *By this shall all know that ye are my disciples, if ye have love one to another.* Now where persecu-

tion and dissension exist, there can be no such thing as love; but if we consult our bibles, we there find love the pervading bond of Christianity. Yet when we sit down to peruse the HOLY SCRIPTURES, we are not, as a modern writer well remarks, “*to go peeping at it with the lantern of Diogenes, even at the pages of light and life, joy and peace;*” but rather with a determination to learn our duty towards GOD and our fellow-creatures, remembering that our heavenly FATHER shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Furthermore, we find there that CHRIST has thrown open heaven to all such as believe on Him, not forgetting his own words, ’Εαν ἀγαπατε με, τας εἰνπολας τας εμας τηρησατε, and His commandments are adorned with every virtue. Even amongst heathens virtue was prized :

Virtus, recludens immeritis mori
Cœlum, negata tentat iter via;
Cœtusque vulgares, et udam
Spernit humum fugiente penna.

HOR. Carm. II.

We should endure affliction, act from conviction, and confide in our LORD and Master; for while Adam wholly trusted GOD, *he was innocent*, yea, free from sin.

We have here given a compendium of the history of our church during nearly eighteen and a half centuries, in as tangible a form as possible, so that we trust it will afford all requisite information regarding those times, and clearly shew forth the numberless absurdities

which are attached to the Church of Rome. Who, with a sound mind, could desert the simplicity, humility, and brotherly love of the Gospel, and embrace the doctrines of a church which perverts HOLY WRIT, persecutes those who think not with her, and grants pardon for sins even before such are committed? Let us view the following pages with care, and bear with us to our graves the words of the venerable POLYCARP, who, being asked to deny Christ, answered, "*Fourscore and six years have I served HIM, and He hath never wronged me; and how can I blaspheme my King who hath saved me?*" And again, remember the words of St. John, "*He that saith, I know HIM, and keepeth not His commandments, is a liar, and the TRUTH is not in him.*"

It is a remarkable fact, that at the coming of CHRIST all the gods of the earth were gathered together at *Rome*, under the name of *PAN*; and it is further worthy of remark, that *Plutarch* mentions, that during the reign of Tiberius an extraordinary voice was heard near the *Echinades*, which exclaimed that the great Pan was dead. We ask, might not such a voice have been heard, when we are aware that at this very time the gods of the earth were about being superseded by the true worship of the Most High GOD; therefore we say with Jeremiah, *Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls;* remembering FAITH, HOPE, and CHARITY (*ἀγάπη*); being always anxious to serve each other, yea to

render each other every assistance both temporal and eternal.

In concluding this Preface, we heartily wish that all those who have any claim to the august title of Christian would enlist under the banner of the Protestant Church ; so that we cannot do better than transcribe a few lines from the writings of that admirable man, who has been called the greatest and chief of men, HUGO GROTIUS. In speaking of the common people being prohibited from reading the books relating to their religion amongst the Mahometans, he thus remarks : *Quod ipsum statim manifestum est indicium iniquitatis. Merito enim suspecta merx est, quæ hæc lege obtruditur, ne inspici possit.* And again, *Et sane cum judicandi vim DEUS inseruerit humancæ menti, nulla pars veri dignior est, in quam ea impendatur, quam illa, quæ ignorari, sine amittendæ salutis æternæ periculo non potest.*

Therefore we may conclude, that whatever church prevents the people from reading the perfect law of liberty, only fears that its own fraud would be exposed.

At a time when the period for the Deliverer had arrived, at a time when the CHRIST was ardently watched for by His own, who received Him not, and at a time when an universal peace reigned throughout the world, Jesus Christ appeared on earth. This is unanimously acknowledged by all parties, even by pagans, which we find in the writings of Tacitus, Pliny the younger, Suetonius, and many more after them. The purity of His precepts, the love and concord which ex-

isted amongst His followers, and the miracles done by Christ and His Apostles, which His adversaries confess, are sufficient to stamp the divine origin. Therefore we introduce this work to all *denominations* of Christians, save such as dare obscure the lustre of the gospel from the flock of Christ, or deny the MAJESTY of HIM who said, *I am ALPHA and OMEGA, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely* (*δορεαν*, as it were a gift). *He that overcometh shall inherit all things; and I will be his GOD, and he shall be my son.*

Regarding the authenticity of the Gospels and the Epistles as acknowledged by us, we shall only remark that their authenticity is acknowledged by all parties; they are quoted by the early Fathers—for instance, in the Epistles of Ignatius, who was bishop of Antioch about thirty-seven years after Christ's ascension, there are various allusions to the Gospels, and even quotations from the Epistle to the Ephesians. Polycarp, who conversed with the Apostles, also refers to the Scriptures: also Irenæus, who had seen Polycarp, and declared that he could tell the place where the same blessed Polycarp sat and taught, and even his *manner of life*. This however is not the place to comment on such a topic: but we shall further remark, that as every nation under heaven has some daily worship, why should we not strive and excel all others in our adoration of the LORD of the universe, by worshipping in that manner which is most acceptable to Him? *The LORD declares by*

Malachi, *A son honoureth his father, and a servant his master: if I then be a father, where is mine honour? and if I be a master, where is my fear?* saith the LORD of Hosts unto you, O priests that despise my name. And ye say, *Wherein have we despised thy name?*

We ask, who will dare pollute and obscure the simplicity and freedom of the gospel, and say, Wherein have we obscured its lustre?

Again, says Micah: *HE hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy GOD.*

We find that amongst the wiser sort of Gentiles the firm conviction existed that GOD was one, and that virtue and piety should be observed: therefore, "*how shall we escape if we neglect so great salvation*" as that offered by the SON of GOD to such as come unto HIM?

Pythagoras, who was the first that assumed the name of *Philosopher*, saith, *God is one, and all and all; the light of all powers, the beginning of all things, the father and life of all things, and motion of the universe:* also one of his followers says, that from God proceedeth η πάντα ὅσα ἦν, ἐστὶ, καὶ ἐσταὶ. Wherefore this little volume is placed before the world with the hope and fervent desire that it may stimulate many to cultivate the knowledge of truth, justice, and humility, and *to eschew evil, and cleave to that which is good*, remembering that, as St. Peter says, *ye were not redeemed with corruptible things, as silver and gold, from your vain*

conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : and in another place, For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

Let us therefore avoid the quicksands of discord, and let us with Virgil, as it were, pick gold out of dung, and with the chemist extract antidotes out of poison. And, in conclusion, we trust that true religion, unity, peace, and concord may increase ; and that all dissensions may vanish, so that we may be a nation bound together by every bond of goodness and justice, avoiding *vain babblings*, and sending forth the gospel from one fold through all the corners of the earth, proclaiming the SHEPHERD's will as well by example as by precept.

A

COMPENDIUM

OF

ECCLESIASTICAL HISTORY.

FIRST CENTURY.

A GREAT part of the known world was under the Roman sceptre when the expected Messiah appeared upon earth, towards the close of the reign of Augustus Caesar, which commenced with seeming cruelties, but established an almost universal peace; so that he ordered the temple of Janus to be closed, which had remained open from the time of Numa Pompilius: this temple was kept open during war, and closed during peace. Rome, the mistress of the world, containing at this time four millions one hundred and thirty-seven thousand inhabitants, being more than twice that of London, tolerated all religious worship, even that of the Jews; therefore, owing to the peaceable period and the great commerce, which united PROVIDENTIALLY such a large portion of the known world, the Gospel was quickly propagated over the remotest countries, by the undaunted soldiers of our blessed Lord and Master.

At this time nearly every nation had its own deity, and the Romans permitted *all* to worship according to their wish: most of the deities were departed heroes, or women noted for remarkable deeds, &c.; the sun, moon, and stars also received religious homage from

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nearly all nations of the earth. Some nations were without temples, namely the Persians, Gauls, Germans, and Bretons, who performed their religious worship in the open air or in consecrated groves. All were admitted to the public worship ; but there were also particular religious rites celebrated in secret by the Greeks and many eastern nations : these were called *Mysteries*, and those who desired to be admitted to such, were obliged to undergo many disagreeable trials as regarded their fidelity, so that nothing connected with these secret ceremonies could be revealed without risking their lives : however we learn so far, that they conducted them without regard to any virtuous feelings or moral views ; and those heroes were more remarkable for vices, than transcendant by virtuous or worthy deeds. No public law prevented the sports of the gladiators, nor the wretched practice of consecrating brothels, &c. to certain divinities.

When our Lord appeared, the Roman religion and arms had spread over the greater part of the world. The religion, in some respects, differed from the Greeks ; to which they made additions, and added the Egyptian deities to their own ; and then introduced their rites among the conquered nations. Many of the Greek and Roman philosophers strove to eradicate the evils of so vile a system ; but some had not the authority necessary for so arduous a task, others not the wisdom for so great an enterprise.

There were two kinds of philosophy prevailing at the time of Christ's birth : one, that of the Greeks, also adopted by the Romans ; the other that of the Orientals, which had even taken root amongst the Jews, and was honoured with the name of science or knowledge (*γνωστικ*), from hence came the name **Gnostics**.

The philosophy of the Greeks consisted of the Epicureans and Academics ; the first of which maintained that the world rose by chance, that the soul was mortal, that the gods did not extend their providence towards

human affairs, that pleasure should be regarded as the final end of man, and that virtue was neither worthy of esteem nor choice, but with a view to attain that enjoyment. The Academics were doubtful on those points. Those two sects were the most numerous at the appearing of our blessed Master, and were encouraged by the rich and those in power. At this time there were also the followers of Aristotle, who explained the nature of God as something like a mechanical operation, wholly regardless of human affairs. *We ask where, in all these, is the beauty, morality, and supreme simplicity of the doctrines of Christ to be found,* can we discover such in those empty and laborious opinions or ceremonies? What could we expect from such philosophy?

The God of the Stoics advances a step above this: but he is represented so that neither rewards nor punishments can proceed from him, and that the soul's existence was confined to a certain period of time; therefore all excitement to virtue is removed by this view. *Plato* is looked upon as superior to other philosophers in wisdom, as he tells us that the universe was governed by a BEING glorious in power and wisdom, and having a perfect liberty. Yet it represents the CREATOR as destitute of many perfections, and many of his views are too much adapted to foster superstition. Some were of opinion that those sects were not to be depended upon in all things, but that it was best to glean from all. This gave rise to the Eclectics, founded by an Alexandrian: this philosophy was also in a flourishing state at Alexandria when Jesus Christ appeared on our earth. So that if we review the miserable condition of the followers of such philosophy, we will rejoice that we are, at these last times, enjoying all the blessings of having the pure gospel of the Lord amongst us.

The condition of the Jews was little better than other nations at our Lord's coming. They were governed by Herod, a tributary of Rome, who is said to

be the first foreigner who ruled over the Jews; thus fulfilling the prophecy, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.”

After the death of this tyrant, the government of *Palestine* was divided between his sons; but about ten years after this the Jews laid their grievances before Augustus, who banished Archelaus from his dominions. The Jews were still permitted to be governed by their own laws and to possess the enjoyment of their religion.

But Josephus tells us that the leaders of the people and the chief-priests were profligate wretches, who purchased their places by bribes and maintained them by crimes.

Two religions also were professed in *Palestine* at this time, viz. Jews and Samaritans, who had the greatest aversion to each other: the religion of the Jews was much corrupted at the time our Lord made his appearance on earth. All sought a deliverer, but not a meek and lowly Saviour. These were divided into a great number of sects; but three of them almost eclipsed the rest, both in number and followers, viz. the Pharisees, Sadducees, and Essenes. The Essenes considered the body as only the prison of the immortal spirit—the Sadducees enjoyed the protection of the great—the Pharisees were very high in the favour of the multitude. The Essenes had little cause for altercations, since they usually dwelt in rural solitude, far removed from men: they maintained that religion consisted in contemplation and silence, and by a rigorous abstinence and a variety of penitential exercises, endeavoured to arrive at a higher degree of perfection in virtue: some passed their lives in a state of CELIBACY, and employed their time in educating children. None of these sects appear to have had true piety at heart.

It must appear evident that the corruption of the multitude must have been great, when we view the awful superstition that was propagated amongst them:

so that our *Divine* Master compares them to a flock of sheep wandering without a shepherd ; and their teachers to men, who, though deprived of sight, yet pretended to shew the right way to others.

The greatest of all evils, at the time of our Lord's appearing, was the great attachment of numbers of the Jews to the tenets of the oriental philosophy concerning the origin of the world.

The external worship of God was also corrupted by the Jews adding, by way of ornament, many of the sacred rites of the Greeks and Romans used in the worship of their heathen deities.

Various causes may be assigned why the nation which GOD so peculiarly separated from an idolatrous world should be so much involved in corruption. First, they brought many idle fancies from *Chaldea*; new errors crept in when Asia was conquered by Alexander. We may also attribute their corruption to the voyages made by them into *Egypt* and *Phoenicia* in search of wealth, as well as to the contaminating influence of Herod, his sons, and the Roman soldiers.

The Samaritans, who worshipped in the temple which was built on Mount *Gerizim*, were also subject to the same profane mixture of superstitions, together with the idolatrous customs of Pagan nations.

When the Head of the universe appeared, the Jews had so multiplied, that they were spread through nearly all the nations of the Roman empire, carrying on trade, &c., and were protected in foreign countries by special edicts. This appears to have been the hand of Providence to prepare the way among all nations for the Saviour, who was shortly to bestow grace upon the whole human family.

JESUS CHRIST appeared towards the close of the reign of Herod, who died in about the 748th or 749th year of Rome. The place of his birth was *Bethlehem*. It is known to all who read the Gospels, that he was conducted to *Egypt* by his parents, where he remained

till the death of Herod ; after his return we read of him disputing with the doctors at twelve years old : here his history rests, until he commenced his ministry in his thirtieth year. John, the son of a Jewish priest, was commanded by GOD to proclaim the coming of the DELIVERER : this he did by persuading the Jewish nation to depart from their transgressions, and to purify their hearts, in order that they might partake of the *Divine* blessing now about to be offered to all the world. Those desirous of amending their lives were introduced into the kingdom of the Lord by immersion ($\betaαπτισμός$). Our Lord himself also received the baptism of John, so that he might shew the example of fulfilling all righteousness. He then appointed a certain number of persons to accompany him, as well as to remain after him, to propagate the message of salvation to the utmost ends of the earth. He appointed twelve, whom he called *Apostles* : this appointment appears to shew that he was supreme Lord and High-Priest of the twelve tribes of Israel ; and he chose seventy to preach the glad tidings continually throughout *Judea*. This appointment seems to shew the Jews that power was from henceforth to be vested in him alone, since that number answered to that of the Sanhedrim.

A great number of Jews being impressed with the wonderful marks of his divine mission and power, regarded him as the SON of GOD, the true MESSIAH : but the rulers of the people, particularly the chief-priests and Pharisees, whose hypocrisy he condemned, laboured to extinguish this feeling and belief, fearing their credit should be diminished regarding their impious abuse of their authority in religious matters. They at last succeeded, by means of the apostate Judas, in delivering up the meek and DIVINE DELIVERER to the merciless soldiery. Having been crucified, and in three days again having resumed that life he willingly laid down, he conversed with his disciples during forty days, instructing them more fully in the nature of his kingdom ;

and giving them his divine commission, he ascended into heaven, in their presence, to resume the enjoyment of the glory he had before the worlds were created.

Now, our divine Master having departed for a time, leaving the kingdom under the care of his stewards, the transactions of his Church must follow.

About fifty days after his ascension, he gave his disciples the proof of the majesty and power to which he was exalted, by sending the promised Comforter; for no sooner had they received this precious gift, this heavenly guide, than their doubts were turned into certainty, their fears into invincible fortitude: therefore they were led to undertake their sacred mission with undaunted zeal, believing, as he promised, that he would be with them unto the end. They first preached to the Jews, next to the Samaritans; and having established the church in Palestine, they extended their mission over all parts of the Roman empire.

The beauty and excellence of the Christian religion excited the admiration of the greater part of mankind. Many, not willing to adopt the whole of his doctrines, were nevertheless charmed with the sublime purity of his precepts. Learning nor eloquence could not, in so short a time, have spread the Gospel over the greater part of the world without the assistance of the omnipotent hand. Let us follow them where we may, we shall find the appearance of the divine assistance; which is evident by their power of transmitting the miraculous gifts to their disciples, yea, performing that which was above human power. The Jews laboured much to excite the magistrates against the Christians, and to cause the multitude to demand their destruction. But the supreme Judge of the world did not let such go unpunished: the GOD who protected *Israel* for so long a period, withdrew his aid. HE permitted *Jerusalem* to be destroyed, and not one stone left upon another: this happened in the reign of Vespasian, about the year of our Lord 70. From this period the Jews have met

with the hatred and contempt of all Gentile nations, fulfilling the predictions of our Redeemer, and more fully illustrating his mission. The Jews now ceased to have much power to perform their desires against the Christians.

NERO was the first who enacted laws against the Christians; next Domitian, Marcus Antoninus, Severus, &c. Nero's awful persecution took place about A.D. 64, when perhaps St. Peter and St. Paul suffered death. The death of Nero, in A.D. 68, ended the first persecution; but it broke out again in the year 93 or 94, by Domitian. St. John was banished to the island of Patmos (one of the Cyclades, now Parmosa) in this reign, where he wrote the Revelations: but he returned to Ephesus, where he wrote his Gospel, and presided over the seven churches until his death, A.D. 101. The punishment of Christians changed according to the severity of the laws enacted against them. At one time we find them at once dragged to execution; at another, tortured in the most barbarous manner, to strive and cause them to recant and evade their punishment by apostacy. Those who perished in such perilous times were called *Martyrs*, a term borrowed from sacred writings, which signify *witnesses*. The title of *Confessors* was given to such as confessed Christ before the Roman tribunals, in the face of all peril.

THE FIRST THREE or four ages of the Church were stained with the blood of martyrs that suffered for Christ's sake. The greatness of their number is acknowledged by all who have a competent knowledge of history. Those of the lowest rank were, in a measure, screened by their obscurity; but the magistracy were continually grasping after the confiscation of the fortunes of the rich, as well as after those whose learning or eloquence brought them into notice.

The persecution under *Nero* may be easily imagined, since he set fire to the city of *Rome*, and then accusing the Christians of the act, caused some of those innocent

persons to be wrapped in combustible garments, and ordered them to be set fire to, when it became dark, so as to dispel the obscurity of the night; while others were torn to pieces by wild beasts, or crucified, or otherwise put to death in some dreadful manner.

THE STATE OF PHILOSOPHY IN THE EAST was of a destructive character at this time. The doctrine of the Magi, who believed that the universe was ruled by two principles, the one good and the other bad, flourished in *Persia*; and spread the principles of their doctrine throughout a great part of *Asia* and Africa, particularly among the Chaldeans, Assyrians, Syrians, and Egyptians, infecting even the Jews themselves.

THE ORIENTAL PHILOSOPHY ($\gamma\tau\omegaσις$) was more injurious to the Christian religion than any other received in those countries, in the time of our Lord. It was from this philosophy that the chiefs of those sects emanated which afflicted the Christian church during the first three centuries. These doctors strove to suit the sublime and simple doctrines of the Son of God to the tenets of their fantastic philosophy: though there were different sects of those philosophers, yet they all agreed in regarding the existence of an eternal nature. This great being was considered as a most pure and radiant light, diffused through the immensity of space, which they called *Pleroma* (fulness); that this eternal nature, having dwelt in everlasting solitude, at length produced a celestial family in the *Pleroma*. This progeny, being above the power of mortality, and immutable, was called *Æon* or $\alphaἰων$, which signifies an eternal nature; how many *Æons* there were was a controverted point. One of the celestial natures descended and formed the world out of the unwieldy mass which lay without the *Pleroma*. This creator was distinguished by the name *Demiurge*: he claims the dominion over the new world, and demands divine honour from man, whom he created and placed upon it.

MAN is a mixture of a terrestrial and corrupt body,

and a soul which is of celestial origin: the nobler part is weighed down by the body; the body seduces the soul from truth. The Supreme Being (the eternal nature) endeavours to deliver man from his servitude; but the imperious *Demiurge* (creator of this world) exerts his power in opposition to the Supreme Being, and labours to efface the knowledge of God in the mind of man. In this conflict, such as throw off the yoke of the creators of this world, rise to the Supreme Parent, and subdue the turbulent motions which corrupt matter excites within them, shall, at the dissolution of their bodies, ascend immediately into the *Pleroma*; but those who remain in the servile superstition shall, at the end of this life, enter into new bodies, until they awake from their lethargy. In the end the Supreme God shall become victorious; and having delivered from servitude the greater part of those souls that are imprisoned in mortal bodies, shall dissolve the frame of this visible world, and involve it in general ruin. After this period primitive tranquillity shall be restored in the universe, and God shall reign with happy spirits through all eternity.

THE STATE OF LETTERS AND PHILOSOPHY AMONG THE JEWS must next be remarked. The dark science, which they called *Kabbala*, was taught among them: it bears a strong resemblance to the Oriental philosophy, and we may say it is the same, being only remodelled to accommodate the Jewish religion, and garnished with a mixture of truth.

LEARNING AMONGST THE GREEKS was at this time in a high state. Athens shined, and numbers flocked there for education, as well as to Alexandria, where there were many Grecian philosophers residing.

LEARNING AMONGST THE ROMANS was also in a high state of cultivation. The youth of a higher rank usually finished their education by a voyage to *Greece*. No philosophy was so much favoured at Rome as that of the Epicureans and the Academics, because they led the

professors, particularly the great, to a false security, empowering them to indulge in all sorts of vicious pursuits without terror.

DURING THE REIGN OF AUGUSTUS polite learning and the fine arts were highly cultivated; but after his death all began to droop, since the succeeding Emperors sought after rapine, wholly neglecting the fruits of leisure and peace.

THE GREAT END OF OUR LORD'S MISSION was to form a universal Church, to unfold to mankind the Divine will, and to open to them the paths of salvation.

Our Lord, nor his disciples, commanded nothing clearly regarding the external form of the Church, nor yet the method by which it should be governed; therefore we may infer that all was to be regulated according to the place and time: but if we wish to seek for the forms of the first church formed by the Apostles, we have them at Jerusalem, as well as the early churches which borrowed from it.

EVERY CHRISTIAN CHURCH, in those early times, consisted of the *people*, their *leaders*, and the *ministers* or *deacons*. The people were doubtless the first in authority, which even the Apostles shew by their own example. See Acts i. 15; vi. 3, &c.

THE PEOPLE chose their own rulers and teachers, and received them by a free consent, when recommended by others: the same people rejected or confirmed by their suffrages the laws that were proposed by the rulers of the assembly, examined and decided the disputes which took place between the *deacons* and the *elders*, and in fact exercised sovereign power.

WORLDLY RANK OR TITLES were empty names among the first Christians; for let titles or rank be ever so elevated, yet not only an amiable harmony, but also a perfect equality existed between them. In the first century, whoever acknowledged Christ and professed his confidence in him, was at once baptized and received into the Church.

THE RULERS OF THE CHURCH were called either *presbyters* or bishops. Their particular functions were not always the same; but St. Paul requires all bishops or presbyters to be qualified, and ready to teach and instruct: there were also *deacons*, from the beginning, in the Church. If these three were of different degrees, as no doubt they were, we have many instances of both presbyter and deacon becoming bishops.

THE NAME ANGEL was first given to the inspector of the church to which he belonged. This appointment was probably made when the increase of the Church required new regulations. This name was afterwards changed for that of bishop, a word signifying to inspect or superintend. It is likely that Jerusalem was the first which required such appointment, owing to her extent. Let none confound the bishops of this time with those we read of in the century following the first and second.

BISHOPS of that golden age acted amongst their flocks more like diligent and faithful servants than masters.

Church being built after church, gradually grew into provinces, called dioceses by the Greeks. The first council is considered as that mentioned in the 15th chapter of the Acts.

The four Gospels were collected during the life of St. John, and most likely the other books of the New Testament.

CLEMENS, bishop of Rome, was the principal writer of the first century.

IGNATIUS, who was bishop of Antioch within forty years after the ascension, succeeds Clemens in the list of apostolic fathers. Christians took the greatest care of the education of their children, and schools were established everywhere for this purpose; also several for the education of youth destined for the ministry. St. John erected one of this kind at Ephesus, and also one by Polycarp at Smyrna. The ancient Christians were supposed to have a secret doctrine: this perhaps

was on account of their at first teaching the points which are more obvious and plain, until they became capable of higher religious knowledge.

THE LIVES of Christians in this century are celebrated and recommended to succeeding generations, by most authors, as models of piety and virtue; yet disorder and vice were not wholly banished: but one of the chief circumstances which led to order, was the right of EXCOMMUNICATIO, that is, of excluding those guilty of enormous transgressions from their sacred rites and ordinances. This right was vested in the Church from the earliest period by the Apostles themselves: this exclusion was however not irrevocable, for those who gave undoubted signs of their sincere repentance were readmitted, however enormous their crimes had been; but in case of a second excommunication their reunion was not sanctioned.

THE FIRST CONTROVERSIES originated in the church of Antioch, regarding the necessity of observing the law of *Moses*: this was caused by Jews, which is natural to suppose, since the Church consisted of both Jew and Gentile, parties that were averse to each other.

A dispute was also raised amongst them (Jews) at Rome, regarding the necessity of the *Law* to be fulfilled in order to meet with divine favour. This may be the cause why St. Paul wrote so particularly to the Romans, shewing that salvation was for none save those who founded their hope on the all-sufficiency of our blessed LORD and Master, Jesus Christ.

Baptism and the Supper of the Lord were the only two Sacraments established by Christ himself, designed to continue to the end of the Church on earth: but we may infer from many transactions, that the Apostles of our LORD either tolerated or appointed many other external rites, to suit the necessity of time and place where they established churches. We learn that the worship was carried on, from the very beginning, in a different manner in different places. In those early

times it was requisite to establish rites according to the place and people,—as we find St. Paul coming to all as being of their country, so that he might gain some.

THE SABBATH was changed by the Apostles; which pious act was acknowledged by all Christians: the first day of the week, on which our LORD arose triumphant, was consecrated by the Apostles to be observed at Jerusalem, from whence other churches received the example.

There were two great anniversary festivals observed by early Christians; one in memory of Christ's resurrection, and the other the descent of the Holy Ghost.

The first places where Christians assembled were, no doubt, the houses of private persons; but in process of time, when great numbers were attached to the community, it was of course requisite that they should assemble in places fixed for the purpose. In those assemblies the holy scriptures were publicly read; it was then followed by an exhortation to the people, in which eloquence and art gave place to zeal and charity. If any declared themselves moved by the HOLY SPIRIT, they were then permitted to explain the DIVINE will, while the other prophets present decided what authority was to be attributed to their sayings.

PRAYERS then followed, repeated by the people after the bishop or presbyter. To these were added hymns, which were sung by persons appointed for the purpose during the Lord's Supper and feasts of charity. In those early times the Lord's Supper was usually administered after prayers; and then followed sober repasts which were called feasts of charity (*αγαπαι*, or love feasts of Christians).

OBLATIONS of bread and wine, &c. usually followed the prayers of the early Christians, from whence both the *ministers* and the *poor* received their subsistence. These oblations were offered as to the LORD. A portion of the bread and *wine* was set apart for the LORD'S SUPPER, which was then consecrated by certain prayers

said by the bishop alone, to which the people assented by saying Amen.

BAPTISM was administered in this century without the public assembly, in places appointed for the purpose. It was performed by immersion of the whole body. We may infer from many passages in the New Testament, as well as from passages in Clement of Rome (an apostolic father), that children were baptized from the earliest period; but writers of the second century and the beginning of the third most expressly mention infants being baptized in their times; so that it was a thing so general, up to this period, that no comment was necessary: but in the third century Cyprian, bishop of Carthage, wished to know whether they might be baptized or not before the eighth day (as circumcision by the Jews). This question was considered in the year 254 before sixty-six bishops, when it was unanimously decreed that baptism need not be postponed till a child be eight days old. AMBROSE tells us in the fourth century, that infants who are baptized are reformed from wickedness to their primitive state of nature. And at the end of the fourth century we find Augustine and Pelagius both admitting the baptism of infants from the earliest time of the Church, but giving different reasons for that baptism; therefore no doubt can rest, but that infants should be baptized as well as adults. We have before remarked that dipping was the usual mode of baptizing in early times: it may be also well to notice here, that the earliest notice we have of sprinkling was in the fifth century.

Those who were dangerously ill sent for the rulers of the church, and having confessed their sins, were recommended to the divine mercy in prayers of piety and fervour, and were also anointed with oil. The anointing of the sick is very seldom mentioned in ancient records, yet it must have been a universal custom amongst the Christians of early times.

FASTING was neither established by any law enacted

by our LORD nor his disciples: however, a practice prevailed among Christians of joining abstinence with their prayers; but in the most ancient times there is no mention of a public fast, except that of the anniversary of Christ's crucifixion; yet, in process of time, particular days of fasting were introduced (Wednesday and Friday), but whether these were introduced in the first century it is very hard to say.

Sects were formed even in the time of the Apostles. Persons started up who were not content with the simplicity of that religion taught by the Apostles. Several of those persons are mentioned in St. Paul's Epistles. The desires of such persons as sought to pervert Christianity to their own licentious imaginations succeeded but little during the sojourn of the Apostles on earth.

THE GNOSTICS, who conceived Christ to be the messenger from the *Pleroma* whom they expected, commenced corrupting even the Christian religion by that destructive oriental philosophy. This sect was divided in opinion before coming in contact with Christianity, so we may account for the dissensions which they caused in the Church of Christ. Some of them gave themselves over to the most rigorous fastings, to prepare and enlarge the mind for heavenly contemplations, while others gave a loose rein to all passions. Thus fasting no doubt crept into the Christian Church. It is strongly inferred that St. John wrote his gospel to oppose this sect.

The Heads of some of those sects are as follow. Some give DOSITHEUS, a Samaritan; and it is true that a man so named lived among the Samaritans about the time of our Saviour; but it appears that he cannot be ranked among the enemies of the Christian Church, since he set himself up as the MESSIAH whom GOD had promised to the Jews.

Also Simon Magus, who opposed himself openly to the divine Saviour, assumed the title of the Supreme Power of God: he studied philosophy at *Alexandria*,

and then commenced his deceptions among his countrymen. He also attached himself to the Apostle Philip, but with no other views than he afterwards embraced. This is the man whom St. Peter charged in the 8th chapter of the Acts of the Apostles. This wretched man still advanced with numberless deceptions: he pretended that in him presided the most powerful of the divine *Æons* from the *Pleroma*, and that a female *Æon*, the mother of all the human family, dwelt in the person of his mistress Helena; and that he came on the earth by the command of God, to abolish the empire of those who had formed this material world, and to deliver Helena from their power.

MENANDER, also a Samaritan by birth, appeared in this century; he is said to have been a pupil of Simon. This man should be ranked among the lunatics, rather than the heretics, because he also presented himself to the world as the promised Saviour. It appears from Irenæus, Justin, and Tertullian, that he pretended to be also an *Æon* from the *Pleroma*, sent to rescue the souls here below, and maintain them against the demons that hold the reins of government.

CERINTHUS, whom we cannot positively place in the first century, is, no doubt, another of the Gnostic sects who combined the doctrines of our blessed LORD with the opinions of the Jews and Gnostics, having borrowed from each, but denying the divinity of our Divine Master. Yet he said that Christ would one day return and reunite himself with the man Jesus, and reign a thousand years with his people in the land of Palestine, after which there would be endless delights in the celestial world.

The Christian writers who conversed with the Apostles are as follow:—Clemens, bishop of Rome; Ignatius, who became bishop of Antioch about thirty-seven years after Christ's ascension,—Polycarp, his contemporary, refers to his epistles; Barnabas and Hermas, mentioned at the close of the Epistle to the Romans. A book still remains bearing Hermas' name—it is called the Shepherd, or Pastor of Hermas.

SECOND CENTURY.

THE Roman sceptre was still swayed by Ulpius *Trajan*, who commenced his reign in the former century ; he departed this life in the city of Seleucia, on his return from the east, A.D. 117, having given peace and prosperity to the empire. Christianity made much advancement during this reign, at the close of which the awful insurrection of the Jews took place in all parts of the empire. This emperor rather favoured the Christians ; yet a persecution was set on foot, in which the good *Ignatius*, bishop of Antioch, suffered martyrdom at Rome, on his way to which place he wrote seven epistles. It is impossible to say on what particular countries the celestial light shone forth during this century, but we are assured that our **LORD** was worshipped as **GOD** almost through the whole east, as also among the Spaniards, Celts, Germans, Britons, and many other nations ; it is most probable that the light of the gospel passed into France before the end of the apostolic ages. Easy it is to conceive how much the miraculous powers and extraordinary gifts displayed by the first heralds of the gospel advanced the bounds of the Church : but now those endowments, given for wise and important reasons, gradually began to diminish ; and as the gospel had reached nearly every nation and every tongue, the miraculous gift of tongues began also to diminish.

ADRIAN, nephew of Trajan, was chosen to succeed him, A.D. 117 : this emperor, who visited all the provinces of the empire, also visited Briton, and built a wall from the river Eden to the Tyne. He was partial to the Christians, and having with him on his travels a splendid court and a considerable force, little doubt remains but that Christianity was propagated ere this amongst our now favoured islanders.

Eusebius, bishop of Cæsarea, who lived about A.D. 315, tells us that some of the apostles crossed to the islands

called British : and Gildas, a British historian of the sixth century, says that Christianity was introduced into England previous to the defeat of the queen of the Iceni, in A.D. 61. And Clemens, bishop of Rome, mentioned by St. Paul, says that this apostle went to the utmost bounds of the west, that is, to the most western part of the Roman empire. Therefore little doubt rests regarding the introduction of the gospel into these islands at a very early period ; for we have St. Austin coming to England, with forty Benedictine monks (A.D. 596), sent by GREGORY, bishop of Rome, when he found numbers of Christians, in Wales, subject to their bishop of Caerleon, on the river Usk. We are also told by the venerable Bede, who wrote his history in about A.D. 731, that St. Colman (an Irishman) was bishop of York in 664 ; and a dispute arising between the English Christians and the Roman Church about celebrating Easter, a council was held at Whitby in Yorkshire ; but the Roman party being victorious at this council, the good St. Colman resigned the see, and retired to Ireland, together with the Irish monks. This shews that Christianity then existed in a primitive state in that country also, even so late as the seventh century.

To continue our history. Persecution existed to a certain extent under Adrian, but his laws seemed to protect the Christians, since they rendered them punishable on no other grounds than commission of crime. Again, under TITUS ANTONINUS, surnamed Pius (139), their enemies persecuted them by accusing them of impiety and atheism : this was refuted by an Apology for them, presented to the emperor by Justin Martyr : yet although he commanded that all should be regulated by the laws of Adrian, still persecution continued ; but the emperor hearing of it, denounced capital punishment against all, charging Christians of crime without being able to prove such. This amiable prince was succeeded by MARCUS AURELIUS, A.D. 161 : he did

not abrogate the previous laws enacted in favour of the Christians, yet he lent an easy and attentive ear to those who accused them of the most horrid crimes; so that we may well say that they were treated worse during this reign, with the exception of that of Nero, than any other: the magistrates were permitted to receive the accusations of even the perjured rabble, yea Christians during this reign were put to the most awful tortures and most barbarous forms of execution. The holy and venerable Polycarp, bishop of Smyrna, and Justin Martyr suffered during this persecution, as well as the churches of Lyons and Vienna being nearly destroyed.

DURING THE REIGN OF COMMODUS, who succeeded his father, A.D. 180, the Christians suffered very little; but the scene changed when SEVERUS (who followed Pertinax and Didius Julianus), was declared emperor, A.D. 194. It was the persecution which broke out at the end of this century and the commencement of the third, that caused Tertullian to write his *Apology* in defence of the followers of Christ.

One of the principal writers against the Christians was Celsus, who wrote in Adrian's reign. It is not possible to name the sects with which he was connected.

DURING TRAJAN'S reign letters and philosophy were revived, and in some measure were restored to their former lustre, yet of but short duration. Titus Antoninus gave protection to the Stoic alone; still there were many men of eminence among the Greeks and Romans in this century. Among the Greeks we may class PLUTARCH as the first. There were two public academies in the empire at this time; that of *Rome*, founded by Adrian, in which all the sciences were taught, and another at *Berytus* (now Berut), in *Phœnicia*. The principal philosophical sects were the Platonics and the Epicureans: the Platonic was more frequented at this time, because their moral precepts were less rigorous. The Epicureans enjoyed the greatest reputation, and

had the greatest number of followers, since their opinions tended to encourage the indolent security of a voluptuous life.

THE ECLECTICS, a new sect of philosophers, suddenly arose and spread with amazing rapidity through a great part of the Roman empire. *Alexandria* in Egypt gave birth to this new philosophy: they pretended to be prejudiced towards neither party, and, abandoning all cavil, were ready to adopt the truth alone from all the different systems and sects. Their discipline was approved of by the Christians and all those who had charge of the Christian school at Alexandria.

This philosophy underwent a change when AMMONIUS SACCAS laid the foundation of that sect known as the New Platonic. This man was born of Christian parents; his projects were singular, for he even strove to have a coalition of all sects, both philosophical and religious, and taught a doctrine which he considered as adapted to unite all in perfect harmony.

This absurd philosophy, embraced by Origen and other Christians, was very detrimental to the beautiful simplicity of the celestial doctrines of Christ. From the same fount arose that melancholy set of men called Mystics; from which also sprang the useless life, as it were, of contemplation, which is led by myriads of monks retired in cells. From about this period philosophy and learning were considered requisite for all Christian teachers; therefore the vices and defects of learned men contributed much to increase their number, which will again be shewn.

THE FORM OF CHURCH GOVERNMENT commenced in the last century now received more stability and consistence.

ONE INSPECTOR OR BISHOP presided over each Christian assembly, to which he was elected by the VOICES OF THE WHOLE PEOPLE. To assist him in his labours he formed a council of presbyters, which was not confined to any fixed number: to each was distributed his task and station in which he was to promote the interest of

the church. The deacons were subject to the bishops and presbyters.

During this century each church was quite independent of the other; that is, each assembly was a little state, governed by its own laws, being no other way bound together than by charity, (*ἀγάπη*) loye.

But in time all became united into a confederate state, called synods by the Greeks, and councils by the Latins. They soon extended wherever the gospel was planted, since their utility was obvious, in order to assemble all its ministers at stated times to discuss the welfare of the whole. The laws enacted in those general meetings were called canons or rules. We find not the smallest trace of these councils till the middle of this century; they however changed the whole face of the Church and gave it a new form; but the humility of the prelates prevented their, all at once, assuming the power with which they were afterwards invested. When they first made their appearance at the councils, they acknowledged that they appeared as the delegates of the people; yet they soon changed this humble tone, turning their influence into dominion, and the councils into laws. Metropolitan bishops commenced in this century, as the order of the councils required one to preside and have a shade of authority more than the rest. This century also produced the idea that our Lord's ministers on earth were to be classed as the priests and levites of the Jews.

The principal writers were Justin, a philosopher, who became a Christian martyr; Irenæus, bishop of Lyons, and a disciple of Polycarp, by whom he was sent to preach the gospel to the Gauls; Athenagoras, a philosopher of no mean reputation, who wrote on the resurrection, and an Apology for the Christian religion; Theophilus of Antioch, who first made use of the word *Trinity*; and Clemens of Alexandria. The only Roman writer of any note was Tertullian, a Carthaginian by birth; he was such a mixture that it is hard to form an opinion regarding his character.

SIMPLICITY was the greatest appendage to Christianity to maintain unity. The teachers inculcated no doctrines further than those contained in the Apostles' Creed, and avoided all vain subtleties and mysterious researches. There was not at this time the least controversy about the capital doctrines which were afterwards so keenly debated in the Church: for the most part the bishops of those primitive times were plain and illiterate men, only remarkable for their piety and zeal. This was soon swamped by the laborious efforts of *human* learning and dark subtleties of imaginary science.

Acute researches were employed upon several religious points, not vital regarding salvation, and human philosophy was incorporated into the simplicity of our Divine Master's sublimer system. If philosophy and logical definitions had been at all times used by consistent men, and not put into the hands of the illiterate and self-sufficient, Christianity might have profited by such weapons to combat the infidel and the heretic; but the incorporation only perplexed and confused, under which, genuine Christianity almost disappeared.

Our blessed Lord and his disciples simply declared that the souls of good men, when separated from their bodies, were received into heaven, while those of wicked men were sent into hell: this was sufficient for the first Christians to know, because they had more piety than curiosity, and sought not to pry into secret reasons, when their Master told them plainly all they required to prepare them for his kingdom.

IN THIS CENTURY the double doctrine was instituted by some Christian doctors. They considered that the moral doctrines and instructions which they received either by writing or tradition, should be divided into two orders: the one, those duties incumbent on all the Church; and the other, those more rigorous duties incumbent on such as desired more strict communion with God; such as retiring from the world and abstaining from wine, flesh, matrimony, and commerce: thus con-

sidering that they would be more quickly hurried to the presence of their Maker, after the dissolution of the body. They received the name of Ascetics. It was in Egypt that this gloomy sect started up, as also that of the Essenes. Those dismal sects dwelt principally before the coming of Christ, who thinking to render themselves more acceptable to the Deity by their austerities, withdrew themselves from society and from all innocent pleasures and comforts of life; to lead a worthless and unprofitable existence in seclusion from the world. Hence originated the celibacy of the clergy, the swarms of useless monks seeking a visionary perfection, refusing their talents and labour for the good of their fellow-mortals, and giving themselves over to unprofitable mortifications, &c.

PIOUS FRAUDS originated also from thus adopting the view of the Platonists, &c.; namely, that deceptions and even a lie would be expedient in order to advance piety and truth.

Several methods were made use of to stem the torrent of iniquity during this century. *Penitential* discipline was imperceptible, and modelled according to that of the heathen mysteries. Ceremonies were multiplied by the corrupt folly of men, yea, loaded with additions quite reverse to the original design. These changes and pompous additions destroyed the native simplicity of the gospel; but they were pleasing to the multitude, who preferred the outward splendour of the Church more than the solid piety and love which constituted the pure Christianity of the earliest period of the dispensation of our blessed Master. Both Jews and heathens were accustomed to a variety of pompous and magnificent ceremonies in their religious worship; and the Christian bishops, wishing to extend the bounds of the Church, permitted the like ceremonies to be performed at the celebrations or commemorations of the memory of the martyrs; *this* is one reason for the increase of religious rites: secondly, the additions were introduced in some

measure to alleviate the slur cast upon the simplicity of the Christian worship by the Jewish and Pagan priests, who esteemed Christians little better than atheists, because they had neither altars, temples, victims, nor any external pomp to charm the outward senses. Adopting such ceremonies was doubtless a pernicious stratagem ; it was obscuring the lustre of the gospel for the purpose of extending its influence, and bartering the purity and simplicity of Christianity for the sake of gaining popular esteem. Thirdly, the Christian doctors did not only imitate the analogical manner of speaking with reference to the Jewish religion, but even extended it further, which became detrimental to the purity of the gospel. The bishops, by an innocent allusion to the Jewish manner of speaking, had been called *chief priests*, the elders, *priests*, and the deacons *levites* ; and in a little time those titles were abused by an aspiring clergy claiming the same rights and privileges conferred on the Jewish priesthood. Hence came **TITHES**, **FIRST FRUITS**, and **SPLENDID GARMENTS**, &c.; also a comparing of the Christian *oblations* with the Jewish *victims* and sacrifices, which gave rise to the extraordinary notion of the *Eucharist*, which represents it as a real **SACRIFICE**, rather than a commemoration of the great *offering* once made upon the cross for the sins of mortals. Fourthly, the particular respect that was given to the Greek and Roman mysteries, and the sanctity attributed to them, induced the Christians to give their religion a mystic air, in order to be on an equal footing with the Pagans in that respect. This imitation began in the eastern provinces ; but after the time of **ADRIAN**, who first introduced the mysteries among the Latins, it was also followed up by the Christians of the western part of the empire : so that the holy sacrament, baptism, and the whole service of the Church was, in this century, materially corrupted, and had a certain air of the heathen mysteries. Fifthly, the teachers considered it advisable to teach the doctrines of religion by sensible representa-

tions, such as prevailed in Egypt and in almost all the eastern nations, that is, by *images, actions, and signs*. Sixthly, a prejudice existed among both Jews and Gentiles, on account of being accustomed to numberless insignificant ceremonies and superstitious rites: for instance, before the coming of our LORD, all the eastern nations performed divine worship with their faces turned towards that part of the heavens where the sun displays his rising beams; which custom was founded on the opinion that GOD, whose *essence* they looked upon to be *light*, and whom they considered to be circumscribed within certain limits, dwelt in that part of the firmament from whence he sends forth the sun, the bright image of his benignity and glory. They who embraced Christianity rejected the gross error, but retained the custom of worshipping with their faces towards the east. This custom is not abolished even in our own day, for it is not only observed strictly in many parts of the east, but we in fact find discord prevailing within the pale of our own Church.

The first Christians assembled for divine worship in private houses, caves, and vaults, where the dead were buried. Their meetings were on the first day of the week, and in some places they assembled also on the seventh, which the Jews celebrated: some also observed the fourth day, on which Christ was betrayed; and the sixth, on which he was crucified: the time of assembling varied, but it was usually after sunset or before dawn.

IN OBSERVING THE PASCHAL FEAST (Easter), the Christians of *Lesser Asia* differed much from the rest, and particularly from those of Rome. They all fasted during the *great week* (in which our LORD died), and afterwards celebrated a sacred feast, at which they distributed a paschal lamb in memory of our Saviour's last supper; but this feast was kept by the *Asiatics* on the fourteenth day of the Jewish month, at the time the Jews celebrated their Passover, and three days after commemorated the RESURRECTION. They affirmed that

this custom was derived from St. John and St. Philip, and pleaded in its behalf that Christ himself held his paschal feast on the same day on which the Jews celebrated the *Passover*.

THE WESTERN CHURCHES did not thus observe it: the paschal feast was celebrated by them on the night preceding the anniversary of Christ's resurrection; thus connecting the commemoration of the Crucifixion with the Resurrection, and alleged their authority as derived from St. Paul and St. Peter.

THE ASIATICS OBSERVING THE PASCHAL FEAST on the same day that Christ is said to have ate the paschal lamb with his disciples, caused an interruption in the fast of the great week; this was repugnant to the whole western Church, since they considered it criminal: and again, since the Asiatics observed the Resurrection precisely three days after their paschal supper, it of course happened that Easter would fall on other days than Sunday. This also was considered criminal: hence arose the DISPUTE REGARDING EASTER between the Asiatics and western Christians.

POLYCARP came to Rome about the middle of this century, to confer with Anicet, bishop of that see, with a view to terminate the dispute; but those bishops could not agree on the subject, further than that the bonds of love should not be broken between Christians on account of this controversy.

Towards the conclusion of this century, Victor, bishop of Rome, adopted a plan of forcing the Asiatics, by pretended authority of his laws and decrees, to follow the rule of the western Churches in this matter; he therefore wrote an imperious letter to the Asiatic bishops, commanding them to imitate the example of the westerns regarding the celebration of Easter. These prelates replied by the pen of Polycartes, bishop of Ephesus, where St. John presided till his death, saying with a spirit of resolution, that they would in no wise depart from a custom which had been delivered down to them

from their ancestors. Victor broke communion with them, and excluded them from fellowship with the Church of *Rome*: yet this excommunication extended no further; neither could it cut off the Asiatics from communion with the other churches, whose bishops were far from favouring the conduct of Victor. The advancement of so violent a dissension was stopped by the remonstrances of Irenæus, bishop of Lyons, who was a disciple of, and sent thence, with Pothinus, by the *Venerable Polycarp*. This matter alone should be sufficient to shew that the universal authority of the bishop of *Rome* was not at this time so much as thought of by the other bishops. However, this dispute lay dormant till the fourth century, each party enjoying its own mode of worship, when the council of Nicæa (*Iznik*) on lake Ascanius, put an end to the matter by abolishing the Asiatic mode of observing Easter.

THE SACRAMENT OF THE LORD'S SUPPER was usually received on Sundays, and the ceremonies were such as follow. A part of the bread and wine, presented among other oblations of the faithful, was separated from the rest and consecrated by the prayers of the bishop. The wine being mixed with water, and the bread divided into several portions, the deacons delivered to the people; and those members who were ill or absent had a portion of the consecrated bread and wine sent to them, as a testimony of fraternal love, by the whole society. By undoubted proofs it appears that the holy rite was considered, at this time, essential to salvation.

BAPTISM was administered publicly twice every year, at Easter and Pentecost or Whitsuntide, either by the *bishop* or presbyters, if authorized and appointed by the *bishop*. Those to be baptized, having repeated the *Creed*, confessed and renounced their sins, and above all, the devil and his pompous allurements; were immersed under water, and received into Christ's kingdom by a solemn invocation of the FATHER, SON, and HOLY GHOST, according to the express command of our BLESSED

MASTER. After baptism they received the sign of the cross, were anointed, and, by prayers and imposition of hands, were solemnly commended to the mercy of God and dedicated to his service; in consequence of which they received *milk* and *honey*, which concluded the ceremony. The reasons of the multiplied ceremonies before remarked also coincide with this ritual. Adult persons were, in this century, prepared for baptism by abstinence, prayer, and other pious exercises. *Sponsors* or godfathers were first instituted to answer for such; yet they were afterwards admitted in the baptism of infants.

When *Adrian* razed *Jerusalem*, and enacted the most stringent laws against the Jews, the greatest part of the Christians in *Palestine* wholly abandoned the Mosaic rites, and chose a foreigner named *Mark* for their bishop, fearing lest they should be ranked with the Jews, and thus become under the laws of *Adrian*. This shocked those who were invincibly attached to the Mosaic rites; they therefore separated themselves and founded particular assemblies at *Peræa*, a country of *Palestine*, in which the law of *Moses* maintained its primitive dignity. *Thus originated the Nazarenes and the Ebionites*, by a division of the last-mentioned.

The oriental doctors, who before this century lived in the greatest obscurity, came forth from their retreat under the reign of *Adrian*, exposed themselves to public view, and gathered large assemblies whose numbers were considerable. Ancient records mention numbers of demi-Christian sects, about which we can learn nothing further than their names import.

Among the doctors of the Asiatic branch of these sects, the first place is due to *Elxai*, a Jew, who during the reign of *Trajan* is said to have founded the sect of the Elcesates; and although a Jew, he corrupted the religion of his ancestors by blending with it a multitude of fictions drawn from the oriental philosophers. If *Elxai* be improperly placed here, we may substitute

Saturninus and his extravagant fancies. He held the doctrine of two principles, from whence proceeded all things; the one a wise and benevolent deity, and the other a principle essentially evil, &c. : he also stated that those wishing to return after death to the supreme Being must abstain from wine, flesh, wedlock, &c.

Cerdo, the Syrian, and Marcion, son of the bishop of Pontus, belong to the Asiatic sect, though they began their doctrine at *Rome*. Cerdo is said to have been spreading his doctrine at Rome before the arrival of Marcion, who, through misconduct, forfeited a place to which he aspired in the church, and then attached himself, through resentment, to this impostor Cerdo, and propagated his impious doctrines with great success throughout the empire. Marcion was also one of those who prohibited his followers from wedlock, wine, and flesh, &c., besides all the comforts of life; notwithstanding, however, many became attached to his doctrines, of whom Lucian, Severus, Blastus, and particularly Apelles, are said to have varied from their master's opinions, and to have formed new sects.

BARDESANES, a native of *Edessa*, acquired a favourable reputation by his writings, which were valuable for the erudition they contained. He was seduced by the charms of the oriental philosophy, and adopting it with zeal, rendered his system less extravagant than that of Marcion, against whom he wrote a learned treatise. This man also believed that Jesus descended from the upper regions, clothed with a celestial body, and taught men to subdue the body of corruption which they carried about with them in this mortal life; and, by abstinence, fasting, and contemplation, to disentangle themselves from the servitude and dominion of the flesh, which bound the soul to ignoble pursuits. Whosoever heard this divine charmer and submitted to his discipline, were, after the dissolution of the earthly body, to receive celestial bodies, and mount up to mansions of felicity.

TATIAN, by birth an Assyrian, and a disciple of Justin Martyr, believed matter as the source of all evil, and therefore recommended mortification of the body. He distinguished the Creator of the world from the Supreme Being, denied the reality of Christ's body, and corrupted the Christian religion by several other tenets of the oriental philosophy. His followers received the name of Tatianists, but were frequently distinguished from other sects by names relative to the austerity of their manners, namely, Encratites, or temperate; Hydroparastates, or drinkers of water; and Apotactites, or renouncers; since they rejected all the comforts and conveniences of life, and abstained from wine with such obstinacy that they even rejected it in celebrating the LORD's Supper, substituting water instead, and macerated the body by continual fasting, and lived a severe life of abstinence and celibacy.

We have passed over the Asiatic Gnostics, and shall now briefly notice the peculiar sentiments of the Egyptian Gnostics. They differed from the Asiatics in this, that they blended into one mass the oriental philosophy and the Egyptian theology; the former of which the Asiatics preserved in its original state. Their discipline regarding life and manners was less strict and severe than the Asiatics, and appears to have favoured the corruption and passions of men.

BASILIDES has generally received the first place among the Egyptian Gnostics. He acknowledged one supreme God, perfect in goodness and wisdom, who produced seven beings, or Æons, of most excellent nature. Two of these Æons, called Dynamis and Sophia (power and wisdom), engendered the angels of the highest order, who formed a heaven for their habitation, and brought forth more angels, but somewhat inferior to themselves: other generations then followed, and new heavens were created for them till the orders increased to *three hundred and sixty-five*, equalling the days of the year, all of which were under one *Lord*, whom Basilides named *Abraxas*.

But this word, which was used among the Egyptians before his time, contains numeral letters amounting to 365, thereby expressing the number of heavens, &c. mentioned above.

The angelic beings fell from their original state, and endeavoured to alienate the minds of men from the supreme GOD, that they might receive worship instead; and the most turbulent of these being the spirit presiding over the Jewish nation, *God* sent his Son Nus, or Christ, joined in union with the man Jesus, that he might restore the knowledge of the supreme GOD. The *God* of the Jews being alarmed at this, sent forth his ministers to seize the man Jesus and put him to death: this they executed, but their cruelty could not extend to Christ. Those souls who obey the precepts of Nus shall ascend to the Father, while their bodies return to the corrupt mass from whence they were formed; the disobedient passing (on the contrary) successively into other bodies. Whatever may be said of the impiety of Basilides, he was far surpassed by Carpocartes, who was also an Alexandrian, and carried the Gnostic philosophy to a blasphemous head. His philosophical tenets generally agree with those of the Egyptian Gnostics. Amongst other opinions, he maintained that Christ was only distinguished from mankind by his superior fortitude and greatness of soul. His doctrine respecting practice was also most licentious, for he permitted his disciples to have a full liberty to sin, and even recommended a vicious life as requisite and obligatory on all, salvation being attainable by none except such as were guilty of all sorts of crimes. We must moreover conclude that this Gnostic adopted most impious opinions, since he held that lusts being implanted in our nature by God, were therefore void of guilt, and that the actions of men were only rendered good or evil by the opinions of others: and furthermore, that it was the will of God that all things should be possessed in common; but human laws branded those as robbers and adulterers,

who only used their natural rights. It is evident that by such tenets every bond of virtue was broken, and a door left open to every vice and abominable licentious act.

VALENTINE, who was also an Egyptian by birth, was distinguished from his brethren by the extent of his fame and the multitude of his followers. This sect, taking its rise at Rome, grew up to a state of vigour in the Isle of Cyprus, and spread itself throughout Europe, Asia, and Africa with astonishing rapidity. His principles were chiefly the same as those of the Gnostics, yet he possessed many opinions peculiar to himself. His imagination was more wild than any of the Gnostics.

We learn that the Valentinians divided into many branches. One of these was the Ptolemaites, the followers of Ptolemy, who differed from the opinions of his master, Valentine, regarding the number of Æons. Another was the Secundians, whose chief, Secundus, was the principal follower of Valentine. This man maintained a doctrine of two eternal principles, *i.e.* light and darkness, from which sprang the good and evil observable in the universe.

HERACLEON's sect arose from the same source, from whose writings Clemens and Origen have made many extracts. From this source also emanated the Marcionians, whose leaders were Marc and Colobarsus.

Among the more obscure Gnostic sects, of which ancient writers give us but little information, may be numbered the Sethites, who honoured Seth; Florinians, who had Florinus and Blastus for their chiefs; the Cainites, who considered as saints Cain, Cora, Dathan, the inhabitants of Sodom, and the traitor Judas; also the Adamites, who professed an exact imitation of the primitive state of innocence.

The Ophites, or Serpentinians, a ridiculous sort of heretics, whose chief was Euphrates, may not be ranked the lowest among the Egyptian Gnostics. This sect had its rise among the Jews, and was of more ancient

date than the religion of our LORD. Part of them embraced the gospel, while others retained their former superstition.

The schisms and commotions that rose in the church, owing to the mixture of the Egyptian and Oriental philosophy with the Christian religion, were much increased in the second century, by the Grecian philosophers embracing the Christian religion. These philosophers soon began to turn to philosophical proofs of the Trinity, endeavouring to explain incomprehensible terms. Praxeas began to propagate these explications at Rome, and was very much persecuted for the errors they contained. He denied any real distinction between the Father, Son, and Holy Ghost, and taught that the Father had united in himself the human nature of Christ. Hence his followers were called Monarchians, because they did not acknowledge the plurality of persons in the Deity; and also Patripassians, because they believed the Father was so intimately united with the Son, that he suffered with him on the cross: yet it does not appear that they removed themselves from the ordinary Christian assemblies.

Theodotus, a tanner, and Artemon, from whom the Artemonites derived their origin, professed, at Rome, similar opinions to the above. It is impossible to say which of the two was the most ancient, or whether they taught the same doctrine; but it is certain that the disciples of both applied philosophy, and even geometry, to the explications of the Christian doctrine.

HERMOGENES, a painter, attached to the dictates of a presumptuous philosophy, abandoned the doctrine of Christianity regarding the origin of the world and the nature of the soul, thus raising new troubles in the church. The sects which we have now reviewed, may truly be considered as the offspring of philosophy; yet they were followed by one at enmity to all philosophy and letters. This sect was formed by Montanus, a weak and foolish man, who took it into his head that he

was the Comforter, or the *Paraclete*, which our divine MASTER, at his departure, promised to his disciples to lead them to all truth: he declared that he was sent to give Christianity a finishing touch, or rather the precepts delivered by our Saviour and his apostles; and therefore added many austere decisions to the gospel; multiplying fasts, prohibiting second marriages; maintained that the church should refuse absolution to persons who had fallen into enormous sins; and condemned all care of the body. His dismal prediction regarding the approaching dissolution of the Roman empire was obnoxious to its powers, and excited resentment against a church which nourished in its bosom such an inauspicious prophet; therefore Montanus was solemnly separated from the body of the faithful, by the unanimous voice of the whole church. Yet the severity of his doctrines gained him esteem and confidence from many; the most eminent of whom were Priscilla and Maximilla, ladies of remarkable opulence, and received with warmth the visions of the fanatical chief: they prophesied like him, and imitated the pretended *paraclete*; hence he erected a new church at *Pepuza*, a town in *Phrygia*, and there spread his doctrine abroad through *Asia*, *Africa*, and part of *Europe*. The most eminent man who attached himself to this sect was Tertullian, a man of great learning, whose attachment to such as Montanus shews to the world a mortifying spectacle of the deviations of which human nature is capable, even in such as appear to have gained the meridian of perfection.

THIRD CENTURY.

SEPTIMIUS SEVERUS, who caused so much persecution during his reign, landed in Britain about A.D. 208, when he built the famous wall, which still bears his name, from the Solway Frith to the Northern Ocean. He died at York A.D. 211, having appointed his two sons, who were also in England at the time, joint successors in the empire. Although Christians endured many injuries of an awful nature during this century, yet their rights and privileges gained ground rapidly. In the army, and every order of the empire, a great number of Christians enjoyed their existence without molestation, neither was the profession of Christianity any debarment from advancement in public engagements, at least under most emperors of this century. They had also houses where they assembled for divine worship, and this evidently with the sanction or connivance of the emperors, who were either favourable to Christianity, or perhaps had no particular aversion to that religion. Caracalla (Bassianus), who succeeded his father Severus, suffered no persecution during his reign.

MACRINUS, who succeeded him A.D. 217, had but little to do with the empire, as he was obliged to fly the following year to Chalcedon, a city of Bithynia in Asia Minor, where he was put to death, together with his son. He was succeeded by HELIOGABALUS, A.D. 218, who though in many respects shewed himself an impious prince, yet displayed no antipathy to the followers of the DIVINE JESUS. He was followed by Alexander Severus, A.D. 222: this prince was a severe reprobator of the infamous: he did not abrogate laws previously enacted against Christians, which appears to be the cause of instances of martyrdom during this reign; yet it is evident that he shewed them many marks of favour, and is said to have partly worshipped the great AUTHOR of our religion. His mother Julia had a high degree of

respect for Christianity, and when at *Antioch*, sent for Origen from Alexandria, to enjoy his conversation and instruction.

Alexander was succeeded by MAXIMIN, A.D. 235: this tyrant, who was remarkable for his height ($8\frac{1}{2}$ feet) and symmetry of shape, extended his persecution to the bishops alone, and being slain and his body thrown to the dogs, was followed in the government by PUPIENUS and BALBRINUS, A.D. 238. These usurpers being also murdered, were succeeded by GORDIAN, under whom Christians had repose. After a reign of about six years he was succeeded by PHILIP, his murderer, in whose reign Christians also dwelt in tranquillity throughout the empire. This emperor and his son were considered by many to have embraced Christianity.

DECIUS, who succeeded the Philips, A.D. 248, seemed, by his activity and knowledge, likely to retard the downfall of the Roman empire; but the continued disputes now existing between the Pagans and the Christians, and the continued invasions of barbarous nations, left it wholly out of the question. His persecution was of an awful character, causing Christians to be put to death by the most lingering and dreadful tortures. Those wretched torments induced many to embrace their only alternative, namely, that of *offering sacrifices* or *burning incense* before the images of the gods, or by purchasing *certificates* from pagan priests. Alas, what a resemblance to the indulgences which many will even now, and to a greater extent in former times, purchase as members of the apostate Church, which has failed in her allegiance to the DIVINE FOUNDER of our holy religion.

This was the occasion of great disaffection in the Church, since the bishops were divided regarding the immediate readmission of apostates and transgressors. Cyprian, bishop of Carthage, was a strong opposer of such indulgences; hence arose a dispute between him and the martyrs, confessors, presbyters, and lapsed,

seconded by the people; yet this dignified bishop came off victorious.

DECIUS was succeeded by GALLUS, A.D. 251, a man who acted dishonourably by the empire, and also permitted the Pagans to persecute the Christians throughout all parts of his dominions. His general, ÆMILIANUS, slew him and his son, and was declared emperor, but was slain shortly after by his troops, when proceeding against VALERIAN, who had been also declared emperor, A.D. 253. Valerian favoured Christianity during five years of his reign; but Macrianus gaining power over him, the Christians were therefore prohibited assembling themselves together, and their teachers sent to banishment. This edict was published A.D. 257, and was followed by one still worse; so that numbers were put to death in the most dreadful forms of execution. Cyprian, bishop of Carthage; Sextus, bishop of Rome; and Laurentius, a Roman deacon, who was consumed by a slow and lingering fire, suffered in this persecution. Valerian was taken prisoner by the *Persians*, and put to a wretched death after seven years' slavery. GALIENUS, his son, promising to revenge the fate of his parent, was chosen emperor, A.D. 259. At this time there were no less than thirty contending for the empire, who are usually called the thirty tyrants; so that we may conclude that every soul in the empire had something else to think of besides persecuting each other: however, it appears that if this emperor was not favourable to Christianity, neither did he retard its progress; therefore the bounds of the Church were much increased, owing to the clemency it met with from great men; together with the divine interposition presented to many by dreams and visions, who were either enemies to the Church, or inattentive to her precepts and doctrines. There may be also added the healing of diseases, which many were still enabled to perform by calling on the divine LORD and MASTER. Miracles imperceptibly disappeared from the Church according as they became less necessary.

The next emperors were FLAVIUS CLAUDIUS, who was nominated A.D. 268; AURELIAN, A.D. 270; TACITUS, A.D. 275; PROBUS, his half-brother, who succeeded him the same year, reigned six years and four months; CARUS, surnamed Perseus, who was killed by lightning in his tent, reigned about sixteen months; CARINUS and NUMERIAN, who were succeeded by the great commander DIOCLESIAN, A.D. 284. Few suffered martyrdom during the time of any of these emperors, indeed the Christians were free from any violent persecution. Dioclesian made Maximian his partner; and in A.D. 292 he also took two other associates into the empire, namely, Constantius Chlorus and Galerius, all of whom shall be coupled with the next century.

If we return to the human means which advanced Christianity in this century, among them we shall find the translations of the Scriptures into various languages; the labour of *Origen* in giving them full circulation through all nations; and the many works published by learned and pious men. We must also add the liberality shewn by Christians, even towards those differing from them in religious principles, and the love existing between them, all of which added to influence and attract the esteem and remove the prejudices of many; thus preparing them to receive the divine light of the gospel. It is certain that but little can be attributed to pious *frauds* in propagating this glorious message of salvation, since they were practised by few.

THE LIMITS of the Church were considerably extended in this century. Origen was invited from Alexandria by an Arabian prince, and converted a wandering tribe of Arabs. The Goths received the gospel by means of doctors sent from *Asia*, whose holy and harmless lives and miraculous powers attracted even the esteem of those previously devoted to rapine, and absolutely void of letters or science. Christian assemblies were also founded in Gaul, in addition to those founded in the second century. In the reign of Decius many pious

men passed into this province, and erected churches at *Tours*, *Arles*, *Paris*, and several other places. We must also place in this century the German churches, such as *Cologne*, *Treves*, *Mentz*, and others. We may indeed glean something to the same effect regarding *Scotland*.

THE PLATONIC PHILOSOPHERS before mentioned exhausted all the force of their learning and eloquence against the Christians in every shape possible. These adversaries were more dangerous than others, since they had adopted many of the doctrines and institutions of the gospel, and with a form of sanctity and impartiality, were attempting to unite Paganism with Christianity. PORPHYRY, a Syrian or a Tyrian by birth, headed the philosophers in this century. He was a writer of great erudition, and wrote a laborious work against the Christians, which was burnt by an edict of Constantine in the fourth century. Many were the stratagems by which these philosophers strove to dim the lustre and simplicity of the Christian doctrine. Archytas of *Tarentum*, Pythagoras, of whom Porphyry wrote the life, and others, were brought forth as rivals of the SON of GOD.

But as the most absurd, the most improbable, and the most destructive opinions will be received by the siftings of the multitude, even within the pale of our own Church, so was it in the Roman empire: some were induced to abandon the simplicity of Christ's doctrines, to embrace the varied superstitions of this philosophy; and others, on hearing that the Christian doctrine differed little from the pagan religion restored to its purity, chose rather to remain in the religion of their fathers and doctrines of the gods.

THE JEWS, although in a measure deprived of the power of influence against the Christians, yet exercised all that power left to embarrass the followers of the MESSIAH.

LEARNING, which was declining in the last century,

appears now on the verge of disappearing, and arts and sciences had lost their former lustre. *Longinus*, the rhetorician, and *Dion Cassius*, the historian, with a few others, were the last among the Greeks who stood in the gap against ignorance and barbarism. The civil wars, which so long distracted the empire, were of course destructive to the pursuits of science, which require leisure and tranquillity, and not the din of arms. Nearly all the philosophical schools were now eclipsed by that of *Ammonius*, whose origin and doctrine have been before commented on. Its rapid progress was chiefly owing to *Plotinus*, a disciple of Ammonius. He first taught in *Persia*, then at *Rome*, and in *Campania*. Among his disciples was Porphyry, who spread his master's doctrines through many countries: these doctrines continued to be taught at *Alexandria* till the sixth century; Plutarch, learning them there, renewed the celebrated *Academy* at *Athens*.

THE QUESTION RELATIVE TO HUMAN LEARNING was now strongly debated amongst Christians: many stood up for the Greek and Roman literature, while others deemed them detrimental to the interests of true Christianity and the advancement of genuine piety: however, the philosophical party triumphed, chiefly owing to Origen, who unfortunately blended it with the pure and sublime doctrines of our LORD. Many disciples of Plotinus embraced Christianity on those conditions, and soon cast the die in favour of science. Of course these philosophers preserved a fervent zeal for the doctrines of their heathen chief, and naturally spread the variegated doctrine, and instilled it into the minds of gaping multitudes.

CONCERNING THE CHURCH GOVERNMENT in this century, it appears that in large cities there was a *bishop* at the head of each church, who ruled in concert with the presbyters, taking the opinion and voices of the whole assembly in matters of moment. In every province one bishop was empowered with authority above

the rest, which was requisite to maintain order amongst the unity of churches established in the last century, and contributed to give a degree of order in holding *general councils, &c.* The bishops of *Antioch, Alexandria, and Rome* were considered to have such pre-eminence. *Cyprian*, who informs us of this pre-eminence, further informs us of the equality existing between all bishops regarding **DIGNITY** and **AUTHORITY**. Yea, Cyprian gives us an example, in controversy with Stephen, bishop of Rome, concerning the baptism of heretics, when he treated the Roman and imperious bishop with perfect contempt. Therefore the pre-eminence of bishops was a pre-eminence of *order* and *association*, not of **POWER** nor **AUTHORITY**.

THE CLERGY CHANGED THE FACE OF THINGS in the church from the ancient government. The bishops aspired to higher powers; they began to violate the rights of the people, and also those of the presbyters. This change was soon followed by a train of vices amongst numbers of the clergy, which cast a cloud over many; so that their **VOLUPTUOUSNESS, VANITY, ARROGANCE, AMBITION, and SPIRIT OF CONTENTION** cast an undeserved reproach on the pure and holy religion of which they were the unworthy ministers. We would wish to hide such enormities from the world, when taking place among so sacred an order of men; but truth demands that our readers should know, in order to excite all to a greater reverence for our divine and matchless doctrines and precepts. Fancy bishops assuming princely authority—fancy one *exalted above his equals*, surrounded by ministers; can or could such be the servant of the meek and lowly JESUS? Garments to dazzle the eyes of the people; could such be the servant of **HIM** whose vesture was cast lots for? This ambition of the bishops was soon followed by the *presbyters*; and the *deacons*, thus beholding such desertion from their Master's banner, some stepped forward towards a usurpation of rights which in no wise belonged to them. Had the clergy been devoted to zeal and piety, the orders of a subordinate nature would

never have been heard of in the Church ; but the servants of our divine KING, becoming above following their Master's footsteps, appointed the following :—acolythe (attendants), sub-deacons (for the meaner work), ostiarii (door-keepers), the copiatæ (who provided a decent interment for the dead), &c., and the exorcists from the new Platonists, adopted by the Christians.

MARRIAGE was allowed amongst every order of the clergy, high and low ; and those who aspired to a more sanctified life and a higher degree of piety, only lead to evil, and alarmed the zeal of the truly pious among the *bishops*.

THE PRINCIPAL WRITERS follow. Origen, a presbyter and catechist of *Alexandria*, the greatest light of the Christian world. The next of note, Julius Africanus, whose valuable labours are lost. Hippolytus, whose history is involved in darkness, but considered by many as the most celebrated author and martyr of his age. Gregory, bishop of New Cæsarea. Dionysius, bishop of Alexandria. Methodius, a man of great piety. Cyprian, bishop of Carthage, stands first amongst the list of Latin writers ; his letters are full of piety, and cannot be read otherwise than with feelings of enthusiasm. Arnobius, who wrote seven books against the Gentiles, which are worthy of our attention.

THE DOCTRINES OF CHRISTIANITY were now explained to the people in their native purity and simplicity, without any far-fetched mode of reasoning to load the minds of the people with a multiplicity of precepts. But alas, the doctors, who turned their minds after philosophy, soon forsook the path of simplicity, and bent the human mind under burdens of a fanciful and high-flown character. The Egyptians considered it a glorious work to bring the heralds of the gospel under subjection to their philosophical precepts, and to make deep researches into the divine and simple precepts delivered by the SAVIOUR to his Apostles. *Origen*, who was enchanted

by the Platonic philosophy, set it up as a proof of all religion. He handled all with caution, yet he set an example before his followers of giving license to every wanton fancy. From the disciples of Origen originated the *scholastic philosophy*. We may next take notice of the **MYSTIC THEOLOGY**, which similarly originated, and yet tended towards overthrowing the above-mentioned, whose first promoters came from the Platonic school. These **Mystics** maintained that *silence*, *tranquillity*, *repose*, and *solitude*, accompanied by acts of mortification, which might tend to exhaust the body, were the means by which the *hidden* and *internal* word was excited to produce virtues, and instructed in divine things. They imagined that those who shut themselves out from terrestrial vanities, behold all human affairs with contempt, and block up the avenues of the outward senses against all worldly influence, are at once enabled to contemplate truth in its purity, and necessarily return to **GOD**. Hence emanated *hermits* and *monks*; since the above mode of reasoning drove many into caves and deserts, to macerate the body with hunger and thirst. *Paul the hermit* was most likely under this system, rather than the persecution of Decius, when he fled to the deserts of *Thebais*, where he spent ninety years devoted to nothing worthy of a human being, neither devoting his human powers to the good of his own immortal soul, nor the welfare of his fellow-creatures.

The opulent Christians contributed much during this century towards having the Scriptures circulated and translated into various languages. Pierius and Hesychius in *Egypt*, and Lucian at *Antioch*, devoted much pains in correcting the copies of the *Septuagint*: also *Pamphidus* of *Cæsarea* laboured in works of the same kind, till martyrdom finished his course.

ORIGEN devoted more labour than any of them towards removing obstacles which retarded the advancement of the gospel. He was also the first among the interpreters of Scripture at this time, but often at the

sacrifice of truth. A great number of Scripture interpreters, both in this and the next century, followed Origen's mode of interpretation with little variation ; but this great man must have been under a delusion, since he believed that the Scriptures were of little use to those who understand them as they are written. In fact, all those who wished to pervert the divine truth according to their fancy, adopted the philosophy of Origen.

Hippolytus wrote on the *resurrection*, *Antichrist*, and the end of the *world*. Methodius wrote on *free-will*. The principal moral writers were Tertullian, Cyprian, and Origen. We may also name Methodius and Dionysius.

CONTROVERSIAL WRITERS were numerous during this century. Minucius Felix ; Origen, who wrote against Celsus ; Arnobius ; Cyprian, concerning the vanity of idols ; Hippolytus ; and Methodius, against Porphyry ; all of whom wrote against the enemies of Christianity : but the mode of controversy had degenerated much from the primitive simplicity. The doctors, who had been educated in schools of sophists, &c., adopted the arts of their masters to defend Christianity, and therefore cared not whether they gained the victory by artifice or by plain argument and truth. This kind of victory was called *Economical* by the ancients.

SPURIOUS WRITINGS, falsely ascribed to great men, were used in this century : hence the book of *Canons*, which artful men ascribed to the *Apostles* ; and the *Apostolical Constitutions*, which are said to have been collected by Clemens of Rome, and many other such like, for a long time were esteemed by credulous men. The Mystics also had recourse to many pious frauds to support their sects. When asked from whom their sect took its rise, they pitched upon Dionysius the Areopagite, who was of apostolic standing, since he was converted by St. Paul's preaching at *Athens*.

THE MILLENNIUM, AND BAPTISM OF HERETICS, involved controversies at this time. It had been a prevailing

opinion long before this, that our LORD was to come and reign a thousand years on earth previous to the dissolution of the world; and indeed met with no opposition, although it was differently considered by different persons. But in this century the opinion began to decline, chiefly owing to the influence of Origen. Nepos, an Egyptian bishop, strove to restore the opinion; but it was again damped by Dionysius, a disciple of Origen. The dispute relative to the baptism of heretics was not carried on with the amiable impartiality with which Dionysius opposed the Millenarian doctrine; the meekness which should at all times adorn the doctors of our religion, being very much needed in this controversy. The Orientals and African churches usually admitted heretics to the communion of the faithful by baptism; but the greater part of the European churches considered the baptism of heretics as valid, and therefore admitted them by imposition of hands and prayer. This prevailed for a long time without causing any dispute; but when charity waxed cold, contentions were illuminated in all directions.

A sharp dispute was raised on this point between Stephen the European bishop, of Rome, and Cyprian the African bishop, of Carthage, who called a council of ninety-eight African bishops, and adopted the Asiatic opinion: the imperious Stephen then excommunicated Cyprian and the African bishops; yet the moderation of the Africans and the death of Stephen put an end to the controversy.

DISPUTES RELATIVE TO ORIGEN also were set on foot; but though it is evident that his views were of an exaggerated character, yet a kind of envious feeling on Demetrius' part gave rise to dispute, so that we need not comment further on the matter, since it is evident that pure Christian charity in the controversy, and less philosophical reasoning, was also wanting in this dispute.

RITES MULTIPLIED. The principal cause of which we may attribute to the desire after the Oriental supersti-

tions, from which the greater number of these rights originated. Hence the use of *exorcisms* and *spells*, fasts and aversion to wedlock ; the custom of avoiding those not yet baptized, and the severe discipline and penance imposed on such as incurred the displeasure of the Church. Regarding the form and time of divine worship, little alteration took place since the last century ; but the discourses differed materially : Origen was the first who explained Scripture in his discourses, as well as introduced long sermons. INCENSE was also introduced in this century, and whence it came will be easily discovered from the preceding pages.

THE ADMINISTRATION OF THE LORD'S SUPPER also underwent many changes : prayers were lengthened, pomp introduced ; those in a penitential state and those who had not been baptized were not admitted, which were imitations of the heathen mysteries : gold and silver vessels were used, and the hours of celebration varied in many places to suit convenience ; so that in some places the celebration took place in the morning, in others at noon, and in others in the evening ; and although it was repeated oftener in some churches than others, yet it was considered of the most vital importance by all, and even needful to salvation, so that it was even regarded requisite to administer it to infants.

THE FEASTS OF CHARITY before mentioned preceded the Supper in some places and followed in others.

BAPTISM was usually administered twice a-year, and that only in presence of those already initiated into the Christian mysteries. We have mentioned, in the previous century, the rites generally used, but we must now add that none were admitted to this ordinance, till by the formidable shouts of the *exorcists* they were delivered from the powers of the devil, and consecrated to the service of GOD ; not remembering how that all were open to baptism in primitive times.

FASTING now began to be considered a high part of sanctity. The Latins fasted on the seventh day, con-

trary to custom ; and since the Orientals and Greeks refused to follow their example, a new subject of contention appeared.

PRAYERS were generally offered up three times a-day, viz. at the third hour, at the sixth hour, and the ninth hour, according to the custom of the Jews ; but besides these some Christians of fervency desired to address the Supreme BEING more frequently. They generally prayed standing when celebrating joyful events ; but at the fasts they prostrated themselves on their knees. Christians seldom undertook anything of moment without arming themselves with the sign of the cross, since they regarded it as the surest defence against all stratagems of malignant spirits. Churches were called *Kυριακα* by the Greeks.

SECTS WHICH FORMERLY PERPLEXED THE CHURCH, continued to cause divisions : amongst these were the Montanists, Valentinians, Marcionites, and other Gnostics. Adelphus and Aquilinus, who were of the Gnostics, strove to insinuate themselves and doctrines into the favour of the public at *Rome* and other parts of *Italy* ; but being opposed by the united forces of the followers of Plotinus and the Christians, they appeared to have lost all authority, and rendered contemptible in the opinions of the learned.

But while Christianity thus struggled with those persons who tarnished the Christians' glory and corrupted the purity of the gospel, an enemy more odious than the preceding suddenly engaged in the contest. This was Manes, a Persian by birth, educated amongst the magi, instructed in all Persian arts and sciences, penetrated into the depth of astronomy in the midst of rural life, embraced Christianity, declared that Christ left it in an unfinished state, and that he was the *Comforter* whom the Saviour promised ; attempted a coalition of the doctrines of the gospel with the magi ; deceived many by his eloquence, gravity, and simplicity of manners ; and was executed during the reign of Varanes I., king of Persia,

who is said to have given him up to the fury of the Magi, to whom he had been displeasing, because he mingled their doctrines with Christianity.

The doctrines of this man were a mixture of Christianity and the ancient philosophy of the Persians, in which he had been instructed during his youth. His system was monstrous. There were two principles, one called *light*, and the other *darkness*; each is subject to a supreme being, who existed from all eternity. The being presiding over the light is called *God*; and he who rules over the darkness is called *Hyle*, or *Demon*. The one is supremely happy, benevolent, and good; the other, unhappy and anxious to render others partakers of the same. These beings have produced multitudes resembling themselves, and scattered them through their provinces. Hyle was for a long time ignorant of the existence of light; and as soon as he learned it, by means of a war in his dominions, he endeavoured towards subjecting it to his dominion. *God*, opposed to him, sent an army commanded by the first man, but not with good success; for Hyle had seized upon a great portion of the light, and mingled it with darkness. *God's* next commander was named the *Living Spirit*, who was more successful against Hyle, but still could not entirely separate the pure particles from the corrupt mass amongst which they had been dispersed. After this defeat, Hyle produced the first parents of the human race. The beings thus formed consisted of a body formed out of corrupt matter, and two souls; one lustful, and the other immortal and rational, being a particle of the divine light which was carried away by the army of darkness. Man being now a mixture of light and darkness, *God* created the earth by the *Living Spirit*, who vanquished darkness in order to furnish a dwelling-place for man, and by degrees deliver the particles of light. *God* produced *two beings* of eminent dignity to assist in this rescue; one was *Christ*, and the other the *Holy Ghost*: *Christ* was the Persian god Mithras, and subsisting in and by

himself, endowed with life, enriched with infinite wisdom, and resided in the sun. The Holy Ghost is also a luminated and animated body, diffused throughout the atmosphere, gradually extracting the lost particles, and wafting them to their primitive station. *God* for a long time exhorted the captive souls by angels and holy men raised up for the purpose, and then he commanded Christ to descend from the sun, and accelerate their return to the Light. *Christ* having appeared among the *Jews*, clothed with a shadowy body, and not with the real substance, taught mortals how to disengage the immortal soul from the corrupt body, and demonstrated his mission by wonderful miracles. The prince of darkness, however, exerted all his energies against this divine messenger, and caused him to be put to death on a cross; which death he did not in reality suffer, but only in appearance. When Christ had completed his mission, he returned to the sun, leaving behind him a number of chosen disciples to propagate his doctrines. He also promised to send an apostle superior to all the others, who would add many precepts; this apostle he called the *Paraclete* or *Comforter*. THIS *Comforter* is *Manes* the Persian, who by order of the Most High declared to mortals the whole doctrine of salvation.

Those believing in Jesus Christ renounce the worship of the God of the Jews, who is *Hyle*, and obey the laws of Christ as given by Manes. The soul cannot be wholly purified on earth, so that after death the souls of men must pass through two states of probation before joining the regions of light: they first mount into the moon, which consists of salutary water; from thence, in fifteen days, they proceed to the sun, whose purifying fire removes all corruption. On the other hand, souls neglecting the advantage thus afforded them, proceed after death into the bodies of animals, etc., where they remain till they accomplish their probation. When the greater part of the captive souls are restored to the Light, a fire shall break forth, at the command of *God*,

and destroy the frame of the world ; after which, *the Powers of Darkness* shall be compelled to return to their primitive abodes of anguish for everlasting. To prevent a renewal of this war, *God* shall guard the mansions of darkness with a force composed of the souls fallen from all hopes of salvation.

Manes rejected nearly all sacred books : he considered the Old Testament as the word of the prince of darkness, which was substituted instead of the word of *God*, by the Jews ; he also considered the *four gospels* as not written by the apostles, or at least believed them augmented by Jewish fables ; he therefore supplied their place by a gospel which he called *Erteng*. The Acts of the Apostles were wholly rejected by him, and the Epistles of St. Paul he believed to be much falsified and corrupted.

The rules of life which he prescribed to his followers were very austere, causing them to macerate the body and deprive it of every desire appertaining to external objects. But this fanatic, knowing that his followers would not become numerous under such strict discipline, divided his followers in two classes, the one called the *elect*, and the other the *hearers*. The *elect* were obliged to abstain from flesh, eggs, milk, fish, wine, all intoxicating liquors, wedlock, etc. ; but the *hearers* were allowed to take any of these liberties with temperance.

THE GENERAL ASSEMBLY OF THE MANICHEANS was headed by a president, representing Jesus Christ, (something similar to the Roman pontiff). To him there were joined *twelve rulers*, representing the *twelve apostles* ; and to these again were added *seventy-two bishops*, representing the *seventy-two* disciples of our LORD and MASTER. To these bishops were attached *presbyters* and deacons ; all the members of these orders being chosen out of the *elect*.

HIERAX, A BOOKSELLER BY PROFESSION, formed a sect in Egypt : he possessed a deal of learning, believed Melchisedek (Shem), king of *Salem*, to be the Holy

Ghost, considered Christ's mission was to establish new laws, more perfect than Moses', believed *flesh, wedlock, wine*, and all things agreeable to the outward man, prohibited by Christ, but most of all to such as aspired to a high degree of virtue; excluded from eternal life all children who died before they arrived at the use of reason, believed that God only rewarded those with eternal life, who performed a victorious life against the flesh and its lusts; cast a cloud over the holy Scriptures by his fictions, and denied the resurrection of the body.

THE CONTROVERSIES OF THE TRINITY, which commenced in the second century, caused by the Grecian philosophy, were now advancing with much vigour. One of the first who now engaged in so idle an exploit was Noctus of Smyrna: he maintained that the FATHER and the SON were united, and that they were born and crucified together. From this his followers received the name of Patripassians, that is, persons who believe that the supreme Father, and no other, died on the cross for guilty man.

SABELLIUS, an African bishop, also explained the doctrine of the Trinity in a manner differing little from that of Noctus.

BERYLLUS, AN ARABIAN BISHOP, maintained that Christ did not exist before Mary, but that a spirit, proceeding from GOD himself, was united to him at his birth. He was however afterwards united to the church, having yielded to Origen's power of argument on the subject.

PAUL, BISHOP OF ANTIOCH, who was rendered imperious and self-sufficient by riches, gave a deal of annoyance to the church regarding the TRINITY: and although many councils were convened in order to convict him, yet his subtlety evaded them all, till A. D. 267, when Malchion the rhetorician drew him forth from obscurity, and compelled him to shew himself in his true colours: he was therefore degraded from his episcopal order.

ORIGEN was called from *Egypt* during this century to argue against erroneous opinions and fancies existing amongst some of the Arabians; but he disputed against them in a council with such success, that they abandoned their views (that the soul was not immortal, yet it was recalled to life with the body by the power of GOD), and returned to the bosom of the church.

NOVATIAN, A PRESBYTER OF ROME, was the last who caused trouble to the church during this century: his followers were called Novatians. He indulged his views so far as to deny that such as had apostatized in the reign of Decius, or such as committed grievous transgressions, were to be received into the church; but Cornelius and the greater number of the presbyters were of different sentiments. Hence, when a bishop was to be chosen, in the year 250, to succeed Fabianus in the see of Rome, Novatian opposed the nomination of the virtuous Cornelius: his opposition was, however, fruitless, for Cornelius was chosen to that office, of which none could be more worthy. The austere Novatian separated from the jurisdiction of Rome; so that Cornelius calling a council, A.D. 251, cut off Novatian and his partisans from the communion of the church. This man then established a new sect, of which he was the first bishop: his principal assistant was Novatus, a Carthaginian presbyter, a man void of principle, who came from Carthage at the time to escape excommunication by Cyprian, his bishop, with whom he was then at variance. This sect, which differed nothing in point of doctrine from other Christians, existed till the fifth century: their distinguishing feature was the opinion they formed regarding the church being a society where virtue and innocence reigned universally, and therefore refusing to re-admit heinous offenders to her communion: they even required such as came over from the general body to be re-baptized before admitting them to communion with their body.

FOURTH CENTURY.

THE CHURCH ENJOYS PEACE at the commencement of this century, when we find the Roman empire governed by four chiefs, of whom two, Diocletian and Maximian Herculeus were of superior dignity, and distinguished by the title of Augustus; the other two, namely Constantius Chlorus and Maximinus, were subordinate to the former, and were distinguished by the title of Cæsars. Diocletian, though superstitious, had no antipathy to the Christians; while Constantius, abandoning Polytheism, treated them with condescension. This alarming the pagan priests, whose interest it was to uphold the superstitions of the times, believing that Christianity would become triumphant and universal in the empire, they addressed themselves to Diocletian, and endeavoured, by fictitious oracles and other stratagems, to persuade him to persecute the Christians.

Diocletian was not to be moved by the arts of the pagan priesthood, who, finding their ill success, addressed themselves to Maximinius Galerius, in whom they found a ready instrument for executing the awful design. Galerius indefatigably importuned his father-in-law Diocletian, till at length he procured an edict, A.D. 303, when an order was issued to pull down their churches, burn all their books, deprive them of their civil rights, and render them incapable of any honour or promotion. Many Christians, as well as bishops and presbyters, gave up their books and abandoned their churches in order to save their lives; but these acts were considered as sacrilegious by resolute Christians, who gave the yielding party the appellation of traditors.

A fire broke out a short time after this in the palace of Nicomedia, where Diocletian then resided: the Christians were immediately accused of it; and Diocletian, being persuaded of its truth, caused numbers to suffer punishment as incendiaries, and be tormented most in-

humanly. Seditions which broke out in *Armenia*, (now a part of the Turkish empire, and called *Turcomania*, in which is mount *Ararat*,) and in *Syria*, were also attributed to the followers of Christ; when a second edict was issued, by which all the bishops and ministers were commanded to be cast into prison. A third edict soon followed this, ordering the most insupportable punishments to be invented, in order to force them to renounce their profession, and sacrifice to the heathen gods; thinking, that if these venerable captives were induced to yield, their flocks would be easily brought to follow their example. Immense numbers, distinguished by their learning and piety, became its victims in every part of the empire, except in Gaul, where Constantius governed.

A.D. 304, another edict came forth by the instigation of Galerius. This edict commanded all Christians, male and female, to sacrifice to the gods, at the same time authorizing all magistrates to invent the most inexpressible tortures to drive them to apostacy. Suddenly, in the midst of power, in the midst of glory, in the midst of victory, the Augustus' both resign, and the two Cæsars are universally acknowledged emperors. Galerius governed the eastern, and Constantius the western part of the empire; so that the eastern, under Galerius, suffered all the pains of persecution, while the western, under the mild Constantius, had peace and toleration restored to her. In the year 306, Constantius died at York, and the army declared for his son Constantine, saluting him with the title of Augustus. This proceeding stung Galerius to the quick, yet he was obliged to confirm it with the outward marks of approbation: and although he sent him the purple, he only gave him the title of Cæsar, and created his colleague, Severus, emperor. This step provoked Maxentius, the son of Herculeus, so that he struck out for the imperial dignity, and found but little difficulty in making good his usurpation. Galerius, the author of the Christians'

greatest troubles, being now brought to the verge of the grave by a most dreadful and lingering disease, published an edict, A.D. 311, commanding that all persecution should cease. Death having put an end to his complicated horrors, his dominions were divided between Maximin and Licinius. But at this time Maxentius, the son of Herculeus, who usurped the government of Africa and Italy, resolved to make war against Constantine, in order to become master of the whole western empire. Constantine being apprised of the design, marched and met him near Rome. Maxentius was defeated, and in his flight was drowned in the *Tiber*. Constantine and his colleague Licinius now gave full power to the Christians to live according to their own laws, &c. But Maximin, who governed the east, threatened the western emperors with destruction: his views being, however, frustrated by the victory gained over his army by Licinius, he ended his life by poison, A.D. 313. About this time Constantine embraced Christianity. His first edict shewed that he had a kindly feeling towards the Christians; but still he appeared to favour the religion of the ancient Romans, desiring that every individual should have perfect liberty to exercise his views as he thought best. Yet he soon acquired sound opinions regarding the importance of the Christian religion and its divine origin; he therefore exerted every nerve to induce all his subjects to embrace the divine truth. His aversion to all other religions was first published to the world by his laws and edicts, which were issued A.D. 324; but his design of destroying the ancient Roman religion, and tolerating no other worship, was only published towards the close of his life, by the edicts for destroying the temples and preventing sacrifice.

It appears that Constantine was baptized by Eusebius, bishop of *Nicomedia* (Algiers), but not till a few days before his death; yet we cannot for a moment doubt the sincerity of his zeal for the Christian religion, be-

cause it was a custom with many in this century to defer their baptism till the close of their career on earth, so as to be received pure and spotless into the mansions of immortality. It is said that he embraced Christianity in consequence of the *miraculous cross*, which appeared to him in the air when on his way towards *Rome* to attack Maxentius.

Although many doubts arise relative to the whole truth of the story, yet it is most probable that a *cross* was represented to Constantine in a dream, with the inscription, *Hoc vince* ($\epsilon\nu\tau\sigma\tau\alpha\ \nu\kappa\alpha$), since he used it in his army. However, we must remark that several historians who followed Eusebius, make no mention of the appearance of a cross in the air.

The joy which the favourable edicts of Constantine and Licinius produced amongst the Christians, was damped for a time by the war which broke out between those two princes; but Licinius being defeated, a treaty of peace was entered into, A.D. 314, which continued for nine years. But the turbulent spirit of Licinius was once more, A.D. 324, up in arms against Constantine; and being stimulated by the suggestions of the heathen priests, he engaged all those on his side who adhered to the ancient superstition, and persecuted the Christians in a cruel manner, putting to death many of their bishops. He, notwithstanding all, was obliged to yield, and implore mercy at Constantine's feet. His life was at this time spared; but in the year 325 Constantine, either fearing his designs, or perhaps finding him engaged in a new outbreak, commanded him to be put to death, together with his general, Martian, who had been created Cæsar. Constantine being now sole ruler of the Roman empire, endeavoured by laws, liberality, and munificence, to destroy paganism, and to establish Christianity in every corner of the Roman empire; feeling, no doubt, that the conduct of Licinius left a sad spectacle regarding what good could be done for the empire when coupled with heathen superstition.

AFTER THE DEATH OF CONSTANTINE, in the year 337, his three sons were all saluted as emperors and Augusti by the senate, namely, Constantine II., Constantius, and Constans.

Britain, Gaul, and Spain were allotted to Constantine II.; but he having taken possession of several places belonging to Constans, a war ensued between the two brothers, in which he lost his life, A.D. 340; therefore Constans, who previously received *Illyricum, Italy, and Africa*, now became possessed of all the western provinces, which he enjoyed until the year 350, when he was assassinated by the orders of one of his commanders (Magnentius), who declared himself emperor: but being unsuccessful against Constantius at *Mursa* (Essek in Hungary), he put an end to himself. From this battle may be dated the downfall of the Roman empire, since no emperor has possessed such an army as stood on the plains of *Mursa*. Constantius, who previously possessed the provinces of *Asia, Syria, and Egypt*, became sole master of the Roman empire, A.D. 353, which he enjoyed till 361, when he died on his march against *Julian*, one of the Flavian family. None of Constantine's sons possessed the spirit of the father; yet they all continued to efface the old superstitions, and to advance the progress of Christianity. *JULIAN* being now raised to the imperial dignity, greatly interrupted the progress of the gospel, for he in fact attempted the extinction of Christianity, and used every effort to re-establish the superstitions which Constantine had nearly abolished. The apostacy of Julian from the gospel was partly caused by his antipathy to the Constantine family, and perhaps more so from his being educated amongst the philosophers at *Athens*. He affected a moderate view regarding religion, so that the Jews were permitted to attempt the rebuilding of their Temple by his assistance, which is said to have been prevented by balls of fire issuing from the ground and repeated earthquakes, which filled all connected

with it with terror and dismay. Julian, who fell by the hand of a *Persian* soldier, after a reign of twenty months from the death of Constantius, was succeeded by *Jovian*, who was found dead in his bed, after a reign of eight months, A.D. 364, and therefore had not time to display his powers on any side. *The empire remained without a sovereign* during ten days, but finally the soldiers elevated *Valentinian* to that dignity. He chose his brother Zeleus as an associate in the government. These emperors seemed zealous in endeavouring to root out the heathen superstitions; and indeed all the following emperors of this century were anxious to promote the Christian religion, but *Theodosius* above the rest, who came to the empire A.D. 379, and died A.D. 395. His sons, *Arcadius* and *Honorius*, were also bent on putting an end to the heathen superstitions, so that at the close of this century little prospect remained for them to attain their former splendour.

THE EFFORTS OF THE PHILOSOPHERS against Christianity were considerable; indeed the very men who were protected on account of their station, (that is, philosophers, rhetoricians, and military leaders enjoyed their liberty on account of the service they were supposed to render to the empire,) now used every effort against Christianity. *Hierocles* wrote two books against the Christians, and many others exhausted their learning to defame the unadulterated truths of the gospel.

THE PREJUDICE WHICH THE CHRISTIAN CAUSE RECEIVED from philosophers during this century was certainly considerable. The modes of dispute were not indeed the same amongst all, for some professed a middle course in these controversies; that is, some formed a mixture of all, and imagined that the truths which Christ taught had been concealed by the heathen priests under the veil of ceremonies, fables, and representations.

About the middle of this century, a person named *Frumentius* came from Egypt to *Ethiopia*, and made known Christianity amongst the *Abassines*, and admin-

istered baptism to the king and several of his court. On his return he received consecration as the first bishop of the Ethiopians from Athanasius; therefore the church of Ethiopia is even now considered the daughter of the Alexandrian school.

IBERIA received the light of the gospel about this time; also *Thracia*, *Moesia*, and *Dacia*.

ULPHILAS, BISHOP OF THE GOTHS, who lived in this century, dwelt in *Moesia*, distinguished himself by genius and piety, invented a set of letters for the use of the Goths, and translated the scriptures into the Gothic language.

The most successful person in converting the followers of the gods, was at this time Martin, bishop of *Tours*; for in his travels it appears that he pulled down many statues, destroying the temples of the gods, and convinced many of the truth and simplicity of the gospel.

THE CAUSE OF SO MANY EMBRACING THE TRUTH, may be in a measure attributed to the wish of several to please so great a conqueror as Constantine; yet we must believe that the zeal of the primitive bishops, the sanctity of their lives, the translations of the scriptures now circulated, and the intrinsic beauty and value of the Christian doctrines and precepts, made as lasting and as deep an impression on some, as worldly and selfish views did on others.

PERSECUTION EXISTED IN PERSIA at this time, because Sapor II., king of that country, had been persuaded by the Jews and Magi that the Christians were devoted to the Roman empire, and that the bishops there sent word to Constantinople of all transactions passing in Persia; therefore numbers of Christians were carried off in the persecutions which commenced A.D. 330, and ended A.D. 370.

PHILOSOPHY, ELOQUENCE, POETRY, and history were cultivated in this century by both Greeks and Romans, yet they fell far short of their former lustre. Nearly all the philosophers were of the sect known by the name

of modern Platonists. Jamblichus explained his views on this subject. Julian was a follower of this credulous man, and therefore strove to shew forth its lustre and authority.

CONSTANTINE THE GREAT, or at least from his time, the emperors encouraged a taste for the sciences, and strove to excite a spirit of literary emulation among the Christians. Schools were established, libraries were got up, and learned men were well rewarded by the honours and advantages attached to literature. It is evident that such encouragement was requisite, since it is natural to suppose that the simplicity and purity of the gospel would suffer, were the youthful professors of Christianity permitted, or obliged, to seek their education amongst the heathen philosophers; and, according to the proportion of philosophy introduced among Christians, accordingly it was needful that learning should increase, in order to combat the contamination to which the pure and simple doctrines of our BLESSED LORD became subject.

THERE WERE NO ESSENTIAL ALTERATIONS made by Constantine in the government of the church which existed before his time, but he corrected or gave greater extent to it in some particulars. He also assumed to himself the supreme power over the sacred body.

THE BISHOPS GOVERNED together with the presbyters, with due regard to the suffrages of the people. The provincial bishops held councils regarding the interests of a whole province. Afterwards *Ecumenical Councils* were added, consisting of commissioners from all the churches in the Christian world.

THESE WERE ESTABLISHED BY AUTHORITY OF THE EMPEROR, who called the first universal council at Nice. The primitive rights and privileges of the ecclesiastical orders were however gradually diminished. The bishops, whose authority and opulence had increased considerably since the reign of Constantine, began to introduce innovations throughout the whole establishment. Their

first grand step was to cut off the people from all part in the government of the church, and afterwards to divest the presbyters of their ancient privileges and primitive authority, in order to have none to controul their ambition, or to oppose them in applying to their own use, or distributing as they pleased, the revenues of the church. Hence, at the conclusion of this century, the greater number of privileges formerly in the hands of the people and presbyters, were usurped by the bishops.

Constantine made several changes in the Roman government, to prevent civil commotions; and this also caused new ranks to be instituted in the church. Three prelates enjoyed a pre-eminence over the others previous to this time, namely the bishops of Antioch, Alexandria, and Rome: and when the imperial residence was removed to Constantinople, the bishop of that city was also advanced, and classed next to the bishop of Rome. After these came the *Exarchs*, who inspected several provinces. In another class were the *Metropolitans*, who governed only one province, under whom were the *Archbishops*, whose inspection was confined to a particular district. We may also add here the *Chorepiscopi*, or superintendents of the country churches; but the authority of these were nearly suppressed by the bishops, with a view of enlarging the sphere of their own jurisdiction.

THE ADMINISTRATION OF THE CHURCH was divided into an external and internal inspection by Constantine the Great. The internal was committed to the bishops and councils; but the external was assumed by the emperor himself: consequently, he and his successors called councils, presided in them, and terminated divisions between the bishops and people. Since this admirable division of the administration was never clearly explained, we find the emperors deciding matters belonging to the internal, and bishops and councils terminating such as relate to the outward form of the

government; although it was never meant that matters purely religious should be coupled with the external, nor temporal with the internal government of the church.

THE BISHOP OF ROME was distinguished by a kind of pre-eminence over others, and a prejudice helped to establish that superiority. The grandeur, opulence, and value of the possessions over which the Roman prelate presided, gave a feeling of even legal authority, and caused these dazzling marks of human power to attract and influence the multitude. This great city was indeed filled with tumult, A.D. 366, by aspiring clergy, on the death of Liberius; when, alas! Christian charity (*ἀγαπη*) ceased, a division took place, and a double election was the result: yet, notwithstanding the splendour of this see, the bishops had not the power and jurisdiction which they afterwards assumed, for they were still citizens, and subject to the edicts and laws of the emperors; and all religious matters of extraordinary moment were decided by judges appointed by the emperors and by councils. It is further evident, that all bishops denied that they derived any authority from Rome; maintaining that they were the ambassadors of Christ, and that their authority was from above. However, several circumstances transpired in this century, which tended to mount the bishops of Rome to the summit of despotism. The act that Valentinian passed, A.D. 372, empowering the bishop of Rome to judge other bishops, and which was sanctioned in a council at Rome, A.D. 378, as well as the fourth canon of the council held at Sardis, in the year 347, seem to have led to the sovereignty of those bishops.

A SECOND ROME built at Byzantium, and called Constantinople, by Constantine, which name it retains at the present time, was a formidable rival to the Roman bishops, particularly because the emperor's residence was removed to that city, and therefore the bishoprick was endowed similarly to that of the ancient capital; hence

the bishops of the city which was the residence of the emperor, assumed equal dignity and authority with the bishops of Rome: so that, by the third canon of a council held at Constantinople, A.D. 381, by authority of Theodosius the Great, the bishop of Constantinople was placed first in rank after, and against the consent of, the bishop of Rome.

NECTARIUS was the first bishop who enjoyed these new honours; and his successor, the CELEBRATED JOHN CHRYSOSTOM, further extended his privileges, and we may well say that the succeeding bishops were not void of a similar desire to extend their dominion. These revolutions in ecclesiastical affairs caused disturbances for many years, and at last concluded by the separation of the Latin and Greek churches.

THE VICES OF THE CLERGY were no doubt augmented by the additions made by the emperors, &c. to their wealth, honours, and advantages; yea, the bishops disputed with each other in the most scandalous manner, relative to the extent of their respective jurisdictions; trampling on the rights of the people, violating the privileges of the inferior ministers, imitating the arrogance and luxury of the magistrates; and being eventually followed by the several orders of the clergy; in fact every branch assumed an exalted and extravagant authority.

SEVERAL WRITERS OF REPUTATION lived in this century. Eusebius Pamphilus, bishop of Cæsarea, in Palestine, vested with every branch of literature, yet possessing errors, is said to have looked upon the TRINITY as three persons in the Godhead, differing from each other in rank and dignity: some considered him a follower of Arius, a presbyter of Alexandria (amongst whom was Le Clerc). Peter of Alexandria, formerly mentioned by Eusebius; Athanasius, patriarch of Alexandria, famous for his opposition to Arius; Basil, bishop of Cæsarea, surpassed by few in this century; Cyril, bishop of Jerusalem, accused of being connected with

the Semi-Arians ; John Chrysostom, Bishop of Constantinople ; Epiphanius, bishop of Salamis, in the isle of Cyprus ; Gregory of Nazianzen, and Gregory of Nyssa, too much attached to the writings of Origen ; Ephraim the Syrian, who strove to unfold the obligations of Christians ; and several others.

THE LATIN WRITERS also follow. Hilary, bishop of Poictiers : Lactantius, the most eloquent of the Latin writers of this century ; Ambrose, bishop of Milan ; Jerome, a monk of Palestine, rendered many services to the Christian cause ; Augustin, bishop of Heppo, in Africa, filled the whole Christian world with his illustrious name ; Optatus, bishop of Melevi, in Numidia, who wrote against the Donatists ; Paulinus, bishop of Nola, in Campania, where bells were first invented, A.D. 400, who left some poems behind ; Rufinus, presbyter of Aquileia, who might have obtained an honourable place among the later writers, only for Jerome. We may also add Philastrius, Damasus, Juvencus, Sulpitius, Severus, by birth a Gaul, and a good historian ; and Prudentius, a native of Spain, and a poet of tolerable genius.

THE STATE OF RELIGION, although much agitated, was however still preserved uncorrupted in most churches ; yet we must say, that the doctrines were in many instances defended and explained with much ignorance ; so that, even at the council of Nice, the limits put to the decisions were so ambiguous, and the discourses so void of light, that they appeared to substitute three Gods instead of one ; and yet were they the heralds of HIM who said, “*Have I been so long time with you, and yet hast thou not known ME, Philip ? he that hath seen ME, hath seen the FATHER.*” THE VAIN FICTIONS, which the attachment for the Platonic school caused so many Christian doctors to adopt previous to Constantine’s reign, were now confirmed and advanced in many ways. Hence came the wild veneration for departed saints, the absurd

notion of a certain *fire* to purify and separate souls, the celibacy of priests, and the worship of images and relics, which almost destroyed the Christian religion, yea, contaminated its purity, and eclipsed the lustre and simplicity of its doctrines.

THE REINS BEING LET LOOSE TO SUPERSTITION, absurd notions and idle ceremonies daily increased. The worship of the martyrs was by degrees modelled to the services paid to the gods; virtues formerly ascribed to the heathen temples, to the gods, and to the departed heroes, were now attributed to the Christian church. The public processions by which pagans strove to appease their gods, were now adopted by Christians; frequent pilgrimages were undertaken to Palestine; and QUANTITIES OF DUST and earth from that and other places remarkable for supposed sanctity, were distributed as the best remedies against evil spirits, and were sold and bought at the most enormous prices; thus opening a door for odious impostors, void of principle, to enrich themselves through the ignorance and errors of the multitude,—alas, bartering the divine religion, whose Founder hath said, “*If any man thirst, let him come unto me, and drink;*” but Isaiah tells us the condition—“*Every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk without money and without price.*”

The monks, above all others, sold these false relics with the most dauntless impudence; and we cannot but consider the multitude as liable to be deceived at all times, when we see numbers made dupes of in the middle of the nineteenth century.

TRANSLATIONS OF THE SCRIPTURES multiplied in this century. Among the Latin versions, that of Jerome was distinguished by its superiority; he also devoted much pains to the version of the Seventy. Among the interpreters of scripture, Rufinus, Theodore of Heraclea, and Diodore of Tarsus, with a few others, followed the natural signification of the words; but the rest followed

the example of Origen, endeavouring to pervert the expressions of scripture.

THE DOCTRINES OF CHRISTIANITY had but little better fate than the scriptures, since Origen was the chief model of the Christian doctors; they therefore explained the truths of the gospel according to the Platonic school: in fact, Gregory of Nazianzen and Augustin, who were the next patterns worthy of imitation, also embraced all the Platonic rules, save those which were wholly repugnant to the gospel.

THE MYSTICS also increased in this century, which is evident from the swarms of monks that overspread the Christian world.

CYRIL, OF JERUSALEM, is justly given the first place among those who published expositions of the Christian doctrine; next Athanasius, Chrysostom, Augustin, Jerome, &c.

CONTROVERSIAL WRITERS of this century were destitute of the ancient simplicity which adorned truth, and were therefore more worthy of the name of philosophers than that of defenders of heavenly wisdom.

NEW METHODS OF DISPUTING were added to the practice of former times, such as exercising fraud and imposture, to maintain and support their arguments. Ambrose in his disputes with the Arians adopted such a method.

The famous Grecian fanatic, who gave himself out as Areopagite, the disciple of St. Paul, procured many followers in this century, particularly amongst the monks; and a great many were attracted from a state of usefulness—to hide their talent in the earth—to join this sect, and confine the activity of the soul to contemplation and worthlessness.

MONKISH SOCIETIES increased. Many of this order led solitary lives in deserts and caves; but Anthony was the first who formed them into societies, induced them to live together, and prescribed fixed rules for their government, and introduced them into Palestine and Syria by his disciple Hilarion. About the same time

Aones, Gaddanes, and Azyzus commenced the monastic order in *Mesopotamia* (which lay between the Tigris and Euphrates) and adjacent countries: so that in a short time the whole east was filled with an idle, lazy, worthless set of human beings. St. Martin, bishop of Tours, was the first who erected monasteries in Gaul: from hence this discipline gradually extended through the other countries of Europe.

THE MONKISH ORDERS were divided first into two distinct orders: one called Cœnobites, and lived in societies under a head, called father or abbot; the other, Eremites or hermits, who lived scattered and retired from each other, in caves and deserts. Again, the Anchorites were more austere than the hermits. The last order which now comes under our view were the wandering impostors whom the Egyptians call Sarabaites: they rambled about imposing on the multitude, selling reliques, and performing fictitious miracles. We may say that all these orders, except the hermits, were chargeable with the most vicious, abandoned, and corrupt practices.

Hitherto these orders were composed of the laity, but now the clergy were enrolled in these bodies, and the fame of monastic piety became so universal, that bishops were frequently chosen out of that worthless order.

Two pernicious maxims were cultivated in this century: the first considered it an act of virtue to deceive and lie, to promote the interest of the church; the second maintained that errors in religion were punishable with civil penalties and corporeal tortures, if adhered to after proper admonition: indeed we must couple Ambrose, Hilary, Augustin, Jerome, and others amongst the venerable Fathers who were infected with such pernicious expediences. But the peace of the church brought forth many vices; the great and powerful sinned with impunity, whilst the obscure and indigent alone felt the arm of the law.

Peace also brought forth religious controversy. In the year 306, a controversy was set on foot on account

of Peter, bishop of Alexandria, deposing from the episcopal office Meletius, bishop of Lycopolis, in upper Egypt, who treated the sentence with perfect contempt. The Meletian party were yet existing in the fifth century.

Some time after this, great disorders were caused in Armenia and Pontus by a person named Eustathius, who was condemned and excommunicated in consequence, by a council held after that of Nice, at Gangra. Lucifer, bishop of *Cagliari*, in *Sardinia*, was banished by Constantius for defending the Nicene doctrine concerning the TRINITY. He also (Lucifer) deserted the church because it absolved those who went over to the Arians during the reign of Constantius: his followers were called Luciferians.

Ærius, a presbyter monk and semi-Arian, erected a new sect about this time, and caused division in Armenia, Pontus, and Cappadocia. He considered that a bishop and presbyter was one and the same according to the New Testament; he condemned prayers for the dead, and highly reprobated stated fasts, &c. His opinions were well received by many good Christians, to whom the arrogance and tyranny of the bishops were no longer agreeable.

The progress of superstitions was enormous during this century: the first opponent to them was Jovinian, an Italian monk, who first taught at *Rome*, and afterwards at *Milan*, that all persons keeping the vows which they made to Christ in baptism, and living according to the rules of piety and virtue laid down in the gospel, had a right to eternal life; and that those who passed their existence in unsociable celibacy, severe mortifications, and fastings, were in no way more acceptable in the presence of GOD. These opinions, which many now adopted, were condemned by the Church of *Rome*, and afterwards by Ambrose, in a council held at *Milan*, A.D. 390. The emperor Honorius seconded the bishops, and banished Jovinian to the island of *Boa*. Of all the

controversies which divided Christians, that concerning the doctrines of Origen was the most celebrated. In the year 399, Theophilus, bishop of Alexandria, called a council in that city, and condemned the followers of Origen.

CEREMONIES DURING THIS CENTURY were indeed burdensome: the rites of the heathens were so mixed up with the worship of the true GOD, that little difference was now perceptible between the external worship of the Greeks and Romans and that of the Christians. Both had nearly the same pompous ritual: gorgeous robes, mitres, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, &c. were equally to be seen in heathen temples and Christian churches. When Constantine abolished the religion of his ancestors, churches were erected for the Christians in all directions, richly adorned with images and pictures, bearing a striking resemblance, both externally and internally, to the heathen temples. It was a general notion among the ancients, that the greater number of fane and temples that were dedicated and consecrated to the worship of gods and heroes, the greater was the peace, happiness, and safety of that country in which such were erected: this also was imitated by the earth-aspirant Christians: hence originated the *right of patronage*, which was introduced to encourage the *opulent* and ambitious to erect churches in all directions, thus receiving the right of appointing the ministers to each church (*the right of patronage*). These weak-minded mortals imagined that GOD, CHRIST, and celestial intelligences were delighted with such external marks of respect, forgetting that the mind, the soul, the inner man, needs to be adorned above all things.

THE FORM OF WORSHIP, in this century, consisted in hymns, prayers, the reading of the scriptures, a discourse addressed to the people, and concluded with the Lord's Supper: to these were added various rites to please the *eye*, not to kindle a pure and sacred desire after genuine

piety. But the same form of worship was not followed in every church; for every bishop consulted his own private judgment, in order to suit the service to time and place. From hence came the variety of *Liturgies* which were in use before the bishop of Rome assumed supreme power, declaring that both doctrine and worship should be modelled throughout the world according to the desire of that see.

In this century prayers had lost much of the majestic simplicity of primitive times: sermons were composed rather to excite the multitude to applaud the preacher, than to encourage them to true piety and virtue.

THERE WERE FIVE FESTIVALS CELEBRATED at this time—the birth, the resurrection, and ascension of our DIVINE MASTER, and also the effusion of the HOLY GHOST upon the apostles in the day of Pentecost: the most solemn of these was the commemoration of Christ's resurrection. The eastern Christians celebrated the birth and baptism of our LORD in one festival, which they called *Epiphany* (on the 6th January), while the Christians of the west seem to have always celebrated the birth of our blessed LORD on the 25th of December. Festivals were multiplied by the success some had in discovering carcases of, and remains of holy men; and this absurd notion of worship might not have been detrimental to the Christian cause, offensive to the wise and good, nor wholly void of creating pious exercises, had the days set apart for such been devoted to the honour and glory of GOD: but, alas, these days were spent in voluptuous pleasures, indolence, and criminal pursuits; yea, opportunities of sinning were offered to the licentious, by what are called the vigils of Easter and Whitsunday, or Pentecost.

FASTING was, at this time, considered the most effectual mode of appeasing an offended deity; therefore the rulers of the church established this custom by law, which was previously left to every man's choice.

The Quadragesimal, or Lent-fast (Spring), was con-

sidered more sacred than others; and it must be remarked, that those who fasted previous to this century, wholly abstained from *meat* and *drink*: but now a mere abstinence from *flesh* and *wine* were deemed sufficient, and henceforth became universally adopted among the Latins.

Man, frail man, always anxious for change, never satisfied, seeks to adorn and to improve even what his Maker gives to him perfect and simple: thus the church of the living GOD became externally embellished with useless rites and ceremonies, to please the eye of the creature.

BAPTISMAL FONTS were erected in the porch of each church: and baptism was administered, during the vigils of Easter and Whitsunday, with *lighted tapers*, by the bishop, or presbyters commissioned by him. A dispensation for performing this sacred rite at other times was only granted in extreme and urgent cases: salt was used in some places as a mark of purity and wisdom; and a double unction (*anointing*) was everywhere used, one before the administration, and the other following it. Persons admitted into the church by baptism were obliged to go clothed in white for seven days after the celebration of the ordinance.

REGARDING THE LORD'S SUPPER, the institution of *Catechumens*, and the discipline through which they passed, underwent no change during this century. It was sometimes celebrated at the tombs of martyrs, and at funerals, which gave rise to *masses* in the Church of Rome: in many places the bread and wine were held up to view, that they might be seen by the people before their distribution, and contemplated with a certain respect, which originated the adoration of the *symbols*. Neither catechumens nor penitents were permitted to join this holy Communion; nor did the heralds of the gospel even dare to unfold the true and genuine nature of this ordinance—" *This do in REMEMBRANCE of me*; indeed, they alleged that thus keeping the catechumens

in the dark, led them to have a greater desire to penetrate the sublime secret. But all these changes, we can easily perceive, were drawn from the heathen philosophy, and also from the heathen mysteries, to which none were admitted only the initiated.

THE REMAINS OF MANY OF THE ANCIENT SECTS STILL EXISTED, particularly in the east; and notwithstanding the extreme absurdity of their doctrines, they continued to attract a number of followers.

The Manichæan faction surpassed all the rest: the enormity of its doctrines seemed to induce many to embrace its absurdities. To avoid the laws enacted against them, they concealed themselves under a variety of names: they assumed the names of Encratites, Apotac-tics, Saccophori, Hydroparastates, Solitaries, and others; thus concealing themselves from their enemies.

THE DONATISTS were a sect raised up on account of the death of Mensurius, bishop of Carthage in Africa, about A.D. 311. The greater part of the clergy and people chose in his stead the archdeacon Cæcilianus, and consecrated him without waiting for the Numedian bishops, who had been always at such consecrations. The Numidian bishops were hurt at this seeming disrespect, and assembled a council at Carthage, to bring Cæcilianus to account for his conduct; this flame being kindled by some of his competitors, also by a wealthy lady, who gave large sums of money to the Numidians to support a right which they considered established by custom. Cæcilianus was condemned in a council assembled by Secundus, bishop of Tigris, consisting of seventy bishops, and his deacon, Majorinus, was chosen for his successor: thus the Carthaginian church became divided into two factions, nearly every town having rival bishops. The most bitter opposer of Cæcilianus was Donatus, bishop of Casæ Nigræ: but whether the sect received the name from him, or from Donatus, who succeeded Majorinus, has not been agreed upon. *We have nothing here of Roman supremacy.*

THE DONATISTS brought the matter before Constantine the Great, who, A.D. 313, appointed Melchiades, bishop of Rome, together with three bishops of *Gaul*, to inquire into the subject. The result of this was favourable to Cæcilianus, who had been charged by the Donatists with crime. But Felix, of Aptungus, who consecrated Cæcilianus, was also charged with crime; therefore Constantine ordered his cause to be examined, A.D. 314, by Ælian, proconsul of Africa, by whose decision he was absolved. The Donatists complained much of the judgment pronounced by the bishop of Rome and those who assisted him, as also of the decision of Ælian. The indulgent emperor ordered a council to meet at Arles, A.D. 314, consisting of bishops from *Italy, Germany, Gaul, and Spain*: here again the Donatists failed; *but we hear nothing of Roman supremacy*, not even a glance at such, by the then bishop of Rome. The Donatists renewed their efforts by appealing to the judgment of the emperor himself; he therefore examined the whole matter at *Milan*, in the presence of both parties, A.D. 316, when he confirmed the former decisions, and stripped the Donatists of their churches in Africa. After this, the Donatists committed awful acts of cruelty (under the name of *Circumcilliones*) against the followers of Cæcilianus, maintaining *their* cause by the force of arms, thus displaying those who embraced the cause of that party to be void of the *love, meekness, and simplicity* which should adorn the life of every true Christian. These Circumcilliones also maintained their cause by the force of arms in the next reign, but were defeated by Macarius, sent by Constans, at the battle of Bagnia. From this time Macarius, who previously strove to procure a reconciliation by the soft voice of persuasion, dispersed them in all directions, amongst whom was their bishop, Donatus. The emperor Julian recalled the exiles, A.D. 362. Gratian, A.D. 377, again deprived them of their churches; but the principal cause of their final decline was owing to the fervent opposition of

Augustin, bishop of Heppo, whose active spirit, public discourses, private conversation and writings, exposed the dangers of their seditious principles, and animated against them not only Africa and the Christian world, but also the imperial court.

THE DOCTRINE OF THE TRINITY, which escaped the vain curiosity of philosophical researches during the past centuries, brought forth a new controversy, A.D. 317. The church had previously decided against the Sabellians and others, that any real difference existed between the FATHER and the SON: but the church, save in that respect, kept a profound silence on the subject of this mystery.

ARIANISM originated from the above. Arius, a presbyter of Alexandria, opposed Alexander, bishop of the same city, regarding his views on the Trinity, who maintained that the SON was not only of the same eminence and dignity, but also of the same essence with the FATHER. Arius maintained that the SON was totally and essentially distinct from the FATHER. Alexander accused Arius of impiety, and caused him to be expelled from the communion of the church, in two councils assembled at Alexandria. Arius retired to *Palestine*, gained many over to his side, amongst whom was Eusebius, bishop of *Nicomedia*. The emperor thought but little of the controversy, and merely wrote a letter to the contending parties, admonishing them to put an end to the disputes. But the contentious spirit of man could not be led to enjoy the sweets of the gospel in their primitive style; therefore Constantine called a council at NICE, A.D. 325, wherein the deputies of the church universal were summoned to put an end to the controversy. Arius was condemned, CHRIST declared to be *consubstantial* (*ομούσιος*) or of the same essence with the FATHER, the presbyter banished to Illyria, and his followers compelled to assent to the creed composed by this council.

The disputes respecting the celebration of Easter were

also declared in favour of the western church ; and all churches were ordered to celebrate that festival on the Sunday which followed the 14th of the first moon that happened after the vernal equinox (21st of March). The excitement which Novatian caused by opposing the readmission of the lapsed to the communion of the church was put an end to ; (Meletius, bishop of Lycopolis in Egypt, was accused and convicted of having offered incense to idols, and was deposed by Peter, bishop of Alexandria, whose jurisdiction extended all over Egypt ; Meletius then became the head of a party, by assuming to himself the power of ordination, which was vested in the bishop of Alexandria) : this schism was condemned at the council ; and it was determined that all metropolitan bishops should have the same power and authority that the bishops of Rome exercised over *their* districts. Alas, the worthy prelates who were employing all their zeal to correct the errors of others, were on the brink of falling into a capital error themselves ; yea, they had nearly resolved on imposing celibacy upon the clergy, when Paphnutius put a stop to so unnatural a proceeding.

The Arians left no stone unturned to regain their place and credit in the church, which proved successful about A. D. 328, by means of an Arian priest, whom the emperor's sister, Constantia, recommended to him in her dying words. Constantine being persuaded by this priest, recalled Arius, repealed the laws enacted against him, and even permitted his vindictive party to annoy and oppress the Nicene party. Athanasius, bishop of Alexandria, was one of those who suffered from the Arian party, because he invincibly refused to admit Arius to his former standing : he was therefore deposed by a council held at *Tyre*, A. D. 335, and afterwards banished to Gaul. Arius and his followers were then reinstated and received into the communion of the church ; but the people, unmoved, refused to enroll him amongst their presbyters. Arius was then invited to Constantinople by Constantine, and

the bishop of that city was ordered to admit him into his communion: but before the order was executed, Arius died in a wretched manner at Constantinople, perhaps a victim to the resentment of his enemies, since blind zeal for partyism has in all ages caused acts of cruelty and injustice.

AFTER THE DEATH OF CONSTANTINE, the division of the empire caused endless animosities: the eastern court adhered to the Arian party, while that of the west abided by the council of *Nice*. Council was assembled against council, and confusion reigned throughout the Christian world.

CONSTANS WAS ASSASSINATED A.D. 350, and about two years after, Rome, Italy, etc. fell into the hands of Constantius: this was unfortunate for those adhering to the council of *Nice*: he compelled Liberius, bishop of Rome, to embrace Arianism about the year 357; so that war was now carried on between brothers, without religion, justice, or humanity.

JULIAN, after the death of Constantius, favoured neither party; but JOVIAN, his successor, declared for the council of *Nice*; so that the whole west, with a great part of the eastern provinces, changed sides, and conformed to the council of *Nice*. The scene was again changed in the year 364, when Valentinian was raised to the empire: but Gratian, A.D. 378, restored tranquillity: his zeal for the Nicenians, though fervent, was surpassed by that of Theodosius the Great, who raised the secular arm against the Arians. Many excesses were committed on both sides; and the Arians might have maintained their ground much better, only they split among themselves: hence we had Seni-Arians, Eusebians, Actians, Eunomians, Acarians, Psathyrians, and others. These may be all ranked in three classes: first, the genuine Arians, who taught that *the Son was not begotten of the Father, but only created out of nothing*; next, the Semi-Arians, who held that *the Son was similar to the Father in essence, not by nature, but by a peculiar*

right; then the pure, which considered that Christ was *unlike the Father in essence, as well as in other respects.*

THE ARIAN CONTROVERSY produced new sects. Apollinaris, in opposing Arius, ran headlong in the contrary direction: Marcellus, bishop of Ancyra in Galatia, appears to have believed the *Son* and the *Holy Ghost* as *two emanations from GOD*, which, after performing their offices, were to return to the FATHER; forgetting that CHRIST is the ALPHA and OMEGA.

Photinus, bishop of *Sirmium*, published his opinions concerning the *Deity*, A.D. 343, which were repugnant to both parties, and were condemned by the orthodox in the councils of *Antioch* and *Milan*, in the years 345 and 347, and by the Arians in their assemblies at *Sirmium*, A.D. 351: Photinus was therefore degraded, and died in the year 372.

MACEDONIUS, BISHOP OF CONSTANTINOPLE, an eminent semi-Arian doctor, was the next who followed Photinus; but he was deposed by a council of Constantinople, in the year 360, and sent to exile, where he founded the sect called Macedonians. He considered the *Holy Ghost* as "*a divine energy diffused throughout the universe*, and not a person distinct from the *Father* and the *Son.*" This opinion was put a stop to before it arrived at maturity, by the second general council assembled by Theodosius A.D. 381, at Constantinople (to which the second rank among general councils is given). One hundred and fifty bishops, who assembled at this council, completed what had been left unfinished by the council of *Nice*: they fixed the doctrine of the THREE PERSONS *in one GOD*, which is as yet received among the generality of Christians; they branded all errors with infamy, and advanced the bishop of Constantinople to the first in rank after the bishop of Rome.

THE GNOSTICS broke out again in Spain, and were removed thither by one named Memphis, in Egypt: amongst his converts was Priscillian, a layman, who became the most ardent defender of this absurd sect. He

was accused at Saragossa, A.D. 380, by several bishops, and banished with his followers from Spain, by an order from Gratian, but was restored some time after. He was accused a second time, A.D. 384; and Ithacius, a cruel and persecuting ecclesiastic, presented a petition to Maximus against him, which led to his being put to death, with some of his followers, at *Treves*, by order of that prince. The ecclesiastics who obtained this sentence were justly regarded with the greatest abhorrence by the bishops of *Gaul* and *Italy*; for Christians had not yet learned to hand over heretics to magistrates as an act of piety or justice. Ithacius, bishop of Sossuba, appears to be the first who introduced civil persecution into the church.

ARDÆUS, a man of remarkable virtue, was excommunicated in Syria, because he freely censured the corrupt and licentious manners of the clergy. Being banished into *Scythia*, he went among the Goths, where his sect augmented considerably: he celebrated Easter at the same time with the Jews, contrary to the council of *Nice*; but ancient writers have not been agreed on the precise time of this sect's origination.

The *Grecian and Oriental* writers place the rise of the Messalians or Euchites in this century, whose doctrines and discipline in fact existed before Christ: indeed the Euchites were a kind of mystics, and derived their tenets from the oriental philosophers; but it appears that the Greeks gave the name Messalians to all such as withdrew from terrestrial objects. About the conclusion of this century, Arabia and the adjoining countries were involved in troubles by two opposite sects. They went by the name of Anti-Dieo-Marianites and Cœllyridians. The former maintained that the Virgin Mary did not always preserve her immaculate state: and the latter, which was favoured by the female sex, worshipped the Virgin as a goddess, and considered it necessary to appease her anger by libations, sacrifices, and oblations of cakes (cœllyridal), and suchlike rites. From this time,

worshippers of the Virgin and saints continued to increase. This last sect of this century received its name from the Greek word χολλιρίδας, as the cakes or buns were every year presented to a certain maid with great pomp, in honour of the Virgin: it appears that it flourished about A.D. 357.

In concluding this century, it may be well to remark that Rufinus, one of the writers of this time, was the first who published the Apostles' Creed, as being that of the church of *Aquileia*.

Athanasius' Creed, which represented Athanasius' doctrines, was published some time between this and the eighth century.

FIFTH CENTURY.

WE may now be able to form an idea of what Christianity should be. We have had ample experience by precept and example; and we should build upon the past four centuries as being the foundation and bulwark of our religion, as well as the shield of the Gospel.

The Roman empire being deprived of Theodosius A.D. 395, it again becomes divided by the appointment of his son Honorius to the Western empire, and Arcadius to that of the Eastern. The western empire quickly decayed, which was invaded by the Goths immediately after the death of Theodosius, and in a short time afterwards by a great swarm of people from the borders of the Baltic sea.

Arcadius resided at *Constantinople*, the capital of the eastern empire; and Honorius chose *Ravenna* for his abode. This emperor being succeeded by his nephew, Valentinian, the empire was immediately invaded by the *Huns*, under their king *Attila*, but were at this time repulsed. *Valentinus* was murdered by a senator,

who raised himself to the throne; after whose death *Avitus*, the commander of the troops in Gaul, was advanced to be emperor. He was shortly after deposed, and *Ricimer*, a general of the Goths, ruled throughout *Italy*, under the title of *Patrician*. Ricimer afterwards permitted the Romans to elect *Majorian* as emperor, but the government again fell into his hands by the death of *Majorian*, who, being weakened by continual attacks, applied to *Leo*, the emperor of the East, for assistance. *Anthemius*, a subject of the Eastern empire was chosen emperor of the West by *Leo*; but although his daughter was married to Ricimer, discord prevailed and war ensued, which caused the death of *Anthemius*. Nothing but deposition and usurpation prevailed till the mortal blow was received by the Roman empire in the reign of *Agustulus*, A.D. 476. We may say that thus ended the Western dominion. But the Eastern is said to have subsisted till A.D. 1453, when *Constantinople*, its capital, was taken by the Turkish Sultan, and made the metropolis of his domain.

IDOLATRY still decayed, although the Western empire harboured the feasts of *Saturn* and *Pan*, combats of gladiators, and other pagan rites. Christianity extended through various countries. Socrates informs us that the inhabitants on the banks of the Rhine and the Gauls embraced Christianity with free-will.

A GREAT NUMBER OF JEWS, at this time, opened their eyes to the truth and embraced Christianity. *Clovis*, king of a nation of the Franks, was converted about A.D. 496, after the battle of *Tolbiacum*, near *Cologne*; his example had such an effect with his subjects, that many thousands of them followed his example. Miracles are recorded in this century, but we can only name them as fictions.

Celestine, the Roman bishop, sent *Palidius* as the first Roman missionary to Ireland, A.D. 429; but we must remember, as before remarked, that Christianity existed there long ere this period; in fact, the words

in the ancient records relative to this missionary are, *ad Scotos in Christo credentes*. After the death of this missionary, the same Roman bishop employed Succathus (supposed to be a Scotchman), whose name was changed to Patrick. He arrived amongst the Irish A.D. 432, and founded the Archbishoprick of *Armagh*, A.D. 472. From his success, although not the first bishop, he has been called the *Apostle of the Irish*.

It is true that many of the invading conquerors who rent asunder the Roman empire embraced Christianity, yet Christians suffered much in those times.

IN BRITAIN, a series of divisions involved Christians in many troubles, till at last they chose Vortigern for their king, A.D. 445, who sought the aid of the Saxons against the Picts and Scots, A.D. 449: we have before referred to the propagation of the gospel amongst those nations.

The Christians in *Persia* felt many troubles at this time owing to their monarch being at war with the Romans; but they were comparatively relieved when a peace was declared between Varanes and the Roman empire. Yet Christians not only were oppressed by pagans, but also by clandestine enemies.

Schools of philosophy were still open in *Greece*, *Syria*, and *Egypt*, where no doubt the tender mind received many superstitious and subtile notions.

SCHOOLS AMONGST THE CHRISTIANS were established at Constantinople, *Rome*, *Edessa*, *Marseilles*, *Carthage*, *Lyons*, and *Treves*; and men of genius were set apart for the instruction of youth. From the writings of Macrobius, Salvian, Vincentius, and Bishop Liris, we have good proof that many men adapted as examples to the multitude existed at this time in the western provinces, particularly in *Gaul*. Amidst perpetual dangers and the horrors of war, the sacerdotal and monastic orders, step by step, lost all desire for solid science, substituting barbarous erudition instead; so that towards the end of this century the sciences had almost va-

nished. In the eastern provinces, the fate of learning was less deplorable. Those who studied the law resorted to the famous Academy at *Berytus*, or to Alexandria, which was the resort of such as studied physic or chemistry.

THE MODERN PLATONICS maintained a great portion of their former splendour; Olympiodorus and Hero adding much to the lustre of the Alexandrian school; while that at Athens was rendered famous by Plutarch and others.

ECCLESIASTICAL AFFAIRS met with many changes, bishops of the first order had their power both augmented and diminished according as occasion offered, but the power of the court received attention in preference to either wisdom or equity. The honours bestowed on the bishop of Constantinople, in opposition to exertions of that of Rome, now drew universal attention. The council of Chalcedon, A. D. 451, decreed that equal privileges were due to each *bishop*, as being the bishops of the capital of each empire; THAT IS, on account of the equal lustre of the two cities. But man's ambition could not rest: the bishop of Constantinople began to struggle for supremacy. Juvenal, an ambitious bishop of Jerusalem at this time, not only strove to withdraw himself from the authority of the bishop of Cæsarea, but, by the protection of Theodosius the younger, he set himself up as patriarch of Palestine, which caused a warm dispute with the bishop of *Antioch*.

Now, we find in the fifth century that there were five superior rulers distinguished by the name of patriarchs; they had extensive privileges, and yearly assembled the clergy in their districts; yet this authority was not universally acknowledged. However they caused discord in the church by their ambition and usurpation, although the emperors, having reserved to themselves the supreme power, in a measure curbed such encroachments on the rights of the minor clergy: and it is justly remarked, that the numbers of monks hired by those patriarchs

contributed more to trample on the rights of the people and clergy, and to tarnish the ancient discipline, than all former proceedings of whatever kind. *Be it known to all*, that those in high *authority* have it in their power to do *much* good as well as *much* evil. The patriarchs of Constantinople had the advantage of patronage from the imperial court, yet, alas, they exercised this authority by extending their rule, and reducing other patriarchs to fly to Rome for protection, sooner than advance the glory of God. Wherefore the decline of imperial power in both empires placed increasing power in the hands of the bishops of each capital. Further, it is the unanimous record of all parties, that the clergy had now arrived at a degree of pride, arrogance, and luxury, such that they created various degrees of ministers to transact their affairs, while they received the homage of the cringing multitude for whom Christ died. Let the example of our Master to his heralds be also such to us : *If I then, your Lord and Master, have washed your feet, ye also ought to wash each other's feet. For I have given you an example, that ye should do as I have done to you.* Here is love, here is affection commanded towards each other : let us follow it.

THE MONKS are said to have excited tumult, disaffection, and sedition in various places, and yet they were under the protection of the bishop in whose district they dwelt. Some followed the order of Augustine, others that of Basil, Anthony, or Athanasius.

Amongst the GREEK WRITERS of this century we may name the following : Cyril, Theodoret, Isidore, Theophilus, Palladius, who wrote a history of the life of Chrysostom, Nilus, a disciple of Chrysostom, and others.

The Roman writers follow : Orosius, Maximus, of *Turin*, Leo the Great, Eucherius, bishop of Lyons, Peter, bishop of *Ravenna*, and others.

Although many intricate questions were terminated, yet the lustre and purity of Christianity continued to be clouded by superstition and a mixture of human

inventions ; and since none forbade the retaining of the opinions of pagans regarding temples, demons, and suchlike, they continued to be introduced into the worship of the Most High God.

There were also at this time a great many *interpreters* of scripture. The commentaries of Theodoret are yet extant. It is however a failing with a great number of those commentators, that they followed the wild fancies of Origen, overlooking the true sense of words, and seeking after hidden significations : but some were bold enough to stand up against such critical delusions.

THE DOCTRINES OF RELIGION were not now fully represented in accordance with their native purity. No ; they were drawn out by laboured expositions, and examined in a manner to cover them in obscurity.

There were various modes of controversy employed in this century ; but, according to the standing law of the Romans, the point was usually decided by plurality of voices.

MANY SPURIOUS writings were produced at this time ; indeed the church was almost overwhelmed with them.

Of all the superstitions of this age, none drew more veneration from the multitude, and pity from the enlightened, than the Stylites, who spent years of their lives motionless upon the tops of pillars raised for that purpose ; indeed, many of the inhabitants of Syria and Palestine, void of true religion, followed this fanatical idea of worship, which was not wholly abandoned till the twelfth century.

After the *Mystic* view, many writers gave as their opinion, that none were truly holy except those who abandoned riches, honours, and cheerfulness, and abstained from marriage, as well as macerated their bodies with various mortifications. It is true that many strove to nip such fanaticism in the bud, but few were the spirits animated with the laudable desire of reformation.

VIGILANTIUS, a Gaul, made a voyage to the Holy Land and Egypt, and on his return began to propagate many sentiments at variance with the opinions of the

times. He condemned the custom of honouring bones, tombs, &c., and also turned into ridicule the prodigies said to be performed at places reported to be holy, as well as denied the efficacy of prayers to departed saints. Many Spanish and Gallic bishops approved of the opinions of this worthy reformer, but Jerome, the great monk of the age, soon silenced the good Vigilantius.

The controversies concerning Origen were again followed up at Constantinople without any Christian feeling. The monks who were banished from Alexandria on account of their zeal for Origen, took refuge at Constantinople, where John Chrysostom treated them with much kindness. This bishop had incurred the displeasure of many on account of his declamations against the vices of the people. He was condemned by a council of Alexandrian bishops called by Eudoxia, and held near Chalcedon, for favouring Origen: the sentence was not now executed, but the following year it was renewed, and he was banished to a city of Cilicia, where he died about three years after.

CEREMONIES multiplied above enumeration, and outward service was preferred to the pure and simple desires of pious and holy affections. DIVINE WORSHIP was raised from one degree of pomp to another; garments were adorned with ornaments, and made more gaudy to excite the admiration of the multitude.

Images filled the churches, relics were kept in boxes of pure silver, and utensils of great value were used in the service of the church.

THE FEASTS OF CHARITY were now discontinued on account of the abuses to which they gave occasion, when piety and virtue grew cold; forgetting the high value of those feasts when carried on with a holy desire of rendering all happy.

LEO THE GREAT granted permission at this time for sinners, who formerly confessed before the congregation, to *confess* to a priest in secret: no doubt this removal of an ancient custom also removed the greatest restraint upon crime.

The Donatists and Arians still continued to exist. Deputies were sent to Honorius, A.D. 404, from a council held at Carthage regarding the Donatists; the emperor set a fine on them in order to induce them to return to the church, and afterwards a more stringent law. Again the council of Carthage sent a second time, A.D. 407. The Donatists were condemned at a solemn conference at Carthage, A.D. 411.

The ARIANS, harassed by imperial edicts, took refuge amongst the nations who were surely overturning the Western empire, where, from their security, they much tormented the Nicenean party.

THE SUPREME LORD of all appears to have shewn his displeasure against the Arians during the persecutions in Africa, by permitting the Catholics to speak and declare the DIVINE MAJESTY of the Saviour, although their tongues had been *cut out* by the Arians who denied that MAJESTY.

A new sect started up about A.D. 428, with Nestorius, a Syrian bishop of Constantinople, at its head. He declaimed against the title Θεοτόκος to the Virgin Mary, and applied that of Χριστοτόκος. But a council was assembled at Alexandria, A.D. 430, by Cyril, bishop of that city, and Celestine, bishop of Rome, at which Nestorius was condemned by a discharge of twelve anathemas at his head; and Nestorius hurled as many anathemas at his adversary. These dissensions proceeded rather from jealousy than from a sincere zeal for the truth.

THEODOSIUS the younger called a council at Ephesus, A.D. 431, which was the third general council, at which Cyril presided. Nestorius was condemned and died in exile, some say his tongue was eaten out with worms: but we candidly say that the council was carried on without any of that feeling of love or charity which should be the safeguard of every follower of our blessed Lord. It is believed that Nestorius and Cyril differed about the Trinity in words alone, since the Nestorian doctrine was afterwards much circulated. Barsumas, who

was removed from the school of Edessa and created bishop of Nisibis, A.D. 435, laboured with great dexterity, from A.D. 440 to 485, to procure a sure settlement in Persia for the Nestorians. He also established a school at Nisibis, from which many doctors emanated, and has in fact caused the Nestorian doctrines to continue to our times in those remote countries.

EUTYCHES, abbot of a convent of monks at Constantinople, started a new sect, A.D. 448, and, to avoid the doctrines of Nestorius, expressed his views in the very terms with the Egyptians—that *in Christ was but one nature, &c., that of the incarnate Word*. Hence he was considered to deny the humanity of our LORD, and was condemned in a council by Flavianus at *Constantinople*, but he appealed to a general council. In consequence of this Theodosius assembled a council at Ephesus, A.D. 449, when Eutyches triumphed, and his accuser was flogged publicly in a most barbarous manner and banished to Lydia, where he soon ended his days.

It must be borne in mind that this council was called by the Greeks *συνοδον ληστρικην*, which shews that all was carried on by fraud and violence. Nevertheless the face of things changed, and after the death of Theodosius Marcian called a general council at Chalcedon, A.D. 451, by the demand of Leo, bishop of Rome, when the Eutychian doctrines were condemned, and the following drawn up as a rule of faith,—that *in Christ two distinct natures were united in one person*, without any change, mixture, or confusion. This council is called the fourth general council, and the last acknowledged as being of any authority with the Church of England.

In order to heal a ruptured church, the Emperor Zeno, by the advice of Acacius, bishop of Constantinople, published, A.D. 482, the famous decree of union, which was designed to reconcile the contending parties; it confirmed all that had been enacted in the councils of *Nice*, *Ephesus*, and *Chalcedon*, against Arians, Nestorians, and Eutychians. Those who filled the see of

Alexandria and Antioch signed this decree. But we must bear in mind that bigots at all times exist who are at variance to either peace or order; hence new discord originated, and the Eutychian sect gradually declined.

A new controversy came forth in the church during this century, and extended its pestilential effects through the following ages. The authors were Pelagius a Briton, and Cœlestius an Irishman; both lived at Rome and enjoyed reputation and esteem. Those monks viewed the doctrines regarding original sin as tending to lull mankind in a fatal security, and say that Adam's sin was personal, and that he would have died whether he had sinned or not. They, retiring from Rome on the approach of the Goths, A. D. 410, went into Sicily, and afterwards into *Africa*. Those doctrines were condemned in a council at Carthage, A. D. 412, and from this time Augustine, the famous bishop of Hippo, began to attack the tenets of those monks in his writings. Zosimus, bishop of Rome, at one time declared them sound in faith, but Augustine and the African bishops having maintained their own judgments, Zosimus changed his mind, and condemned them with the utmost severity.

The disputes concerning the opinions of Pelagius caused much discord, for many supposed that Augustine in his confession regarding the necessity of *divine grace*, formed the opinion that the good and evil were respectively predestined—but such was not the case.

OTHERS AFTERWARDS strove to form a medium between Pelagius and the African bishop. But let us bear in mind the words of our DIVINE MASTER: *χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέποτε*, *Without me ye can do nothing*—Again, *'Αμὴν, ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει, ἔως οὗ ἀπαρνήσῃ με τρίς*. *Verily, verily I say unto you, the cock shall not crow, till thou hast denied me thrice.* Here we have an evident example of the weakness of the flesh and a need of trust in the Most High God.

But again, *Ask, and it shall be given you; seek, and ye shall find.* Therefore, as it is the *desire* of all that they should have happiness, yea, the most humble will seek to be happy, we should seek, and we shall find by believing that our peace is in the hands of a kind REDEEMER, *who desireth not the death of a sinner.*

SIXTH CENTURY.

THE progress of Christianity in the East was much advanced by the zeal of the bishop of Constantinople, and the influence of the Grecian emperors.

In the West, Remigius, bishop of Rheims, converted many of those who still adhered to the ancient superstitions; his success was remarkable about the period when Clovis embraced the divine truth.

Ethelbert, king of *Kent*, towards the end of this century, married Bertha, daughter of Cherebert, king of *Paris*, which was a step towards the advancement of the gospel in our country.

GREGORY THE GREAT, A. D. 596, sent Augustine with forty Benedictine monks into Britain, who, seconded by Bertha, converted the king and a great number of the inhabitants of *Kent*.

Columbas, an Irish monk, was attended with much success amongst the Picts and Scots.

MANY JEWS embraced the gospel through the exertions of Gregory the Great, the emperor Justinian, the Gallic and Spanish monarchs, and Avitus, bishop of Vienne.

The HUNS treated the Christians with great barbarity, in their irruption into Thrace, Greece, and other provinces, during the reign of Justinian. The aspect of affairs was completely changed in Italy by the grand revolution which took place under the reign of Justinian I. The emperor overturned the kingdom of the

Ostrogoths which had existed ninety years, and subdued all Italy; but the Lombards with other German nations invaded Italy, subdued her, excepting the towns of Ravenna and Rome, and erected a new kingdom at Ticinum, A. D. 568. Antharis, the third monarch of the Lombards, embraced Christianity according to the Arian system, about A. D. 587, but his successor adopted the Nicene doctrines.

THE INHUMAN MONARCH OF THE PERSIANS, who aimed his desperate efforts against heaven itself, used the Christians in his kingdom in the most barbarous manner, and put multitudes to death.

The state of letters in the West would now have been obliterated, had a refuge for learning not been found amongst the monastic orders, which just served to keep them from perishing: churches called cathedrals had schools attached to them, and libraries were formed in all the monasteries.

GREEK LITERATURE now became neglected, and those who devoted themselves to Latin erudition, spent their time in grammatical subtleties and quibbles.

PHILOSOPHY shared a worse fate, for it was wholly banished from all the seminaries which were under the ecclesiastical order; in fact, the only Latin philosopher of the age was the celebrated Boethius, privy-councillor of Theodoric, king of the Ostrogoths in Italy.

THE BISHOPS OF ROME AND CONSTANTINOPLE were at continual variance, each seemed to aim at universal dominion: but in the year 588, John, surnamed the Faster, bishop of *Constantinople*, called a council in that city, by the authority of the emperor, to enquire regarding an accusation brought against Gregory the patriarch of *Antioch*; and hence John assumed the title of *universal bishop*. Some say that this council was called by the emperor Mauricius, to whom the accused bishop appealed. However this title was before given to the patriarch of that city, by Leo and Justinian, but not with any accession of power.

The bishop of Rome imagined that the title thus assumed by John was an aim at universal *supremacy* over the world, and therefore used every exertion against John, who appears not to have used the title with the view formed by the bishop of Rome.

VICES OF THE CLERGY augmented, and they persuaded the simple that remission of sins was to be procured by liberal contributions to churches and monks, and by prayers to departed saints: but still, as the riches of churches increased, so increased the vices which usually accompany prosperity.

In the year 498, there were two bishops elected on the same day to the see of Rome, Symmachus and Laurentius. Theodoric king of the Goths, arranged the dispute, but three different councils assembled at Rome, and a fourth was called by Theodoric, who previously decided in favour of Symmachus: at this council he was declared duly elected, but the other party did not acquiesce in the decision.

Monks increased both in credit and influence, indeed they augmented to such a number that whole armies could be raised from that order—in a word, cloistered monks and virgins were almost numberless, who sacrificed their capacity of being useful to mankind, to the gloomy charms of a convent. Ireland, Gaul, Germany, and Switzerland swarmed with those lazy orders.

The Benedictine order, established by Benedict A.D. 529, made more rapid progress than any other, being propagated by St. Maurus in Gaul, in Sicily and Sardinia by Placidus, and in England by Augustine. Gregory the Great is said to have advanced that order in Italy, of which he was a member himself.

THE GREEK WRITERS of this age were Maxentius, a monk of Antioch; Procopius, of Gaza; Eulogius, a presbyter of Antioch; John, patriarch of Constantinople, and others. The Latin writers were Gregory the Great, bishop of Rome; Sæsarius, of Arles; Eunodius, bishop of *Ticinum*, now *Pavia*; Dionysius,

who collected ancient canons : Facundus, who defended the Three Chapters, of which we shall speak again ; Gregory, of Tours, who is called the father of the Gallican church ; GILDAS, the most ancient of the British writers ; Columbanus, a native of Ireland, famed for his POETICAL productions and monastic rules ; Boethius, an orator, poet, philosopher, and divine ; and others.

Superstition increased : the clergy were chiefly ignorant, absurd notions regarding relics were propagated, images and saints continued to grow up in the human mind, and the simplicity and purity of the gospel were muffled. There were many defective expositors of scripture in this age, of whom there were also different classes. Some who enforced christian duties by examples of piety and virtue, wrote the lives of the saints ; yet those worthies rather amuse their readers by fables and trifling romances, than by rational piety.

JUSTINIAN passed a severe condemnation on Origen and his doctrines ; yet this order of suppression was far from having the desired effect : but Justinian assembled a general council at Constantinople, A.D. 533, in which Origen and his followers were again condemned.

ANOTHER CONTROVERSY was set on foot by Theodore, bishop of Cæsarea, concerning the writings of Theodore of Mopsuestia, Theodoret of Cyprus, and Ibas of Edessa, which were known under the name of THE THREE CHAPTERS.

Justinian the emperor published an order of condemnation against the Three Chapters, A.D. 544 ; but this edict was warmly opposed by Vigilius, bishop of Rome, and by the African and Western bishops, on the grounds that such edict was most injurious to the authority of the council of Chalcedon, as well as to the memory of those holy men ; but the emperor ordered the Roman bishop to repair to Constantinople, where he acquiesced with the emperor. After this the African bishops made Vigilius retract his *Judicatum*, by which he condemned the Three Chapters.

After many cabals and dissensions on this point, a council of the Universal Church was convoked at Constantinople by Justinian, A.D. 553, which is called the fifth *Œcumene*ical council. Justinian gained his point; the bishop of Rome was exiled till he changed his opinions for the fourth time. Pelagius, his successor, and all the bishops who have since filled the Papal chair, adhered to the decrees of this council.

Another controversy was kindled in Greece, A.D. 579, upon the question whether it could be said that one of the Trinity suffered on the cross; but it soon subsided.

RITES AND CEREMONIES were much multiplied by Gregory the Great, but he did not force others to observe his inventions.

PUBLIC WORSHIP was still celebrated by every nation in its own LANGUAGE; but Gregory prescribed a new method of administering the LORD'S SUPPER, with an assemblage of pompous ceremonies, called the *Canon of the Mass*; yet many ages passed ere this *Gregorian* law was adopted in all the Latin churches.

BAPTISM was administered only on great festivals, except in cases of necessity. Litanies addressed to saints, assemblies at consecrations, and other institutions, were chiefly set on foot by Gregory the Great, in order to excite external devotion. Indeed, numberless temples appeared in both empires; and to the number of festivals of the past century now were added that of the *Purification of the blessed Virgin*, invented with a view of removing the uneasiness of the heathen converts on account of the loss of their feasts of PAN, which used to be observed in February; and the festival of the *Immaculate Conception*, set apart to commemorate the birth of St. John, &c.

ANCIENT SECTS still remained in many parts of the empires. The Manichæans are said to have gained so much influence in *Persia*, that they corrupted the son of the king; after which they were massacred in an

awful manner. The Western church was much divided by the followers of Pelagius and Augustin.

The Donatists enjoyed some repose while the Vandals reigned in *Africa*; but after the overthrow of that empire, A.D. 534, the Donatists dwindled to nothing: after the time of Gregory the Great, who exerted himself very much against them, no more is to be heard of them. The Monophysites gained considerable advantages, and a sure footing: from this period their sect has been under the patriarchs of Alexandria and Antioch. Another sect started up at the end of this century, named Agnoëtæ, but it soon came to nothing.

In glancing back on these pages, we find many disputes about the TRINITY, and excommunication against excommunication amongst bishops: but have we further need for diving into depths, when we are clearly told by St. John, that *He was in the world, and the world was made by him, and the world knew him not.* Again, if we refer to the Old Testament, we shall find the Trinity there: namely,

שְׁמַע יִשְׂרָאֵל וְהִזְהָה אֱלֹהֵינוּ יְהוָה אֶחָד :

Literally, *Hear, O Israel, Jehovah our God is ONE Jehovah;* wherefore this passage most evidently points out the unity of the TRINITY.

SEVENTH CENTURY.

ALTHOUGH the gospel was now much extended, yet the period called the Dark Ages, may be named from this time almost to the Reformation. However, there were at all times witnesses of the truth, which we shall see as we proceed.

The Nestorians, who dwelt in *Syria, Persia, and India*, were the principal party that propagated Christi-

anity through the deserts of Asia; as well as *China*, about A.D. 636, and were for ages after under the Chaldean patriarch. Augustin, who was prior of the monastery of St. Andrew's at Rome, laboured much to advance the gospel in the West, particularly in Britain; to which other monks were sent after his death. We must not omit to remark that Augustin was the first archbishop of *Canterbury*, and was nominated, A.D. 597, by Gregory the Great, with the acquiescence of Ethelbert, king of Kent, whom he converted. We before mentioned the harsh conduct of Augustin to the ancient Christians of *Wales*.

Many of the British, *Scotch*, and Irish ecclesiastics travelled among the continental nations, and propagated the gospel, built churches, and founded many religious establishments.

Willebrod, who was an Anglo-Saxon, having set out with eleven of his countrymen, converted a great number to Christianity, and was ordained bishop of Wilteburgh, now Utrecht, by the bishop of Rome.

FEW OF THE JEWS embraced the gospel in this century from a desire of truth; but many were compelled to acknowledge Christ, and were cruelly dragged to the churches and baptized. Here we must confess that the true notion of charity was far exceeded; and the ignorance of the true spirit of the gospel, as well as the fierce genius of the age, caused the divine religion to be turned into barbarity, which was designed to unite mankind, to spread abroad *charity*, and to render the human race rational, free, and happy.

MAHOMET, a most powerful enemy of the gospel, started up in *Arabia*, A.D. 612; this man declared that he was sent by GOD to reform the Arabian, Jewish, and Christian worship; and although an illiterate man, yet, by his natural endowments, he had wonderful success in advancing his doctrine. He delivered a new law named the *Koran*, and propagated his religion by fire and sword. Such were the weapons of Mahomet; but,

those of our divine MASTER were spiritual; and designed to be such with all those who are to meet *Him* on his *return from a far country*. The Mahometan religion was first entertained by the *Saracens*, Arabs who revolted under the emperor Heraclius, who by their *arms* quickly subdued *Arabia, Syria, Palestine, Egypt, Persia*, and other countries, till their progress was retarded by the *Turks*. It appears that Mahomet was born A.D. 592, lived 63 years, spent twenty-three years in spreading his doctrines, and died A.D. 655, when Eugenius I. was bishop of Rome.

As we before remarked, nothing could exceed the ignorance which now reigned throughout the world, and learning seemed to be hedged up with the cloistered monks, and none were obliged to study save such as were destined for the priesthood. The schools which had been entrusted to the inspection of the bishops now began to decline with rapidity; indeed, the bishops were generally so ignorant themselves, that few could compose their discourses to deliver to the people.

There are yet extant some of the compilations which were prepared for those ignorant bishops, lest they should discontinue delivering any discourses to their congregations.

ENGLAND was more fortunate than any other part of Europe at this time, chiefly owing to Theodore of *Tarsus*, who was appointed archbishop of Canterbury.

Amongst the Greeks learning was at a low ebb, and also among the Latins. Plato was abandoned by the Greeks, who gave themselves wholly over to Aristotle. The bishop of Edessa translated the dialectics of Aristotle into Syriac, in this century.

The disputes regarding pre-eminence, which some time continued between the bishops of Constantinople and Rome, now advanced so far as to lay the foundation for the separation of the Greek and Latin churches which has continued down to our time. It appears that the emperor Phocas, who waded to the throne of

the east through the blood of the emperor Mauritus, had some engagement with Boniface, bishop of Rome, to take the title of Universal Bishop from the see of *Constantinople*, and bestow it on that of Rome, and thus was *papal SUPREMACY FIRST INTRODUCED*. The Roman bishop henceforth used every intrigue to enlarge this authority which he received from the greatest tyrant that ever disgraced the pages of history. It is however authentically recorded, that numbers of states, bishops, and private persons wholly denied the right of supremacy now bestowed on the bishop of Rome by a transfer. The bishop of Ravenna and others refused submission to his orders, yea, and many at this time stood forward in order to express publicly their abhorrence of the vices and ambition of the bishops occupying that see. It is also probable that the Valdenses had ere this retired to the valleys of *Piedmont*. Deplorable it is to relate that neither monks, bishops, presbyters, nor deacons were exempt from the vices of the times, which is universally acknowledged by ALL the writers of this century. Indeed, bitter dissensions existed between the monks and clergy, and the monks at last fled to the bishop of Rome for protection, who rendered them the desired assistance. Hence, as one good turn deserves another, the monks devoted their whole strength to advance the Roman power, in fact, they represented this bishop as a kind of god amongst the ignorant multitude; therefore the papal authority can be easily traced back to human, not divine nomination.

The monks were now in high repute, and families, trying to outvie each other in propagating monkery, dedicated their children to God by shutting them up in convents; and many deprived their families of fertile lands in order to endow a race of worthless creatures.

THE WRITERS were very few: among the Greeks, the first rank is due to Maximus, a monk; Isychius, bishop of Jerusalem; Antiochus, a monk of Saba, in Palestine; and others.

Amongst the Roman writers may be named Desiderius, bishop of *Cahors*, two of whose epistles are yet extant; Aldhelm, an English prelate, and Julian Pomerius, who confuted the Jews.

RELIGION NOW LAY EXPIRING under a heap of enormous inventions, and none had the power to dispel the cloud, and display her native charms to the deluded multitude. In former years nothing was heard of but one true GOD and his SON, who purified for his kingdom such as desired to have Him to reign over them. Now we find worshipped every out-of-the-way particle upon which the imagination may fix; homage is paid to the cross, to bones, to saints, and relics, as if the motto was, If you worship me, worship my servant; if you adore my servant, adore his coat: but to whom the holy coat of *Treves* belonged, at which so many paid for peeping, we know not.

None of the ancient lustre of the Gospel was conveyed to the people, and indeed none were to behold the happy shore of eternity except such as endowed monasteries and enriched the clergy. A useful book is the *de Cognitione Baptismi* of Ildefonso, which shews that many of the frauds and corrupt inventions of the Roman church had not at this time appeared.

Theodore of *Tarsus*, who was raised to the see of *Canterbury*, renewed the discipline of *penance*, which had now been neglected for some time. He also reduced it to a *regular law*; but it was again supplanted in the eighth century by the canon of *Indulgences*. Sharp disputes existed in Britain regarding baptism, tonsure, &c.

There were additions of ceremonies attached to the Greek church at the council called Quinisextum, held at Constantinople; hence the ritual differed in some respects from that of Rome. The Roman bishop also added a considerable number of ceremonies, so that in the time of Charlemagne they were propagated among other churches.

REMAINS OF THE ANCIENT SECTS follow. The Paulicians are said to have originated by two brothers, Paul and John, who revived the doctrine of Manes; but it was in the ninth century that they gained most strength. The Lombards in Italy professed the Arian opinions; and in Gaul and England the doctrines of the Pelagians and Semi-Pelagians excited the warmest dissensions and animosities.

THE NESTORIANS and Monophysites now flourished under the Saracens, who were become lords of the east. Jesuabas, who was the chief bishop of the Nestorians, concluded a treaty with Mahomet, and afterwards with Omar, by which he obtained many advantages for his sect; indeed the successors of Mahomet in *Persia* enlisted the Nestorians in some of the most important affairs of state. The Monophysites enjoyed an equal share of favour in *Syria* and *Egypt*, and their bishop Benjamin was placed in the episcopal residence of Alexandria, A.D. 644; thus leaving the Melchites, who adhered to the edict of the emperor Marcian regarding the council of Chalcedon, without a bishop for nearly a century.

The Greek or Eastern church being now much annoyed by lamentable divisions, Heraclius was most desirous of uniting the Monophysites with the church; but after various councils and litigations there seemed rather to be a new sect produced, than the long-wished for concord and unity of those parties; hence arose the contests which rent asunder the church.

Heraclius, A.D. 639, promulgated the edict called the Ecthesis (regarding the WILL of our divine Master), in order to put an end to the disputes. But the bishop of Rome assembled a council, A.D. 639, at which he condemned the Ecthesis; and in the progress of this contest an edict was published by the emperor Constans, A.D. 648, with the advice of Paul of Constantinople, called the *Type*, in which the Ecthesis was suppressed, and the contending parties commanded to observe a pro-

found silence upon the subject. The bishop of Rome was excited by the monks, who consider such a silence criminal, to use his influence against an edict that prevented them from sowing discord in the church. They succeeded, for the bishop of Rome, in a council of one hundred and five bishops assembled at Rome, A.D. 649, condemned both *Ecthesis* and *Type*; also the Monothelites, though without mention of the names of the emperors who published them.

The emperor Constans, irritated by this haughty and impudent contempt of the imperial laws, seized Martin, bishop of Rome, and confined him a whole year in the island of Naxos. This was about A.D. 650, when Maximus, leader of the monks, was also banished. Eugenius and Vitalianus, the following bishops of Rome, were more prudent, and the latter received Constans with great respect on his arrival at Rome, A.D. 663, so that the controversy was calmed for a time.

The sixth general council was assembled by Constantine Pogonatus, the son of Constans, A.D. 680, at Constantinople, when he seemed to turn from the path of his father respecting the Monothelites.

The Monothelites declared that they had no connexion with the Monophysites and Eutychians, but maintained that in Christ there were two distinct natures, which were so united, though without the least mixture or confusion, as to form, by their union, only one person. The limits of this history will not permit us to enlarge on this subject, neither is it requisite for the object of the work. The Monothelites being condemned at the council of Constantinople, found a refuge amongst the inhabitants of *Libanus* and *Anti-Libanus*, where they received the name of Maronites from Maro, their first bishop. It appears that they retained their faith till about A.D. 1182, when they joined in communion with the church of Rome.

The council held A.D. 692, and called Quinisextum, as being a supplement to the fifth and sixth OEcumenical

councils, when a great number of laws were enacted relating to the external celebration of divine worship, &c., several of which are diametrically opposite to rites and opinions of the church of Rome, shews that church not to be infallible. It may be well to observe that the most remarkable events of this century were as follow: that the bishops of Rome discontinued paying the tribute to the emperor which they were formerly obliged to do; that the bishop of Rome received the famous *Pantheon* from the odious Phocas; that the Persian monarchy was destroyed; that the Mahometan æra called Hegina commenced A. D. 622; and that the archbishoprics of *London* and *York* were established, with twelve bishops under each.

EIGHTH CENTURY.

THE gospel was largely extended at this time by the Nestorians, particularly in Hyrcania and *Tartary*. There is little doubt but that Christianity enjoyed a firm footing in those vast regions for a series of years, wholly subject to the Nestorian patriarchs. A great number of the Germans were now converted by the ministry of Winifred, a monk, afterwards called Boniface, a native of England, who, being empowered by the bishop of Rome, preached the gospel not only to the Germans but also to the Hessians, Thuringians, and Frieslanders, with the desired success. He was consecrated bishop, A. D. 723, by Gregory II. bishop of Rome, who changed his name to Boniface.

This bishop being encouraged by Martel, mayor of the palace to Chilperic, king of *France*, continued his task, and was created archbishop A. D. 738. By the protection of Pepin and Carloman, the sons of Martel, he founded several bishoprics in Germany, to which he

added, A. D. 744, the monastery of *Fulda*, and was created archbishop of *Mentz* and primate of Germany and Belgium, by Zachary, bishop of *Rome*, A. D. 746. He was murdered, together with fifty ecclesiastics, A. D. 755: however it must be remarked, that he did not always use the weapons by which the ancient heralds of the gospel gain converts; no, he often used violence, terror, artifice, and fraud, with the view of multiplying the number of Christians. *Virgilius*, an Irishman, who was accused of heresy by the above Zachary, for maintaining that the world was round, also exerted himself amongst the Germans. CHARLEMAGNE turned his arms against the Saxons, in order to put an end to the continued quarrels regarding their *boundary*, as well as to abolish their idolatrous worship; considering that if he introduced Christianity, the divine precepts of the religion would induce them to quietly submit to the government of the Franks. Indeed, during the wars in the years 775, 776, and 780, as well as before, there were unworthy methods used in converting the Saxons; so that we may conclude that the apostles who existed at this time were more anxious to extend their authority and exact tithes, than to propagate the sublime precepts of our blessed LORD. However, Charlemagne calmed many of the rebellious by his liberality, and induced many of the Saxon chiefs to profess the divine religion for the remainder of their days: also, with a view of its continuance, he established schools amongst them, and built monasteries for the furtherance of education. It may be concluded that Charlemagne enriched the clergy, propagated the gospel, and filled the portion of succeeding generations who judged not *sanctity* by the decisions of the gospel, with a grateful sense of his exploits. It may also be remarked that the stupendous miracles said to be done in this century cannot be maintained as authentic.

THE EASTERN EMPIRE was now much fallen from her former power: in this century there were three empe-

rors dethroned. It was under the emperor Leo III., who died A.D. 741, that the warm controversy originated regarding the worship of images ; hence the Saracens had a good opportunity of increasing their dominion : but this is not all, for in the middle of this century a tribe of Tartars breaking forth from their inaccessible wilds, overcame the Saracens, and then turned their arms against the Greeks, whom time reduced under their dominion.

LEARNING AMONGST THE GREEKS during this century might have maintained its place had it not been for the continued tumults which menaced both church and state, and damped the zeal for cultivating literature. However, the Aristotelian philosophy was cultivated in the public schools with considerable success. Platonism had now lost all its credit in the public schools, and was almost wholly confined to the monastic orders. The Nestorians were also assiduous in the study of Aristotle's doctrines, and thus armed themselves with quibbles to employ against the Greeks in the controversy concerning the nature and person of our SAVIOUR and KING.

SCIENCES seemed to have now deserted the continent and placed their residence in *England* and *Ireland*, so that the writers of this century who distinguished themselves were either Britons or Hibernians, with a few French and Italians.

CHARLEMAGNE exerted himself much to advance science and dispel the cloud of profound ignorance that existed in his dominions ; he, in fact, drew learned men to France from both Italy and the British isles by his liberality. The greater number of bishops erected cathedral schools (so named from their proximity to the principal church) by the express order of this emperor. It is believed by some that Charlemagne founded the university of *Paris*. He founded also the noted PALATINE school, in order to banish ignorance from the court.

THE VICES OF THE CLERGY still increased, who were

wholly void of qualifications for professors of the gospel, much less of those who were ordained to be ENSAMPLES TO THE FLOCK. Here we find quarrels and dissensions amongst the doctors of the church, totally forgetting the memorable words of our divine MASTER, when he heard some of his disciples murmur against their brethren : *But Jesus called them and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

IN THE WESTERN WORLD the professing luminaries of the church also abandoned themselves to every vice, notwithstanding many laws enacted against such by Carloman, Pepin, and Charlemagne. Yet the clergy were still held in the highest veneration by the submissive multitude, but much more in the western than in the eastern provinces, which was chiefly owing to the state of bondage under which these nations were bound by their pagan priests previous to their conversion.

The riches added to the church in this century were surprising, chiefly owing to the absurd notion that eternal life was to be procured by a liberal donation to GOD, to the saints, to the church, and to the clergy ; so that the wealthy being the most remarkable for abominable lives were found ready to purchase an eternal crown with corruptible coin. Indeed emperors, kings, and princes signalized themselves at this period by imperial grants ; but it appears that these enormous grants were confined to, and owing to, a peculiar custom of European nations, but particularly from policy in cases of usurpation.

It must be known that those German nations were in perfect slavery to their high-priest, or chief *Druid*, previous to their conversion, so that the bishop of *Rome*

was looked upon as their chief Druid after they embraced the Gospel; hence, as this chief Druid enjoyed unbounded authority during pagan times, so the Roman bishop ambitiously and proudly received those unjust privileges; therefore this Roman Druid imperceptibly advanced to a high pre-eminence and despotic authority. Hence also originated that odious opinion, that whosoever was excluded from communion of the church by the bishop of Rome, or any of the bishops, forfeited their civil rights and common privileges of humanity: this fearful opinion was borrowed from the pagan superstitions. Here follows an instance of the power now vested in the hands of this Roman *Druid*. Pepin, who was *mayor of the palace to Childeric III.* of France, assembled the states of the realm, A. D. 751, respecting his desire to dethrone his sovereign; and they being of opinion that the bishop of Rome ought to be enquired of relative to the lawfulness of the project, Pepin immediately sent ambassadors to Zachary bishop of Rome, enquiring whether the *divine* law permitted a warlike people to dethrone an indolent monarch, and substituted in his place one more worthy to rule. *Zachary* (the same Zachary whom we before mentioned as having accused Virgilius of heresy for saying that the world was round) returning a reply agreeable to Pepin's desire, enabled this usurper to possess himself of the throne of his master without resistance from any quarter. We ask who can justify this Roman oracle according to the precepts of a divine Saviour whom he professed to follow? Stephen II. also confirmed the conduct of Zachary, and anointed and crowned Pepin anew, A. D. 754, so that we can easily see how opulent the Roman Druids must have become with such patronage. The Roman bishop was raised to the rank of a temporal prince, when Pepin forced the Lombards to abandon Rome and restore the conquered provinces which they had attached to *Ravenna*; but the Lombards again invaded the portion granted to the see of Rome by Pepin, and obliged

Adrian, bishop of Rome, to fly to Charles (Charlemagne) son of Pepin for succour.

Charlemagne crossed the Alps, reduced the Lombards, and was himself proclaimed king of the Lombards, A.D. 774: he confirmed Pepin's conduct towards the Roman bishop, and thus put himself in possession of the western empire; for after the death of Leo III., emperor of the East, the Greek empire was much shaken. However, Charlemagne was declared emperor of the West, A.D. 800, but it is well known that he preserved his supreme authority over the city of Rome and the adjacent territory, granting to the Roman see a subordinate jurisdiction, *that is*, the Roman bishop possessed Rome as a feudal tenure.

Leo III., emperor of the East, was wholly bent on humbling the arrogance of the Roman bishop.

THE DEPRAVITY OF THE MONKS is said to have originated the new order of priests (*Canons*); they were first called *Frates Dominici*. It was hoped that the institution of this new order would check the corruption of the clergy, but it failed in its object.

The supreme dominion over the church was always vested in the emperors, both in the eastern and western empires. Adrian I. conferred on Charlemagne the right of election to the Roman see; and all monasteries and churches paid a tribute into the treasury, so that the imperial Druid was fettered under the imperial curb.

The writers of this century follow. Amongst the Greeks we have Germanus, bishop of *Constantinople*, whose renown is due to his great desire for image-worship; upon which we have only to remark, that if he had for a moment referred to the old law with a desire to find an example, such would be plain before his eyes. We will burden our readers with one quotation, which should suffice. Therefore, in 2 Kings xviii. 3, speaking of Hezekiah, *And he did that which was right in the sight of the LORD, according to all that David his father*

did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. Thus was the brazen serpent destroyed, says Hugo Grotius (who Selden calls *vir maximus, vir summus*), because the people began to honour it with religious worship, “*ideo quod populus cum religioso cultu venerari cœpisset.*” The next writers were Cosmas, bishop of *Jerusalem*; John Damascenus, a man of great genius and eloquence; and George Syncellus and Theophanes, writers of Byzantine history.

The western and Latin writers were as follow: Charlemagne; the venerable Bede, the first British historian; Alcuin, the preceptor of Charlemagne; Boniface, whom we have before mentioned; Eginard, who wrote the life of Charlemagne, and others.

THE FUNDAMENTAL DOCTRINES of the gospel were still preserved in theological writings; yet the simplicity and purity of worship, as well as the sacred flame of charity, were almost extinguished by contentions, caused by the idolatrous veneration for images and the disgusting progress of superstition.

Though all acknowledged the efficacy of our LORD’s merits, yet they laboured to diminish such efficacy by teaching to appease the wrath of the Most High by gifts and oblations lavished upon the church. Hence the designation of piety consisted, at this period, in hunting after relics, embellishing churches, and endowing monasteries; so that such endowments from the pious Christian or profligate transgressor were alike looked upon as of the highest efficacy towards attaining eternal salvation. All histories agree as regards the corruption of the eighth century; and lamentable be the record, that all, regardless of the divine precepts, rushed headlong into every species of crime, with the delusive hope of receiving pardon by means of saints and clergy. Charlemagne employed Alcuin to correct the Latin

translation of the Scriptures during this century, and is said to have lent a helping hand in the matter himself; he also reduced the different modes of worship in different churches, into one fixed rule, to be observed in perfect uniformity, and doubtless all with pious motives.

THE IRISH, who were called Scots in this century, were lovers of learning, and distinguished themselves during the time of ignorance by cultivating science beyond all the nations of Europe. They were the only divines who refused to dishonour their reason by subjecting it to the dictates of authority. Among the monastic orders no writings were relished save such as were stained with the enthusiasm of the mystics.

THE MOST OBSTINATE CONTROVERSY REGARDING IMAGES arose during the reign of Phillipicus Bardanes, emperor of the Greeks. He, by the consent of John, patriarch of *Constantinople*, ordered a picture of the Sixth General Council to be pulled down out of the church of Sopia, A.D. 712; he also sent orders to Rome to have all pictures removed from places of worship; but Constantine, bishop of Rome, rebelled, and the emperor was dethroned.

Redoubled condemnation of images took place under Leo of Isaurian, emperor of the East. He issued an edict, A.D. 726, commanding all images to be removed from the churches, except that of our Lord's crucifixion. Civil wars broke out in the Islands, which ravaged part of *Asia* and *Italy*. Gregory I. and II., bishops of Rome, seem to have been the ringleaders of these rebels against their sovereign. In the year 730, the emperor degraded the bishop of *Constantinople* for adhering to image-worship. Now the church was divided into two factions; the image-worshippers were called *Iconaduli*, the others were called *Iconomachi* and *Iconoclastæ*. Constantine succeeded his father Leo, A.D. 741. He assembled a council, A.D. 754, which is called the Seventh General Council by the Greeks, (338 bishops present) for to put an end to the controversy: this council decided against images.

Leo IV. followed the sentiments of his father and grandfather regarding images. He was deprived of his life A.D. 780, by a cup of poison, which was administered by the counsel of a perfidious wife: hence the cause of images triumphed; and this perfidious wife, who was IRENE, held the government during the minority of her son Constantine. She enlisted Adrian bishop of Rome under her banner, and called a council at Nice, in *Bithynia*, which is called the Second Nicene Council; and be it known to all, that *all* the edicts of the former emperors against images were reversed by this infamous woman, who decreed severe punishment against such as declared that God was alone to be worshipped.

The Britons, Germans, and Gauls appeared to steer a middle course at this time; and Charlemagne caused some learned divines to compose *four books concerning images*, which he sent to Rome, A.D. 790, with a view of inducing the bishop to withdraw his approbation from the council of Nice, assembled in the year 786. But Adrian, the bishop of Rome, drew up an answer against those *four books*; yet not sufficient to satisfy Charlemagne, who assembled a council at Frankfort, A.D. 794, which was attended by 300 bishops from Germany, France, and Italy; so that the opinions contained in the above *four books* were confirmed, and the worship of images unanimously condemned. Hence we may conclude that many in Italy dissented from the views of the bishop of Rome; for we are told by Dupin, that the bishop's legates were at this council, and that it was long considered as a general council, as having as good a title to that name as any general council.

Another dispute was now warmly contested, namely, that regarding the divinity of the HOLY GHOST. It was declared at the general council, A.D. 381, that the HOLY GHOST proceeded from the Father, and it was established at the council of Ephesus, A.D. 438, that no additions should be made: however, at this time we

find the word *Filioque* added. Some consider that it was added in Spain, A.D. 447; hence the dispute originated.

THE LORD'S SUPPER was now administered with many senseless and useless fopperies, which destroyed the simplicity, purity, and divine object of such an affecting institution.

SOLITARY OR PRIVATE MASSES, so named as being said in private, in behalf of souls in purgatory, now disfigured religion; but were condemned by the synod assembled at *Mentz* under Charlemagne, as innovations, and as the fruits of avarice and sloth amongst the clergy, who reaped a good harvest by them. Charlemagne also prohibited the consecration of church bells, and made other prohibitions which add to his honour.

SOME SECTS RECOVER STRENGTH in this century, among which were the Arians, Manicheans, and Marcionites, also the Nestorians and Monophysites—memorable events. The Venerable Bede, author of the first Church History in this country, died, A.D. 735, saying, “*My soul desires to see Christ my king in his beauty.*”

Peter's-pence originated with Ina, king of the West Saxons, who resigned his crown, and assumed the monastic habit.

The ceremony of kissing the toe of the bishop of Rome introduced.

Overthrow of the kingdom of the Lombards, and the exarchate of Ravenna, the latter of which was given to the see of Rome by Pepin, king of France. Charlemagne is said to have added to these grants; but the titles have not been produced by Roman Catholic historians.

NINTH CENTURY.

DURING those dark ages, the Swedes, Danes, Bulgarians, Bohemians, Moravians, Sclavonians, and Rus-

sians were converted to the Christian religion ; indeed, we may safely undertake to record that these conversions were carried on with much nobler motives than those of former ages. The ministers principally had at heart the happiness of mankind, not the aggrandizement of the bishop of Rome ; yet these missionaries were far from propagating the gospel according to the divine rules of faith and *practice* laid down by our SAVIOUR and his holy Apostles. However, we do not accuse them of negligence, since the divine truth was previously adulterated and corrupted with a variety of superstitious rites.

The Norwegians and other northmen now frequent these coasts, and Charles the Bald was obliged to resign a considerable part of his kingdom, A.D. 850 ; and a few years after this, under the reign of Charles the Gross, king and emperor of France, the famous Norman chief Godofred entered into Frieseland with an army, refusing to sheath his sword till he subdued the whole province.

The precautions of the patriarchs of *Constantinople*, as well as the liberality of the emperors, prevented a total decline of letters ; so that we find many learned men at *Constantinople* at this time. We learn from Zonaras that the study of philosophy was revived under the emperors Theophilus and his son Michael III., the former of whom died A.D. 842, the latter A.D. 867.

The state of learning amongst the Arabs was now much advanced by the celebrated khalif of *Syria*, called Abu Giafar Abdallah ; he commenced his reign about the death of Charlemagne, A.D. 814, and died A.D. 833.

After this period the European christians are indebted to the Arabs for various improvements in science. The mathematics, astronomy, physic, and philosophy taught in Europe from the tenth century appear to be drawn from the Saracen schools which were established in Spain and Italy.

Louis, who succeeded Charlemagne, executed several

designs for the revival of learning ; indeed, Charles the Bald also strove to excite emulation in learning, and his brother Lothaire endeavoured to revive letters in Italy : for it appears that that country was wholly destitute of men of genius during the ninth century.

KING ALFRED, in England, was more successful in advancing every useful branch of learning. He invited learned men from foreign countries, amongst whom was Johannes Scotus Erigena, an Irishman, who was in the service of Charles the Bald, and Grimbald, a monk of St. Bertin in France. Alfred founded the University of Oxford, and as regards his merits, every schoolboy knows of the good king Alfred.

Though learning was at a low stage during this period of history, yet a few examples of zeal for science shone forth with lustre through the dismal clouds of darkness that reigned universally during this barbarous age. The Hebrew and Greek erudition was much cultivated by William, Servatus, Lupus, Scotus, and others. It was in this century that Macarius, an Irishman, propagated the absurd idea that one soul performed all spiritual and rational functions in the human race, which was confuted by Ratram, a monk of Corbey, in France.

The clergy, with the unanimous record of all impartial writers, were now elevated to an enormous state of licentiousness, and of course contaminated the flock ; yea, luxurious indolence corrupted the taste, extinguished the zeal, and rendered many incapable of performing their solemn duties. It even appears that those noblemen who were incapable of appearing with dignity in the field, in the cabinet, or in any high office, usually aimed at a distinguished place in the church ; not through merit, but perhaps imperial or clerical interest.

The bishop of Rome was now elected by the suffrages of the sacerdotal order, together with the voice of the people ; but before their consecration they were obliged to receive the approbation of the emperors. But

Charles II., surnamed the Bald, having obtained the crown by the assistance of the bishop of Rome, delivered the succeeding bishops from the obligation of waiting for the consent of the emperors; so that from the time of Eugenius III., bishop of Rome, we find bishops raised to that see without regard to law, order, or any feeling of decency: Otho the Great put a stop to those disorderly proceedings.

The bishops of Rome practised many frauds in order to increase their power; indeed they are only known, during this century, by their infamy. Here we come to the interruption of succession to that see.

We find that between Leo IV. who died A. D. 855, and Benedict III. who died A. D. 858, a woman was raised to that see by learning, genius, dexterity, and disguise of her sex; this was Pope Joan. We may remark that this was never doubted, nor considered as a disgrace, till full five hundred years after the occurrence.

The bishops of Rome were now elated by their overgrown prosperity, being endowed vastly by Charles the Bald, who, by reason of his endowments on the bishop of Rome and clergy, had been proclaimed king of Italy and emperor of the Romans. Carloman and Charles the Gross, who succeeded him, were also elected by the bishops of Rome, but after their reigns the empire was torn in pieces, and the highest bidder usually elected by the avaricious bishops of this lordly see.

Hence power was gained by the bishops of Rome, who strove to persuade, and did persuade many, that they were instituted by CHRIST as the supreme judges of the church universal. Such an erroneous opinion was opposed by such as were acquainted with the ancient ecclesiastical constitutions, but it was opposed in vain, because ignorance of the divine institutions prevailed amongst the multitude in those dark ages; therefore the bishops of Rome were obliged to procure all kinds of forged memorials and acts to maintain their supremacy. At this time appeared the famous forged

Decretals, and many sagacious and prudent men saw through the frauds of the time, and protested against their being received as laws.

MONKISH ORDERS now became universally admired ; kings, dukes, and counts forgot their dignity, and embraced the orders with delight, yea, abandoned their crowns, their treasures, and their honours, and shut themselves up from rendering service to their subjects. Could all this be otherwise than from a total ignorance of the purity, simplicity, and divine purpose of the gospel ?

The monks and abbots were now employed in civil affairs, yet we should see if they were such a worthy class of men as to be entrusted with the responsibility of the high stations which many of them filled during this century. In a council held at *Aix-la-Chapelle*, A. D. 817, several measures were passed for removing the disorders which existed in the monkish cloisters ; and these truly were principally observed till the twelfth century, although condemned at Rome A. D. 1059. The same emperor who was the instrument in these changes, is said to have instituted the first female convent.

THE GREEK WRITERS were Photius, patriarch of Constantinople ; Nicephorus, Moses Barcepha, a Syrian bishop of great genius, and others. The Latin writers were Rabanus Maurus, archbishop of Mentz, who may be called the light of Germany and France ; Agobard, archbishop of *Lyons*, who fomented the rebellion of Lothaire and Pepin against their father and sovereign ; Eginhard, who wrote the life of Charlemagne, remarkable for the beauty of his diction ; Claudio, bishop of *Turin*, who wrote an exposition of all the Epistles of St. Paul, &c. ; Pascasius Radbert ; Bertram, a monk of *Corby* ; Johannes Scotus, and others.

The corruption, superstition, and ignorance now existing amongst Christians were truly deplorable ; even the worship bestowed on saints, the veneration paid to bones and carcases of those departed fellow-creatures, and such stupid foppery, are sufficient to declare that

the great object of CHRIST'S mission was overlooked by those who occupied the office of stewards of the mysteries of GOD.

Saints were now distinguished by the title of *canonization*, yea, their lives were written in order to procure for them the desired veneration and confidence of a deluded multitude. But it was not enough to reverence departed saints, it was not enough to imagine that they had power to heal diseases, and to give succour in time of need, but their clothes, their furniture, their carcases, and the ground on which they trod, were considered to possess every power required. And as the demand for reliques increased, the more the clergy sought means of furnishing the *saleable* article; in fact, the *pious* pilgrims made a good harvest, as prodigious prices were paid for legs, arms, skulls, and jawbones, many of which were perhaps not even human, much less those of saints or apostles. By this means the Latins obtained the reliques of St. Mark, St. James, St. Bartholomew, and others, which they shew to this day with the most brazen-faced impudence.

Alas, the study of the Holy Scriptures languished, and the writings of this class were chiefly borrowed from those of other writers, or were rather compilations. We pass over in silence the writers of homilies and books of penance, a great many of which appeared in this century.

The contests of Christians amongst themselves were carried on with more animosity than the disputes regarding their enemies. After the banishment of Irene, the controversy respecting images was again renewed, and Nicephorus prevented the patrons of image-worship from persecuting the other party. The emperor Leo, the Armenian, assembled a council at *Constantinople*, A. D. 814, and reversed the decrees of the second council of Nice. Theodora, during her son's minority, assembled a council at *Constantinople*, and reinstated the decrees of the second council of Nice; so that after a controversy of 110 years, image-worship triumphed, and

the whole east, save the Armenians, bowed before images. The council held at *Constantinople* 879, also maintained the sanctity of images.

Louis the Debonnaire assembled a council at *Paris* A. D. 824, which confirmed the council of *Frankfort*; yet, in process of time, a blind submission was shewn to the demands of the bishop of *Rome*: however, good men are to be found throughout the whole period of darkness. Claudius, bishop of *Turin*, when he was raised to that see, began to order all images, and even the cross, to be cast out of the churches; he also published a book against the worship of images.

The controversy regarding the word *Filioque* broke out anew at this time; it was debated at the council held at *Aix-la-Chapelle*, and also at *Rome*.

Pascasius, a monk, and afterwards abbot of *Corby* in France, now raised the controversy concerning the *Eucharist*. This monk set forth, that after the consecration of the bread and wine in the Lord's Supper, nothing remained of those symbols but the *outward figure*, under which the body and blood of Christ were really and locally *present*; and that the body thus present was the same *body that was born of the virgin, that suffered on the cross, and was raised up into heaven*. This new doctrine excited and astonished many, for who with any kind of a sound mind would doubt the meaning of our *Lord*, when *He* said, *This is my blood of the New Testament, which is shed for many for the remission of sins?* And immediately *He* says, *But I say unto you, I will not drink henceforth of THIS FRUIT OF THE VINE, until that day when I drink it new with you in my Father's kingdom.* We see that no objection was made by His disciples, for all of them understood that *He* said *This do in REMEMBRANCE of me;* and they could also understand that they were drinking the fruit of the vine, as our *Lord* said, *I will not drink henceforth of this fruit of the vine.*

Johannes Scotus, before mentioned, drew up an ex-

plication of this doctrine for Charles the Bald, in which he declared plainly that the bread and wine were the *signs* and *symbols* of the *absent* body and blood of Christ. Hence it appears that no established opinion yet existed on this subject.

THE DOCTRINE OF PREDESTINATION AND GRACE raised also a controversy, whilst that of transubstantiation was noised throughout the world. Its emanation is attributed to Godeschalcus, a Saxon, who had an insatiable desire of sounding the deepest mysteries.

We find in the Acts of the Apostles, that when they were gathered together, they asked our LORD regarding the kingdom of Israel, but our divine MASTER replied, *It is not for you to know the times or the seasons, which the FATHER hath put in His own power.* However, the above-named monk maintained that God, from all eternity, had fore-ordained some to everlasting life, and others to everlasting misery. He was condemned by a council held at *Mentz*, A. D. 848, and a council held at *Quiency*, A. D. 849: but we must say that he was used afterwards more inhumanly than Christian precepts demand. The controversy on this point ran warmly, and Charles called a council at *Quiency*, A. D. 853, when this man and his opinions were again condemned; but a council was held at *Velance*, A. D. 855, composed of the clergy of the provinces of *Lyons*, *Vienne*, and *Arles*, with the archbishop of *Lyons* at its head, at which the former condemnation was declared null. This was confirmed at *Langres*, A. D. 859, and at *Tousi*, A. D. 860, when the bishops of fourteen provinces supported the monk, whose death calmed the warmth of this controversy.

A controversy also arose about this time concerning the words of an ancient hymn, viz. *Te, trina Deitas unaque, poscimus*, which a bishop prohibited being sung in his jurisdiction, lest the illiterate might imagine that there were three Gods; but the Benedictine monks refused to obey their bishop on this point. However the controversy was of short duration, and we must

remark that the writings of this century were rather the fruits of a vain curiosity, than of zeal for promoting true piety and reverence for the precepts of our divine MASTER.

The controversy between the Greeks and Latins now ran high, and, A. D. 858, Photius was chosen patriarch of *Constantinople*, by the emperor Michael, in place of Ignatius, whom that prince had driven into exile. This act was vindicated by a council held at *Constantinople*, A. D. 861; nevertheless Nicholas I., bishop of *Rome*, espoused the cause of Ignatius, and excommunicated Photius at a council held at *Rome* A. D. 862. Photius returned the compliment, and excommunicated Nicholas at a council held at *Constantinople*, A. D. 866, declaring him unworthy of a place in the church.

After this, Ignatius was recalled by Basilius the Macedonian, who paved his way to the throne by murder: this act was approved of by a council at *Constantinople*, A. D. 869, and the Latins acknowledged it in their eighth *œcumenical* council. The controversy regarding the bounds of the bishops of *Rome*, caused warm contests between the two patriarchs, so that the same Ignatius charged the bishop of Rome with heresy. The first charge was, that the Romans fasted on Sunday; secondly, that on the first week of Lent they permitted the use of milk and cheese; thirdly, that they prevented the priests from marrying, and separated from their wives such as had been married; fourthly, that they supposed the bishop alone to have authority to anoint baptized persons with the chrism; and lastly, that they adulterated the creed of *Constantinople*.

After the death of Ignatius, A. D. 878, the degraded Photius was again taken into favour and placed at the head of the Greek church, and also acknowledged as a brother in Christ by the bishop of *Rome*; which afterwards was retracted by him, and civil as well as religious disputes caused the continued division between the Greek and Latin churches.

TO ENUMERATE THE CEREMONIES now added to the church would outstrip the limits and object of this history ; nevertheless, on account of the numerous relics now produced, it behoved new festivals to be set forth in order that each saint might have his share ; hence we find the feast of *All-Saints* added in this century by Gregory IV. to the Latin calendar ; and the festival of St. Michael, which had been kept with devotion by the Orientals, began now to be universally observed by the Latins.

THE BARBAROUS METHODS of trial of accused persons by cold water, by single combat, and by fire ordeal, &c., were also introduced : we of course conclude that such, as well as others, were drawn from the barbarous rites of the Pagans, and no doubt absolutely destructive to the great object, design, and purity of the divine and true religion.

SECTS WHICH SPRUNG up in the earlier time of the church still existed, and some were placed beyond the limits of the Greek and Latin churches. The Nestorians and Monophysites were under the protection of the Arabs. The Paulicians, who were originated by two brothers, Paul and John of *Samosatena*, received some patronage from the emperor Nicephorus. They massacred Thomas, bishop of *new Cæsarea*, and also the judges who were placed in Armenia by the emperors. They suffered much under the empress Theodora, and such as escaped fled to the Saracens for protection, who received them with humanity, and permitted them to build a city called *Tibrica*. This sect did not worship the virgin, yet their errors were many.

THE MOST REMARKABLE events to be observed during this century are as follow. Theophilus, on account of his abhorrence of images, banished painters from the eastern empire ; the University of Oxford founded ; the canonization of saints introduced by Leo II., bishop of Rome ; the order of St. Andrew, or Knights of the Thistle, instituted in Scotland, by king Achaius, A. D. 806,

with the motto “*Nemo me impune lacescit* ;” the Apostles’ Creed sung in the churches ; the emperor Louis II., king of *France*, obliged to act as a groom to Nicholas I. bishop of *Rome*, by holding his horse while that bishop dismounted ; the trial by cold water, &c. introduced by Eugenius II. ; the festival of the Assumption of the Virgin Mary introduced at the council of *Mentz* ; the festival of *All-Saints* introduced ; fictitious reliques of St. Mark and others imposed upon the ignorant multitude ; decretals forged ; Christianity suffers in the East under the Saracens, and in the West under the Normans ; Claude, bishop of *Turin*, through all his writings asserts the equality of all the Apostles ; and Transubstantiation originates with Pascasius Radbert, which was opposed by Rabanus Maurus, archbishop of *Mentz*, Ratram, Johannes Scotus Erigena, and others. Rabanus says in his writings, that they opposed this *error* with all their power.

TENTH CENTURY.

WE now find Christianity in a deplorable condition, which is unanimously lamented by historians of that age, who have transmitted to us the history of those dark and ignorant times. However, we learn that the Nestorians extended themselves amongst the *Tartars*, Chinese, and many eastern nations.

In the western world we find the gospel making its way amongst the most uncivilized nations. It was in this century that the famous Rollo, son of a Norwegian count, became so powerful in France ; Charles the Simple gave him his daughter Gesila in marriage, together with a large part of his territories, on condition that he would make peace and embrace Christianity. It was from this Rollo, who received the name of Robert at his baptism, that the celebrated line of

Norman dukes derived its origin, and the provinces conveyed to him by his father-in-law have been, since that period, known by the name of *Normandy*.

THE POLISH NATIONS embraced Christianity towards the end of this century. The gospel also advanced in Russia : the Hungarians received some idea of the gospel during the reign of Charlemagne, but now it took root amongst that warlike people ; and there were some of the Turkish chiefs baptized at *Constantinople*. Many embraced Christianity and apostatized from the truth. Yet a great many of the northern nations had the divine gospel introduced by their princes, and otherwise : even amongst the *Orkney* islands, and in *Iceland*, we find a glimmering of the truth.

THE PLAN OF A HOLY WAR was set on foot towards the conclusion of this century, by Sylvester II. bishop of *Rome*, in order to rescue the Holy Land from the Mahomedan yoke.

Christianity suffered much on account of dissensions between the Turks—a people who inhabited the northern coast of the *Caspian* sea, and had embraced the religion of Mahomet—and the Saracens, who propagated that religion. However the Turks fell upon the Saracens, and in fact drove that powerful nation, which daunted both Greece and Rome, out of Persia and all the other provinces. Hence was established the Ottoman empire upon the ruins of the Saracen dominion.

THE STATE OF LEARNING amongst the Greeks was now at a low ebb, yet Leo, surnamed the *Philosopher*, who died A.D. 911, was most desirous of cultivating the sciences ; and his son Constantine Porphyrogeneta, by his liberality and zeal, restored to a certain degree the drooping arts and sciences. There were a few philosophers, rhetoricians, grammarians, and poets not totally void of merit, but none to shew forth a spark of the former lustre of those countries.

Sciences amongst the Latins were at this time very low indeed ; and, according to the unanimous account

of credible writers, the Latins were sunk in the most brutish ignorance.

EGYPT was now above them, notwithstanding oppression, and produced men of high genius and learning. Eutychius, bishop of *Alexandria*, was one of those who cultivated the science of physic and theology with the greatest success, and added lustre to their cause ; indeed the Saracens through this entire century preserved the passion for learning which kindled amongst them in the preceding age, so that they produced philosophers, mathematicians, and physicians of eminent talents.

Gerbert, a native of France, who was elevated to the bishopric of *Rome* toward the end of this century, under the title of Sylvester II., was the first who began to enlighten the Latins. This man had attended the Saracen schools in Spain, and thus brought a glimmer of light into Italy ; indeed the effect of his desire after learning was felt in France, Spain, and Germany, both in this and the next century.

THE HISTORY OF THE BISHOPS of *Rome* during this century is truly shocking to every feeling which could be called Christian ; therefore we shall only notice the accession of each bishop as briefly as possible.

Leo V. was elected bishop of Rome on the death of Benedict IV. A.D. 903, and only enjoyed that dignity for forty days, being deposed by Christopher, and cast into prison. Christopher was deposed in turn by Sergius III., a Roman presbyter, with the assistance of a powerful Tuscan prince. Next were chosen Anastasius III., and then Lando, each of whom enjoyed the see but a short time.

After the death of Lando, A.D. 914, John X., archbishop of *Ravenna*, was raised to that see by the influence of his paramour. Yet this infamous election will not surprise those who know that at this period the laws of Rome were mute, and that every thing was now accomplished in that great city by interest, corruption, fraud, and violence. However, he did not long enjoy

his high office ; for Marozia, daughter of Theodora, his paramour, caused him to be seized, cast into prison, and put to death.

The next bishop of Rome was Leo VI., who occupied the chair only seven months, and then it was filled by Stephen VII., whose death happened A.D. 931. Now the above-named Marozia grasped the authority, and raised her son, by Sergius III. to the pretended chair of St. Peter, under the title of John XI. Thus was the see of Rome occupied by the refuse of the earth for nearly thirty years, which is universally acknowledged.

John XI. being taken prisoner, together with his mother, and cast into prison by his half-brother, ended his days, A.D. 936.

The four next bishops were of a more respectable character than their predecessors ; the fifth was Octavian, who assumed the title of John XII., and thus introduced a custom which is still observed, of bishops assuming another name on being elected to that see.

This bishop sent ambassadors to Otho the Great, emperor of Germany, A.D. 960, urging him to come to Italy with a powerful army, and deliver the church from the oppression of Berenger, king of Italy.

Otho arrived, was saluted emperor of the Romans by John, and returned to Germany. An insurrection was raised by John, who repented of the step he had taken ; Otho returned to Rome, 963, called a council, deposed John, and elected Leo VIII. to fill his place.

After the death of John, the Romans chose Benedict V. bishop of Rome ; but the emperor annulled the election, and carried Benedict to *Hamburg*, where he died in exile.

John XIII. was raised to this see, A.D. 965, by Otho the Great, and died in calm possession of it, A.D. 972. His successor was thrown into prison by Crescentius, son of Theodora, and strangled, A.D. 974. Otho died A.D. 973 : so thus expired the order which he had restored to Rome.

Hence we find nothing but depositions, murders, and restorations, till A.D. 998, when we find Otho III. marching to Rome, and restoring Gregory V., a German, to the Roman see, after whose death Gerbert (before mentioned) was promoted by universal approbation. What can we say for the infallibility of those arch-*Druïds*?

We must not fail to remark that at this time the bishops of France, Germany, and Italy, who were not ignorant of their true position and office, were on their guard against all usurpation of power and authority set forth by the ambitious and fraudulent bishop of Rome.

There was an endeavour made by Odo, bishop of Clugni in Burgundy, to reform the monastic orders, which were now reduced to a deplorable state of vice: his order extended most rapidly, and enjoyed a high reputation in the next century.

Some of the Greek writers follow: Simeon, high-treasurer of *Constantinople*; Nicon, an Armenian monk; Suidas, the author of the celebrated *Greek Lexicon*; and the most distinguished Arabian, Eutychius, bishop of Alexandria, whose *Annals*, &c. are yet extant.

Among the Latin writers may be mentioned Sylvester II. a German; Odo, mentioned above; Ratheir, bishop of Verona; Dunstan, the abbot of *Glastonbury*, who was afterwards archbishop of Canterbury; Elfric, archbishop of Canterbury; and Burchard, bishop of *Worms*.

The dispute raised in the past century regarding the Lord's Supper, and pre-election, was now silent; but the doctrine of purgatory was much noised abroad, and was the means of extorting large sums from many, in order to avoid the pains of that fictitious abode of the departed.

As the superstitions increased, and every quibble being a means of adding to the revenues of the church, a new idea started up respecting the end of the world. This ex-

pectation was set forth from the Revelations of St. John : *And he laid hold of the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.* Hence, as this century completed a thousand years from the birth of our LORD, the opinion was startling to thousands ; so that the church gained more revenue, and all those who were enrolled in the sacerdotal orders more wealth than in any preceding century : yea, hundreds abandoned every paternal bond, and made over all they had to persons whom they considered could advance their cause. As the period arrived, that is the end of this century, we find that nearly all the donations were thus expressed, *Appropinquante mundi termino*, i.e. *the end of the world being at hand.*

Saints were now canonized by the bishop of Rome alone ; yet after this period we find many derogations from this mode.

The controversy between the Greek and Latin churches was now almost dormant ; but the Greeks were disturbed amongst themselves regarding the lawfulness of fourth marriages. A council was called A.D. 920, when they were prohibited, but third marriages were allowed as lawful.

Festivals increased according to the number of saints added to the calendar. The festival of *All departed Souls* was added to the Roman calendar, A.D. 998 ; it was instituted by Odilo, abbot of Clugni, and was at first only celebrated by the *congregation of Clugni*.

Masses were now celebrated in honour of the Virgin Mary, and the Rosary instituted. This *Rosary* consisted of fifteen repetitions of the Lord's Prayer, and one hundred and fifty salutations, or *Ave Marias*, to the blessed Virgin, &c.

As regards the ancient sects, the Paulicians gathered much strength ; the Arians still existed in several parts of Italy, and the Nestorians and Monophysites still lived under the Arabian government.

In concluding this century, we must remark that

Alfric, archbishop of Canterbury, in all his epistles declared that the Eucharist was not the body of Christ *corporeally*, but spiritually. The most remarkable features of the times follow :—the Danes invade England ; the Moors enter Spain ; Rollo is made duke of *Normandy*, and embraces Christianity with his whole army ; the plan of a holy war set on foot by the bishop of Rome ; the kingdom of Italy is united by Otho to the German empire ; and arithmetical figures are brought into *Europe* by the Saracens.

ELEVENTH CENTURY.

THE divine light of the gospel was now glimmering amongst the Danes, Hungarians, Poles, Russians, Prussians, and in *Tartary* the Nestorians were using their usual diligence to advance their doctrines, as well as in the northern parts of China ; yet some of the European nations were still grovelling in their native darkness.

The Saracens, under whom the lustre of Christianity had been dimmed, were banished from *Sicily* by Robert Guiscard, duke of *Apulia*, with the assistance of his brother Roger, who established many bishoprics and founded monasteries, yea, bestowed immense revenues and distinguished honours on the clergy, which they still enjoy. The successors of Roger governed the island till the twelfth century, under the title of dukes, when it was erected into a *kingdom*.

Gregory VII., inflamed by complaints from the Asiatic Christians, resolved to invade the Holy Land, in order to rescue the church from the cruelty of the Saracens ; but a dispute with Henry IV. frustrated his views. However, the project was revived towards the conclusion of this century by the importunity of one Peter of *Amiens*, in Picardy, known by the name of

Peter the Hermit. This famous hermit suggested the matter to Urban II., bishop of *Rome*, and also to Simeon, patriarch of *Constantinople*, but without success. Yet he was not daunted, but went about canvassing the superstitious, with a letter which he said was written in heaven, with a view of exciting them to a zeal for delivering those oppressed by the Mahomedan yoke.

Urban II. yielded when he saw that the hermit had set the people in every place in a ferment for a holy carnage; he therefore called a council at *Placentia*, A.D. 1095, when he highly recommended an expedition against the Saracens. There were assembled at this council two hundred bishops, four hundred ecclesiastics, and three hundred thousand laymen. The majority were not in favour of the exploit; but the proposal being renewed by the bishop of *Rome* some time after, in a council held at *Clermont*, his powerful speech stimulated the French; hence an innumerable multitude from all parts offered themselves as volunteers. This undisciplined mass was considered most formidable, so that we may judge what an opinion we are to form of the age, since the motley group was composed of boys, girls, malefactors, and profligate debauchees whose sins were blotted out for the service, slaves, artists, lazy tradesmen, labourers, monks, and prostitutes. All those who embarked in this were called *Croises* in the French language, every soldier being possessed of a consecrated cross of various colours, which he wore on the right shoulder.

EIGHT HUNDRED THOUSAND MEN set out for *Constantinople*, A.D. 1096.

The extent of this history prevents our enlarging on this subject; however, the first conquest, after passing *Constantinople*, was *Nice* in *Bithynia*, which was taken A.D. 1097; the next places were *Antioch*, *Edessa*, and *Jerusalem*, A.D. 1099, when Godfrey of Bouillon was elected king of that city. A great many European princes were involved in this absurd war, amongst whom

was Robert duke of *Normandy*, who, it may be remembered by readers of English history, was imprisoned in Cardiff castle in South Wales, by his brother, where he is said to have ended his days.

The result of those wars are well known; and no doubt remains respecting the power gained by the Roman see during this carnage, as well as the pernicious effects of *making merchandise of relics* brought into Europe by those who returned from *Palestine*.

The Turks now reduced the Saracens to a low state; indeed both parties were injurious to the Christian cause. The Turks seized the richest provinces of the Grecian empire, particularly those fertile countries on the *Euxine* sea; and Greece, which was involved in intestine discords, was unable to resist. The *Saracens* in Spain opposed the advancement of the gospel; but the kings of Arragon and Castile defeated them in many battles.

Parties amongst the Danes and Hungarians still adhered to the ancient superstitions, and some of the Christian princes proclaimed capital punishment against them; but it is to be regretted that the missionaries who now occupied those countries were unacquainted with the true nature of the gospel, and therefore clouded its brightness and splendour by their superstitious practices.

THE GRECIAN EMPIRE now rapidly declined, and its power and glory diminished by the usurpations of the Turks and Saracens: thus dethronements of emperors, invasions and internal discords, damped the desire after learning, dispelled literary ambition, and rendered the cause of Christianity precarious. There were however a few writers worthy of notice, amongst whom we may name Leo, the *grammarian*, and John Scylizes; but the greatest ornament was Michael Psellus, deeply versed in the erudition of his age.

The Arabians still maintained an elevated standing in literature, and in this century produced a number of physicians, mathematicians, and astronomers.

IN THE WEST the monastic orders were the only set of

men who seemed to dispel the ignorance of the times, and that only to a certain degree. There were nevertheless schools of learning in several parts of Italy, and some of the learned were thence removed into *France*, particularly into *Normandy*, where they instructed the youth devoted to the service of the church.

To the Normans is due, in a measure, the restoration of learning in England; and William duke of *Normandy* having obtained the throne of England A.D. 1066, induced many of his learned subjects in Normandy to settle in his newly-conquered dominions.

Schools were now established in various places, yea, the face of things totally changed. We find learned men both amongst laity and clergy undertaking the important charge of instructing youth; while in the tenth century we hear of neither school nor teacher, save amongst the Benedictine monks and episcopal residences. The school of *Salernum*, in the kingdom of Naples, was now renowned above all others for the study of physic; and great numbers flocked thither from all parts of Europe.

The sciences at this time taught in schools were *grammar*, *rhetoric*, and *logic*, called trivium, or the three first sciences; next the quadrivium, which comprehended the four mathematical arts, viz. *arithmetic*, *music*, *geometry*, and *astronomy*.

Amongst the learned men of the age we find Lanfrane, an Italian by birth, who was advanced to the see of *Canterbury* by William the Conqueror; Anselm, his successor, and others.

At this period the authority of the bishop of *Rome* rose to its summit. From the time of Leo IX. those bishops employed every mode of despotism to obtain unlimited power, both in church and state; so that it appears that towards the commencement of this century they received the title of *Popes*, i. e. *universal fathers*. The usurping princes of this age no doubt increased this lordly desire, by seeking the assistance of the bishop

of Rome to influence the multitude in their favour, and thus give their usurpation a sainted appearance. However we must not for a moment hesitate to bear record, that various bishops, both of France and Germany, were far from tamely bowing to those bishops whom we shall now call popes. No, many denied such; yet their power was acknowledged by the superstitious, as well as those who only aimed at the allurements of preferment under the popes, and sacrificed the true nature of the divine law.

After the death of Sylvester II. A. D. 1003, followed John XVII., John XVIII., and Sergius IV., each of whom was confirmed in that see by the authority of the emperors. Benedict VIII. was obliged to abdicate by his competitor, but was reinstated by the emperor of Germany and the West, and retained his authority till his death, A. D. 1024. He was succeeded by his brother John XIX., who filled the see till A. D. 1033.

The next pope was Benedict IX., who was degraded on account of his crimes, A. D. 1038, but was reinstated by the emperor Conrad of the west; yet after the death of that emperor, his profligacy again caused him to be degraded, and Sylvester III. was chosen A. D. 1044. However, his adherents rose to arms, drove Sylvester from the city, and restored the flagitious pope; but when he saw that he could not peaceably retain his place, he very coolly sold the bishoprick to John Gratian, arch-presbyter of *Rome*, who received the title of Gregory VI.: thus we find two rival popes, namely, Gregory and Sylvester; but their contest was terminated A. D. 1046, at the council of *Sutri*, by the emperor Henry III., who succeeded Conrad. At this council the three popes, Benedict, Gregory, and Sylvester, were declared unworthy of their office, and the bishop of *Bamberg* raised to the see as Clement II., whose death took place A. D. 1047. Benedict IX. again aspires to the bishoprick, but was obliged to abdicate for the fourth time, in favour of Poppo, bishop of *Brixen*, who was elected by

Henry, and received the title of Damasus II. He died three-and-twenty days after his election, and Bruno, bishop of *Toul*, was elected by the same emperor, in a diet held at *Worms* A.D. 1048. This pope received the title of Leo IX. He proposed rigorous laws against enormous vices existing amongst the clergy; but the way which he declared against the Normans, who had usurped part of Italy, was detrimental to his well-being: being defeated by the Normans, he was led prisoner to *Benerento*; but after a year's imprisonment he was sent to Rome, where he died A.D. 1054.

The next pope assumed the title of Victor II., who, after governing about three years, was succeeded by Stephen IX., brother to Godfrey duke of *Lorraine*. His successor was Gerard, bishop of *Florence*, who took the name of Nicolas II. A.D. 1058, and had a struggle with Benedict, who usurped the title of pope. After about nine months, when the usurper was deposed, Nicolas assembled a council at *Rome*, A.D. 1059, when he invented a law to change the mode of electing the bishops of this lordly see. This was with a view of preventing the disorders which had for some time existed at the elections.

The popes were, until the time of Nicolas II., elected by the *cardinals* and the whole Roman clergy, together with the nobility, burgesses, and the assembly of the people: but we find Nicolas pass a law, by which the cardinals and bishops were empowered to elect a new pope upon a vacancy in the see of Rome. In this decree we learn that Nicolas meant this law to be without any prejudice to the ancient privileges of the emperors, although doubtless he took advantage of the age of young Henry: the words are these, “*All this without any prejudice to the honour of our dear son Henry, &c.*” This new law caused much litigation, as well as meeting with much opposition from the Roman citizens. However, what Nicolas began, Alexander III. completed. Since the word *cardinal* seems to have

applied only to the seven bishops who belonged to the city and territory of Rome, the higher order of clergy, as well as the seven *palatine judges*, who formerly voted in this matter, being excluded, felt great discontent; but the cunning Alexander appeased this, by increasing the college of *electing cardinals*: thus were the ringleaders of discontent enlisted under the banner of an ambitious papacy. Yet, says bishop Anselm of Lucca, “*the edict of Nicolas is, and always has been, without the smallest degree of weight or authority.*”

On the death of Alexander (A.D. 1181) Lucius III. was elected by the college of cardinals alone, and without ratifying the choice by the approbation of the clergy and people, as heretofore, and has thus been observed down to our times.

But on returning to our subject, we find that, after the death of Nicolas II., and by the instigation of Hildebrand, archdeacon of Rome, Anselm, bishop of Lucca, was elected to the Roman see, under the title of Alexander II., without consulting the emperor Henry, although Nicolas acknowledged the right of the emperor to ratify such election. However, the mother of the young emperor no sooner heard of this irregular act, than she assembled a council at *Basil*, in order to maintain the authority of her son, who was then a minor, and caused Cadolus, bishop of *Parma*, to be elected under the title of *Honorius II.* Hence arose a furious dispute between those who would persuade the world that they were the vicars of our blessed MASTER; yea, nothing was seen but bloodshed and horror amongst those who had the presumption to imagine that they were following the dictates of a divine LORD.

The following pope was the infamous Hildebrand, a *Tuscan* by birth, a monk of *Clugni*, and afterwards archdeacon of *Rome*. He was elected under the name of Gregory VII. A.D. 1073, by the suffrages of the cardinals, bishops, abbots, monks, and people, without

any notice of the edict of Nicolas, and this election was confirmed by Henry IV., king of the Romans, to whom ambassadors were sent for the purpose. This tyrannical pope, or *arch-druid*, shewed to the world a specimen of his boundless ambition. He usurped to himself the authority of kings, princes, and potentates ; he usurped the rights of the people and clergy, and went so far as to attempt to bring the jurisdiction of emperors, kings, and princes under his sway, and to render their dominions tributary to the see of *Rome*.

He demanded such from France, Spain, and Arragon. He demanded arrears of Peter-pence from England, (this Peter-pence, or a penny on each house, first originated with Ina, king of the West Saxons) : some of the sovereigns yielded, others denied such a demand. But, alas ! in this dark age, he persuaded many that he could *bind and loose* in heaven and on earth. We hear of many princes consenting to the imperious demands, and are informed of the French monarch's pilgrimage to *Rome* ; but William the Conqueror declared that he held the kingdom from *God* alone. We hence conclude that it was under the dominion of this man that the emperors were deprived of their right of ratifying the election of the pope.

The most powerful and most obedient friend and servant of Gregory the VII. was Matilda, daughter of Boniface duke of *Tuscany*, and wife of *GUELPH*, son of the duke of *Bavaria*.

THIS PONTIFF called a council at *Rome*, A.D. 1074, at which he decreed that ALL the sacerdotal orders should abstain from MARRIAGE, and that those who had wives should immediately dismiss them, or quit their office. Hence we find that the clergy had wives now, and that such was prohibited by an imperious and unjust tyrant : yet it is to be narrated that vice existed amongst the clergy to a high degree, and that the barefaced traffic in *buying and selling* benefices exceeded every feeling of respect due to so high and all-important stations.

Here we must remark that the greatest discord was now created through the European provinces by the clergy who were living in the bonds of matrimony; and many even separated from the church of Rome sooner than put away their wives.

It was with this Gregory that the harsh disputes originated regarding *simony*, or disposing of benefices, which were usually presented to the receiver with a *ring* and *staff*, as well by sovereigns and princes as by the clergy. However, Gregory wished to reserve all such for the disposal of the Roman see; Henry IV. opposed his desire: Henry was excommunicated—war was the result. Henry crossed the Alps, and stood three days at the pope's gate; war continued, the pope was obliged to fly to *Salernum*: here the ambitious Gregory ended his days; and Paul V. appointed the 25th of May as a festival sacred to his memory in the seventeenth century.

Clement III. was elected some time before this by the emperor, but the Normans, who supported Gregory's faction, chose Victor III. A.D. 1087. Urban II. was elected A.D. 1088; but the whole face of affairs changed on the return of the emperor into Italy, A.D. 1090, when he defeated the troops of Guelph, duke of *Bavaria*, and the famous Matilda. Urban with all his efforts could not now reduce the city of Rome; he therefore held a council at *Placentia*, A.D. 1095, and ratified the anathemas of Gregory against the emperor; then proceeded to France, held the famous council of *Clermont*, and published a law forbidding the clergy to take the oath of allegiance to their respective sovereigns. He died A.D. 1099, and in the following year his adversary Clement III. departed this life, and Pascal II. was left sole pontiff. All the writers of the age bear record concerning, and complain of the dissensions, debaucheries, licentiousness, and ignorance existing amongst the monastic orders; hence we pass on without further comment respecting them at this period. However,

we may remark that the famous order of Carthusians, so called from *Chartreux*, near *Grenoble*, was founded by Bruno, a canon of the cathedral of Rheims, A.D. 1080, or 1084; also the order of St. Anthony towards the end of this century.

Amongst the Greek writers may be named, Michael Cerularius, patriarch of *Constantinople*, who revived the discord between the Greek and Latin churches; and Michael Psellus. Amongst the Latins are to be mentioned Anselm and Lanfranc, bishop of *Canterbury*, Hildebert, archbishop of *Tours*, and Gregory VII. (*Hildebrand*.)

In the year 1053, the controversy between the Greek and Latin churches was revived by the patriarch of *Constantinople*, but the accusations of each party were in no way likely to advance true religion, nor yet in the least to revive the ancient lustre, purity, and simplicity of the Christian doctrines.

The dispute concerning the LORD'S *Supper* was revived about the middle of this century, in the Latin church. Berenger, principal of the public school at *Tours*, and afterwards archbishop of *Angers*, a man renowned for his learning and sanctity of life, maintained publicly, A.D. 1045, the doctrine of Johannes Scotus, and persevered with a noble obstinacy that *bread* and *wine* did not become changed into the body and blood of CHRIST. However, Nicolas II. assembled a council at Rome, A.D. 1059, and the absurd declaration was drawn up, that the real body and blood of our MASTER was handled by the priest, and *consumed* by the faithful. This doctrine was so nonsensical that it could have but few allurements, *sare* with the most ignorant and most superstitious, regarding the divine institution and object of the LORD'S Supper; at all events the followers of Berenger daily increased.

PUBLIC WORSHIP was not yet uniformly established through the western world, but Gregory VII. exerted all his activity and zeal to accomplish such an object.

The Spaniards had long resisted the design, and adhered to their ancient *Gothic* liturgy.

However the Latin language and liturgy were surreptitiously introduced by *degrees*, even when the language became decayed in many places and unknown amongst the people. A similar superstitious mode of worship exists among the Nestorians, who perform their service in Syriac; the Egyptians in the language of the ancient Copts; and the Abyssinians in the old Ethiopic, though all these languages are obsolete.

THE ANCIENT SECTS in this century follow. The Nestorians and Monophysites were nearly as we left them in the tenth century: the Paulicians, or Manichæans, who had been driven into *Thrace* and *Bulgaria*, were much oppressed by the Grecians, but Alexius Comnenus had recourse to the power of argument to convert or convince that sect, and thus gained over many of them. Yet it seems that some migrated into many parts of Europe.

We may now consider Rome at the meridian of imperfection; and all the additions and new doctrines which we shall meet with between this and the sixteenth century, were no doubt introduced in order to maintain her position of despotism and kingly arrogance, yea, to maintain it in the face of reformation, which we shall find dawning ere long after the supremacy aspired to by Alexander III.

However, before concluding this century, we must observe that we have learned that the gospel was evidently introduced into these islands at a very early period; which was observed in its purity till contaminated by Roman missionaries. Previous to the seventh century, we find the British and Irish clergy maintaining that they received their doctrines from the immediate disciples of St. John. Now if we take circumstantial evidence of the strongest nature, we cannot disbelieve this. We have seen that St. John returned from Parmosa to Ephesus, where he wrote his

gospel, and presided over the *seven churches* until his death A.D. 101 ; if we next consider, that in many parts of Ireland we find the remains of *seven churches* at this day, we have strong reason to receive as authentic the report of the purity and ancient simplicity of our early church. It is evident that Ireland was also remarkable for learning at the beginning of the dark ages, and Bede tells us that even princes were sent thither for instruction in the Scriptures.

We must evidently see the corruption that the clergy of the Roman church arrived to at this time ; for instead of followers of our blessed LORD, who said, *Take my yoke upon you, and learn of me, for I am meek and lowly in heart*, we see the divine truth adulterated by the pride and ambition of the pastors, which doubtless made many avoid truth and virtue, so that one of our poets well remarks—

“Pride, like leaven in a mass of flour,
Tainted the laws, and made e'en virtue sour.”

As this is the period when transubstantiation was introduced, we must remark that the fashion of shaving the beard likewise appeared, lest any hairs of the beard should touch the body or blood of Christ, or lest any crumb of the bread or drop of the wine should fall upon, or stick to the beard. Some say it was introduced when the above doctrine was taught by Peter Lombard, A.D. 1160, and established by Innocent in a council of Lateran A.D. 1200. However, we learn that in the time of Epiphanius, about A.D. 400, it was not a custom with the monks to cut their beards, for it appears that Epiphanius railed against those of Mesopotamia for not cutting their beards, but being like unto the Messalian heretics. Neither was the fashion universally observed in later times, for there is a French story in which Francis I. is said to have threatened to cut the beards of the clergy, and even caused them to redeem their beards with a great sum of money.

The story may not be authentic, but if they did not wear beards, there would be no foundation for the report. Yet true religion consisteth in practising, not in talking of, Scripture duties. And although some may bedaub her native beauty and set her in gaudy accoutrements; and others may strip her naked, thus exposing her to the contempt of many; yet, notwithstanding, she is the same fair daughter of the Almighty, and the sacred anchor of the state, by which it is kept from splitting on the quicksands of popular tumults, or on the varied rocks of sedition.

TWELFTH CENTURY.

WE learn that many of the northern provinces now received the Christian doctrines; namely, the Pomeranians, Sclavonians, Finlanders, Livonians, and others; but some of the misguided princes unsheathed the sword for the advancement of the gospel, which our *blessed* LORD never intended. We even find the popes declaring a holy war against such as were obstinate.

Albert, canon of *Bremen*, becoming the third bishop of Livonia, entered that place, A.D. 1198, with a body of troops from Saxony, and encamped at *Riga*, where, by the command of Innocent III., he instituted *the military order of Knights Sword-bearers*, for the purpose of making all receive the benefits of baptism and profession of the gospel. But this was not all, for we must confess that the people were stripped of all they possessed; yea, their little properties were confiscated in order to enrich the bishops and knights, amongst whom the spoil was divided. We may exclaim with GEDDES,

“ *While high church homines in ease et luxury vivunt,
Et placeas, postas, mercedes, munia, graspant.*”

Indeed the purity of the Gospel was far from being set before those nations. They were taught to appease the

Almighty by a senseless number of ceremonies and exercises of the body, similar to those which they were compelled by bloodshed to renounce.

As to the propagation of the Gospel by the sword, we have an evident command against such: namely, when our divine MASTER would not be received by a village of the Samaritans, HIS disciples James and John asked of HIM, *Wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?* But HE turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.*

The Gospel was now advanced amongst the Asiatic Tartars by the Nestorians, one of whose presbyters was elevated to royal dignity. This monarch, as well as his successors, long reigned under the title of Prester John.

The kingdom of *Jerusalem*, which had been erected at the close of the last century, appeared in a prosperous state at the beginning of this; but when internal discord began to exist amongst its Christian chiefs, the Mahometans once more strove to regain footing in Palestine. A second *holy war* was set on foot, but after a remnant of the united armies had arrived at *Jerusalem*, they were led back to *Europe*, A.D. 1149; hence the Christian cause became hopeless in Palestine. Saladin, an usurper and leader of the Mahometans, now devastated *Palestine*, and made himself master of many of the principal towns. However, the third *holy war* was undertaken, A.D. 1189, by the emperor of *Germany*, and followed up by Philip Augustus of *France* and Richard of *England*; but a truce was concluded with Saladin A.D. 1192; thus ending the third *holy war* without affording any advantage to the Christian cause. These wars gave rise to three famous orders: *the Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic order.*

In the west the progress of Christianity was advancing, although pagans were yet numerous in the northern

provinces. The writers of this century complain much of Saracen persecution, forgetting, or rather from being blinded by a superstitious zeal, that the *holy wars* were to be classed amongst persecutions rather than zeal for the glory of a divine MASTER.

Although the Grecian empire now declined, and civil war raged throughout the land, yet learning was still to be found amongst the writers of this century. Eustathius, bishop of *Thessalonica*, wrote commentaries on *Homer* and Dionysius the *Geographer*, displaying the diligence employed by them to improve classical learning. It appears also that Michael Anchialus, patriarch of *Constantinople*, encouraged the study of philosophy by his munificence as well as by example.

In the western world learning was also cultivated. Learned societies and colleges were established in several places, under the patronage of the Roman pontiffs as well as that of the European monarchs, all of which no doubt tended towards the dawn of reformation.

The study of Roman law now revived, owing to the discovery of the original manuscript of the famous pandect of Justinian. And no sooner was the civil law considered as an important branch of academic learning, than the pontiffs deemed it necessary that the ecclesiastical law should have the same privilege.

Philosophy was now cultivated by the Latins, but several sects or divisions took place. The students of physic, mathematics, and astronomy continued to frequent the Saracen schools in Spain, and many of their learned works were translated into Latin.

THE CORRUPTION OF THE CLERGY at this time is acknowledged by all, and appears in two treatises of St. Bernard, in which he exposes the unmanly and luxurious indolence of both bishops and pontiffs; indeed, European princes were most anxious to curb the growing absolute dominion of the Roman pontiffs, who now even pretended to have power to absolve subjects who disregarded their oaths of fidelity to their monarchs.

Great dissensions were raised at this time between the pontiff and emperor. After the death of Pascal II., John of Gaieta, a Benedictine monk, was raised to the pontificate, under the title of Gelasius II.; but Henry, the emperor, elected Maurice Burdin, archbishop of *Braga*, in *Spain*, to the same dignity; hence discord emanated, till a peace was concluded between the emperor and pontiffs, A.D. 1122, at a general diet held at *Worms*. However, after the death of Galixtus II. two pontiffs were chosen, and one had to retire to France, whose cause was warmly espoused by the kings of England, France, and Spain. This pontiff (Innocent II.) survived the other, and presided at the second council of Lateran, A.D. 1139.

A dispute was raised again when the emperor Frederic Barbarossa was reigning, who desired to reduce the overgrowing power of the pontiffs. Adrian IV., who was a native of England, strove to maintain the dignity of the church; and at the coronation of the emperor at *Rome*, the pope insisted upon Frederic's acting as equerry to his Holiness, A.D. 1155.

A storm was again about to commence between them, A.D. 1158, which was put a stop to by the death of Adrian, A.D. 1159. Nothing but disputes now existed, and a misunderstanding also had arisen between Alexander III. (whom we have before named as having established Roman dominion) and Henry II. of England, which no doubt was owing to the arrogance of Thomas-à-Becket, archbishop of Canterbury, who was more willing to support the Roman pontiffs than his sovereign.

The object and limits of this History will not admit us to enlarge on these subjects; but suffice it to say, that an example of immorality and vice was the chief thing set forth by both monks and clergy of every order.

AMONGST THE GREEK WRITERS of this century we may name Philippus Solitarius, whose *Dioptra*, or controversy between the soul and body, is well known.

Eustratius, who maintained the cause of the Greek Church against the Latins, &c. Amongst the Latins we find Bernard, abbot of Clairval, from whom the Cistercian monks derived the title *Bernardins*; Innocent III. of Rome, whose epistles and other writings tend to illustrate the religious sentiments of the age; Peter of Blois, whose epistles are extant; John of Salisbury, a man of great learning, and many others.

CHRISTIANITY WAS NOW MORE AND MORE CORRUPTED, and the priests as well as the monks contributed to disfigure the ancient simplicity of religion. Hence we find superstition reigning over the multitude with universal sway. Relics were supposed by many to be more effectual than the prayers offered to heaven through our blessed LORD.

The church now filled her coffers, and drained the purses of the deluded multitude by the scandalous traffic of indulgences. This sum of wealth, first possessed by the bishops, was soon monopolized by the *arch-druid*, so that Rome became the general magazine of indulgences.

PARIS was at this period the chief and most eminent place for the resort of students in divinity, who flocked thither in crowds. The French divines were divided into many sects.

The greater number obscured the lustre of the divine precepts which are from above, and turned the pure and peaceable wisdom of the Gospel into mere sophistry, yea, disfigured the brightness of its appearance.

About A.D. 1140, churches in France began to celebrate the festival called *the Immaculate Conception of the Virgin Mary*. It was kept some time before this in England, by the exhortations of Anselm, bishop of Canterbury, as some say. The supporters of this festival believed that the Virgin was conceived with the same purity that was contributed to that of our LORD; but St. Bernard strongly opposed it when introduced into the Church of Lyons.

THE GRECIAN BISHOPS, as well as those of the Nestorian party, now strove to find out new modes of adorning divine worship: some by offering new marks of veneration to reliques; some by embellishing the garments of the clergy, and by forming the motions and postures they were to observe, and the looks to be assumed, when celebrating divine worship. The great encouragement of impiety daily increased by the traffic of indulgences, so that we find many good though weak men striving to attempt a reform of the vile abuses in the church, and restore Christianity to its primitive purity and lustre.

THE SECTS which appeared were the Catharists, which resembled the Manichæan system, and afterwards divided into two sects; but their internal discord was moderate, fearing to increase the persecution which was now in full vigour against them.

The Petrobrussians were the followers of Peter de Bruis, who made most powerful attempts to reform the church, and opposed the superstitions of Rome, but particularly the doctrines of *transubstantiation* and prayers for the dead. He was burnt at St. Giles's, A.D. 1130, after twenty years' ministry.

THE HENRICIANS were the followers of one Henry, a monk, who left his retreat, and set forth to preach against the vices of the clergy; but he was imprisoned by Pope Eugene III., and thus soon ended his days.

THE VAUDOIS, OR VALDENSES, also called Waldenses, is a sect or denomination of Christians which we can trace back to the ninth century, but are by some considered to have originated with Peter Waldo, an opulent merchant of Lyons in France, who appears to have employed a priest to translate the four Gospels, &c. about A.D. 1160. When he had perused these sacred books, he soon perceived that the doctrines of Rome vastly differed from them, and therefore commenced, as a public teacher, to propagate the spotless precepts of Christ. It appears that Waldo fled into Germany,

where he died, A.D. 1179. The Vaudois have continually met with persecutions; and even in Cromwell's time they were almost banished from their vallies, when he informed the pontiff, that if persecution did not cease, English cannon should be heard at the *Vatican*.

Many sects of fanatics also emanated in those days, particularly the followers of a native of Bretagne, whose name was Eon, who conceived himself to be the Son of GOD.

St. Bernard, abbot of Clairval, died A.D. 1153, and was doubtlessly inclined towards reformation. Pope Adrian made a grant of Ireland to Henry II., king of England, who invaded that country. It appears that the Roman doctrines were not held in Ireland till this time, the bishop being previously elected by the clergy. M'Gillidu was the first bishop of Armagh elected by the authority of the pontiff of Rome, A.D. 1206; the bishopric having before this period frequently descended from father to son.

Amongst the remarkable events are the following:—Henry II. takes possession of Ireland. Academical degrees introduced into this country. Pope Paschal II. orders the Lord's supper to be administered only in one kind. The council of Clarendon held against Becket. Becket assassinated before the altar, while he was at vespers in his cathedral. The scandalous traffic of indulgences begun by the bishops, now monopolised by the popes.

THIRTEENTH CENTURY.

THE Nestorians seem still to make progress amongst the Tartars and in China; but Mahometanism, by degrees, eclipsed the Gospel in the courts of the eastern princes. But about A.D. 1241, the Tartars made an incursion into Europe, and laid waste *Hungary, Poland, Silesia,*

and the adjacent provinces. Hence the Roman pontiff sent an embassy to the Tartars, which consisted of Dominican and Franciscan friars. The success was remarkable, for Romanism actually got footing amongst the Nestorians, and churches were erected some years after in China and Tartary. Johannes a Monte Corvino, who was at the head of one of the expeditions, translated the New Testament and the Psalms of David into the Tartar language.

The Roman pontiffs endeavoured much to renew the *crusades*, but the European princes were deaf to the voice of the holy trumpet. However, after many unsuccessful attempts, a number of French nobles entered into alliance with the republic of Venice, and set sail for the east, but directed their course for Constantinople instead of Palestine. Another crusade was undertaken, A.D. 1217, under Honorius III., pontiff of Rome. The expedition was commanded by Andrew, king of *Hungary*, joined by several other princes. However, after many wars of this kind, the enormous expense and ill success disgusted the most zealous.

In Spain the cause of the Gospel advanced, but amongst the Prussians idolatry was still retained.

The Greeks, in the midst of discord, still retained a portion of their former spirit, and did not wholly abandon the cause of learning and philosophy. Their best historians were Nicetas, Choniates, Georgius Acropolita, and a few others.

The progress of learning in the west was very flourishing. THE STUDY OF THE GREEK and oriental languages was attended to by many. Roger Bacon was one of the greatest ornaments of the British nation; he made many discoveries in astronomy, chemistry, optics, and mathematics.

THE SYSTEMS OF PHILOSOPHY practised before this time gradually lost their credit, and were triumphed over by the doctrine of Aristotle. Some of his books were explained to the students in the public schools;

but they were condemned at the council of Paris, A.D. 1210.

Some now employed their time in gathering the letters of the Roman pontiffs, which are known under the name of *Decretals*.

THE CORRUPTION of the clergy is still complained of by both Greek and Latin writers, and several strove to stem the torrent of vice set forth by the spiritual leaders. In fact, the sacerdotal orders, when advanced to power, were more like tyrants than spiritual leaders who were to be examples to the flock.

The pontiffs now considered themselves as both temporal and spiritual lords of the whole world; so that it required prudence and mildness to oppose such pretensions, since these tyrants had usurped an almost unbounded sway over the minds of the people. We can easily perceive how they also gained over princes, for they actually alarmed them by causing their subjects to rebel against them unless their lordly demands were complied with. The pontiffs also assumed the right of creating bishops, abbots, canons, &c., which formerly rested in the hands of the bishops, clergy, and people. This was warmly opposed by the kings of England and France. The legates sent by the pontiffs to represent their persons in foreign countries, assumed all that arrogance of their masters, and are chargeable with the most heinous practices.

Innocent III. was no sooner seated in St. Peter's chair than he reduced the prefect of *Rome* under his jurisdiction, who had previously been subject to the emperor. This pontiff's ambition was indeed unbounded, and he resolved to extend the majesty of the Roman see. He trampled on the imperial rights of nations; humbled John king of England to the dust, and obliged him to pay an annual sum for England and Ireland. This supremacy was loudly protested against, particularly by the then bishops of Dublin, Norwich, and Winchester.

Innocent was succeeded by Honorius III., who also ardently maintained the despotic views of the Roman see, although not with such signalised exploits.

Gregory IX. caused much dissension, and kindled the slumbering discord which existed between the church and the empire. He even convened a council at *Rome*, A.D. 1240, with a view to depose the then emperor (Frederic); but Frederic disconcerted the project by defeating a Genoese fleet, on board of which were the greatest part of the prelates who were to compose this council. He seized those reverend fathers, and committed them to close confinement. This disappointment appears to have contributed to the conclusion of the pontiff's life, as he soon departed this life, after whose death a vacancy of twenty months took place before the papal chair was filled. Indeed vacancies of several months frequently took place from this time on the demise of the popes.

Several monastic orders were instituted during this century, although Innocent III. passed an act prohibiting the propagating of any new orders. The most noted order now established was that of the Mendicant, or begging friars, who wholly disdained all fixed revenues. But we must observe, that wherever the monkish orders spread themselves, they rendered service to, and advanced the interests of, the Roman pontiffs.

In this century we find the *Inquisition* established; we find that a council was held at *Toulouse*, A.D. 1229, at which laymen were prohibited from using the Bible; and we also find that a council was held at *Lambeth*, A.D. 1281, at which the clergy were commanded to inform the people that the sacrament of the Lord's Supper was given to them under the species of bread, but that the drink was nothing. Discord now prevailed amongst the monkish orders, and excites new troubles.

THE GREEK WRITERS of this age who acquired a name by their learning, were Nicetas Acominatus, Germanus, a Grecian patriarch, who wrote an exposition of the

Greek Liturgy ; Johannes Vaccus, who defended the Latins against his own country, and many others.

The Latin writers follow : Joachim, abbot of *Flora* in *Calabria*, and a silly fanatic, who was considered by the weak-minded as a prophet sent from above ; Stephen Langton, archbishop of *Canterbury*, who was appointed to that see by Innocent III. against the approval of king John, although another had been duly elected previously ; Thomas Aquinas, a great promoter of scholastic theology, and others.

THE STATE OF TRUE RELIGION was now deplorable, yet all tended towards a reformation. New articles of faith were introduced by Innocent III.

In a council held at the Lateran by this imperious pontiff, there were no less than seventy decrees or articles of faith imposed upon Christians. Amongst them we find *auricular confession* to a priest, and *transubstantiation*. Stephen, bishop of *Autun*, appears to have been the first who used that word.

The introduction of the adoration of the Host seems to have appeared with Innocent's successor, at the elevation of which a bell was commanded to be tolled.

Disputes now existed between the Bible-divines and scholastic doctors of *Paris* and *Oxford*, where we find the former accusing the latter of corrupting the doctrines of the Gospel.

The controversy between the Greek and Latin churches still continued. Gregory IX. employed the Franciscan monks to terminate the disputes, but without success, so that after many debates it became an open schism.

The presumptuous introduction of *transubstantiation* amongst the avowed doctrines of the Latin Church by Innocent, caused great displeasure, and the authority of such decrees was called in question by many. Those who adopted the opinions of Berenger, considered the body and blood of our blessed LORD as merely signs or symbols. Now and henceforth we find the doctrines of

Rome converting the Son of God into a piece of bread, and even carrying it in pomp through the streets when to be administered to the dying. Is not such dishonour to religion, and superstition in the highest?

Urban IV., A.D. 1264, instituted the annual festival of *Corpus Christi*, in honour of the real presence of Christ's body in the sacrament. This had more success in imposing the absurdity on the multitude than the edict of Innocent.

About the close of this century Boniface VIII. added the famous jubilee to the rites of the church. A.D. 1299, he issued an order that all who visited the churches of St. Peter and St. Paul at *Rome*, and confessed their sins at the jubilee on every hundredth year, should receive entire remission of their various offences. As his successors found that this contributed to their lustre and wealth, they fixed its celebration to every twenty-fifth year.

We have before remarked that it was in this century that the pope sent legates into the southern provinces, to extirpate all who dissented from the Romish doctrines, and indeed afterwards placed *Inquisitors* in almost every city to execute their bloody commissions, converting some to the church by terror, and condemning the rest to the flames without mercy. It was in this century also that a crusade was set on foot against the Vaudois, Innocent III. promising a passport to heaven to all such as would bear arms forty days against this inoffensive people. However, notwithstanding fire, sword, rack, and gibbet being used to extirpate such as dissented, yet new sects appeared; such were the Whippers, who used to go in flocks whipping each other's naked bodies through the streets; and Brethren and Sisters of the Free Spirit, or Beghards. However there were many amongst those dissenters from Rome possessing probity, and others equally infamous.

It appears that at the close of this century the Greek Church was wholly separated from that of Rome; and

it will be well to remark, that by the loss of Acre, A.D. 1291, the Christians were entirely expelled from Palestine.

Amongst the occurrences worthy of notice in this century, we shall remark the following:—The adoration of the Host introduced by pope Honorius III. Wales united to England. The Jews are driven out of France. Jubilees are instituted by Boniface VIII.; and Transubstantiation first made an article of faith in the Romish Church.

FOURTEENTH CENTURY.

“Slow from behind a curtain’s fold,
In low sweet pensive accents told.”

FROM behind a cloud of superstition, darkness, and bigotry, the Gospel began to reappear in this country. John Wickliffe, professor of divinity in the University of Oxford, stepped forward from behind a curtain of iniquity and bondage, denying the supremacy of the pope, denying the absurd doctrine of *transubstantiation*, and denying the right of the clergy to exclude the people from the scriptures. He rescued the holy volume from prison, and translated it into the English language, thus displaying to the world the clandestine fraud of popery.

Several attempts were made to renew the holy wars, but success was not favourable towards those bloody speculations. The state of Christianity in Tartary and China was rather prosperous during this century, and many churches were erected amongst those unenlightened nations. Persecution vanquished the obstinacy of many Jews at this period, and caused them to embrace the Christian religion.

The Turks and Tartars extended their dominion in Asia, directed their arms against the Christians as well

as Saracens, and destroying them in many places, substituted the doctrine of Mahomet; even the mighty monarch Tamerlane embraced that mode of worship. Christianity appears to have been extinguished in China by the wars carried on between that nation and the Tartars; at what period is not perfectly known, but about A.D. 1369 the last emperor of the race of Gengis Kan was driven out of *China*, and his place filled by the *Min* family, who passed a solemn law prohibiting all foreigners from entering that country.

The state of learning in Greece was yet in a flourishing state according to the age, and amongst the Latins many schools were established with a view of dispelling the pedantic spirit of the times. Clement V. ordered Hebrew and other eastern languages to be taught in the public schools, so that the missionaries might be able to dispute with the Jews, &c. The vast number of philosophers who disgraced this age looked upon Aristotle as their guide, though they stript him of his best parts. But we must here remark that the philosophers of this time frequently mingled the art of telling fortunes by the stars and aspect of the heavens with their philosophy, and notwithstanding the absurdity of such, some of all ranks were fond of it.

THE STATE OF THE CLERGY was, as usual, corrupt, yet there were several pious and worthy men who ardently desired a *reformation*; hence we find the *supremacy* in a weakened condition. Philip, king of France, now opposed the tyranny of papal dominion, and eventually overcame the ambitious pontiff. His successor learned prudence by the fatal example of his predecessor, and therefore was less arrogant. Philip afterwards elected the bishop of *Bordeaux* to the papal chair, and this pontiff, under the title of Clement V., REMOVED THE RESIDENCE TO AVIGNON IN FRANCE, where it continued for the space of seventy years. After the death of each pope, from this time, a dissension usually ensued for some time, in order to elect a successor; indeed

nothing but schism prevailed, and two popes presided over the church for nearly forty years.

It was about A.D. 1360 that John Wickliffe, animated by the bishop of *Armagh*, who died at Avignon, defended the statutes and privileges of the University of Oxford against the orders of the Mendicants. Wickliffe died A.D. 1387, and left many followers, who were called Wickliffites and Lollards. They were persecuted whenever found by the *Inquisitors*. His opinions were condemned in the council of Constance, A.D. 1415, and a few years afterwards his bones were dug up and publicly burned.

MANY SECTS started up at this time, and those of the former century still existed.

AMONG THE GREEK writers we may mention Nicephorus Callistus, who wrote an ecclesiastical history; Nicephorus Gregoras, who compiled the Byzantine history, and others. The Latin writers follow: John Duns Scotus, Durandus of St. Portian, Thomas Bradwardine, John Bacon, and others.

THE CORRUPTION OF THE CLERGY was such at this period, that not a vestige of the ancient *lustre* of the divine religion was to be traced through the varied ceremonies of the Romish discipline. Hence we may easily imagine how the Vaudois and other sects longed for the *Reformation*.

Bradwardine, an English divine, advanced many views towards the truth of Christianity.

In this century Innocent V. instituted a festival sacred to the *lance* with which our LORD'S side was pierced, the *nails* that secured Him to the cross, and the *crown of thorns* He wore.

The *Inquisitors* still exercised their awful tyranny against all who differed from the Romish doctrines, yet they could not extirpate such, for although much persecuted, they daily increased.

The sect called *Dancers* arose at Aix-la-Chapelle, A.D. 1373, and spread over *Liege*, *Hainault*, and *Flan-*

ders : and we must not fail to observe that the *Knights Templars* were extirpated in this century at the council of *Vienne*, A.D. 1311. In the year 1333 John XXI., pontiff of *Rome*, was condemned by the divines of *Paris*. The Order of the Garter was instituted in this country A.D. 1347, by Edward III., consisting of twenty-five knights, under the patronage of St. George ; and the order of the Knights of the Bath was instituted by Henry IV., consisting of forty-six knights. Gunpowder was invented by Schwartz, a monk. The mariner's compass was also invented at this time. Papal authority declines. The residence removed to Avignon.

FIFTEENTH CENTURY.

THE dominion of the Moors was overturned in Spain A.D. 1492, and many by force converted to Christianity, particularly by Ximenes, archbishop of *Toledo*. The Gospel was propagated extensively, and the Portuguese had penetrated as far as Ethiopia and the Indies.

About A.D. 1492, Christopher Columbus discovered the islands of St. Domingo, Cuba, and Jamaica, and afterwards Americus Vesputius landed on the continent of *America*. A great number of Franciscans and Dominicans were sent out to convert the inhabitants of that remote country. Christianity now declined in the east, and where the Nestorians formerly flourished, little trace is to be found; yet they were still glimmering in China, as appears from missionaries being sent from the Chaldean pontiff to that country, with power to exercise authority over the assemblies.

The Grecian empire was now no more. The Turks, headed by Mahomet II., made themselves masters of *Constantinople*, A.D. 1453. It appears that the Roman pontiff Pius II. wrote an urgent letter to Mahomet II. with a view of inducing him to embrace the Gospel.

LEARNING now advanced rapidly amongst the Latins, and met with encouragement from the most noted of the age; but to add to other advantages, the art of printing appeared about A.D. 1440, first with wooden and afterwards with metal types; hence we find books, which would otherwise have lay concealed in the libraries of the monks, spread abroad with ease and read by many, so that we learn that the study of the languages set forth with great success. The state of philosophy was arriving at a degree of perfection, but the followers of Aristotle maintained the superiority.

THE CORRUPTION OF THE CLERGY is lamented by the greater number of writers of this century.

At the commencement of this century the great western schism continued; indeed, at one period we find three popes at the same time, so that the church was divided into three great factions. The third was elected on the 25th of June, A.D. 1409, under the title of Alexander V., the others being condemned for heresy at the council held at *Pisa*, A.D. 1409.

The emperor Sigismund, the king of *France*, and other European princes, engaged John XXIII. to convene a council at *Constance*, A.D. 1414, at which council two popes were unanimously deposed, and the other resigned. Otta de Colonna was raised to the head of the church under the title of Martin V. It was decreed at this council that the pontiffs were inferior and subject to a general council, and the authority of councils was maintained.

Before the convening of this council much excitement was produced in many parts of Europe regarding religious matters, particularly in *Bohemia*. John Huss, who resided at *Prague*, was one of the persons who caused disputes. He lived in the highest reputation, on account of the purity of his doctrines, manners, and life. He was professor of divinity in the University, and ordinary pastor in the church of that city. He declaimed against the vices of the clergy; yea, he went farther, he

desired earnestly to withdraw the University from papal jurisdiction, which the kingdom of *Bohemia* had hitherto acknowledged; hence the zealous reformer was violently attacked, and the flame daily augmented by his exclamations against the court of *Rome* and the corruptions of the sacerdotal orders.

We may remark that the philosophers were divided into many sects, but long ere this there were two sects, entitled *Realists* and *Nominalists*; to the opinions of the former John Huss was warmly attached, but those of the latter predominated in the University of *Prague*; therefore the number of his enemies increased. He, however, had maintained his position for some time with remarkable success, till he advanced so far as publicly to recommend the writings and opinions of the famous *Wickliffe* of the last century. Hence he was excommunicated by John XXIII., which he treated with the utmost contempt. He was summoned before the council of *Constance*, condemned, and burned alive on the 6th of July, 1415. Jerome of *Prague*, who accompanied Huss with the view of assisting a persecuted friend before the council, also shared the same fate, A.D. 1416. Both of these good men expired with triumphant hopes of attaining to the transporting joys of the Gospel.

It was at this council, and a short time before the condemnation of Huss, that *Wickliffe's* writings and bones were commanded to be burned. We must remark here also, that on the 14th of June, A.D. 1415, the assembled fathers at this council decreed that the *Lord's Supper* should henceforth be administered to the laity in *one kind* only, that is, *bread*. This is the first time such an act became a law in the Church of *Rome*; indeed the council acknowledges that the act was a departure from the primitive style. This great council, upon which the eyes of all Europe were fixed, was dissolved on the 22nd of April, 1418, without effecting the chief object of its assembling, namely, to reform and

purify a corrupt and contaminated church and clergy. It sat three years and six months, and purposed to reassemble five years after this time. Some years after this a council *was* called, which first sat at *Pavia*, then at *Sienna*, and thence removed to *Basil*. This council was convened by Martin V., but after his death disputes commenced anew, and we can see nothing for some years but pope against council and council against pope ; so that the reformation proposed could be of little value. Hence schism renews, and two pontiffs again fill the *would-be* chair of St. Peter. Eugenius IV., who was the originator of the new schism, died A. D. 1447, under whose successor, Nicholas V., the warmest efforts were exercised for the tranquillity of the church. The last pope that ruled the church in this century was Alexander VI., a man remarkable only for the enormities and vicious principles of his life.

THE MONKS of this century were an idle, lazy, illiterate, profligate, and voluptuous tribe of impostors, who converted their revenues to the gratification of their lusts. However, we find many good men trying to stem the torrent of monkish luxury and fraud.

THE GREEK WRITERS were Simeon of *Thessalonica*, the author of several works ; Josephus Bryennius, who wrote concerning the Trinity ; George Phranza, whose historical talent is known respecting the compilation of Byzantine historians, and others.

The Latin writers on theology were, Nicholas de Clemangis, who lamented the unhappy state of the Christian church ; John Wesselus, who was called the light of the world, and propagated many of the doctrines which Luther afterwards inculcated ; Jerome Savanarola, who was remarkable for piety, eloquence, and learning. He was committed to the flames at Florence, A. D. 1498, for inveighing against the pontiffs with great freedom ; and many others.

THE STATE OF RELIGION was now truly corrupt, and its aspect was no better amongst the Greeks than the

Latins, yet defenders of true religion were raised in many places. The followers of Wickliffe in England and Scotland ; the Vaudois raised their voices even in their remote vallies, where they were driven by persecution ; the followers of Huss and Jerome in *Bohemia*, and others, advanced towards the long-desired reform. Indeed, the wars of the Hussites are remarkable, and were partly terminated by the council of Basil, A. D. 1433.

SCHOLASTIC DIVINITY now made great show, and the teachers loaded the mind with unmeaning sounds : the mystics desired to exterminate the scholastic theology, while others wished to reform it. However, there were now several learned men who seemed anxious to demonstrate the truth of the divine religion and shield it from its enemies. The schism between the Greek and Latin churches still continued, and Nicholas V. again exhorted them to turn their thoughts towards a peace ; but about three years after this exhortation *Constantinople* was taken by the Turks.

THE RELIGIOUS CEREMONIES of the Greek Church may be learned from the work of Simeon of *Thessalonica*. Those of the Latin Church seem daily to increase rather than diminish. Calixtus III. ordered a festival in honour of the *transfiguration* of Christ. Sixtus IV., by an edict, granted *indulgences* to all such as would annually celebrate a festival in honour of the *immaculate conception* of the *Blessed Virgin*. This festival was not previously declared as a positive appointment.

The first burned in England for opposition to the Church of *Rome* appears to be a clergyman named William Sawtree, but several others suffered death in England, as also many in other countries.

The sects that still existed were the Manichæans, Waldenses, and Beghards. The White Brethren was a new sect that infected the multitude with its contagion. Its members appeared in white clothing, which gave rise to the name of *Fratres Albati*. Another sect originated

A.D. 1411, by an illiterate man named Aegidius Cantor, and William of Hildenissen, a monk. They were called *men of understanding*. A new sect of Whippers also appeared about this time, and many of them were committed to the flames.

It appears that seven sacraments were established for the first time by the council of Florence, A.D. 1438. The first book printed with types of metal was the Vulgate Bible, which appeared at *Mentz*, A.D. 1450. The Portuguese for the first time sailed to the East Indies. The council of Constance was assembled by the emperor Sigismund, A.D. 1414.

SIXTEENTH CENTURY.

ALTHOUGH the pontiffs of Rome seemed to dwell at peace with all parties at the commencement of this century, yet the most powerful sovereigns and states exclaimed against the universal licentiousness of the monks and clergy, and the despotic dominion of their chief ruler: therefore the *Reformation* approached, being no doubt more rapidly advanced by the revival of learning in Europe. Alexander VI., who filled the papal chair at the opening of this century, departed this life A.D. 1503, thus delivering the world of the vilest of human beings. He was succeeded by Pius III. In about a month he was succeeded by Julius II., whom we find a most arrogant, bloodthirsty man, not anxious that the church should possess one spark of the genuine lustre of former times.

Louis XII. of France expressed his desire to overthrow the power of Rome, and even struck a medal with a menacing inscription thereon, and representing Rome as Babylon. Many cardinals, encouraged by Louis and Maximilian I., assembled a council at *Pisa*, A.D. 1511, with the view of limiting the tyranny of the

pontiff; but Julius assembled a council at the Lateran palace, A.D. 1512, annulling the decrees of the council of *Pisa*, and died the same year. The next was not so arrogant, yet he felt the same towards the corruption of the church; indeed the avarice of the popes caused them to crush all who came within their power, and filled their treasury by selling *indulgences*, of which the wealthy gladly availed themselves with a feeling void of true Christianity. However, the greater number of enlightened men now believed the opinions of the pope to be inferior to that of a council; yet the vicious and licentious examples of these pontiffs were zealously imitated by the subordinate clergy, anxious to spend their days in every gratification of their passions.

MONKISH ORDERS now almost overspread Europe in such swarms that they began to be looked upon as a burden to society and the originators of crime.

The principal places in public schools were frequently filled by monks of the Mendicant order, and we may say that the pupils were usually loaded with a burden of scholastic precepts delivered in a miserable style; but as to philosophy, all hope of success was blasted by their internal wranglings and disputes.

PUBLIC WORSHIP now consisted of a load of external ceremonies to dazzle the eyes, not to touch the heart, while the people remained in the depths of ignorance, without any aid from the clergy to rescue them from superstition. There were, notwithstanding, numbers who ardently desired that the church should be reformed and purged from such shocking corruption. The mystics were at this time respected by many because they renounced the subtlety of the schools and aimed at internal sanctity; but we must remark that their desire for contemplation often led them into a degree of fanaticism.

At a time when almost universal submission to the Roman see dwelt in apparent security, and when the professors of primitive Christianity almost lost all hope

of the ardently desired Reformation, Martin Luther, A.D. 1517, (a native of *Eisleben* in Saxony, a monk of the Augustine order, and at the same time professor of divinity in the University of Wittenberg,) appeared to the world, and became the mover of the then unexpected change. Leo X. now filled the papal chair, and Maximilian I. was king of the Romans and emperor of *Germany*. Luther was favoured by many, but doubts were entertained that he should shake even the papal supremacy, which so many heroes in vain opposed. As every schoolboy finds a detail of these times in their English histories, and as such is nearly as comprehensive as the limits of this edition would permit, it is not required that we should enlarge on the subject. However, as many of the histories now read in schools point out that interested motives caused Luther to preach against *indulgences*, namely because the Augustine order of monks, to which he belonged, was deprived of the advantage derived by preaching and selling these indulgences; on this point we must observe, that Luther could have no such dastardly motive, since it appears that his order, nor yet himself, had never been employed in such a traffic.

Philip Melanthon, professor of Greek in the University of Wittenberg, and an intimate friend of Luther, was not yet involved in controversy; however, he rendered the most advantageous services to learning, and no doubt excluded himself from controversy on account of his mild temper. He has been acknowledged by all parties as almost matchless, both as regards his knowledge of things human and divine, and as to the industry which he shewed towards his theological pursuits, also as to his love of peace and concord, without which there is no stability.

When the pontiff was losing power in Germany by means of Luther and others, the Reformation blow was struck in Switzerland by Ulric Zuingle, a canon of Zurich. He went so far as to expound the holy scriptures

in his discourses to the people, even before Luther's controversy commenced. He also opposed Bernardine Samson, a monk, who was trafficking in *indulgences* in that country.

Hence, neither bulls, excommunication, nor any other edict, could retard the advance of reformation, and many princes, who were previously kept under by fear, now renounced the superstitions of Rome, and leagues were formed between them in order to maintain by concord what would otherwise be as a shifting sand.

The reforming spirit also appeared in Sweden, A.D. 1530; yea, some of the most considerable provinces of Europe had broken the chains of bondage, and withdrawn from the burden of the pontiff's yoke.

About this time the famous Calvin began to draw the attention of the public. He was born at Noyon, in Picardy, on the 10th of July, 1509, and was bred to the law, although it appears he was intended for the church, and obtained a benefice; however, it appears that, owing to the light that broke in upon his feelings regarding religious matters, he embraced the law, but afterwards resumed the ecclesiastical profession in a purer church than that for which he was first designed.

As no entreaties could induce the pontiff to convene a general council, these great reformers drew up the famous Confession, known by the name of the *Confession of Augsburg*, and read it before the emperor and assembled princes at the diet now open at *Augsburg*, A.D. 1530. This *Confession* appears to have been penned by the great Melancthon, and the matter furnished by Luther. The Roman church attempted a refutation, but the pen of Melancthon refuted their attempts in a learned article presented to the emperor. It was enlarged by him, and published with another, under the title of *A Defence of the Confession of Augsburg*, A.D. 1531. The cities of *Strasburg*, *Constance*, *Memmingen*, and *Lindaw* also sent in a *Confession* of faith, as rejecting the errors of Rome. Zwingle, before mentioned,

sent a confession of his own opinions to this great assembly.

The diet not being favourable, (at least as regarded the emperor, who caused a decree to be published in which the papal religion was extolled,) the elector of Saxony and the confederate princes assembled to deliberate on what steps should be taken, first at Smalcald, and then at Frankfort. To this confederacy they invited the kings of England, France, and Denmark. We find that in the invitation addressed to Henry VIII. they wished him to be the head and protector of the league, and that he should encourage, promote, and maintain the true doctrines of Christ, as set forth in the *Confession of Augsburg*.

During the commotions of the contending parties, a transaction took place which no doubt retarded the rapid progress of the reforming spirit—namely, the outrages committed by the fanatical anabaptists.

England now became released from the bonds and shackles of Rome by the providential aspect of the times. Henry the Eighth, a man wholly devoted to the gratification of the human will, at first an opposer of the doctrines of Luther, and then a great reformer, appears to have shaken off the chains of Rome on account of the tardy proceedings of the pontiff, who exhausted all his policy and artifice to cajole the English monarch, who was void of even one spark of *self-denial*. Hence we find the Reformation advancing through the activity of the learned Cranmer, who possessed the king's favour after the fall of the ambitious Wolsey. However, after a conference being held at *Worms*, and removed to the diet of *Ratisbon*, all things tended to an open rupture, and Luther, whose aversion to violence in religious matters is well known, died at *Eisleben*, his birth-place, on the 18th of February, A.D. 1546.

Arms were now resorted to, and the pontiff seemed determined to crush the reformatory party. Great num-

bers consented to let all matters be decided by a council to be holden at *Trent*, and a *formulary* was drawn up to serve in the mean time, till the council, long expected, should be convened. This formulary is known by the title of the *Interim*.

Amidst these tumults Paul III. died, A.D. 1549, and was succeeded by Julius III., who convoked a council at *Trent*; yet wars and bloodshed were kindled: but the famous diet met at *Augsburg*, A.D. 1555, in order to terminate those deplorable scenes of desolation. After various debates it was resolved, that those who followed the *Confession of Augsburg* should have perfect liberty to enact laws for themselves, &c.

Henry VIII. of England, whose personal and arbitrary will is well known, died A.D. 1547. His view of religious matters is evidently unknown, as he wavered so often that it would appear that he had no mind save that of an unmanly character. He, however, left £600 a-year in his WILL that *masses* might be said to deliver his soul from purgatory. He was succeeded by his only son, Edward VI., an amiable, sagacious, and virtuous prince, who added lustre to the Reformation. He invited Martin Bucer and Paul Fagius, from the continent, to assist in establishing the doctrines of Christianity. The Reformation also made some advance in Ireland, and the liturgy was for the first time read in English in Christ's Church, Dublin, A.D. 1551; but the worthy Edward was taken from this life, after a short reign of six years, A.D. 1553. He was succeeded by Mary, daughter of Catherine, who imposed all the arbitrary laws of Rome on her subjects, sweeping all who opposed her views from the face of the earth. However, the death of this queen put an end to persecution and Roman dominion in England, A.D. 1558.

Her successor was the illustrious princess Elizabeth, who broke anew the despotic yoke of Rome, and delivered her subjects from bondage. She was what we might term a manly woman, whose superior spirit and

exertion has rendered this nation renowned, and established the worship we now enjoy.

We may remark that the reforming spirit was early introduced into Scotland by noblemen of that kingdom who resided in Germany, but without success, until the famous John Knox, a disciple of Calvin, left *Germany* for Scotland, A.D. 1559, where, by eloquence and zeal, he established the views of Calvin and the overthrow of popery, in which country Calvinism still exists.

The Gospel was now circulated in each vernacular language amongst various provinces, and the Reformation extended vastly. The pope, to counteract such, and to propagate what he called Christianity, established, about A.D. 1540, the society known by the name of *Jesuits*, or *Company of Jesus*. They distinguished themselves by their zeal in *India*, *China*, and *Japan*. (They originated with Ignatius Loyola of Cantabria, who had been a soldier.)

We must here remark that the Portuguese discovered a Christian church, in this century, amongst the heathen on the coast of India, which no doubt existed from a very early period, since they had only two sacraments, and did not worship images nor saints, neither believe in purgatory.

Learning now advanced apace, and the languages were studied with zeal, while the lovers of philosophy enlisted themselves under the banner of Aristotle or Plato, who continued to be admired, particularly in Italy. The method of teaching also improved. After the council of Trent the state of the clergy improved a little, but the persecuting spirit of Rome could not be extinguished. When the popish power began to decay in those countries, the spirit of advancing dominion bent towards Egypt, Abyssinia, and even India, and it is remarkable that the farther Christianity was found from Rome, the purer and more unadulterated were its precepts and ceremonies; but the *Jesuits*, or emissaries of Rome, almost extinguished such in their early missions

to those distant countries. Various disputes and debates were carried on during this century, but of little use to the general reader.

CEREMONIES were to be found much the same as during the last century, therefore it is useless to pass any comment here regarding them.

THE GREEK, OR EASTERN CHURCH, stands similarly, as regards ceremonies, election, and denial of the supposed Roman supremacy, as at other times. The scriptures and the decrees of the first seven general councils are acknowledged by the Greeks as their rule of faith. Melanethon was the first who strove to unite the Greek with the Reformed Church, but his endeavours, and also those of others, were however without effect.

Learning amongst the Greeks was almost extinguished by the conquest of their nation by the Turks, which we before remarked,—indeed, since that period they have been in a wretched condition; yet there are some marks of a revival amongst them, and it is hoped that under the present monarch she may improve.

Monophysites, or Jacobites, who derive their name from Jacob Albardai, and considered that there was but one nature in the SAVIOUR; and the Nestorians, who believed that there were two distinct natures in our divine LORD, appear to have renounced communion with the Greek Church. However, all these denominations of Christians are grievously oppressed by the Turks. We must now remark that the Nestorians have avoided an accumulation of useless inventions with much more care than either the Greek or Latin churches, and their dominion is very extensive. In this century we find yet in the east remains of, or sprouts from, the Ebionites, Valentinians, Manichæans, Basilidians, and others, as well as various kinds of sects which we need not here mention; still we may remark that the Jesuits made but few converts amongst them.

There were various internal dissensions among the

reformers, which of course gave their enemies cause for triumph. The chief points of dispute were as follow.

Luther appeared to teach the real corporeal presence of our Lord's body in the sacrament. Calvin, that of the real spiritual presence; and Zwingli, that of a symbolical or figurative presence, representing a pious remembrance of Christ's death. However, Calvin started another doctrine, in which the others had not embarked: namely, that God predestined one part of the human race to eternal misery, and another to everlasting happiness; and that He was led to make this distinction by no other motive than His own good pleasure and free-will. This part of his doctrine did not so quickly receive universal reception. The Germans and English appeared to reject it, and the Swiss refused to adopt it. The reformed churches in France, Holland, and Scotland received it. The French Protestants were called Huguenots by their enemies, by way of contempt. The first time the word seems to be used in registers dates from A.D. 1560.

We before remarked that John Knox preached and gained footing for Calvin in Scotland, where the same system was established as that at Geneva—*Presbyterianism*. We must here remark, that those who were obliged to fly from these countries during the reign of Queen Mary, chiefly retired to Germany, where some of them adhered to the rites authorized by Edward VI. and others to those of Calvin: hence the former were called *Conformists*, because they conformed to the rites established by Edward on their return after Mary's death; the latter *Nonconformists*, because they did not conform to such—otherwise *Puritans*, because they sought after a purer mode of worship than the liturgy of that prince: in fact, they desired every vestige of popery banished from the church; hence discord also raised her head in England on this point.

The Bohemian, or Moravian brethren, who descended from the better sort of Hussites, were warmly attached

to Luther ; they entered into communion with the Swiss church, and in the following century we find both blended into one, under the title of *The Church of the United Brethren* ; indeed, their articles of faith were taken from the creed of Calvin.

THE WALDENSES, who were shut up in the vallies of Piedmont, were soon led to embrace the reformed views, and so far down as 1630, and indeed at the present time, numbers of them retain their ancient discipline.

The Reformed churches considered the Old and New Testaments as the only source of divine truth : however the Church of England acknowledges the writings of the Fathers during the first five centuries, or rather considers nothing as heresy but such as was adjudged so by the authority of Scripture or the first four general councils.

The reformed writers were both numerous and learned : amongst them we may name Melancthon, Luther, Weller, Bucer, and others. Amongst the interpreters of Scripture, we find Zuingle, Ecolampadius, Bullinger, and above all Calvin and Theodore Beza.

The Libertines and Spiritual Brethren and Sisters were amongst the sects which started up in this century to infect the lustre of the Reformation ; also the Anabaptists, who used to re-baptize such as came over to them from other denominations of Christians, did much mischief during this century. They were joined by a Roman priest named Menno Simomis, about A.D. 1536, who zealously travelled through various provinces, for twenty-five years, exercising his ministry. They were also called Mennonites, from the great advantage derived by them from Menno, but afterwards divided into many sects.

It appears that the English Baptists may have had their origin from the German and Dutch Mennonites, from whom they widely differ at this period.

The English Baptists are now divided into two sects, Calvinistic and Arminian. There was a ridiculous sect established by a member of this sect (David George) about A.D. 1544; and a friend of his established a sect called the Family of Love.

The Socinians, or Unitarians, originated in this century. Indeed as early as A.D. 1524, the divinity of our LORD was denied by Louis Hetzer, a wandering Anabaptist; but Lælius Socinus, and his nephew Faustus Socinus, gave new lustre to this sect.

Another contaminating sect was that started by Quintinus, a tailor of Picardy. They were called Libertines?

Many victims fell by the fiery indignation of popery during this century, particularly in England, when Mary swayed the sceptre of this country; amongst them were Cranmer, Ridley, Latimer, Rogers, Hooper, and others.

Remarkable events of this century follow.

The Reformation introduced into Germany by Luther, A.D. 1517; into Scotland by John Knox, A.D. 1560; and into Ireland, about the same time, by George Brown.

The edict of Nantz granted to the Protestants by Henry IV. of France, A.D. 1598. The name of Protestants given to the reformers at the diet of Spires, A.D. 1529.

The order of the Jesuits is established by Ignatius Loyola, A.D. 1540.

The Protestants massacred in Paris, to the number of 10,000, on Bartholomew's eve, A.D. 1572; and several other massacres in other places.

Pope Julius III. bestows the cardinal's hat upon the keeper of his monkeys.

The Spanish Armada, which was sent against England, is overthrown in this century. And the Inquisition is established at *Rome* by Paul IV.

SEVENTEENTH CENTURY.

THE Roman pontiffs now made arduous attempts to advance the glory of the see of Rome; and although their exertions were in a measure frustrated during the last century, we must record that the tottering grandeur of the papacy was rather renovated than otherwise through the period now before us. Gregory XV. founded at Rome, A.D. 1622, the famous congregation for propagating the Roman doctrines, under the title of *The College for Propagating the Faith*. He also enriched it with ample revenues in order to maintain the religion of Rome, as well as to propagate it in all parts of the world. Its endowments were largely increased by the munificence of Urban VIII. and the liberality of various donors. This spirit of circulating the imperious sway of Romanism also reached France, and the king established *the congregation of priests of the foreign mission*, so that vicars were sent thence to several foreign countries. However, we perceive all through that the *Jesuits* multiply above other missionaries, and propagate the gospel by fraud and duplicity, which caused a separation for some time between them and the other emissaries of Rome; but none had the influence to overthrow them, although looked upon with suspicion and diffidence. They gained over a great number of the inhabitants of India by duplicity and fraud, particularly owing to the artful subterfuge of Robert de Nobili, an Italian *Jesuit*, who smeared his face, and appeared amongst them under the title of a Brahmin that came from a far country. He even produced an old dirty parchment, in forged Indian characters, shewing that the Brahmins of Rome were of much older date than those of India, and that the *Jesuits* descended in a direct line from Brahma.

The Jesuits introduced their doctrines into Siam, Tong-King or Tonquin, and Cochin-China, under the direction of Alexander of Rhodes, a native of *Avignon*. We find that the emperor of China even ordered a magnificent church to be built for the Jesuits within the precincts of the imperial palace. This sect was also crowned with success in Japan about the beginning of this century, but a scene of opposition arose, A.D. 1615, which caused their total extirpation.

In Africa the austere monkish orders made some progress, and induced many to receive the Romish religion, particularly about A.D. 1652.

America at this time swarmed with colonies from Spain, Portugal, and France, all professing the Christian religion as it is disfigured by the Church of Rome. The Jesuits also set out for that country, and converted many of the native tribes of both North and South America. However, the cause of the Gospel advanced with most success in those parts where the English formed settlements during this century. The Independents, who emigrated from England because they dissented from the Established religion, claim the honour of carrying the first rays of divine truth to the new world. Several of this sect removed from Holland and planted themselves in America, A.D. 1620. Great numbers of the Puritans emigrated about A.D. 1629, and although they suffered considerably after their arrival in this wild uncultivated region, yet the face of things changed, and the colony began to flourish about the period when the Puritans Mayhew, Shepherd, and Elliot arrived there, A.D. 1634. John Elliot was one of those who laboured so zealously to collect and cultivate the wandering savages after he crossed the Atlantic.

THE ENEMIES OF CHRISTIANITY in England seem to have been most numerous about the time of Charles II.; indeed, it is generally considered that during his reign corruption and vice began to re-appear, and many writers directed their attacks against all religion.

Thomas Hobbes was one of those who attempted to obscure the truth and dissolve the solemn obligations of religion. We must also name amongst the slighters of the divine religion, Lord Herbert of Cherbury, a philosopher of some note; and Charles Blount, who was the author of a book entitled the *Oracles of Reason*. Infidelity and atheism also appeared on the continent during this century.

THE SCIENCES at this period made much progress; indeed every branch of learning seemed to advance. Logic, philosophy, history, poetry, and rhetoric met with remarkable success. We must say that this century was proverbial for the advance of knowledge.

NEARLY ALL THE EUROPEAN PHILOSOPHERS were divided into two sects at the beginning of this century, namely *Peripatetics* and *Chemists*, or *Fire* philosophers. They were afterwards subdivided. on account of the number of learned men who appeared during the seventeenth century: for instance, we read of Aristotelian, Paracelsian, Cartesian, Newtonian, mathematical, and metaphysical philosophers; but to comment on each would exceed our limits.

Clement VIII. continued to rule the church at the commencement of this century, and was succeeded by Leo XI. A.D. 1605. All were much of the same turn of mind, but some worse than others; in fact, none were void of the persecuting spirit, and many of them took extraordinary pains to oppress and ruin the Protestant cause.

The first flames of a religious war, caused by the pope, commenced in Austria about the early part of the period now before us. The Bohemians, who were involved in the same troubles, endeavoured to provide for their security; but Frederic, who had been chosen king of Bohemia, lost his crown, which caused them to lose the free exercise of the Protestant religion. Yet after much bloodshed, and a war of thirty years' duration, Germany and the drooping states of Europe revived.

This was by the exertions of Gustavus Adolphus, who took the field, and in a short time blasted the hopes of the pope and the emperor; hence a peace (the peace of Westphalia) was concluded A.D. 1648.

THE SARACENS were banished out of Spain in this century by the zeal of Roman instruments. In France the Huguenots were cruelly persecuted, and, after numbers of their fellow-professors of the gospel being put to death, they fled for safety, or were obliged to profess against their will the Roman religion.

Roman detestation of reformation caused the persecuting spirit to advance so far at the commencement of this century in England, that a party was instigated by the Jesuits, of whom Garnet was the head in this country, to form the awful plan for destroying the king, the prince of Wales, and both houses of parliament: this was the *Gunpowder Plot*. We may judge of the superstition of popery from the expressions of Sir Edward Digby, one of the conspirators, after his condemnation. The following words are now extant in a letter to his wife: “*Let me tell you, that if I had thought there had been the least sin in the plot, I would not have been of it..... and no other cause drew me to hazard my life and my fortune, but zeal to God’s religion.*” This sanguinary plot was fixed for the 5th November, 1605, during the early part of the reign of James I.

In the next reign we find continued commotions; and although Charles I. gave rise to many a fond hope in the breasts of the friends of popery, yet when he and his chief counsellor Laud, archbishop of Canterbury, were brought to the scaffold, and Oliver Cromwell placed at the head of the government, every popish expectation was blasted. But when Charles II. was restored, new hopes were entertained by the Romish party; indeed it appears that Charles had fully determined on subverting the constitution in favour of popery, and was more zealous on behalf of that persecuting religion than many are aware of.

His successor, James II., trampled on the rights of his subjects, and attempted to restore popery in England and Ireland, which had been annulled by the laws of the realm. However, the English looked for a deliverer, and fixed upon William, prince of Orange, A.D. 1688. James abdicated; and the pope and his friends were disappointed respecting the restoration of their religion. It must be remarked that the Jesuits were the principal persons in the court of James, or rather in the cabinet.

Theological conferences between the doctors of both the Romish and Reformed churches were held at different places in this century; and it was when the Romish party felt that that contaminated religion was tottering that they began to use, even in England, their pious artifice in order to gain a reconciliation; but their nice and hazardous stratagem could not answer the end required.

Cardinal Richelieu was the first who thus tried every effort to regain the French protestants, with others; also Bossuet, bishop of Meaux.

During this century we find many also amongst the protestants, as well as amongst the Romish party, as above, who desired to diminish the grand and striking absurdities of popery. But we may well remark, who can take the holy volume for his guide, and say that every particle of lustre, purity, and simplicity of its divine precepts are not defiled or disfigured by the oracles of Rome.

Some of those who wished to unite the churches by their modes of reasoning regarding the trifling difference they supposed to exist between them, were called Methodists, among whom we may place Cardinal Richelieu.

In this century we read of a rupture between the court of Portugal and the pope, and also between the French nation and the Roman pontiffs. It appears from many writers that the pontiffs gained ground in

this century, particularly in France. It is however acknowledged by all, that the corruption complained of (in former times) amongst the Roman clergy, was rather advanced at this time than diminished.

MONKISH ORDERS now frequently departed from the laws of their institutions; and their schools as well as convents made a deplorable figure at this period. Yet we see new orders appearing, especially of a reformed kind: one of the principal was the congregation of St. Maur, which was founded A.D. 1620, by the express order of Gregory XV., and afterwards enriched by others.

THE PRINCIPAL AUTHORS of the Romish communion were cardinal Baronius, who wrote *Annals of the Church*; Bellarmine, who is remarkable for his books of controversy; Du Pin, and others.

The Jesuits were noted at this time for vice, and for corrupting the church of Rome more than ever, *if such could be done.*

SHARP CONTROVERSIES were carried on in the church of Rome during this period concerning *Divine Grace*. The rise of Jansenism appeared about A.D. 1640, and formed a kind of schism in the church of Rome. The occasion of this controversy, which caused a great many condemnations and bulls to be issued by various pontiffs, was the publication of a book called *Augustinus*, composed by Cornelius Jansenius, bishop of Ypres, and published after the death of the author. This book no doubt gave the Romish church such an overthrow as she will never be able to regain. It is set forth as the doctrines of Augustine concerning man's natural corruption, and the nature of divine grace. The Jesuits came forth against the Jansenists with sophistical arguments, papal bulls, royal edicts, and the protection of the great; yet the Jansenists were relieved by the declaration of peace A.D. 1669, called the *Peace of Clement*: it was however violated A.D. 1676.

The old controversy respecting the *immaculate con-*

ception of the Virgin furiously disturbed the church of Rome at this time.

QUIETISM, or the doctrines of Michael de Melinos, a Spanish priest who resided at Rome, also alarmed the doctors of the church. His doctrines were of the mystic order. Fenelon, archbishop of *Cambray*, seemed to favour this sect.

Amongst those canonized by Urban VIII. we may mention Philip Neri, who founded the order entitled *Fathers of the Oratory*; Ignatius Loyola, the parent of the Jesuits; and Francis Xavier, the apostle of the Indians.

THE GREEK CHURCH, whose wretched condition we mentioned in the last century, now continued in a state of ignorance and decay. The hopes of union between her and the church of Rome were at this time wholly dispelled. Yet we find at this period that the Romish doctrines and missionaries had contributed largely to corrupt the doctrines of the Greek church.

THE RUSSIAN CHURCH, which we may call a branch of the Greek, although independent of her, is the only branch which furnishes any matter for history, the others being now in a state of deplorable ignorance. A sect arose in Russia about A. D. 1666, called the *Multitude of the Elect*; but the reason for its separation is unknown. We must not fail to remark that Peter I. of Russia renovated the church very much in this century.

THE MONOPHYSITES, both in Asia and Abyssinia, still possess some strength; and the Lutherans made attempts to improve this people about A. D. 1634.

The divisions that reigned amongst the Nestorians in the preceding century still existed; and those residing on the coast of *Malabar* suffered much from the Romish missions, particularly from the Jesuits.

THE LUTHERAN CHURCH suffered much at this time by the Roman pontiffs. We also find their professors removed from the university of *Marpurg* by Maurice,

landgrave of Hesse, who had embraced the doctrines of the Calvinistical churches.

John Sigismund, elector of Brandenburg, also renounced Lutheranism, and followed the example of the landgrave of Hesse, A.D. 1614. Amongst the attempts to form an union between the Lutheran and Calvinistical churches, we must not omit to mention those made by James I. A.D. 1615; but although he employed one of the most eminent amongst the Protestant doctors of France, yet he appears to have neglected the matter which he zealously took in hand. Another attempt was made in the synod at *Charenton*, A.D. 1631, and another at *Thorn*, A.D. 1645. Amongst the Lutherans we find John Matthias, bishop of Strengnes, who was chaplain to Gustavus Adolphus, king of Sweden, most anxious for an union, and most zealous in this pacific cause.

The Lutheran church appears to have stood its ground in this century; and we find that the branches of literature were highly cultivated amongst that body of Protestants. The only kind of philosophy taught in their schools was that of Aristotle dressed up.

It would occupy too much space to comment in this place on the religious doctrines of Lutheranism. However, it appears that they adopted the views of the Arminians towards the end of this century, that “Christians were accountable to God alone for their religious sentiments; and that no individual could be justly punished by magistrates for his erroneous opinions while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society.”

Many controversies were raised amongst the Lutherans, but each party appears to have had a good motive in view. We may name the two principal parties as possessing praiseworthy designs. They were called *Pietists* and *Syncretists*: the former originated with persons who were endeavouring to stem the torrent of

vice and corruption of the times both amongst clergy and people; the latter appeared with George Calixtus, of Sleswick, who declared his dissatisfaction regarding the state of theology and the divisions that reigned amongst the servants of the same LORD and MASTER. Indeed many men appeared at this time who caused dissensions, as well as those who were anxious for peace and brotherly love. We must also remark that fanatics, even amongst the Protestants, started up in this century, who had a wonderful opinion of their own abilities, and were fond of absurd and intricate inquiries of every kind. The number of prophets and fanatics of this age are too numerous to mention in this place.

We now have come to the Calvinistic or Reformed church in France, where every artifice was used to undermine the Protestants during the reign of Louis XIV. The Jesuits, who had influence in the cabinet of that prince, judged it necessary to extirpate by fire and sword this resolute people, and thus to destroy the cause of the Reformation in France. Hence the former edict of Nantz was revoked, and an order issued that all the Protestants should embrace the Roman faith. This cruel and unrighteous act was detrimental to all parties, as well as causing prodigious emigration amongst the Protestants, who sought a refuge in various parts of Europe.

THE WALDENSES, who yet lived in the valleys of Piedmont, were sadly persecuted, and no doubt would have been extirpated were it not for the powerful intercession made on their behalf by the English and Dutch nations, as well as by the Swiss cantons.

It was in this century that the warmest controversies originated amongst the Protestants regarding *Predestination* and *Grace*. The majority were of opinion that GOD only permitted Adam's fall, but did not positively predetermine that fall. The persons holding such opinions were called *Sublapsarians*. Another party considered that the ALMIGHTY decreed Adam's sin,

the lapse of his posterity, and our SAVIOUR's death, &c. Such as held these opinions were termed *Supralapsarians*. But, from the high repute that the college at *Geneva* maintained in the early part of this century, the opinions of Calvin became daily more popular amongst the schools of learning.

However, the above disputants forgot their differences and debates when one appeared who maintained that the DEITY extended his mercy to all mankind. This was James Arminius, professor of divinity in the University of *Leyden*, who denied the doctrine of the church of *Geneva* regarding *predestination* and *grace*, and taught (about A.D. 1605) that GOD has excluded none from salvation by an absolute and eternal decree: and although he died about A.D. 1609, yet many embraced his cause.

After long and tedious debates, as well as popular tumults, this controversy was referred to the decision of the church assembled at *Dort*, by the authority of the prince of Orange, A.D. 1618. This general council was composed of protestant divines, not only from the united provinces, but also from England, Scotland, the States of Brandenburgh, Switzerland, Geneva, the Palatinate, Bremen, and Embden. It was those judges who declared the Arminians corruptors of true religion. However, the doctrine of absolute decrees lost ground after this council, although it declared against the other party. In England we find many bishops were removed and reinstated, &c. on both sides with a kind of absolute power; yet the Arminian, as well as that of the other, is now, and has been almost ever since this century, treated in this country with a kind of indifference.

A mitigated view of predestination was started by John Cameron, and supported by Moses Amyrault: their followers were called *Universalists*. Those views were opposed by the French synods. The learned

Spanheim and others were strongly opposed to such in Holland.

THE CHURCH under James I. of England was indeed fluctuating; for we find him at first a rigid Calvinist, and afterward a patron of the Arminians, which caused many elevations and downfalls in the English church.

His son Charles also suppressed Calvinism; and bishop Laud, executing the wishes of his master, A.D. 1625, publicly rejected the Calvinistical doctrine of predestination, and substituted the Arminian system in its place: hence arose warmer disputes between the parties than ever.

THE INDEPENDENTS, who still exist in England, appeared in this century with John Robinson, a man who seemed to have much piety; but the first congregation established in England was by one Jacob, about A.D. 1616. The sect is reported to have sprung from the Brownists, whose founder died A.D. 1630, at Northampton.

THE CHURCH under Cromwell was much annoyed; the bishops were deprived of their revenues, and felt the heavy hand of oppression in various ways. Indeed it was resolved by parliament that the presbyterian system should be the established government; and Cromwell favoured, or rather tolerated, all professions save that of Episcopalian.

THE ANTINOMIANS also appeared in this century. They are a truly rigid kind of Calvinists, who even go so far as to say that Christian ministers have no need to exhort their flock to virtue, "since such as GOD has elected to salvation, will be led to practise piety and virtue."

Another party, who strove to calm the animosities between the Presbyterians, Independents, and Episcopilians, were termed *Latitudinarians*.

However, when Charles II. was re-established on the throne of his ancestors, he restored the bishops; and a law was passed, A.D. 1662, excluding all from the

communion of the church of England who refused to observe its rites. Therefore the *Nonconformists* were in a very changing condition: but a bill was passed A.D. 1689, tolerating all protestants except Socinians.

In the reign of William III., and in the year 1689, strong dissensions existed: one party refused to take the oath of allegiance to the new king, and were called *Non-jurors*; the other party, being distinguished by charity and moderation, were termed *Low-Churchmen*.

THE QUAKERS originated A.D. 1647, with George Fox, a shoemaker. They owe the origin of the name to Gervas Bennet, a justice of the peace in Derbyshire, on account of the shaking of the body when delivering discourses to the people. In their conversation with each other they use no other term than that of *friend*. Wearied by persecution, they dispersed through various countries. William Penn, son of the famous vice-admiral Penn, embraced quakerism A.D. 1668, and received the grant of a large portion of land in America from Charles II. We must name this sect as a kind of the mystic order.

During this century various fortunes attended the Mennonites, or Anabaptists. They also established a form of ecclesiastical government amongst themselves. They were divided into many sects, of which we shall name a few:—Ukewallists, from their founder, Ukewalles; Waterlandians, being the inhabitants of Waterland, Germany, &c., and others. The fate of the Socinians was also various at this period; it appears that many of them joined the Collegiants. We must here remark that the Arians, which have an affinity to the Socinians, had many celebrated writers amongst them at this time. Towards the conclusion of this century there were a few other nominal sects disseminating their fanaticism through different countries; amongst them we shall name the Collegiants, who derived the name from their assemblies which they called colleges; and two societies or sects which

derived their origin from two females named Antoinette Bourignon de la Porte, a native of Flanders, and Jane Leadley. We shall here notice that the *Order of the Garter*, which was instituted by Edward III., consisting of twenty-five knights, was united with that of the Thistle of Scotland by James I., who also united the crowns of the two kingdoms.

Remarkable Events.—The Socinians publish their catechism, A.D. 1608.

The French clergy assemble at St. Germain, declare the pope's pretensions to temporalities null and void, place the authority of general councils above that of the pope, and declare the decisions of the pope not infallible unless agreed to by the church.

There were 150,000 protestants massacred in Ireland, A.D. 1641; Charles I. beheaded A.D. 1649; the Independents supported by Cromwell; Revolution, A.D. 1688. Several continental universities founded; and several false Messiahs appear, particularly Sabbati Levi, who embraced Mahometanism. In concluding this century we may remark that the celebrated Usher was appointed primate of Ireland, A.D. 1624; and that the following promoters of true religion lived at this time—Bishops Jeremy Taylor and Beveridge, Dr. Isaac Barrow, George Herbert, Baxter, Pascal, Fenelon, and others.

EIGHTEENTH CENTURY.

WE must confess that the light and purity of the gospel so faithfully propagated during the last century was now on the decline. However the doctrines of Christianity were propagated with zeal in Asia, Africa, and America, by both the protestant and Roman missionaries; and the Jesuits appear to have converted a great number in their missions. It was at the com-

mencement of this century that the great contests arose in the Romish church relating to the lawfulness of allowing the Jesuits to permit their Chinese converts to observe the religious rites of their ancestors while professing Christianity. However Clement XI. forbade the practice, A.D. 1704, yet this command was partly mitigated A.D. 1715, in order to appease the resentment of the Jesuits; indeed it is quite evident that nearly all the Romish ceremonies are borrowed from the heathens.

THE PROTESTANT MISSIONS carried on by the English and Dutch were truly remarkable at this period, both in Asia and America. A noble establishment was planted on the Malabar coast, A.D. 1706, by Frederic IV., for the conversion of the Indians.

THE RUSSIAN CLERGY appear to have been exerting their zeal to spread their doctrines through the provinces that lie near Siberia.

Private enemies of the gospel were at this period numerous amongst those countries where the divine truth had obtained a footing; indeed the purity and perfection of the gospel were too unadorned with worldly puff, to gratify and suffice the outward senses of many, so that in this age we find *Atheists* ($\alpha\theta\epsilono\varsigma$), who appeared to believe in the existence of no moral government of an infinitely wise and powerful Being. We also may name *Deists*, who denied the divine origin of the gospel, &c.

But why should we reject the gospel on account of its purity, on account of its simplicity, and on account of its being void of grievous ceremonies and outward grandeur? The conditions are, “*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*” And again, “*Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.*” Wherefore we beg of all to remember the words of Naaman’s servants, in the fifth chapter of the second book of Kings, “*My father, if the prophet*

had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith unto thee Wash, and be clean."

THE ROMAN PONTIFFS were now only outwardly honoured by the sovereigns who embraced their cause, indeed their sway in Europe had wholly faded, and their authority was but little more than an empty shadow of ancient arrogance. The intestine divisions in the Romish church still existed, chiefly owing to the Jesuits, who were much alarmed by the success of a French translation of the New Testament, made by Paschasius Quenel, a *priest of the oratory*. It was however condemned by the solicitations of the Jesuits and Louis XIV. Yet this condemnation caused much commotion: but as the Gallican church had many ancient privileges almost exempt from the jurisdiction of Rome, the decree was probably resented by a great number of the clergy. They seemed to favour the Jansenists, who were favourably looked upon by many since the appearance of the French Testament.

THE EASTERN CHURCH could make but little advance under the despotic yoke of the Turks. The Nestorians and Monophysites in Asia and Africa still evade going to the communion of the Romish church, notwithstanding the alluring offers of the pontiff's legates.

THE LUTHERAN CHURCH rather increased during this century, but several of its ancient privileges were cut off by the votaries of ROME. Although her ancient tenets are still the guardians of the Lutheran faith, yet there is a departure from the artless simplicity generally observed by her ministers, and it was the opinion of many that the succours of philosophy were requisite to stem the torrent of superstition. We must remark that many contests existed in this church, particularly those caused by the *Pietists* during the early part of this century.

There were projects started at this time for uniting the Lutheran and Reformed churches, but without

effect; also the English and Gallican through bishop Wake.

THE CHURCH OF ENGLAND, which is the leading branch of the Reformed church, continues in the same state that it assumed at the Revolution. The established church government is episcopacy, which is embraced by the sovereign, nobility, and a great portion of the people, but the Presbyterian and other denominations enjoy the sweets of repose.

THE DUTCH CHURCH we still find divided regarding the philosophy of Descartes and theology of Cocceius.

THE SECTS which appeared were numerous towards the close of this century, and others remained of those named in the last century.

The Socinians were dispersed through various parts of Europe; and the Arians met with a resolute patron in William Whiston, Professor of Mathematics in the University of Cambridge, followed by Dr. Samuel Clarke.

The order of the Jesuits is suppressed in France, their schools shut, and their revenues confiscated, A.D. 1764. The same order is also suppressed in Portugal, and its members banished.

As we before remarked, many sects started up about this time, among which we may name the Methodists. The appellation appears to have originated from the exact regularity of their lives, which gave occasion to a young gentleman, of Christ's Church, Oxford, to say "Here is a new sect of *Methodists* sprung up," alluding to a sect of ancient Physicians, who practised medicine by method or rule, in opposition to quackery. In the year 1729, Mr. Morgan, Commoner of Christ's Church, Mr. Kirkman, of Merton college, Mr. Charles Wesley, student of Christ's Church, and Mr. John Wesley, Fellow of Lincoln college, began to spend some evenings together in reading the Greek Testament; they were soon after joined by many others, and A.D. 1735 by Mr. Whitefield, then only seventeen years of age.

It was soon after this that they received the above-mentioned name.

It appears that they were afterwards divided into two parties—one under John and Charles Wesley and the other under George Whitefield. The former entertained Arminian, and the latter Calvinistic opinions. However, it is evident that these good men resorted to the book of life for instruction, that they spent their lives in zealously reviving the drooping religion; that they frequently crossed the Atlantic through every danger at those times, for the advancement, prosperity, and happiness of man; and that they renovated the condition of the lower classes in this country.

Both of them lived and died attached to the Church of England, and it must be acknowledged by all parties that they have been the mainspring of maintaining Protestantism in this kingdom, as well as spreading a scriptural feeling over great part of America.

JUMPERS is a sect that originated in Wales, amongst some of the Methodists' division, about A.D. 1760. The title seems to have originated from their practice of jumping during worship, particularly when using the word *Gogoniant*, the Welsh for Amen.

THE MORAVIANS appear to have arisen about A.D. 1760, under a German nobleman, although they say themselves that they descended from the Moravian and Bohemian Brethren. They also call themselves *United Brethren*. SANDEMANIANS, or Glassites, is a sect which was founded in Scotland, about A.D. 1728, by John Glas, a Presbyterian minister.

THE JESUITS, who triumphed over Jansenism, being put down and banished from France, and their asylum at Port-Royal near Paris destroyed, were, by the request of the European Governments, abolished by the pope, A.D. 1773.

INFIDELITY had been much propagated at this time by Voltaire and others: hence we learn that the great Revolution broke out in France, we learn that the king

and queen were beheaded, we learn that thousands were massacred, and we learn that the clergy of the Gallican church were banished from their altars, to seek refuge in the countries that formerly received the persecuted Huguenots.

What could cause all this? A departure from true religion, a lack of a scriptural knowledge: the need of a Wesley and a Whitefield in France to excite a desire for scriptural religion amongst the *multitude*, as they did amongst the *colliers* at Kingswood, near *Bristol*, and other places, and amongst the *tinners* in Cornwall, many of whom became valuable members of society, not *Revolutionists*. Indeed we now want to have the multitude so cultivated in a knowledge of true religion, as to fulfil the commandments upon which hang all the law and the prophets. Then we should have a kindness towards each other, such as has been commended, even

“A liberal heart, and free from gall,
Close to friend, and true to all.”

If we were so placed we should be more at leisure to combat our common enemies, the world, the flesh, and the devil, and be more inclined to advance the true spirit of the Gospel.

The College of Maynooth, within ten miles of Dublin, was endowed by parliament, A.D. 1795, for the education of the Roman priesthood.

Amongst those who lived in this century worthy of remark, we find the following: Newton, Scott, author of Commentaries on the Scriptures, the Milners, Ecclesiastical historians; Watts, Doddridge, Butler, Horne, Sancroft, Fletcher, and others.

NINETEENTH CENTURY.

The transactions of the period now before us, so far as this year, A. D. 1847, are so well known to all parties that they need but little comment. However, we shall remark the principal topics of the time. In the first place it is evident that learning and the circulation of the Holy Scriptures have been truly remarkable at this period; yet we still require such persons as the LORD required when he said by Isaiah, "*Relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.*" And as our LORD gives us an example of the lily being so clothed by the ALMIGHTY, we may remark with the poet,

"What white can match the lily's virgin snows,
What red the crimson of the blushing rose?"

Hence it follows that we must believe that the LORD of Hosts is a *rewarder of righteousness*, and of such as *believe that He is the FIRST and the LAST. Thus saith the LORD the KING of Israel, and his REDEEMER the LORD of Hosts; I am the FIRST, and I am the LAST; and beside me there is no GOD.*

The requisite feeling regarding the importance of true religion appears to be reviving. Societies for the advancement of the Gospel, for the spread of Christianity in general, and for the elevation of humanity, are evidently on the alert in all directions. Episcopacy is established in the *Indies*, both East and West, in Canada, and in nearly all of the British colonies. What more shall we say? A bishoprick established at JERUSALEM, and that Protestantism, whose missionaries are labouring in every clime to advance the glory of the CREATOR, and to offer the creature the means of salvation: where-

fore it is to be fondly hoped that the country which christianized the South Sea Islands, may lend a helping hand to frustrate papistical contamination. Let none slumber in well doing, but remember that sweet declaration in the Revelations of St. John, *Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*" Wherefore as our LORD has shewn to us that, on HIS departure for a far country, HE gave to every man his work, we shall conclude with HIS own injunction: "*Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH.*

ANALYSIS OF THE BIBLE.

THE five books of Moses, known under the name *Pentateuchos* (from the Greek words ΠΕΝΤΕ five, and ΤΕΥΧΟΣ a book), are as follow :

GENESIS, which takes its name from the Greek words ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ, signifying the Book of the Generation. It runs through a period of about 2369 years, from the beginning of the world, to the settlement of the Israelites in Egypt.

EXODUS derives its name from the Greek words ΕΞ out and ΟΔΟΣ way ; it furnishes us with a history of about 145 years, from the death of Joseph, till the erection of the Tabernacle.

LEVITICUS describes the offices of the priesthood which were to be performed by the Levites. This book contains only an account of one month. In the Septuagint it is called ΛΕΥΙΤΙΚΟΝ.

NUMBERS was called APIΘΜΟΙ by the Greeks, and NUMERI by the Latins, because it principally contains the numbering or sacred census of the Israelites at the commencement and termination of their going from Egypt, including a period of about 38 years.

DEUTERONOMY, or the last book of the Pentateuch, contains a recapitulation of the laws with further explanation. It derives its title from ΔΕΥΤΕΡΟΣ second, and ΝΟΜΟΣ law. The style in which these five books are written is sufficient to shew that they were set forth by an eye-witness ; but the disinterested mode in which

Moses evidently relates the whole, establishes proof sufficient that he was the author, or rather the instrument in the hands of the ALMIGHTY.

This book embraces a period of about two *lunar* months; it also contains an account of the death of Moses, supposed to have been added by Joshua.

THE HISTORICAL BOOKS include those from Joshua to Esther, occupying a period of about 1000 years.

THE FIRST IS JOSHUA, written by himself; it comprehends a period of about 30 years, containing the conquest and division of *Canaan*.

JUDGES, written by Phinehas, Eleazar, or Samuel, the last of the Judges, occupies the time between Joshua and Eli, under thirteen Judges.

THE BOOK OF RUTH is the history of Ruth, a native of Moab. It is a kind of supplement to the Judges. Ruth was David's great-grandmother, and we must bear in mind that she was a Gentile woman. The book seems to have been written after David's birth, perhaps by Samuel.

THE FIRST BOOK OF SAMUEL appears to have been partly written by the prophet whose name it bears, the remainder by Gad and Nathan; it embraces a period of about 80 years, from the birth of Samuel, to the death of the first king of Israel.

THE SECOND BOOK OF SAMUEL contains the history of the second king of Israel, during a period of about 40 years. It was written by Gad and Nathan.

THE TWO BOOKS OF KINGS are under the title **מלכים** or Kings, in the Jewish canon, they are supposed to have been written by Ezra.

The first book embraces the period from the anointing of Solomon to the death of Jehoshaphat, being about 126 years. It was within this period that the kingdom of Israel became divided under Rehoboam and Jeroboam. The second carries on the history of the two kingdoms from the demise of Jehoshaphat, to the overthrow of

Jerusalem and the Temple by Nebuchadnezzar, being about 300 years, viz. from A.M. 3115, to A.M. 3416.

THE TWO BOOKS OF CHRONICLES, so named by Jerome, but in the Septuagint termed ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ, or things omitted, appear to have been compiled from various writings, dating both before and after the Babylonish captivity ; they embrace a period of about 3468 years.

THE BOOK OF EZRA was written by himself. He relates events from the return of the Jews under Zerubbabel, to the rebuilding of the Temple ; also his own arrival at Jerusalem. He and others, to the number of 100 persons, assembled in council to arrange the Old Testament.

THE BOOK OF NEHEMIAH seems to have been written by himself. He was cup-bearer to Artaxerxes Longimanus. He relates his departure from Shushan with permission to rebuild the walls of Jerusalem, &c.

THE BOOK OF ESTHER is the history of the Jewish captive (Esther), who was promoted to the throne of Persia. Its authenticity has been doubted by some, because the name of God is omitted.

POETICAL BOOKS.

The Books of Psalms, Job, Proverbs, Ecclesiastes, and Canticles, are written in Hebrew verse.

THE BOOK OF JOB receives its title from Job, whose prosperity and adversity it details. Some have appeared to doubt the existence of such a person ; but we may be satisfied on that head, since he has been named as a real person by the prophet Ezekiel and the Apostle James. It is most probable that he existed previous to the time of Abraham. It is supposed to have been written by Job, and perhaps transcribed by Moses.

THE BOOK OF PSALMS (ΒΙΒΛΟΣ ΨΑΛΜΩΝ) appears to have received this name on account of being sung when the people came annually to worship at Jerusalem. David was the chief author of this beautiful Hebrew verse.

THE BOOK OF PROVERBS has been at all times attributed to Solomon. These proverbs should be read and meditated upon, particularly by those who desire to inculcate a true knowledge of the DIVINE WILL.

THE BOOK OF ECCLESIASTES (ΕΚΚΛΗΣΙΑΣΤΗΣ, or Preacher) was evidently written by Solomon, although it does not bear his name. Its objects were to train the mortal above all earthly vanities, to instil a view of heavenly things into his desires, and to shew him that true happiness is alone to be procured at the termination of his career.

THE SONG OF SOLOMON has been at all times attributed to king Solomon.

THE PROPHETICAL BOOKS are sixteen in number, to which we may add the Lamentations of Jeremiah as being an appendix to his prophecies. ISAIAH, who has been called the Evangelical prophet on account of his predictions regarding the advent, sufferings, and resurrection of our DIVINE MASTER, lived before Christ, 810-749. This prophet is unrivalled for beauty and sublimity of language.

JEREMIAH prophesied in various reigns, before Christ 628-586. He also wrote the Lamentations which bear his name, bewailing the general condition of his country.

EZEKIEL was one of the captives carried to Babylon by Nebuchadnezzar: it appears that he commenced his predictions in the fifth year of his captivity, on the river Chebar, about 200 miles north of Babylon. He lived before CHRIST, 595-536.

DANIEL prophesied before CHRIST 606-534; he was carried to Babylon at an early age, and afterwards held a distinguished place under the Persian monarchs. His predictions extend from the commencement of the Persian empire to the general resurrection.

HOSEA prophesied before CHRIST 810-725. He exhorts the inhabitants of Judah to beware of their vices, at the same time promises them pardon.

JOEL was contemporary with Hosea and Amos. This prophet exhorts the Jews to keep a public and solemn fast on account of their sins.

AMOS denounces the judgments of GOD against the neighbouring nations; against Judah and Israel, and describes the restoration of the church by the MESSIAH. He lived before CHRIST, 810-785.

OBADIAH is supposed to have prophesied before Christ 588-583. He predicts the destruction of Edom for pride and carnal security, as well as their inhumanity towards the Jews after the capture of their city.

JONAH prophesied before CHRIST 856-784. He relates his mission to Nineveh, and his attempt to escape to Tarshish: also his second mission, when we learn that the Ninevites repented of their sins in sackcloth and ashes.

MICAH was contemporary with Isaiah, Joel, Hosea, and Amos.

NAHUM prophesied before CHRIST 720-698. He was sent to denounce the final ruin of Nineveh and the Assyrian empire by the Chaldaeans. His predictions open with a sublime view of the goodness and justice of GOD.

HABAKKUK prophesied before CHRIST 612-598. He appears to have been contemporary with Jeremiah, and predicts the Babylonish captivity, also the destruction of the Babylonian empire. He ends with a prayer to the ALMIGHTY, to hasten the deliverance of HIS people.

ZEPHANIAH foretels the captivity of the Jews by the Babylonians, also their restoration, and the ultimate prosperity of the church. He exercised his office before CHRIST 640-609.

The following prophesied after the return of the Jews from Babylon.

HAGGAI foretels the Messiah's kingdom under the title Zerubbabel; charges the people with neglect for not quickly completing the building of the Temple, and

and comforts the aged men (who had seen the first Temple, and wept on account of the appearance of the second,) by predicting that the second Temple should receive more glory than the first, which we find fulfilled by the appearance of CHRIST, who honoured it with His presence.

ZECHARIAH appears to have been contemporary with Haggai. He prophesied about 520 years before CHRIST, during the reign of Darius the son of Hystaspes.

MALACHI prophesied while Nehemiah was governor of Judæa. When the Jews relapsed into a neglect of true religion, he was commanded to reprove both priests and people. Although this prophet lived more than 400 years before CHRIST, and being the last of the sacred writers previous to the forerunner of the Messiah, yet he concludes by predicting the coming of John the Baptist.

ANALYSIS OF THE NEW TESTAMENT.

The word ἩΓΑΓΕΛΙΟΝ, which we translate Gospel, is derived from the two Greek words, *εὐ* good, and ΑΓΓΑΙΑ a message or tidings.

THE GOSPEL OF ST. MATTHEW was written by the apostle of that name, whom CHRIST called from the receipt of custom to be a witness of HIS earthly career. It appears that he wrote his Gospel in Hebrew, about A.D. 37, and afterwards wrote the same in Greek, about A.D. 61; indeed there is every reason to conclude that this Gospel was first written in Judæa, for the Jewish nation. Matthew principally comments on the incarnation and the fulfilment of the prophecies.

THE GOSPEL OF ST. MARK was written in Greek at *Rome*, about A.D. 64, under the inspection of St. Peter. Its author was nephew to Barnabas: he died at Alexandria during Nero's reign.

St. Mark adapts his Gospel for all nations, so that many Jewish expressions made use of in Matthew and Luke, which might appear obscure to other persons, are here explained; indeed many things which have not been recorded in the other Gospels are related by St. Mark.

THE GOSPEL OF ST. LUKE appears to have been written under the sanction of St. Paul. It most likely appeared in the Greek language, about A.D. 63, in Greece.

St. Luke was by birth a Jew, and a native of *Syria*. This Greek is much more pure and copious than the language of the other Gospels, which is attributed to his longer residence in Greece than Matthew, Mark, or John. The authenticity of this Gospel has never been doubted.

THE GOSPEL OF ST. JOHN was written by the Apostle John, who outlived all the rest of the witnesses of our DIVINE MASTER. It appears that he wrote this Gospel at *Ephesus* in the Greek language, after his captivity in *Patmos*; hence it is concluded that he previously saw the others. This *spiritual* Gospel opens with one of the strongest proofs of the Trinity, namely, 'Εν ἀρχῇ
ἡν ὁ ΛΟΓΟΣ, καὶ ὁ ΛΟΓΟΣ ἦν πρὸς τὸν ΘΕΟΝ,
καὶ ΘΕΟΣ ἦν ὁ ΛΟΓΟΣ.

THE ACTS OF THE APOSTLES are unanimously acknowledged to have been written by St. Luke, about A.D. 63: some persons consider that he wrote his Gospel and the Acts in one book, and afterwards divided them.

THE EPISTLE TO THE ROMANS was written at Corinth, about A.D. 58, by St. Paul, who suffered martyrdom, about A.D. 66, at Aquæ Salviæ, three miles from *Rome*.

THE FIRST EPISTLE TO THE CORINTHIANS was written from Ephesus by St. Paul, about A.D. 57. The SECOND EPISTLE appears to have been written by the same Apostle, about a year afterwards, from *Macedonia*.

THE EPISTLE TO THE GALATIANS was written by St. Paul from Corinth, about A.D. 52. This Epistle displays great force of language.

THE EPISTLE TO THE EPHESIANS was written by St. Paul, during his imprisonment at Rome, about A.D. 61. We may remark that the gospel was first planted at Ephesus by St. Paul, about A.D. 54. This Epistle is full of instruction, and should be studied with a determination to follow the precepts of this Apostle, who concludes his fourth chapter with enticing words, which are adapted to prepare us for our eternal home, as well as to make us at peace with our fellow-travellers. The concluding verse follows, *And be ye kind one to another, tender hearted, forgiving one another, even as GOD for CHRIST's sake hath forgiven you.*

THE EPISTLE TO THE PHILIPPIANS was written by St. Paul, about A.D. 62, during his first imprisonment at *Rome*. This Epistle comforts the Philippians, and declares to them that, *the peace of GOD, which passeth all understanding, shall keep their hearts and minds through CHRIST JESUS.*

THE EPISTLE TO THE COLOSSIANS was written by St. Paul about the same time.

THE FIRST EPISTLE TO THE THESSALONIANS was written about A.D. 52, being the earliest of St. Paul's writings. The SECOND EPISTLE was written soon after, in order to correct the people of *Thessalonica*, who misunderstood a passage in his former Epistle.

ST. PAUL'S FIRST EPISTLE TO TIMOTHY was written between A.D. 56 and 64, at Macedonia. The SECOND EPISTLE was written during St. Paul's second imprisonment at *Rome*, about A.D. 64.

THE EPISTLE TO TITUS was written by St. Paul about A.D. 64. Titus was an early convert of St. Paul's, and attended him to the first council at *Jerusalem*, A.D. 49. He superintended the church in the island of *Crete*, where he appears to have died at the age of ninety-four.

THE EPISTLE TO PHILEMON was written by St. Paul, about A.D. 62, during his first imprisonment at *Rome*.

THE EPISTLE TO THE HEBREWS appears from internal evidence to have been written by St. Paul. It seems that his prime object was to display to the Jews the superiority of the gospel when compared with their own institution. It appeared about A.D. 62, and therefore must have been written at *Rome*.

The Epistles called Catholic (universal) epistles, on account of their being written to no definite congregation or person, are as follow :—

THE EPISTLE OF ST. JAMES appears to have been written, about A.D. 61, in Judæa. He presided at the council of the Apostles A.D. 49, and although the epistle has been doubted by some, yet there can be no foundation for such an opinion, since we find it numbered amongst the authentic epistles in the Syriac version of the New Testament, which was extant at the commencement of the second century.

THE FIRST EPISTLE OF ST. PETER was written at Rome by the Apostle whose name it bears. It appears that he suffered martyrdom about A.D. 65. The SECOND EPISTLE appears to have been written about A.D. 64, and although its authenticity has been doubted, yet it has been received as genuine ever since the fourth century.

THE FIRST GENERAL EPISTLE OF ST. JOHN was written about A.D. 69, the sublimity of which is justly considered wonderful. The following passage in chap. v. 8. of this Epistle has been doubted : *In heaven the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth.* However, it has not been struck out by the reformers.

THE SECOND EPISTLE OF ST. JOHN was written about the same time, and although it is not placed in the Syriac version of the second century, yet the similarity of writing, as well as being cited by writers of the third century, proves it to be genuine.

THE THIRD EPISTLE is also no doubt authentic, although omitted in the Syriac version. This and the SECOND EPISTLE were written at Ephesus, and perhaps the FIRST was also written at that city.

THE GENERAL EPISTLE OF ST. JUDE was written, about A.D. 64, by the Apostle Jude, brother of James. There is great stress used in this epistle to guard Christians against false teachers, who lacking the simplicity of the gospel, involved Christians in a speculative belief. This epistle is not classed amongst those of the Syriac version before named ; it is however named as genuine by the Christian fathers of the third century.

THE REVELATIONS OF ST. JOHN were revealed to him during his exile in the island of *Patmos*, during the reign of Domitian, and were most probably published about A.D. 100. This book is not found amongst those of the Syriac version, which were perhaps collected before the Revelations were extant ; but we find it acknowledged in the second century.

We learn that our blessed LORD appeared on earth about A.M. 4000 ; that the emperor Vespasian entered Judaea A.M. 4070 ; and that St. John was banished to *Patmos* A.M. 4098.

THE END.

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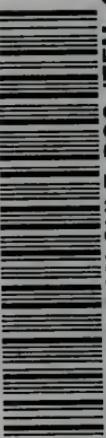
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