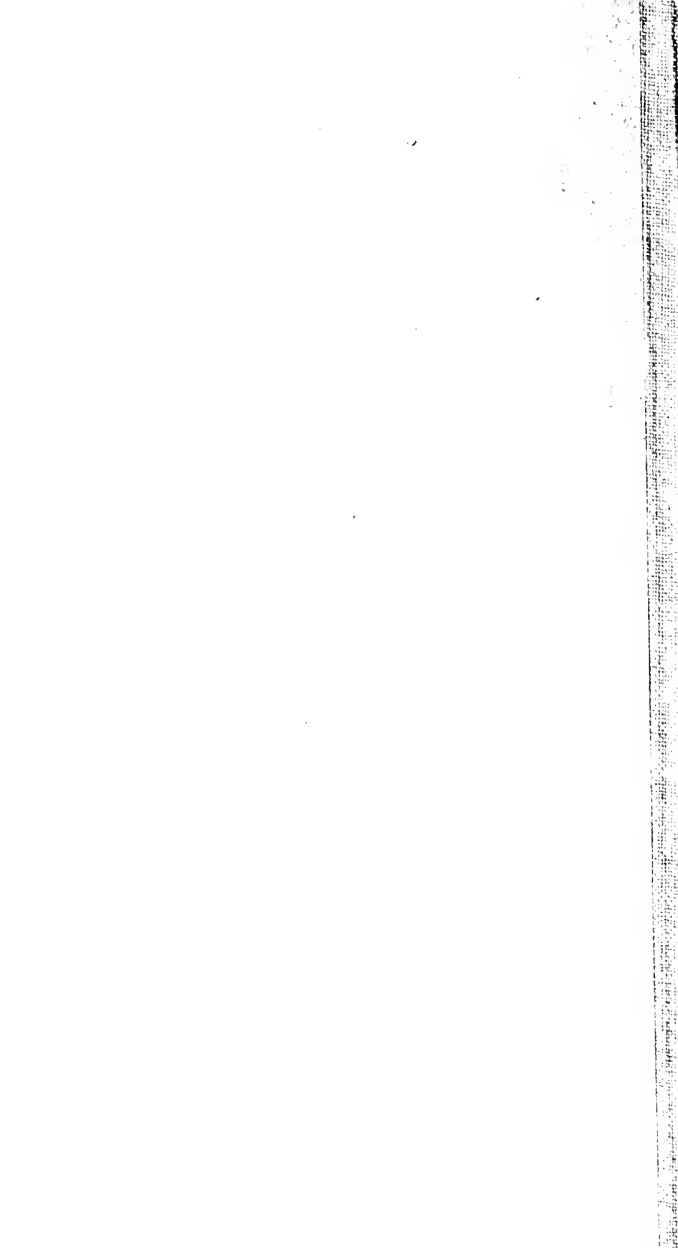


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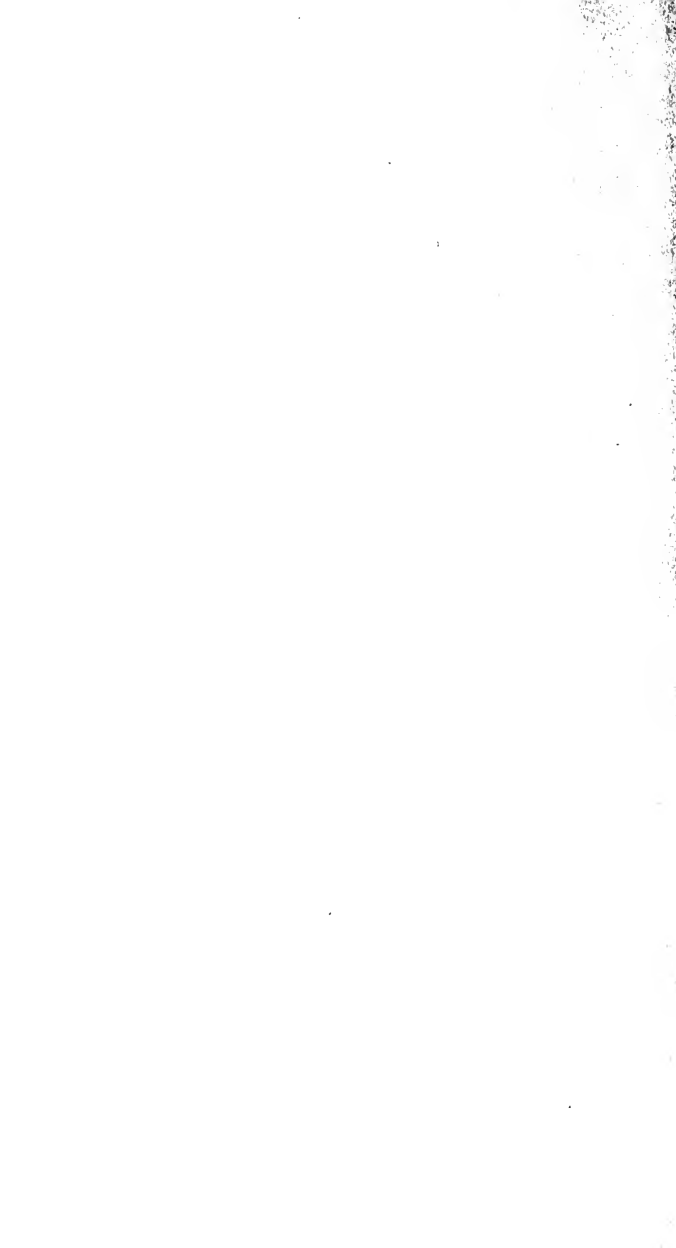


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OUTLINES Outline 1  
7-13-17

OF

**ECCLESIASTICAL HISTORY,**

ON

A NEW PLAN ;

DESIGNED FOR

ACADEMIES AND SCHOOLS.

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BY REV. CHARLES A. GOODRICH.

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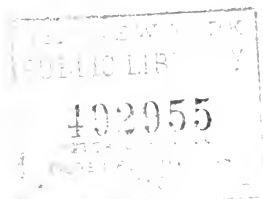
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MDCCCXXIX.



*District of Connecticut, ss.*

Be it remembered, That on the 17th day of July, A. D. 1829, in the 54th year of the Independence of the United States of America, Charles A. Goodrich, of the said District, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit: "Outlines of Ecclesiastical History, on a new plan; designed for Academies and Schools. By Rev. Charles A. Goodrich. Illustrated by Engravings." In conformity to the Act of Congress of the United States, entitled "an Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled, "an Act supplementary to an Act, entitled an Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHARLES A. INGERSOLL,  
*Clerk of the District of Connecticut.*

A true copy of Record, examined and sealed by me,

CHARLES A. INGERSOLL,  
*Clerk of the District of Connecticut.*

## PREFACE.

A FEW years since, the Author of the following Compend published a small History of the United States, designed for Schools, on a new plan. The general approbation expressed in relation to that work, has induced him to apply the plan to an Ecclesiastical History, designed for a similar use. The result of this application is herewith presented to the public.

The Author is not sanguine, however, that the work will meet the expectations of his friends, who have been apprized of its intended publication, and who have kindly encouraged him to go on. Much less probably can he justly anticipate the approbation of the public at large. Ecclesiastical History is a peculiar subject. It presents a field of great extent, and difficult to be reviewed within the proper compass of a school book. An outline, therefore, only could be attempted; but even this has swelled the work beyond the original intention, and in some instances, it is feared, that the chain of events is not preserved as entire as would be desirable.

But a source of still greater anxiety remains yet to be mentioned. The people of the United States are divided, as are the people of all Protestant countries, into a variety of religious denominations. It is not surprising that jealousies to some extent should exist among these denominations; and that an Ecclesiastical History which affects to speak of them, should meet with a jealous scrutiny. This scrutiny may well be expected in relation to such a History, designed for the Schools of the country. In these Schools the children of the several denominations meet promiscuously. A work on a religious subject intended for general use, should therefore be written in view of this important fact.

This fact the Author has endeavoured to keep in view, while preparing the following sheets. He has aimed to treat every religious denomination with candor. He has not considered it his province to enter into the discussion of controverted points; nor to give his individual opinion on which side the truth lies. He has endeavoured to confine himself to *facts*, and to facts of importance. He wishes it, therefore, to be distinctly understood, that he has *aimed* to treat every denomination with a Christian spirit; and if in the following pages, there be any departure from this, it has not been *designed*.

The Author begs leave, not with a view of provoking the spirit of criticism, to invite the attention of the friends of education to the following work. Suggestions with reference to errors which may be found, or to any improvements which may be made in the work, will be thankfully received.

By some, the Author doubts not, the work will appear not sufficiently minute and extended. A still larger class, it is apprehended, will entertain the opposite opinion. To both these classes the Author would reply—that he has followed the course, which his judgment at the time dictated. How far retrenchment or enlargement may be deemed advisable, will be determined by the opinion of teachers, who may find occasion to use the work.

The questions have been intentionally rendered numerous and minute; it having been found by experience, that books designed for youthful minds, have, in this respect, generally been deficient.

The Author has only further to express his devout wishes that the work may prove subservient to the intellectual and moral improvement of the rising generation, and may aid in some humble degree in strengthening that kingdom, a part of whose history it records; and which, whatever may be its partial and temporary misfortunes, is destined to spread over the world, and to continue longer than the sun and the moon shall endure.

*Berlin, July, 1829.*

## INTRODUCTION.

CIVIL AND RELIGIOUS STATE OF THE WORLD AT THE BIRTH OF CHRIST.

*Section 1.* At the time Jesus Christ made his appearance upon the earth, to prepare the way for the establishment of the Christian church, a great part of the known world had become subject to the Roman Empire, under Augustus Ceasar.

The Roman Empire, at this time, was a most magnificent object. It extended from the river Euphrates on the East, to the Atlantic Ocean on the West. In length it was more than 3000 miles; and in breadth it exceeded 2000. The whole included about sixteen millions of square miles.

This vast territory, which was divided into provinces, comprised the countries now called Spain, France, the greater part of Britain, Italy, Greece, Germany, Asia Minor, Egypt, Africa, and the Mediterranean Sea, with its islands and colonies. The subjects of the empire, at this period, have been estimated at one hundred and twenty millions.

*Sect. 2.* The state of the world, at this time, in respect to the prevalence of peace, civiliza-

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*Note.*—The pupil will notice a difference of type, both in the text and in the questions. The larger type of the text corresponds to the larger type in the questions; the smaller type of the text to the smaller type in the questions.

*Section 1.* To what empire was a great part of the known world subject, at the birth of Christ? Who was emperor?

What was the extent of the Roman Empire? What was its length? breadth? square miles? How was it divided? What countries did it include? What was the number of its subjects?

*Sec. 2.* What can you say of the state of the world, in respect to peace, civilization, and learning at this time?



tion, and learning, was admirably adapted to the rapid diffusion of Christianity.)

The world, in general, had not only become subject to the Roman dominion, but it was now at peace. This was a state of things, which had not existed before for many years, and justly entitled the period, in which our Saviour descended upon earth, to the character of (the *pacific age*.) This tranquillity was indeed necessary, to enable the ministers of Christ to execute with success, their sublime commission to the human race.

A degree of civilization also prevailed, which had not before existed. Barbarous tribes had submitted to the Roman laws, which, with all their imperfections, were the best which human wisdom had devised. Distant nations, differing in language and manners, were united in friendly intercourse. A degree of literature was also spread abroad in countries, which had before lain under the darkest ignorance. The Greek language was both extensively read and spoken; and presented a medium to the heralds of the cross, of communicating to almost all nations, the doctrines which they were commissioned to preach.

*Sect. 3.* The *religious* state of the world was less favourable to the diffusion of Christianity. (A dark and gloomy system of superstition and idolatry was prevailing among all nations, except the Jewish. By means of this system, the human mind had become exceedingly debased. Men were poorly qualified to judge immediately of a system, so different as was that of Christianity, and by far too sensual to embrace, at once, one so pure.

The notion of a Supreme Being was not, indeed, entirely effaced in the heathen world; but the knowledge of

What was the age called, in which our Saviour appeared on earth? Why was a state of peace necessary at this time? What degree of civilization prevailed? What is said of literature? What language was extensively read, and spoken? What advantage arose from this?

*Sect. 3.* What was the religious state of the world? Why was it less favorable?

Did the heathen world acknowledge a Supreme being? Did they acknowledge the true God? Had they more Gods than one?



the *true* God was doubtless lost. Every heathen nation worshipped "lords many and gods many." These gods were multiplied without end. Every part of creation was supposed to have some divinity presiding over it. The earth and air and ocean were thought to be full of deities, who were supposed to be diverse from one another in respect to sex, and rank, and power. They, moreover, indulged the most lawless passions, and were guilty of the most polluting vices.

Yet, to these gods, a deep and universal homage was paid. They were courted and appeased by costly gifts, and honoured by rites and ceremonies too indecent even to be named. Temples, the most magnificent, were erected to their honour, and a most expensive priesthood maintained to serve at their unhallowed worship.

Such is an outline of the religious state of the heathen world, when Christ made his appearance on earth. The knowledge of the pure and exalted character of Jehovah was lost. Human accountability was unknown, and holiness of life was unnamed and unconceived of.

*Sec. 4.* In respect to the *Jewish nation*, which inhabited Judea, where Christ was born, more correct notions of religion were entertained, since they possessed the Scriptures of the Old Testament, from which these notions were derived.)

*Sec. 5.* But even among the Jews, the state of religion was exceedingly low. They indeed still maintained the ancient forms of worship; but the life and spirituality, the original beauty and excellency of that worship, had departed.

*Sec. 6.* At this period, also, the Jews were

What was the character of these gods? How were they worshipped, and honoured?

*Sec. 4.* What notions did the Jewish nation entertain about religion? Why were their notions more correct than those of the heathen?

*Sec. 5.* What, after all, was the state of religion among the Jews?

*Sec. 6.* How were the Jews divided at this time?

divided into several religious sects, all of which acknowledged the authority of Moses, and united in the same forms of worship; but they were so far separated by their peculiarities, as to be continually involved in the most bitter hostilities.

*Sec. 7.* The most popular, and by far the most numerous of these sects, was that of the *Pharisees*, who derived their name from a Hebrew word, which signifies to *separate*; because they pretended, though very hypocritically, to uncommon separation from the world, and devotedness to God.

The *origin* of this sect is involved in uncertainty. From small beginnings, however, they had risen to great power; and in the time of the Saviour, they held the principal civil and religious offices in the nation.

In respect to some of the *doctrines* of the Scriptures, they seem to have been correct. They believed in the existence of angels, both good and bad; in the immortality of the soul; the resurrection of the body; and a state of future rewards and punishments. But they also held to the *traditions* of their elders, which they considered of equal authority with the Scriptures. Nay, in many instances, they explained the oracles of God *by* these traditions, and in such a manner, as wholly to destroy their meaning.

In their *religious practice*, the Pharisees pretended to uncommon strictness. They abounded in washings, and fastings and long prayers. They assumed great gravity in dress and demeanour, and exhibited no small zeal in all the forms of religion. But, with all their pretensions, they

In what respects did those sects agree? In what respects did they differ? What was the consequence?

*Sec. 7.* Which was the most popular of these sects? Whence did they derive their name? What did they pretend to?

What was the origin of this sect? What was the state of the sect at the birth of Christ? In respect to what doctrines were they correct? What did they consider of equal authority with the Scriptures? What were some of their religious practices? What appearance did they assume? What was their real character? What did our Saviour liken them to?

were noted for their hypocrisy; and by our Saviour were compared to whited sepulchres, fair and wholesome externally, but full of deformity and death within.

*Sec. 8.* Next to the Pharisees, the *Sadducees* were the most powerful sect. They derived their name from Sadoc, who lived about 260 B. C. This sect were infidels. They denied the existence of a future state, and the immortality of the soul, and worshipped God only to secure his favor, in the present world.

The Sadducees, in point of numbers, fell much short of the Pharisees; but they embraced most of the men of rank and wealth. The system which they adopted was eminently suited to the licentious life, which they universally followed. They adopted the maxim, "Let us eat and drink, for to morrow we die." In their opposition to the Son of God, they appear to have been equally bitter with the Pharisees. Some of the latter were converted to the faith of the Gospel, but not a single Sadducee is mentioned in the New Testament, as having become a follower of Christ.

*Sec. 9.* A third sect were the *Essenes*, who took their rise about 200 years B. C. They derived their name from the Syriac verb *Asa*, to heal; because they applied themselves to the cure of diseases, especially the diseases of the mind. They appear to have been an order of monks, who lived secluded from the world, and practised great austerity.

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*Sec. 8.* What sect stood next to the Pharisees? From whom did they derive their name? When did he live? What was the character of this sect? What did they deny? Why then did they worship God?

Were the Sadducees more or less numerous than the Pharisees? In what respect were they superior to the latter? What maxim did they adopt? How did they treat the Saviour? Were any of them converted?

*Sec. 9.* What was the third sect called? From what year did they take their rise? Whence did they derive their name? Why? What kind of persons were they? How did they live?

The Essenes, though they were considerably numerous, are not mentioned in the New Testament, for the reason, probably, that they lived chiefly in retirement. In *doctrine* they agreed with the Pharisees, except as to the resurrection of the body, which they denied. They pretended to have great respect for the moral law; but neglected the ceremonial institutions of Moses.

In their *religious practices* they observed a rigid austerity. They renounced marriage; held riches in contempt; maintained a perfect community of goods; rejected ornaments; and cultivated great indifference to bodily pain. In the observance of the Sabbath, they were more strict than any other sect, and in their manner of life were more quiet and contemplative.

**Sec. 10.** A fourth sect were the *Herodians*, who took their name from Herod the Great, and favoured that monarch, in his efforts to bring the Jews into subjection to the Roman power.)

A principal article in the religious code of this sect appears to have been, that it was lawful for the Jews to adopt the idolatrous customs of the heathen, when required to do so by those in power, and also to pay tribute to him, whom conquest had made their master.

The Sadducees, generally, were Herodians; the Pharisees, on the contrary, were their bitter opposers. All, however, united in hostility to the Son of God, and to that system of truth, which he promulgated in the world.

**Sec. 11.** Besides these sects, various other classes of men are mentioned, as existing at that time among the Jews, of whom we shall

Are they mentioned in the New Testament? Why not? With whom did they agree in doctrine? What law did they observe? What did they respect? What were some of their religious practices? How did they observe the Sabbath?

**Sec. 10.** What was a fourth sect? From whom did they take their name? In what respect did they favour Herod?

What customs did this sect think it right for the Jews to adopt? When? Which generally belonged to the Herodians, the Sadducees, or the Pharisees?

**Sec. 11.** What other classes of men may be mentioned?

mention only (the Scribes, Rabbis, and Nazarites.

The *Scribes* were a class of men, originally employed to record the affairs of the king. At a later period, they transcribed the Scriptures, and expounded the law, and traditions of the elders in the schools, and synagogues, and before the Sanhedrim, or great Jewish Council. Besides this name, they are frequently called in the New Testament, lawyers, doctors of law, elders, counsellors, rulers, and those who sat in Moses' seat.

*Rabbi*, or Master, was a title given to men of rank in the state; but especially to such Jewish doctors, as were distinguished for their learning. This honor was greatly coveted, since it was connected with no small influence over the faith and practice of the people. The title, however, was disapproved of by Christ, who warned his disciples to receive no such distinction in the Church of God.

The *Nazarites* were those who made a vow to observe a more than ordinary degree of purity, either for life, or for a limited time. During their vow, they abstained from wine, and all intoxicating liquors; they suffered their hair to grow without cutting, and were not permitted to attend a funeral, or to enter a house, defiled by a dead body. When their vow expired, they shaved their hair at the door of the tabernacle, and burnt it on the altar.

*Sec. 12.* The *government* of Judea was at this time, as it had been for several years, in the hands of Herod the Great, who held it under the Emperor of Rome. ( Herod was a monster of cruelty, who despised both the Jewish religion and their laws, and appeared to delight in the oppression and degradation of that ancient,

What was originally the business of the Scribes? What did they do at a later period? What other names have they in the New Testament?

To whom was the title Rabbi given? Why was this title greatly coveted? Was it approved of by Christ?

Who were the Nazarites? During their vow, what were they not permitted to do? What did they do when their vow had expired?

*Sec. 12* In whose hands was the government of Judea, at this time? What was the character of Herod? How did he treat the Jews? When did he die?

and once honoured nation.) His death occurred the year following the birth of the Saviour, having reigned thirty-seven years.

Herod left his dominions to his three sons : his kingdom to Archelaus ; Gaulonites, Trachonites and Batanea to Philip ; Galilee and Parea to Herod Antipas.

Archelaus, in disposition, strongly resembled his father. Such was his violence and tyranny, that the Jews preferred charges against him to the Emperor, who banished him to Vienna in France, where he died. During his reign, Joseph and Mary returned from Egypt, with the young child Jesus ; but, hearing that he had succeeded to the government of Judea, in the room of Herod, they were afraid to go thither. On the death of Archelaus, Judea was divided among several Roman governours, of whom Pontius Pilate was one.

Of Philip, the tetrarch of Iturea and Trachonites, little is recorded in the history of the Church. In the reign of Herod Antipas, John the Baptist lost his life, for reproving that monarch for his iniquity.

We shall only add respecting the family of Herod the Great, that a grandson of his, by the name of Herod Agrippa, reigned in Judea, in the days of the apostles. It was he who ordered James to be murdered, and Peter to be apprehended. His own death followed not long after, being smitten of heaven by a disease, which no skill could cure, and the torments of which no means could alleviate.

*Sec. 13.* Notwithstanding the low state of the Jews, in respect both to religion and civil prosperity, there were some in the nation, who were distinguished for their piety ; and who were anxiously looking for the coming of the long promised Messiah.

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To whom did Herod leave his dominions ? What part did Archelaus have ? What part Philip ? What part Herod Antipas ? What was the character of Archelaus ? Why was he banished ? Where ? What is said of Joseph and Mary during his reign ? On his death, how was Judea divided ? Who was one of these governours ? What is said of Philip ? What took place in the reign of Herod Antipas ? Who was the grandson of Herod the Great ? When did he reign ? Who was murdered by his order, and who apprehended ? What can you say of his death ?

*Sec. 13.* Were there no pious persons among the Jews at this time ? What were they looking for ?

The mass of the people, as we shall have occasion again to remark, were indeed expecting the advent of the Saviour; but they looked only for a *temporal* prince, who should deliver them from Roman bondage. Yet, there were others, whose views were more scriptural, and more exalted. We read of good old Simeon, and pious Anna, who, with others, were daily visiting the temple, "waiting for the consolation of Israel." At length, the prayers and wishes of such were answered. The prophecies were fulfilled. The long night of darkness and superstition passed by, and the glorious Sun of Righteousness was revealed, to enlighten the nations, and to prepare the way for the establishment of the Christian Church—a kingdom against which the gates of Hell have not, and shall not prevail.

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Were not the mass of the Jews expecting a Saviour? What kind of Saviour? Who appear to have entertained more scriptural views? What did these latter do?

## GENERAL DIVISION.

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THE HISTORY OF THE CHRISTIAN CHURCH MAY BE DIVIDED INTO EIGHT PERIODS. )

### PERIOD FIRST.

Extends from the nativity of Jesus Christ to his death, A. D. 34. This is the period of the *Life of Christ.*

*Observation.* Although the Christian Church appears not to have been organized, until after the death of Christ: yet, as a history of that Church seems properly to embrace an account of the life and actions of its Divine Founder, we have ventured to speak of it, as commencing at the date of his nativity.

### PERIOD SECOND.

Extends from the death of Jesus Christ A. D. 34, to the Destruction of Jerusalem A. D. 70. This is the period of the *Labours of the Apostles.*

### PERIOD THIRD.

Extends from the Destruction of Jerusalem A. D. 70, to the Reign of Constantine A. D. 306. This is the period of *Persecution.*

### PERIOD FOURTH.

Extends from the Reign of Constantine A. D. 306, to the Establishment of the Suprem-

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Into how many periods may the history of the Christian Church be divided? What is the extent of Period *first*? What is this period called? *Repeat these questions on the other periods.*



acy of the Roman Pontiff A. D. 606. This is the period of the *Decline of Paganism*.

#### PERIOD FIFTH.

Extends from the Establishment of the Supremacy of the Roman Pontiff A. D. 606, to the First Crusade A. D. 1095. This is the period of the *Rise of the Mahometan Imposture*.

#### PERIOD SIXTH.

Extends from the First Crusade A. D. 1095, to the commencement of the Reformation by Luther A. D. 1517. This is the period of the *Crusades* and the *Papal Schism*.

#### PERIOD SEVENTH.

Extends from the Commencement of the Reformation A. D. 1517, to the Peace of Religion concluded at Augsburg, A. D. 1555. This is the period of the *Reformation*.

#### PERIOD EIGHTH.

Extends from the Peace of Religion, A. D. 1555, to the present time. This is the period of the *Puritans*.



WISE MEN OFFERING INCENSE.

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## PERIOD I.

THE PERIOD OF THE LIFE OF CHRIST EXTENDS FROM HIS NATIVITY TO HIS RESURRECTION A. D. 34.

*Sec. 1.* The birth of Jesus Christ may be dated, according to the best authorities, in the 26th year of the reign of Augustus Cesar, Emperor of Rome, four years before the date commonly assigned for the Christian era.

The birth place of Christ was Bethlehem, a small town in the land of Judea, about six miles from Jerusalem. His mother was a "virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary." His early infancy was spent in Egypt, whither his parents fled to avoid the persecuting spirit of Herod, at that time king of Judea. After his return from Egypt, he dwelt at Nazareth, until his entrance upon his public

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What is the extent of the period of the life of Christ?

*Sec. 1.* When did the birth of Christ take place?

Where was Christ born? Who was his mother? Who his reputed father? In what country was his infancy spent? Why did his parents flee to that country? Where did he dwell after his return?

ministry. From this place, at the age of twelve, he paid his memorable visit to Jerusalem; returning from which, he lived with his parents, and followed the humble occupation of his father.

*Sec. 2.* The great *object* of Christ in coming into the world, was to place the Church upon a new establishment, upon which it should finally embrace all nations, and increase in glory to the end of time.)

There never has existed but *one* Church in the world; but its circumstances have varied at different periods. Before Moses, we know little of its condition. It was then probably in an unimbodyed form. From Moses to Christ, it existed in an organized state, and became subject to a great variety of ordinances.

The Mosaic dispensation Christ designed to abolish, and to introduce a still better one. The Church was now to embrace all nations; before, it had embraced only the Jews. Its worship was to be far more simple; its rites to be less burdensome; its privileges to be greatly enlarged, and its doctrines more clearly exhibited. In short, Christ designed to establish a spiritual kingdom—a *Christian Church*, which should ultimately fill the earth, and continue as long as time should last.

*Sec. 3.* The speedy appearance of Christ on this intended work, was announced to the Jewish nation by John the Baptist, about two years, before that event actually took place.

How long? Where did he go, when he was twelve years of age? After his return, with whom did he live, and what occupation did he follow?

*Sec. 2.* What was the object of Christ, in coming into the world?

How many Churches have existed in the world? Before Moses what was its condition? What was its form? What can you say of it from Moses to Christ? What did Christ do with the Mosaic dispensation? What did he introduce instead of that dispensation? What was the Church now to embrace? What had it embraced before? What alteration was to take place as to its worship? as to its rites? as to its privileges? as to its doctrines? What was the Church now to be called? What should be its final extent? How long to continue?

*Sec. 3.* Who announced the coming of Christ? How long before his appearance?

John was a forerunner of Christ, agreeably to an ancient custom of the eastern monarchs, who, when entering upon an expedition, sent messengers to announce their approach, and prepare for their reception. That Christ should be preceded by such a messenger had long before been predicted by a prophet of God; who had spoken of John, as "the voice of one crying in the wilderness, prepare ye the way of the Lord." The testimony which John bore to the character of his divine master was the most honourable that can be conceived.

*Sec. 4.* At the age of thirty, Christ made his first appearance to John (on the banks of the river Jordan,) where he was now baptized, by which he was "solemnly inaugurated in office."

Jesus had indeed no need to be baptized as a sinner, for he was holy; nor to receive an emblem of regeneration, for he needed no change of heart; nor to be admitted into the Christian Church, for he was appointed its head. But the object of his being baptized was to be legally and solemnly consecrated as High Priest. Under the law, the priests were consecrated to their office by baptism, and anointing with oil. Instead of the oil, he was baptized by the Holy Ghost. For "the heavens were opened and the spirit of God descended like a dove, and lighted upon him."

*Sec. 5.* Being thus inducted into office, (he now chose twelve men as his disciples, whom he named *apostles*.) These he selected as the witnesses of all that he should do, and teach;

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According to what custom, was John a forerunner of Christ? By whom was he prophesied of? In what language? What testimony did John bear of Christ?

*Sec. 4.* What was the age of Christ, when he made his appearance to John; Where? What rite did he receive? Why?

Why did not Jesus need to be baptized as a sinner? Why did he not need to receive an emblem of regeneration? Why not to be received into the Church? What was the object then of his baptism? How were the priests under the law consecrated to their office? Instead of the oil, with what was Christ baptized? What text proves this?

*Sec. 5.* On his induction into office, what did Christ do? What did he call his twelve disciples? What object had he in selecting apostles?

and to become, after his death, the heralds of his doctrines, and the organizers of the Christian Church.

The Christian Church, as already observed, can scarcely be said to have been organized during the life of Christ. He designed only to prepare the way. He abolished the Jewish Church, and introduced to the notice of his disciples such things, as were to be adopted in the Christian Church. He introduced a new ministry; the Lord's Supper in the room of the Jewish feasts; baptism in the room of circumcision; and spiritual worship in every place, and at any time, in the room of the carnal ordinances and burdensome rites, which were observed only at Jerusalem.

*Sec. 6.* The public ministry of Christ continued for the space of three years, or three years and a half, during which, he was chiefly employed in instructing his disciples in reference to the nature of his kingdom; in preaching to them and others his doctrines; and in relieving the wants, and healing the infirmities of men.

The *doctrines* which Christ taught related to the nature and perfections of God; to the sinfulness and miserable condition of man; to his own character as the Son of God and the promised Messiah; to the atonement which he should accomplish by his death; to justification by faith; to repentance, and faith, and love, and obedience; to a resurrection from the dead; and to a state of future rewards and punishments.

These were the great doctrines of the Christian system—doctrines which he commissioned his disciples to preach through the world; and which the Christian Church was required to maintain to the end of time.

The *miracles* which Christ wrought were chiefly of a benevolent kind; but they had a still higher object than

Was the Christian Church organized during the life of Christ? What Church did he abolish? What did he introduce?

*Sec. 6.* How long did the ministry of Christ continue? How did he employ himself during this time?

What doctrines did he teach? Whom did he commission to preach these doctrines? What was the character of the miracles which Christ wrought? What higher object had they in view?

the relief which was effected by them. They were designed to prove his divine mission ; and were often appealed to with the strongest confidence for this purpose. Well might he appeal to them ; for they were performed under circumstances which precluded the possibility of deception.

They were performed at his word, and in an instant ; on persons, too, both near and at a distance ; they were done by him in the most public and open manner ; in cities, in villages ; in synagogues ; in the public streets ; in the high ways ; in the field ; and in the wilderness. They were performed on Jews and Gentiles ; before Scribes and Pharisees, and rulers of the synagogues ; not only when he was attended by few persons ; but when he was surrounded by multitudes ; not merely in the presence of his friends, but before his implacable enemies. Thus, they invited the strictest examination. They evinced a power which could come only from God, and bespoke a benevolence, which could be nothing short of divine.

Such was the authority with which he was clothed, and such was the evidence of *his* divine commission, who came to set aside the Jewish rites and ceremonies, and in the place of the Jewish Church, to found a Church, which should embrace Jew and Gentile, bond and free ; and against the ultimate increase and glory of which, not even the gates of hell should be suffered to prevail.

*Sec. 7.* The ministry of Christ, though distinguished by unwonted zeal and perseverance, was attended with comparatively little success. As a nation, the Jews rejected him as the Messiah ; and through their instrumentality, he finished his eventful life under the tortures of crucifixion. (This event occurred in the 18th year of Tiberius, the successor of Augustus Cesar.)

From the testimony of ancient historians we learn, that about the time of Christ's appearing, the Jews were anx-

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How were these miracles performed ? In what places were they performed ? On whom ? In whose presence ? What did these miracles prove ?

*Sec. 7.* What success had Christ in his preaching ? By whom was he rejected ? When was he crucified ? In whose reign did this take place ?

Were not the Jews looking for the Messiah, about the time he

iously looking for him, as the great deliverer and chief ornament of their nation. But in the *humble* appearance of Jesus, the Jews saw nothing which corresponded to their expectations. In the Messiah they looked for a *temporal* prince, the splendour of whose court should answer to their admiration of worldly pomp, and who should make their nation the centre of universal monarchy.

The doctrines, too, which Christ taught were little suited to the taste of this bigoted people. Being the descendants of Abraham, and the covenant people of God, they imagined that they enjoyed a peculiar claim to the divine favour. This claim they supposed could not be forfeited, and could not be transferred to any other people on earth.

These mistakes were the result of prejudice, and vain glory. Yet they laid the foundation of charges against the son of God, which though manifestly false, issued in a demand, on the part of the nation, for his death. Accordingly, after having been declared an imposter, a blasphemer, and an usurper—after having suffered the most bitter reproaches and shameful indignities, he was brought to the cross, upon which, under its agonies, he shortly after expired.

*Sec. 8.* The death of Christ was apparently a signal triumph to his enemies, and as signal a defeat to all his followers. The hopes of the latter appear for a short time to have been blasted; not knowing the power of God, nor fully comprehending that it was a part of the Divine plan that he should suffer, and afterwards be raised from the dead.

Christ had, indeed, repeatedly foretold his resurrection to his followers; and this intelligence had been communicated to the Jews at large. The former anticipated, though faintly, perhaps, this glorious event; but the latter believed it not. They only feared that his disciples might steal his body, and pretend that he had risen from the dead. They therefore sealed his sepulchre, and round it stationed a guard, until the day should pass, on which his resurrection was predicted to take place. But neither the pru-

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made his appearance? Why then did they reject him?

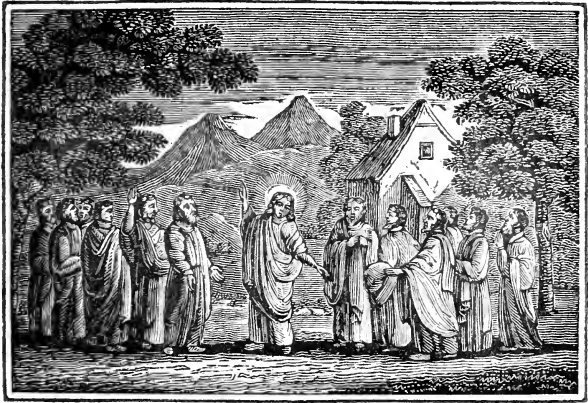
*Sec. 8.* How did the enemies of Christ regard his death? How did his followers regard it? Why did the latter despond?

dence, nor the power of his enemies could prevent an event, which was connected with the salvation of millions of the sons of men. The third day at length arrived ; the appointed hour and moment came, and **GOD RAISED HIM FROM THE DEAD.**

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What fears had the enemies of Christ after his death? What did they do to prevent the disciples from stealing his body? Did their precautions have the desired effect?





CHRIST COMMISSIONING HIS APOSTLES.

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## PERIOD II.

THE PERIOD OF THE LABOURS OF THE APOSTLES, EXTENDS FROM THE DEATH OF CHRIST A. D. 34, TO THE DESTRUCTION OF JERUSALEM A. D. 70.

*Sect. 1.* The resurrection of Christ (A. D. 34, in the 18th year of the reign of Tiberius Cesar, emperor of Rome) an event clearly predicted in ancient prophecy, and often foretold by himself, took place on the third day after his crucifixion.

Of the *truth* and *certainty* of his resurrection the apostles were witnesses, and they were in every respect qualified to substantiate the fact. He was seen by them, and others of his followers, alive after his crucifixion. It was not one person, but many who saw him. They saw him not only separately but together; not only by night, but

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What is the extent of the period of the labours of the apostles?

*Sect. 1.* In what year did the resurrection of Christ take place? On what day? In whose reign?

Who were witnesses of the truth, and certainty of his resurrection? What circumstance can you mention, which should convince us, that they were not mistaken?

by day ; not at a distance, but near ; not once, but several times. They not only saw him, but touched him, conversed with him, ate with him, and even examined his person, to remove their doubts.

*Sec. 2.* At the expiration of 40 days from his resurrection, having instructed his disciples to wait at Jerusalem for the descent of the Holy Spirit, and then to "go and teach all nations," he led them out as far as Bethany, where, while blessing them, he ascended to heaven, a cloud receiving him out of their sight.

*Sec. 3.* Ten days after the ascension of Christ, and fifty from his crucifixion, the promise of the Holy Spirit was fulfilled. By this effusion, the Apostles were suddenly endued with the power of speaking many languages, of which before they had no knowledge ; and at the same time were inspired with a zeal in their masters cause, to which before they had been strangers.

The *effects* produced on the minds of the Apostles, on this occasion, were of a most extraordinary kind. A flood of light seems to have broken in upon them, at once. Their remaining doubts and prejudices were removed ; their misapprehensions were rectified, and their views conformed to the scope of the doctrines, which had been taught by Christ.

It is manifest, also, that they were endued with unwonted *zeal* and *fortitude*. On several occasions, while Christ was with them, they had exhibited no small degree of listlessness and timidity. At the time of his apprehension, they had all forsaken him, and fled. Even the intrepid Peter denied that he knew him. But, from the day of Pentecost, it appeared, that they felt no weariness, and feared no dangers.

The gift of tongues, or the power of speaking different languages, thus imparted to the apostles, was not less im-

*Sec. 2.* When did his ascension take place ? What did he tell his disciples before he was taken away ?

*Sec. 3.* What took place ten days after his ascension ? What was the effect of the descent of the Holy Spirit ?

portant, than extraordinary. With this facility, they were at once prepared, without the labour of study, to spread a knowledge of the Gospel to the different nations, to whom they might be sent.

*Sec. 4.* A rumour of this stupendous miracle getting abroad in the streets of Jerusalem, a multitude of Jews, with others from various nations, then visiting the metropolis, were soon collected on the spot. To these, Peter explained the mystery, by declaring it to be effected by the mighty power of that Jesus, whom they had wickedly slain. The explanation, and the charge being accompanied to their consciences by the spirit of God, led to the very sudden conversion of (3000 souls) who were forthwith baptized. This may be considered as the gathering, or organization of *the first Christian Church in the world.*

To those who had borne a part in the crucifixion, nothing could have appeared more astonishing than the miracle above mentioned. So unaccountable was it to some, that they ascribed it to the effects of wine. A slander so weak and perverse, was met with becoming zeal by Peter, and the honor of his master rescued from reproach. From the manner of Peter, on this occasion, ministers may learn, with what point they should at least sometimes address the conscience, and from the distress produced in the hearts of these sinners may be perceived the power of the Spirit, and what is the usual method which he takes in bringing them to repentance.

*Sec. 5.* Shortly after the above miracle, the

*Sec. 4.* What took place in Jerusalem, when the news of this miracle was spread abroad? Who explained the miracle to the multitude? What did Peter say? How many were converted? What took place upon their conversion?

How did some account for this miracle? Who repelled the slander? What does the manner of Peter at that time teach ministers now?

*Sec. 5.* What miracles soon followed the descent of the Holy Spirit? To what did it lead?

healing of a poor cripple, accompanied by a second discourse from Peter, led to the conversion of about 5000, who in turn were added to the Church.)

*Sec. 6.* This rapid increase of the followers of Christ (greatly alarmed the Priests and Sadducees) the latter of whom had, at this time, the chief sway in the Jewish state. Hence, (they seized the two apostles, Peter and John, and committed them to prison.) The next day, being brought before the Sanhedrim, the language and conduct of Peter were so bold, that it was deemed impolitic to prosecute the subject any further; so the apostles were dismissed, with a strict injunction, not to teach any more in the name of Jesus.)

*Sec. 7.* This injunction, however, had not its designed effect upon the apostles; for, instead of being intimidated, they all continued boldly to proclaim Christ and him crucified.)

*Sec. 8.* Fired with indignation, at their boldness, the enemies of religion at length seized the whole company of the apostles, and confined them in the common prison. From this, however, they were miraculously released in the night, and to the amazement and confusion of their enemies, (were found in the morning in the temple, teaching the people.)

*Sec. 6.* What effect had this increase of the followers of Christ on the Pharisees and Sadducees? What did they do with the apostles? What is said of the conduct of Peter at this time? What was its effects upon their enemies?

*Sec. 7.* Did the apostles observe silence, according to the injunction?

*Sec. 8.* What was now done with all the apostles? How were they delivered? Where did their enemies find them?

The efforts of the Jewish authorities to destroy the cause of Christianity were strenuous and unremitted; but they seem to have been made to little purpose. Opposition served only to enkindle a higher ardour, in the breasts of the apostles. Stripes and imprisonment had no effect to subdue them. From the prison, the council, the scourge, they departed "rejoicing;" and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Nor were their labors in vain. Converts multiplied greatly in Jerusalem, and many were obedient to the faith. The spiritual edifice, in the erection of which the apostles were employed, rested on a foundation, which the powers of earth could not move.

*Sec. 9.* At this interesting period, the circumstances of the Church requiring the institution of (the office of *Deacon*, the apostles, under the guidance of the Holy Spirit, created the office, and the church proceeded to appoint a convenient number, from their body, to fill it.

The *occasion* which led to the institution of this office was a dissatisfaction on the part of some Grecian converts, because their widows did not receive a competent supply of food, from the common stock. Hitherto, the distribution had been made by the apostles, or under their direction. But, finding it difficult thus to superintend the temporal concerns of the Church, the apostles relinquished these to officers appointed particularly for this purpose.

The office of deacon thus instituted, was designed to be perpetual; and, accordingly, it has existed in all periods of the Church. In some cases, particularly in the Church of Jerusalem, it seems to have been united with that of a higher and more sacred order. Philip, *one of the seven deacons*, in the same place is called an *evangelist*, but the office of deacon itself seems to be distinct, and separate from that of the pastor.

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Did the opposition of the unbelieving Jews appear to injure the cause of Christianity? On the contrary what effect had stripes and imprisonments, and the like?

*Sec. 9.* What office about this time was instituted in the Church?

What was the occasion of appointing deacons? Who had before this distributed food from the common stock? Was the office of deacon designed to be perpetual? Was it ever united with any other office? Should it be distinct?

*Sec. 10.* Notwithstanding the persecuting spirit of the Jewish rulers, none of the followers of Christ had as yet been called to suffer death, for his name. But near the end of the year 35, Stephen, a man pre-eminent for his piety, was furiously attacked, on an occasion of defending his doctrines, dragged out of the city and stoned to death.

Stephen, who was thus called to lead in the "noble company of martyrs," was a deacon in the Church at Jerusalem. He was not less distinguished by his eloquence, than his piety. His defence delivered before the Sanhedrim, recorded in the 7th chapter of the Acts of the Apostles, is a practical illustration of the zeal and boldness of the primitive disciples of Christ.

*Sec. 11.* On the death of Stephen, the storm of persecution became so violent, that the disciples, with many members of the Church, fled to other cities of Judea, and also to Samaria; but wherever they went, they spread the knowledge of the Gospel with great success.

The persecution which arose at the death of Stephen continued, it is thought, about four years. Calamitous as it must then have appeared to the infant cause of the Church, it became, under the direction of its supreme head, the direct means of promoting its progress. By the dispersion of the disciples, the Gospel was published abroad. The preaching of Philip in the city of Samaria is particularly mentioned; and such was his success, that shortly afterwards, two of the apostles formed in that place the second Christian Church in the world.

*Sec. 12.* The year 36 was marked by an

*Sec. 10.* Who was the first Martyr? In what year did he suffer?

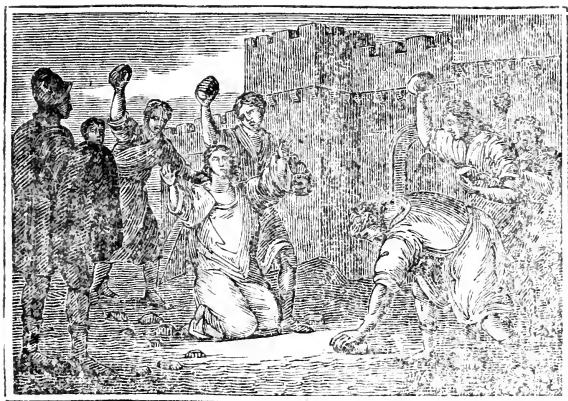
Who was Stephen? For what was he distinguished?

*Sec. 11.* What became of the disciples during the persecution, following the death of Stephen? What did they do in their flight?

How long did the persecution last? Was it an injury, or a benefit to the Church?

*Sec. 12.* What remarkable event occurred in the

event most auspicious to the interests of the rising cause. This was (the miraculous conversion of Saul, the persecutor,) while (on a journey to Damascus to exterminate such of the followers of Christ as had taken refuge in that city.)



STONING STEPHEN.

The first mention made of Saul is at the trial of Stephen, on which occasion, though a young man, he was active in putting him to death. He was a native of Tarsus, the chief city of the province of Cilicia, and had come to Jerusalem to pursue his studies under Gamaliel, a celebrated doctor of the Jewish law.

On the death of Stephen, he appears to have more zealously enlisted himself against the Church, and began to enter into private houses and into synagogues, from which he dragged the members of the Church to prison, and even compelled them to blaspheme.

Shortly after this, hearing that some of the followers of

year 36? Where was Saul going? For what purpose?

When do we first hear of Saul? Who was he? Why was he at Jerusalem? What was his conduct after the death of Stephen?

Christ had taken refuge in Damascus, he commenced a journey thither, to seize and bring to Jerusalem, such heretics as he might find there.

About noon, one day, Saul and his companions arrived in the vicinity of Damascus, when suddenly, Christ appeared to him in the way; and so great was the glory that surrounded the Redeemer, that Saul fell on the earth. Here as he lay, Jesus, in a voice which penetrated his very soul, demanded why he could persecute him. Astonished and bewildered, the persecutor inquired, "Who art thou Lord?" To which enquiry a voice from the incumbent cloud of glory replied, "I am Jesus whom thou persecutest." Strong as had been the opposition of this bitterest foe, and murderous as were his intentions, the victory of Christ over him was complete. He became a willing captive—a champion of that cause which he had so much despised, and the cordial friend of that Redeemer, whose followers he was now pursuing to destroy.

**Sec. 13.** The conversion of Saul, who from this time appears to have been called Paul, being thus accomplished, he preached for a short season in the city of Damascus, whence he went into Arabia; where having abode nearly three years, he returned about A. D. 40 to Damascus.

Concerning the manner in which Paul was employed, during his residence in Arabia, the inspired historian is silent. It is a reasonable conjecture, however, that he preached the Gospel in that country. His temporary absence from Judea, while the storm of persecution was raging, seemed a measure of prudence, since he had become particularly obnoxious to his unbelieving countrymen, by espousing the cause, which they so much despised.

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What was his object in going to Damascus? Relate the particulars of his conversion.

**Sec. 13.** Immediately following his conversion, where did Paul preach? Whither did he go from Damascus? How long did he continue in Arabia? In what year did he return to Damascus?

How was Paul probably employed in Arabia? Why was his temporary absence at this time a matter of prudence?



*Sec. 14.* During the absence of Paul, Tiberius, the Roman emperor, was strangled, or poisoned, and was succeeded by Caius Caligula, whose character and conduct at length proved to be more odious and atrocious, than had been those of his predecessor.

The extravagance and impiety of Caligula rendered him justly hated in every part of his dominions. Through vain glory he caused altars and temples to be erected, and sacrifices to be offered to himself, as a god. Such was his cruelty that he wished, "that all the Roman people had but one neck, that he might despatch them at a single blow."

*Sec. 15.* On the return of Paul from Arabia to Damascus, the persecution not yet having entirely ceased, the Jews took counsel to kill him, and with difficulty did he escape. Repairing to Jerusalem, he attempted to join himself to the disciples; but they, doubting the sincerity of his professions, refused to receive him, until Barnabas assured them of his conversion, when he was welcomed with great cordiality.

*Sec. 16.* About the time of the death of Caligula A. D. 41, and the accession of his successor Claudius, the persecution of the Christians in a considerable degree abated; "Then," according to the sacred historian, "the church-

*Sec. 14.* What happened to Tiberius, the emperor, during Paul's absence? Who succeeded him? What was the character of Caligula?

What honours did he cause to be paid to himself? What was his cruel wish?

*Sec. 15.* What happened to Paul, on his return from Arabia to Damascus? How was he at first treated by the disciples at Jerusalem?

*Sec. 16.* About what time did the persecutions of

es had rest throughout all Judea, Galilee and Samaria, and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were edified and multiplied.”

*Sec. 17.* The Church at Jerusalem had now been planted nearly eight years, during which the preaching of the Gospel had been restricted to Jews. But at this time the apostle Peter was instructed by a vision that the middle wall of partition between Jews and Gentiles was to be demolished, and was directed to open the way for this change by going to Cesarea, and preaching the Gospel to a Gentile by the name of Cornelius.

That the privileges of the Gospel should be extended to the *Gentiles*, seems scarcely, if at all, to have entered the minds, even of the apostles themselves. The Jewish converts, as a body, still retained many of their former prejudices, which could only be removed by some direct interposition of Heaven. On the return of Peter to Jerusalem, he was censured by some for having preached to a Gentile. He, however, explained his conduct in going to Cornelius, and informed them of what God had wrought in the family of this man by his preaching. This silenced their scruples, for “they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.”

*Sec. 18.* The way being thus prepared to preach the Gospel to the Gentiles, Paul, who had received a commission to execute his min-

the Christians in a measure cease? Following this, what was the state of the Church?

*Sec. 17.* How long had the Church at Jerusalem been planted, when the gospel was first preached to the Gentiles? By whom was it preached? To whom?

How was Peter treated by some, for thus preaching to the Gentiles? What reason did he give for preaching to them? What effect had his explanation?

*Sec. 18.* To whom was Paul particularly commis-

istry among them, repaired to Antioch, A. D. 43, the metropolis of Syria, where was soon after gathered the *first Gentile Church*, and where the followers of Christ first received the appropriate name of *Christians*.

*Sec. 19.* Although the persecution which had existed in the time of Caligula had generally ceased, there were some exceptions. For about this time Herod Agrippa, king of Judea, to please the Jews, put the apostle James, the son of Zebedee, to death; and would have followed his death by the martyrdom of Peter, had he not been miraculously delivered from his hand.

This Herod Agrippa, was the grandson of Herod the Great (mentioned Matthew 11,) and nephew to Herod the Tetrarch, who put to death John the Baptist. He had incurred the displeasure of Tiberius, by whose order he was put in chains and thrown into prison. The displeasure of Tiberius arose from a speech of Herod, which he made to Caius Caligula, one day, as they were riding in a chariot together, viz.; "that he wished to God that Tiberius were gone, and that Caius were emperor in his stead." Euthychus, who drove the chariot, overheard the words, but concealed his knowledge of them at the moment. Sometime after, however, being accused by Herod, his master, of theft, he informed Tiberius of what Herod had said, upon which the latter was arrested and confined for life.

On the death of Tiberius, Caligula not only liberated his old friend, but invited him to his palace, put a crown

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sioned to preach? In what place did he first preach to the Gentiles? In what year? What is said of the church gathered there? What of the followers of Christ there?

*Sec. 19.* What Apostle about this time was put to death? By whom? Why? What other Apostle came near sharing a similar fate? How was he delivered?

Who was this Herod Agrippa? Why was Tiberius displeased with him? What did he do with him? How was he liberated? By

upon his head, and constituted him king of the tetrarchy of Philip, and bestowed on him a chain of gold, of the same weight as the iron one, which he had worn during his imprisonment.

Such were the circumstances which elevated to the throne the man who murdered James, and whose efforts to bring to a similar fate the apostle Peter, are recorded in the 12th chapter of the Acts of the Apostles.

Herod did not long survive this impious attempt to kill an apostle of Christ. On an occasion of receiving the submission of the cities of Tyre and Sidon, which had incurred his displeasure, he appeared in the theatre for that purpose, arrayed in the most gorgeous apparel. To the ambassadors he made an oration, at the close of which the multitude resounded from every quarter, "It is the voice of a god, and not of a man." This filled his foolish heart with pride, and led him to arrogate that glory to himself which belonged to God. Immediately the angel of the Lord smote him with an irresistible though invisible stroke. In the midst of receiving these idolatrous acclamations he was seized with excruciating pains; "worms bred in his putrefied flesh, and devoured him alive." After suffering tortures the most tormenting for five days, he died, an awful instance of pride and impiety.

*Sec. 20.* About the year 44, a season of great scarcity prevailed in Judea, which seriously affected the Christian converts in that country. This event having been foretold to the Gentile Converts at Antioch, by some one divinely inspired, they sent relief to their brethren by the hands of Barnabas and Paul, who, when they had accomplished the object of their mission, returned to Antioch.

This famine is noticed by Josephus, Eusebius and others. Its occurrence presented an opportunity to the believing

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whom? How treated? How long did Herod live after attempting to kill Peter? Relate the circumstances of his death.

*Sec. 20.* What afflictive event affected the Christians in Judea about the year 44? How were they relieved?

What writers notice this famine? What tendency had this act of

Gentiles to give to the Church at Jerusalem a pledge of their fervent love and affection, eminently calculated to remove from the minds of the Jews any remains of jealousy, which might still exist about the admission of the Gentiles into the kingdom of Christ. The religion of Jesus produces kindness and charity between its converts, how widely soever they may be separated in name, or nation. The above instance presents a happy illustration of the spirit, which prevailed among the primitive converts of the gospel.

*Sec. 21.* The following year, 45) Paul in connexion with Barnabas, both of whom were now solemnly *recognized* as apostles (by fasting and prayer) accompanied by the imposition of hands, commenced his *first apostolic journey*; in which, after visiting Cyprus and the provinces of Pamphylia, Pisidia and Lycaonia, returned to Antioch.

On leaving Antioch, Paul first came to Seleucia, fifteen miles below the former place, whence he sailed to Cyprus, a large island of the Mediterranean, about one hundred miles from the coast of Syria. Having landed at Salamis, he proceeded to Paphos in the western extremity of the island, where he was instrumental of converting Sergius Paulus, the Roman Proconsul, and where he struck Elymas, a sorcerer, blind, for attempting to turn the Proconsul away from the faith.

Leaving Paphos, he next sailed to Perga, a town in Pamphylia, not far from the coast of Asia Minor, whence he passed on to Antioch in Pisidia. To the Gentiles in this place the apostles preached with success; but the unbelieving Jews exciting a persecution against them, they shook

kindness, on the part of the Gentiles towards the Jews at Jerusalem:

*Sec. 21.* In what year was Paul recognized as an Apostle? Who was recognized at the same time? In what manner? What journey did Paul now commence? Through what places did he pass?

On leaving Antioch where did Paul first go? Whence then? How is Cyprus situated? Where did he land? From Salamis whither did he go? Where was Paphos? Whom did he here convert? Whom did he strike blind? Why? From Paphos whither did he go? Where was Perga? Whither did he next proceed? What did he do at Anti-

the dust from their feet as a testimony against them, and came to Iconium.

Iconium was then the chief city of Lycaonia, and even to this day is a considerable town, under the name of Cogni, situated at the foot of Mount Taurus. Here, a great multitude both of Jews and Gentiles believed the testimony of the Apostles. But a division arising in the city which was likely to result in an assault upon them, they prudently retired to Lystra and Derbe.

These were both cities of Lycaonia, and in both, the apostles preached the gospel. In the former place, Paul, having restored a cripple to the perfect use of his limbs, the inhabitants, in a moment of surprise and ecstasy, declared the apostles to be gods; and were scarcely prevented from doing them divine homage. Here also, a young man, by the name of Timothy, was converted, who afterwards became a minister, and to whom Paul addressed two of his epistles. While the apostles remained here, the adversaries who had persecuted them at Iconium, made their appearance, and seizing Paul, drew him out of the city and stoned him, leaving him, as they thought, dead.

They had not, however, accomplished their purpose, for while his friends stood round him, he rose up, and walked into the city, whence the next day, he and Barnabas departed to Derbe. Having here, also, successfully proclaimed the name of Jesus, they returned to Lystra, Iconium and Antioch, establishing the converts which they had made in the faith. Upon this second visit they also ordained ministers in every Church. Hence they passed through Pisidia and came to Pamphylia preaching the word in Perga, and passing through Attalia, sailed for Antioch, whence they had set out.

**Sec. 22.** While Paul and Barnabas were tarrying at Antioch, (some Jewish Christians coming thither taught, that circumcision and obedience

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och in Pisidia? Whither did he go from Antioch? Where was Iconium? What is it now called? What success had he here? Why did he leave Iconium? What places did he next visit? Where were these cities situated? What miracle did he perform in Lystra? What effect had it upon the people? Whom did he here convert? What befel him here? What success had he at Derbe? What was the route of the Apostle, on his return to Antioch?

**Sec. 22.** While Paul and Barnabas were at Antioch:

to the laws of Moses were essential to salvation.) A controversy on this subject at length arising in the Church, (Paul and Barnabas) were dispatched to Jerusalem, to refer the points in dispute to the decision of the Apostles and Elders. Accordingly a council of the Church was at this time held, by which (it was unanimously decided, that neither circumcision, nor the observance of the law of Moses, could be of any avail in respect to salvation, but only the atonement of Christ.) With this decision, the apostles returned to Antioch, and were happy in healing a division, which was likely to endanger the peace of the Church.

*Sec. 23.* The above controversy having been thus amicably settled, Paul commenced his *second journey* (A. D. 50.) In this journey, he went through Syria, Cilicia, Derbe and Lystra; through Phrygia, Galatia, Mysia and Troas. Thence sailing to Samothracia, he passed Neapolis, Philippi, Amphipolis, Thessalonica, and Berea, to Athens. Thence the following year to Corinth, A. D. 51, where he resided a year and a half. From Corinth he departed to Cenchrea, whence, embarking for Syria, he touched at Ephesus and landed at Cesarea. Thence he went to Jerusalem for the fourth time since his conversion, and again returned to Antioch.

In this journey, Paul, having differed in opinion from  


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 what controversy arose in the Church? Who was sent to Jerusalem, about this controversy? What was done there in reference to it?

*Sec. 23.* When did Paul commence his second journey? In this journey, what was his route?

Barnabas as to the expediency of taking Mark as an assistant, separated from the former, and was accompanied only by Silas. On his arrival at Lystra, finding Timothy, his former convert, commended for his gifts and zeal, he chose him as an associate in the work of the ministry, to which office he was now solemnly separated.

The apostle's stay at Phrygia and Galatia, was short. Passing Mysia, he next came to Troas, where he was joined by Luke, the writer of the Acts of the Apostles. At Troas, Paul had a vision in the night. There stood beside him a man of Macedonia, and besought him, saying, "Come over into Macedonia and help us." Interpreting this as a divine call to preach the gospel in Greece, he loosed from Troas, with his companions, and sailed for Samothracia, an island in those seas; passing which, however, he came to Neapolis, a seaport of Macedonia, and immediately proceeded to Philippi.

Philippi was the chief city of that part of Macedonia. Few Jews, it appears, were resident here, since we find no mention made of any synagogue in the city. Paul was instrumental in converting Lydia and her household; here, also, he ejected an evil spirit, which had taken possession of a damsel, who was employed by certain persons as a fortune-teller for the sake of gain. For this act, Paul and Silas, besides being treated with other marks of severity, were cast into prison, and secured in the stocks.

The consolations of the gospel are never wanting to such as confide in God; nor were they wanting to the Apostles in this season of distress. They could pray, and even sing, in their dungeon, and at the midnight hour. Their prayer of faith was heard, for while they were in the midst of their devotions, God caused an earthquake to occur, by which their fetters fell from their feet, and their prison doors were opened.

To add to their joy, the hard hearted jailor fell before them convicted, humbled and repentant; and, to complete

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By whom was Paul accompanied? Why not by Barnabas? On his arrival at Lystra, whom did he take as an associate? For what was Timothy distinguished? What is said of the Apostle's stay at Phrygia and Galatia? Passing Mysia, to what place did he next come? Who joined him here? What vision had Paul at Troas? Whither did he now sail? Where was Philippi? Whom did he here convert? What miracle did he work? What was the consequence? What was the conduct of Paul and his companions in the jail? How were they released? Whom was this earthquake the means of converting?



their triumph, the Apostles received an apology from the magistrates in the morning, accompanied, however by a request that they would depart out of the place. It may be added, that the seed sown by the Apostles in this city afterwards sprang up, and a Church was gathered, which was highly distinguished for its order, peace and affection.

Leaving Philippi, as requested, the Apostle proceeded through Amphipolis and Apollonia, to Thessalonica. This was now the metropolis of all the countries comprehended in the Roman province of Macedonia. It was the residence both of the proconsul and quæstor, so that being the seat of government, it was constantly filled with strangers. The success of the Apostles among the Thessalonians may be gathered from his first epistle, which he wrote not long after to this Church, in which he reflects with the highest emotions of joy, upon the cordiality with which the gospel had been received by them.

Paul and Silas, great as had been their success, were at length driven from Thessalonica, in consequence of a persecution, raised by the envious and unbelieving Jews; upon which they came to Berea.

To the honour of the Bereans, it is recorded, that they received the doctrines of the gospel with the utmost readiness of mind, and daily searched the Scriptures, whether the things declared by the Apostles were so, or not. Intimation having reached Thessalonica, that Paul was preaching with great success at Berea, his enemies there followed him to Berea, from which he now departed to Athens.

Although the political splendour of Athens, when Paul visited it, had passed its zenith, it was still as famous for learning as it had ever been. It was full of philosophers, rhetoricians, orators, painters, poets and statuaries; it was full of temples and altars, and statues and historical monuments. But with all the advantages arising from a refined taste and a highly cultivated literature, the Athenians were, in a spiritual view, in a condition the most deplorable, since they were ignorant of the knowledge of the true God.

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Whither did Paul go from Philippi? What is said of Thessalonica? What success had he here? In what way was he driven from Thessalonica? Whither did he next go? What is said of the Bereans? From Berea, where did he go? What was the state of Athens at this time? What was it filled with? What was its religious state? What



PAUL PREACHING AT ATHENS.

Early discovering their ignorance as to this cardinal doctrine, the Apostle aimed to enlighten their minds on the subject. But no sooner did he attempt to direct them to the Creator of all things, than he was brought before the court of Areopagus, on a charge of being a setter forth of strange gods. His defence, though an admirable specimen of reasoning, (*see Acts 17,*) failed to convince the proud philosophers of Athens. Dionysius, however, one of the Areopagite judges, and Damaris, a woman of some note, became his converts. These, with a few others, consorted with Paul during his stay, and were the beginning of a Church in that city, which, at a later period, became numerous and respectable.

From Athens, the Apostle proceeded to Corinth. This city was situated on a narrow neck of land, which joined the Peloponnesus to Greece; in consequence of which it commanded the commerce of both Asia and Europe. It was nearly as famous for learning and the arts, as Athens itself. In luxury and profligacy, it even exceeded.

The success of the Apostle at Corinth was so small, that he was about to take a speedy departure from it; but in a vision, he was directed to prolong his stay. Thus encom-

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did Paul attempt to do for the Athenians? Before what Court was he brought? Why? Where is his defence recorded? Whom did he here convert? From Athens, whither did Paul proceed? Where was Corinth situated? What is said of Corinth? How long did he tarry

aged, he continued there a year and six months, and was made instrumental of gathering a numerous Church, enriched with a plenitude of spiritual gifts. While here, he wrote his First Epistle to the Thessalonians, which is generally thought to have been the first written of all his fourteen Epistles. By some, however, it is thought that he had previously written his Epistle to the Galatians, and that he did it at Antioch, before he left that city, to take his present journey into Greece.

During the period the Apostle continued at Corinth, it seems probable that he made an excursion from that city into Achaia. While in this latter region, his enemies forming a conspiracy, seized him and dragged him before Gallio, the Deputy of Achaia. The deputy, however, had no disposition to listen to the charge, and therefore drove his accusers from the judgment seat.

After his return to Corinth, having staid sometime longer, he sailed for the port of Cenchrea, whence the vessel proceeded to Ephesus. Quitting this city, with a promise to return to them when the Lord should permit him, he landed at Cesarea; whence he proceeded to Jerusalem to perform a vow, which he had made at Cenchrea; having done which, he once more came to Antioch.

*Sec. 24.* ¶ During the year 51, while Paul was on his second journey, the Emperor Claudius was poisoned by his wife, in order to make way for Nero, her son by a former husband.

The education of Nero had been committed to Seneca, the philosopher; and at the commencement of his reign, he acted in some respects not unworthily of the wise maxims which he had received from his preceptor. But his natural depravity and ferocity soon broke out, and he surpassed all his predecessors in every species of profligacy. During a part of his reign, Christians suffered the most dreadful persecution, as will be seen in a future page.

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here? What was his success? What epistle did he write from this place? What excursion did he probably make, while at Corinth? What took place in Achaia? From Corinth, what was his route to Antioch?

*Sec. 24.* In what year did the emperor Claudius die? By what means? Who succeeded him?

Who was Nero's instructor? How did Nero conduct in the commencement of his reign? What is said of him afterwards?

*Sec. 25.* Paul having spent a short season with his friends at Antioch, took leave of them (A. D. 53), and commenced his *third journey*, in which he visited Galatia, Phrygia and Ephesus, where he resided three years, till 56; then proceeded by Troas to Macedonia. In the year 57, he went through Greece to Corinth, and returned through Macedonia, Philippi, Troas and Assos. Thence sailing by Mitylene, Chios and Samos, he touched at Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre and Ptolemais, and landing at Cæsarea, he proceeded to Jerusalem for the fifth time since his conversion, A. D. 58)

Little is recorded of the Apostle during his journey through Galatia and Phrygia, until he came to Ephesus. This was at that time the metropolis of the province of Asia, and an exceedingly populous city. It was famous for an immense temple dedicated to the goddess Diana.

This edifice was 425 feet long; 220 broad; supported by 127 stately pillars, each of them 60 feet high, the work of a king who erected them as a token of his piety and magnificence. The entire structure was 220 years in building, and was ranked as one of the seven wonders of the world. It had been twice destroyed by fire previously to its present enlarged and improved state; the first time, on the very day that Socrates was poisoned; and the second time, on the night in which Alexander the Great was born. In this latter instance, it was set on fire by one Erostratus, who being condemned to death for the crime, confessed that he had destroyed this exquisite structure, solely "that he might be remembered in future ages."

The temple was, however, again rebuilt, and most magnifi-

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*Sec. 25.* When did Paul commence his third journey? What was his route?

Where was the principal theatre of Paul's labours, during this journey? What is said of Ephesus? What was it famous for? What were the length, breadth, and height, of the temple of the goddess Diana? How long was it in building? How often had it been destroyed? When? By whom was it in the latter instance set on fire?

cently adorned by the Ephesians. When Paul visited the city, it was in all its glory ; and was the resort of multitudes, some of whom came to worship the goddess, and others to learn the arts of sorcery and magic, and for other purposes.

It should be added concerning Ephesus, that at this time, Satan seems to have erected in that city, his very throne of idolatry, superstition, and magic ; and to have reigned over the minds of his deluded subjects with uncontrolled sway. Happy was it that the Apostle now visited the place, to invade this empire of darkness, and to storm the strong holds of wickedness it contained.

Here, for the space of three years, the Apostle continued to labour with his characteristic zeal and fidelity. Signal success attended his preaching ; for " God wrought special miracles by his hands," and " fear fell on them, and the name of the Lord Jesus was magnified." Such was the power of divine truth upon many who had been engaged in the devices of exorcism, conjuration and magic ; that they brought their books, in which were prescribed the various forms of incantation, and in the presence of the people committed them to the flames. The estimated value of the books consumed, was 50,000 pieces of silver, exceeding 330,000 dollars.

Notwithstanding the success of Paul's ministry in Ephesus, he had many powerful adversaries in that city. Many of the inhabitants derived considerable wealth by manufacturing miniature representations of the temple of Diana, and of the image of that goddess, which was said to have fallen down from Jupiter. To these the Apostle was particularly obnoxious ; and fearing lest his preaching would ruin their trade, they made an assault upon his companions, whom they would probably have murdered, had not the civil authorities rescued them from their hands.

Having been thus signally blessed in his labours, not only in respect to collecting a Church and ordaining its proper officers in Ephesus, but in communicating the gospel to many parts of Asia by means of strangers, who, while visiting the city, had been converted by his ministry : Paul departed ; and, after spending three months in Greece, he rapidly

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Why ? What was the state of the temple, when Paul visited Ephesus ? What was the religious state of the Ephesians ? How long did the Apostle stay here ? What was his success ? What was the value of the books on magic which were burnt ? Who opposed the Apostle ? Why ? What was their conduct towards him ? Who rescued

journeyed towards Jerusalem by the route already mentioned, where he arrived A. D. 58.

*Sec. 26.* Soon after the arrival of the Apostle at Jerusalem, his life was greatly endangered by some Jews, who found him in the temple with some Greeks, purifying themselves according to the Jewish law. He was, however, rescued at this time, and from a further plot against him, by Lysias, the commander of the Roman garrison; who, at length, for the safety of the Apostle, found it necessary to send him to Felix, at that time governor of Cæsarea.

The hatred of the Jews to Paul arose from his having taught the Gentiles, in the countries in which he had preached, that it was not necessary for them to practice circumcision, nor to observe the Jewish customs. The Apostle had indeed thus instructed the Gentiles, although he permitted the Jews to follow their own inclination on this subject, and did himself, *from respect to their prejudices*, conform to the Mosaic rites. The Jews, however, were not contented, so long as Paul did not teach the Gentiles that these rites were *essential to salvation*.

To prove to the Jews his willingness to respect their prejudices, he went into the temple with some *Greeks*, to purify himself with them, according to the law. The presence of Greeks in the temple, being Gentiles, was supposed by the Jews to pollute it; hence they came upon Paul, who would probably have fallen a victim to their blind zeal, had not Lysias interposed, and taken him into his own custody.

On the succeeding day, the Apostle was brought before the Jewish Sanhedrim, with a view of having his conduct investigated by that great national council. But a contention arising among its members, who were partly Pharisees,

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him? Whither did Paul go from Ephesus? In what year did he return to Jerusalem? By what route?

*Sec. 26.* What befel the Apostle after his arrival at Jerusalem? By whom was he rescued? To whom did Lysias send him?

Why were the Jews unfriendly to the Apostle? What did he do to remove their prejudices? Before what council was he brought?

and partly Sadducees, Lysias deemed it prudent to withdraw Paul, and bring him into the Castle.

The life of Paul, however, was now in still greater danger, by reason of a conspiracy formed by a company of forty Jews, who had bound themselves by an oath, not to eat or drink, till they had killed him. The plot, however, coming to the knowledge of Lysias, he sent Paul to Felix at Cæsarea, under an escort of 200 soldiers, as many spearmen, and 70 horsemen, with a letter explaining the reasons of the whole procedure.

*Sec. 27.* Felix thus having jurisdiction of the case, gave it a partial hearing, but dismissed it with a promise of a further investigation at another time. Being succeeded, however, in the government by Porcius Festus, Paul who had been retained a prisoner, was at length summoned to trial by the governor; but waiting for a decision, he took advantage of his own privilege as a Roman citizen, and appealed to Cæsar's judgement seat.

During Paul's detention at Cæsarea, Felix and his pretended wife Drusilla, having a curiosity to hear him on the subject of his religion, called him before them. The topics upon which the Apostle insisted, were admirably adapted to the case of his distinguished auditors, living as they did in an adulterous connexion. So exact was the portrait which Paul drew of the governor, and so faithful was conscience to apply the Apostle's discourse, that Felix trembled. He dismissed the Apostle, saying to him, "Go thy way for this time, when I have a convenient season, I will call for thee." The governor did, indeed, again send for him, and communed with him often, but it was under a hope of obtaining from his prisoner a sum of *money* to purchase his release.

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How did he escape? What greater danger was he now in? To whom did Lysias send him? Under what escort?

*Sec. 27.* What did Felix do on the arrival of Paul? Who succeeded Felix? What did Porcius Festus do? To whom did Paul appeal?

Relate the story of Paul's preaching before Felix. Relate the story of his preaching before Festus and Agrippa.

Not less bold and interesting was the Apostle, on a subsequent occasion of addressing Festus and Agrippa. At this time he gave them a succinct account of his birth, education and miraculous conversion. Kindling as he proceeded, into an ardour for which the Apostle was peculiar, Festus, in the midst of his defence, interrupted him, and pronounced him "mad." Courteously denying the charge, the Apostle appealed to Agrippa for the truth of what he spake. This appeal forced from the king an acknowledgment that *he* was almost persuaded to become a Christian. Happy for him, had his persuasion at this time been complete.

*Sec. 28.* Paul, having appealed to Cæsar, was accordingly (sent to Rome) under the charge of one Julius, a centurion. Leaving Cæsarea (A. D. 60,) they touched at Sidon, sailed north of Cyprus and touched at Myra, thence by Cnidus and Salmone, to Fair Havens. The ship was driven by Clauda and wrecked near Melita, now Malta, where they wintered. Thence, A. D. 61, they sailed to Syracuse, Rhegium and Puteoli, whence proceeding by land to Appii Forum and the Three Taverns, they came to Rome.

The voyage of Paul to Rome was attended by various trials and dangers. Having touched at Sidon and Myra, after leaving Cæsarea, with much difficulty they reached Fair Havens, a port in the island of Crete, now Candia. Hence embarking contrary to the advice of Paul, the vessel was shortly after overtaken by a violent storm, by which, fourteen days after, they were wrecked on the island of Melita; but the whole crew, consisting of 276 souls, by the special care of Providence, was ultimately brought safe to land.

On this island, Paul and his companions continued three months, being treated with much kindness by the inhabi-

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*Sec. 28.* On Paul's appeal to Cæsar, whither was he sent? Under whose charge? What year did he leave Cæsarea? What was their route?

What is said of the voyage of Paul to Rome? On what Island



tants though called Barbarians. Here Paul wrought several miracles.

Sailing from Melita, the Apostle proceeded to Syracuse, in Sicily; thence to Rhegium, and next to Puteoli, near to the city of Naples. From the latter place to Rome, his journey was about 100 miles by land. At Appii Forum, and the Three Taverns, the former of which was distant from Rome 50, and the latter 30 miles, several disciples came to meet him. The sight of these seemed to refresh his spirit, and taking courage, he at length reached the imperial city, A. D. 61, in the 7th year of the Emperor Nero.

*Sec. 29.* At Rome, Paul was continued a prisoner for two years; but he was permitted to live in his own hired house, attended by a soldier, who guarded him by means of a long chain fastened to his right, and to the soldier's left arm. Although we have no authentic particulars of his trial and release, it seems probable that he was set at liberty, at the expiration of the above mentioned period.

During the two years of his imprisonment, the Apostle wrote his epistle to the Ephesians, to the Colossians, to the Philippians, and the short letter to Philemon; and it is thought that soon after his release, he wrote his Epistle to the Hebrews. At Rome he was attended by several disciples, among whom were Tychicus, Onesimus, Mark, Demas, Aristarchus, Luke, and some others.

*Sec. 30.* The remaining history of the Apostle is in a measure uncertain. From intimations in his epistles, it seems probable, that after his release A. D. 63, he visited Crete, Colosse, and Ephesus, whence he went into Ma-

was he wrecked? How was he treated by the inhabitants? From Melita, what was the course of the Apostle? In what year did he reach Rome? Who was their Emperor? How long had he reigned?

*Sec. 29.* How long was Paul a prisoner at Rome? How was he treated?

What Epistles did he write from Rome? By what disciples was he attended at Rome?

*Sec. 30.* What is said of the history of the Apostle,

cedonia, calling at Troas. In Macedonia, he visited the Church at Philippi, from which he proceeded to Nicopolis, a city of Epirus, where he spent the winter. From this place it is thought he visited Miletus in Crete, taking Corinth in his way. Thence he proceeded to Rome, (about A. D. 65, where he suffered martyrdom.

*Sec. 31.* (Before the arrival of Paul at Rome) *the first of the ten persecutions* against the Christians had been commenced by Nero, A. D. 64, upon pretence that they had set fire to the city, by which a great part of it was laid in ashes,—a crime chargeable upon the *emperor himself*.)

Nero caused the city to be set on fire, that it might exhibit the representation of the burning of Troy; he himself stood upon a high tower, that he might enjoy the scene. The conflagration lasted nine days. To avert from himself the public odium of this crime, he charged it upon the Christians, whom he now indiscriminately put to death by various means of exquisite cruelty.

Some were covered with the skins of wild beasts, and torn by dogs; others were crucified, and others still, being covered with wax and other combustibles, with a sharp stake put under their chins to make them continue upright the longer, were set on fire, that they might give light in the night to the spectators. Nero offered his gardens for the spectacle, which was accompanied by a horse race, at which the emperor was present in the attire of a charioteer.

Many thousands are supposed thus to have perished in Rome. Nor was the persecution confined to the city, but

from the time of his release? What places did he visit? When did he suffer martyrdom? At what place?

*Sec. 31.* When did the first of the ten persecutions commence? Who was the author of it? Upon what pretence was it begun?

Why did Nero cause the city of Rome to be set on fire? How long did the conflagration last? Upon whom did he charge this wicked act? In what manner were the Christians tortured? Was the persecution confined to Rome? What Apostles are supposed to have suf-

is supposed to have spread through the empire, and to have extended into Spain.

Among the victim's of Nero's cruelty was Paul and probably Peter. The last view which we have of this latter apostle in the scriptures, presents him at Antioch about A. D. 50. After this he preached the gospel in Pontus, Galatia, Cappadocia, Asia and Bythinia. It is supposed that he came to Rome about the year 63. Thence, a little before his martyrdom, he wrote his two epistles. It is thought that he suffered at the same time with Paul, and was crucified with his head downward, a kind of death which he himself desired, most probably from an unfeigned humility, that he might not die in the same manner as his Lord had done.

Concerning the labours of the other apostles, and of others, who were engaged in spreading the gospel in these primitive times, scarcely any thing is recorded, upon which with safety we may depend. It cannot be supposed however, that they remained silent and inactive ; nor that they did not meet with a share of that success which attended their colleagues.

The apostles and evangelists, as we learn from the scriptures and historical fragments, were early spread abroad among the distant nations ; and even before the destruction of Jerusalem, the gospel had been preached to multitudes in several parts of the known world. Within 30 years from the death of Christ, says Dr. Paley, the institution had spread itself through Judea, Galilee and Samaria, almost all the numerous districts of the Lesser Asia, through Greece and the islands of the Ægean Sea, the sea coast of Africa, and had extended itself to Rome, and into Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Lydda, Saron, the number of converts are spoken of as numerous. Converts are also mentioned at Tyre, Cæsarea, Troas, Athens, Philippi, Lystra, Damascus. The first epistle of Peter accosts the Christians dispersed throughout Pontus, Galatia, Cappadocia, Asia and Bythinia. In still more distant fields the other Apostles laboured, and though we have no certain accounts of their success, it is reasonable to conclude that wherever they erected their standard, multi-

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ferred at this time? In what manner was Peter probably crucified? What is said of the labours of the Apostles? In what countries was the gospel preached within 30 years from the death of Christ?

tudes were gathered together, so that almost the whole world was at this early period, in a measure made acquainted with the knowledge of Christ and him crucified.

*Sec. 32.* In the year 68, Nero put an end to his infamous life, upon which the persecution ceased. To Nero succeeded Galba, who, after a reign of seven months, was succeeded by Otho, who enjoyed the imperial crown but three months, being slain by the profligate Vitellius. He in turn was assassinated before he had completed the first year of his reign, giving place to Vespasian, a distinguished general, who was declared emperor by the unanimous consent of the senate and army. During his reign the destruction of Jerusalem was effected under command of his son Titus, as will be noticed in the following period.

#### DISTINGUISHED CHARACTERS IN PERIOD II.

1—11. The Apostles *Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Less, Simon the Canaanite, and Jude.*

12. *Stephen*, a deacon of the Church at Jerusalem, and the first martyr.

13. *Paul*, the great Apostle to the Gentiles.

14. *Luke*, a physician, the companion of Paul, and the writer of the third gospel and the Acts of the Apostles.

15. *Mark*, an evangelist, the writer of the gospel which bears his name.

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*Sec. 32.* When did Nero put an end to his life? Who succeeded him? How long did Galba reign? Who succeeded him? How long did he reign? Who followed him? How long did he reign? Who succeeded him? Who was Vespasian?

Who were the distinguished characters in Period II? Who was Stephen?—Paul?—Luke?—Mark?

16. *Philip*, a deacon of the Church at Jerusalem, distinguished for converting the eunuch of Candace, queen of Ethiopia.

17. *Barnabas*, an evangelist, the companion and fellow labourer of Paul.

18. *Timothy*, also an evangelist, a disciple of Paul, to whom this Apostle addressed two of his epistles.)

1. *Peter*, who was chief of the apostles, was the son of John, of the city of Bethsaida in Galilee. He was one of the three apostles who were present at the transfiguration, and it was to him particularly that the Saviour recommended the care of his sheep. When Jesus was betrayed Peter displayed great courage; but when he saw that his master was detained as a malefactor, his courage failed him, and he was led to deny him. But after the ascension of Christ, Peter evinced great boldness in the cause of the gospel. By his preaching he converted to the faith 3000 souls at once (Sect. IV.) and manifested the truth of his doctrine by signs and miracles. When imprisoned by Herod Agrippa (Sect. XIX.) he was set at liberty by an angel, and sent forth to preach the gospel out of Judea. (Sect. XIII.) Under the persecution of Nero, Peter who is supposed to have preached the gospel in Pontus, Galatia &c. came to Rome A. D. 63, where he was put to death by being crucified with his head downward. (Sect. XXXI.)

2. *Andrew*, the brother of Peter, was originally a fisherman, and the disciple of John. It is supposed that he preached the Gospel in Scythia, and that there he was put to death on a cross of the figure of the letter X.

3. *James the Great*, was the son of Zebedee and Salome, and by occupation a fisherman. He was present with his brother John and Peter at the transfiguration. After the crucifixion he preached the gospel to the Jews, who were dispersed in the neighboring towns of Syria. On his return to Judea he was seized by Herod Agrippa and cruelly put to death with the sword A. D. 44. (Sec. XIX.)

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*Note.* Similar questions may be asked respecting other distinguished characters, in this, and the following periods; and questions may be extended, should the teacher deem it expedient, to the observations, which are made in smaller type, about the respective individuals.

4. *John*, was the brother of James and pursued the same profession. From his respect and attention to Jesus, he seems to have been his favorite disciple. He preached the gospel in Asia, and penetrated as far as Parthia. At length he fixed his residence at Ephesus. During the persecution of Domitian (Period III. Sect. III.) he was dragged to Rome and thrown into a caldron of boiling oil, from which he received no injury. He was afterwards banished to Patmos, where he saw visions, and wrote his Apocalypse. In the reign of Nerva, he returned to Ephesus where he wrote his gospel A. D. 97 or 98 to refute the errors of Cerinthus and Ebion, who maintained that our Saviour was a mere man. He wrote besides, three Epistles. He died at Ephesus in the reign of Trajan, about A. D. 100, having attained to the great age of nearly one hundred years.

5. *Philip*, a native of Bethsaida on the borders of the lake Gennesareth, was the first whom Jesus called to become his disciple. He was a fisherman, and was also a married man and had several daughters. He preached the gospel in Phrygia, and died there at Hierapolis; though some suppose that he suffered martyrdom.

6. *Bartholomew*, it is related, preached the gospel in the Indies, in Ethiopia and Lycaonia. It is said that he was flayed alive in Armenia; but the assertion is not well authenticated.

7. *Matthew*, was the son of Alpheus, a tax gatherer. He wrote his gospel about the year 37 or 38, and some imagine it was originally written in Hebrew, or Syriac, and afterwards translated into Greek. He preached the gospel in Persia, and in Parthia, and is there supposed to have suffered martyrdom.

8. *Thomas*, was a Galilean. After the ascension, he went to Parthia to preach the Gospel, and penetrated into the Eastern countries as far as India, where it is said he also suffered martyrdom.

9. *James the Less*, was the brother of Simon and Jude, and on account of the great virtues of his character, received the surname of *Just*. He was first appointed the bishop of Jerusalem, and for his firmness, he was called by Paul one of the pillars of the Church. He was put to death by a blow of a fuller's club, under Annanias the high priest, A. D. 62. His epistles to the dispersed Hebrew converts are preserved among the canonical books of the New Testament.

10. *Simon*, according to some, preached the gospel in Egypt, Lybia, and Mauritania, and at last suffered martyrdom in Persia.

11. *Jude*, who was the author of an Epistle, is sometimes called Thaddeus, Lebbeus, or the zealous. He is said to have preached the gospel in Lybia, Mesopotamia, Syria, Idumea, and Arabia, and suffered martyrdom at Berytus, about A. D. 80.

12. *Stephen*. See Sect. X.

13. *Paul*. See Sect. XII. and onwards.

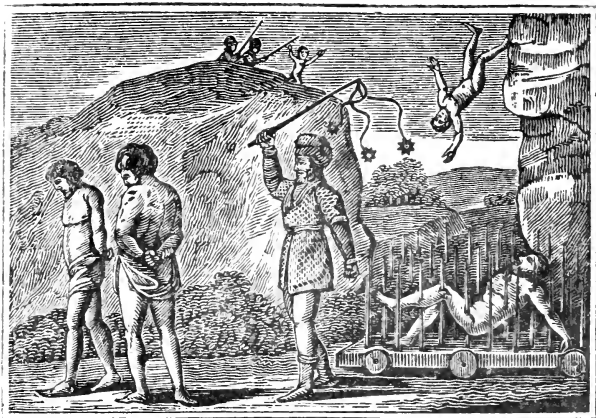
14. *Luke* was a physician of Antioch, and was converted by Paul, of whom he afterwards became the faithful associate. Besides his gospel, which he composed in very pure language, he wrote the Acts of the Apostles. He lived, according to Jerome, to his 83d year.

15. *Mark* was the disciple of Peter, by whose directions he is supposed to have written his gospel, for the use of the Roman Christians, A. D. 72. Some imagine that he is the person to whose mother's house Peter, when released from prison by an angel, went. The foundation of the Church of Alexandria is attributed to him.

16. *Philip*. Of this evangelist, little more is recorded, than what has been related above.

17. *Barnabas* was a Levite, born at Cyprus. On his conversion, he sold his estate, and delivered his money to the apostles, and was afterwards sent to Antioch to confirm the disciples. He preached the gospel in company with Paul, and afterwards passed with Mark into Cyprus, where he was stoned to death by the Jews.

18. *Timothy*, who was the disciple of Paul, was a native of Lystra, in Laconia, and the son of a pagan, by a Jewish woman. He afterwards laboured with Paul in the propagation of the Christian faith, and was made by him first bishop of Ephesus. It is supposed that he was stoned to death, A. D. 97, for opposing the celebration of an impious festival in honour of Diana.



TORTURES OF THE PRIMITIVE CHRISTIANS.

### PERIOD III.

THE PERIOD OF PERSECUTION EXTENDS FROM THE DESTRUCTION OF JERUSALEM, A. D. 70, TO THE REIGN OF CONSTANTINE, A. D. 306.

*Sec. 1.* The accession of Vespasian to the imperial dignity, A. D. 70, was an event singularly auspicious to the Roman empire, as it was connected with the restoration of peace and tranquillity to its distracted millions; and equally joyful to the church, as during his reign she enjoyed a respite from the calamities of persecution.

*Sec. 2.* The event which most signalized the reign of Vespasian, was the utter destruction of the city of Jerusalem, by his son Titus, A.

What is the extent of the period of persecution?

*Sec. 1.* When did Vespasian come to the throne? In what respects was his accession auspicious to the Roman Empire, and to the Church?

*Sec. 2.* What event most signalized the reign of Vespasian? Under what general was Jerusalem destroyed?



D. 70) according to the predictions of Christ; (Matt. 23.) in consequence of which, the Jewish church and state were dissolved. Before this event, it is worthy of special notice, the followers of Christ had left the city, having been previously warned of its approach, nor is it recorded, that a single Christian suffered during this revolution.)

As the destruction of Jerusalem contributed in various ways to the success of the gospel, we shall here give a brief account of the causes which preceded, and of the circumstances which attended, this revolution, the most awful in all the religious dispensations of God.

From the time of Herod Agrippa, whose death has already been noticed, (Period II. Sect. XIX.) Judea had been the theatre of many cruelties, rapines, and oppressions, arising from contentions between the Jewish priests, the robberies of numerous bands of banditti, which infested the country; but more than all, from the rapacious and flagitious conduct of the Roman governors.

The last of these governors, was Gessius Florus, whom Josephus represents as a monster in wickedness and cruelty, and whom the Jews regarded rather as a bloody executioner, sent to torture, than as a magistrate to govern them.

During the government of Felix, his predecessor, a dispute arising between the Jews and Syrians, about the city of Cæsarea, their respective claims were referred to the Emperor Nero, at Rome. The decision being in favour of the Syrians, the Jews immediately took arms to avenge their cause. Florus, regarding the growing insurrection with inhuman pleasure, took only inefficient measures to quell it.

In this state of things, Nero gave orders to Vespasian to march into Judea with a powerful army. Accordingly,

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ed? In what year? What was the effect of this event upon the Jewish state and nation? Where were the followers of Christ, at the time of this destruction?

What had been the state of Judea, from the death of Herod Agrippa? What was the conduct of the Roman governors? Who was the last of these governors? What was his character? What was the cause of the invasion of Judea? Who had charge of the war? Whom

accompanied by his son Titus, at the head of 60,000 well disciplined troops, he passed into Galilee, the conquest of which country was not long after achieved.

While Vespasian was thus spreading the victories of the Roman arms, and was preparing more effectually to curb the still unbroken spirit of the Jews, intelligence arrived successively of the deaths of Nero, Galba, Otho, and Vitellius, and of his own election to the throne. Departing, therefore, for Rome, he left the best of his troops with his son, ordering him to besiege Jerusalem, and utterly to destroy it.

Titus lost no time in carrying into effect his father's injunctions; and accordingly, putting his army in motion, he advanced upon the city. Jerusalem was strongly fortified, both by nature and art. Three walls surrounded it, which were considered impregnable; besides which, it had numerous towers surmounting these walls, lofty, firm, and strong. The circumference of the city was nearly four English miles.

Desirous of saving the city, Titus repeatedly sent offers of peace to the inhabitants; but they were indignantly rejected. At length, finding all efforts at treaty ineffectual, he entered upon the siege, determined not to leave it, till he had razed the city to its foundation.

The internal state of the city soon became horrible. The inhabitants being divided in their counsels, fought with one another, and the streets were often deluged with blood, shed by the hands of kindred. In the mean time, famine spread its horrors abroad; and pestilence its ravages. Thousands died daily, and were carried out of the gates, to be buried at the public expense; until, being unable to hurry to the grave the wretched victims, so fast as they fell, they filled whole houses with them, and shut them up.

During the prevalence of the famine, the house of a certain lady, by the name of Miriam, was repeatedly plundered of such provisions as she had been able to procure. So extreme did her suffering become, that she entreated, and sometimes attempted to provoke such as plundered her, to put an end to her miserable existence. At length,

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did Vespasian leave to prosecute the war, when he was elected emperor? How was Jerusalem fortified? What measures did Titus take to save the city? What was the internal state of the city? Re-

frantic with fury and despair, she snatched her infant from her bosom, cut its throat, and boiled it; and having satiated her present hunger, concealed the rest. The smell of it soon drew the voracious human tigers to her house; they threatened her with the most excruciating tortures, if she did not discover her provisions to them. Thus being compelled, she set before them the relics of her mangled babe. At the sight of this horrid spectacle, inhuman as they were, they stood aghast, petrified with horror, and at length rushed precipitately from the house.

When the report of this spread through the city, the horror and consternation were as universal, as they were inexpressible. The people now, for the first time, began to think themselves forsaken of God. In the mind of Titus, the recital awakened the deepest horror and indignation. "Soon," said he, "shall the sun never more dart his beams on a city, where mothers feed on the flesh of their children: and where fathers no less guilty than themselves, choose to drive them to such extremities, rather than lay down their arms."

Under this determination, the Roman general now pushed the siege with still greater vigour, aiming particularly in the first place to obtain possession of the temple. The preservation of this noble edifice was strongly desired by him; but one of the Roman soldiers being exasperated by the Jews, or as Josephus thinks, *pushed on by the hand of Providence*, seized a blazing fire-brand, and getting on his comrade's shoulders, threw it through a window into one of the apartments that surrounded the sanctuary, and instantly set the whole north side in a flame, up to the third story.

Titus, who was asleep in his pavilion, awaked by the noise, immediately gave order to extinguish the fire. But the exasperated soldiery, obstinately bent on destroying the city, and all it contained, either did not hear or did not regard him. The flames continued to spread, until this consecrated edifice, the glory of the nation—the admiration of the priest and prophet of God, became one mingled heap of ruins. To this a horrid massacre succeeded, in which thousands perished, some by the flames, others by

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late the story of Miriam. What determination did Titus form, when he heard this story? By what means was the temple set on fire? Was this pleasing to Titus? What followed the burning of the temple?

falling from the battlements; and a greater number still, by the enemy's sword, which spared neither age, nor sex, nor rank. Next to the temple, were consumed the treasury houses of the palace, though they were full of the richest furniture, vestments, plate, and other valuable articles. At length, the city was abandoned to the fury of the soldiers, who spread rapine, and murder, and fire through every street. The number who perished during the siege, has been estimated as little short of a million and a half.



#### DESTRUCTION OF JERUSALEM.

The conquest of the city being achieved, Titus proceeded to demolish its noble structures, its fortifications, its palaces, its towers and walls. So literally and fully were the predictions of the Saviour accomplished, respecting its destruction, that scarcely any thing remained, which could serve as an index that the ground had ever been inhabited.

Thus, after a siege of six months, was swept from the earth a city which God had honoured more than any other; a temple, in which his glory had been seen, and his praises sung by priest and prophet, for a succession of ages;—an altar was gone, which had smoked with the blood of many

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What number is supposed to have perished during the siege? What measures did Titus adopt, after the taking of the city? What has been the state of the Jews since that time?

a victim ; a dispensation was ended, which had existed for ages ; a nation, as a nation, was blotted from being, which had outlived some of the proudest monuments of antiquity

Such were the consequences to the Jewish nation of rejecting and crucifying the Son of God. From the day in which the Roman general led his triumphant legions from the spot, the Jews have been “ without a king, without a prince, and without a sacrifice ; without an altar, without an ephod, and without divine manifestations.” Dispersed through the world—despised and hated by all,—persecuted and yet upheld,—lost, as it were, among the nations of the earth, and yet distinct,—they live—they live as the monuments of the truth of Christianity—and convey to the world the solemn lesson, that no nation can reject the Son of God, with impunity.

*Sec. 3.* On the death of Vespasian, his son Titus was declared emperor, during whose short reign of two years and nearly eleven months, the churches enjoyed a state of outward peace, and the gospel was every where crowned with success.

The death of Titus was an occasion of inexpressible grief to his subjects, and cause of deep regret to the friends of true piety ; for although he did not espouse Christianity, he neither persecuted it himself, nor suffered others to persecute it. It was an exclamation of this prince, worthy even of a Christian, upon recollecting, one evening, that he had done no beneficent act during the day, “ My friends ! I have lost a day.”

*Sec. 4.* To Titus succeeded Domitian, A. D. 81) having opened his way to the throne, as was suspected, by poisoning his brother. In his temper and disposition, he inherited all the savage cruelty of the monster Nero. Yet he

*Sec. 3.* Who succeeded Vespasian ? How long did Titus reign ? What was the state of the Church during his reign ?

Why was the death of Titus greatly lamented ? What memorable saying is recorded of him ?

*Sec. 4.* Who succeeded Titus ? In what year ? By

spared the Christians in a considerable degree, until about the beginning of the year 95) when he commenced the *second general persecution*; in which several were put to death, and others were banished, both in Rome and the provinces.

Among those put to death by Domitian, was Flavius Clemens, his cousin; and among the banished were the wife and niece of the latter, both named Flavia Domatilla. The crime alleged against the Christians at this period, and which drew down upon them the cruel hand of persecution, was that of *atheism*; by which is to be understood, that they refused to offer incense on the altars of the heathen deities.

During this persecution, the apostle John was banished by order of the emperor to Patmos, a solitary island in the Archipelago. Before his banishment, Tertullian tells us, that he was cast into a caldron of boiling oil, from which he came out uninjured. The miracle, however, softened not the obdurate heart of Domitian, who would probably ascribe the safety of the apostle to magic. In Patmos, John wrote the Book of Revelation. After Domitian's death he returned, and governed the Asiatic Churches.

Several interesting stories are told of this beloved disciple, which have, however, been doubted by some ecclesiastical historians. After his return from banishment, it was his practice to visit the neighbouring Churches, partly to ordain pastors, and partly to regulate congregations. At one place in his tour, observing a youth of a remarkably interesting countenance, he warmly recommended him to the care of a particular pastor. The youth was baptized, and for a time lived as a Christian. At length, however, being corrupted by company, he became idle and intempe-

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what means did he obtain the throne? Who was he very much like? In what year commenced the second general persecution? What is said of this persecution?

What relation of the emperor's was put to death? What relations were banished? What was the crime alleged against the Christians? To what island was the Apostle John banished? Where is this island situated? What befel John before this? In Patmos, what did John write? After his return from banishment, how did John employ himself? Relate the story of the young man, in whom the Apostle was

rate, and fled to a band of robbers, of which he became the captain.

Some time after, John took occasion to inquire concerning the young man, and finding to his inexpressible grief, that he lived with his associates upon a mountain, he repaired to the place, and exposed himself to be taken by the robbers.

When seized, the apostle said, "Bring me to your captain." The young robber, beholding him coming, and being struck with shame, immediately fled. Upon this, the holy man pursued him, crying, "My son, why fliest thou from thy father, unarmed and old? Fear not; as yet there remaineth hope of salvation. Believe me, Christ hath sent me." Hearing this, the young man stood still, trembled, and wept bitterly. At the earnest entreaty of John, he returned to the society of his Christian friends, nor would the apostle leave him, till he judged him fully restored by divine grace.

It may be added, concerning this apostle, that after his return from Patmos, he lived three or four years, having outlived all the other disciples, and been preserved to the age of almost an hundred years.

*Sec. 5.* The *second general persecution* ended with the death of Domitian, who was assassinated, A. D. 96, at the instigation of his wife, whom the tyrant was designing to destroy. The Senate elected an old man by the name of Nerva as his successor, who being of a gentle and humane disposition, put an end, for the present, to the calamities of the Church.

Nerva pardoned such as had been imprisoned for treason; recalled the Christian exiles, and others who had been banished; restored to them their sequestered estates, and granted a full toleration to the Church. According to

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so deeply interested? How long after his return from Patmos, did John live? What was his age, when he died?

*Sec. 5.* When did the third general persecution end? Who succeeded Domitian? How did the latter come to his death? What was the character of Nerva?

What measures did Nerva take in respect to the Christians? What is the testimony of Dio Cassius?

Dio Cassius, he forbade the persecution of any person, either for Judaism or for *impiety*; by which is to be understood Christianity; for so the heathen regarded the latter, on account of its being hostile to their worship; and because the Christians, having neither altars nor sacrifices, were generally considered by them to be also without religion.

*Sec. 6.* After a short and brilliant reign of 16 months, Nerva died, A. D. 98; and was succeeded by Trajan, during whose reign (the boundaries of the Roman empire were greatly enlarged, and literature and the arts were magnificently patronized.) In respect to Christianity, however, Trajan greatly sullied the glory of his reign, for soon after his accession, the *third general persecution* began, and continued 19 years, till he was succeeded by Adrian.

On ascending the throne, Trajan conferred the government of the province of Bithynia upon the celebrated Pliny. In this province, the edicts which had been issued by former emperors seem still to have been in force, and accordingly Christians were often brought before the proconsul. Hesitating to carry these edicts into execution, on account of their great severity, Pliny addressed the following letter to Trajan on the subject. The letter seems to have been written in the year 106, or 107.

“C. PLINY, to the EMPEROR TRAJAN, wishes health.

SIRE! It is customary with me to consult you upon every doubtful occasion; for where my own judgment hesitates, who is more competent to direct me than yourself, or to instruct me where uninformed? I never had occasion to be present at any examination of the Christians before I came into this province; I am therefore ignorant to what extent it is usual to inflict punishment, or urge prosecution.

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*Sec. 6.* How long did Nerva reign? What was the character of his reign? Who succeeded him? What was his reign distinguished for? When did the fourth general persecution commence? How long did it last?

Who now had the government of the province of Bithynia? Why did Pliny hesitate to put in force the persecuting edicts of the emperor? What did he do in these circumstances? When was this letter written? What is said of the moral character of Pliny?



I have also hesitated whether there should not be some distinction made between the young and the old, the tender and the robust; whether pardon should not be offered to penitence, or whether the guilt of an avowed profession of Christianity can be expiated by the most unequivocal retraction—whether the profession itself is to be regarded as a crime, however innocent in other respects the professor may be; or whether the crimes attached to name, must be proved before they are made liable to punishment.

In the mean time, the method I have hitherto observed with the Christians, who have been accused as such, has been as follows. I interrogated them—Are you Christians? If they avowed it, I put the same question a second, and a third time, threatening them with the punishment decreed by the law: if they still persisted, *I ordered them to be immediately executed; for of this I had no doubt, whatever was the nature of their religion, that such perverseness and inflexible obstinacy certainly deserved punishment.* Some that were infected with this madness, on account of their privileges as Roman citizens, I reserved to be sent to Rome, to be referred to your tribunal.

In the discussion of this matter, accusations multiplying, a diversity of cases occurred. A schedule of names was sent me by an unknown accuser, but when I cited the persons before me, many denied the fact that they were or ever had been Christians; and they repeated after me an invocation of the gods, and of your image, which for this purpose I had ordered to be brought with the statues of the other deities. They performed sacred rites with wine and frankincense, and execrated Christ, none of which things, I am assured, a real Christian can ever be compelled to do. These, therefore, I thought proper to discharge.

Others, named by an informer, at first acknowledged themselves Christians, and then denied it, declaring that though they had been Christians, they had renounced their profession, some three years ago, others still longer, and some even twenty years ago. All these worshipped your image and the statues of the gods, and at the same time execrated Christ.

“And this was the account which they gave me of the nature of the religion they once had professed, whether it deserves the name of crime or error; namely, that they

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What is said of Trajan? Why then, if such were their characters

were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ, as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty neither of theft, robbery, nor adultery; never to break a promise, or to keep back a deposit when called upon.

“Their worship being concluded, it was their custom to separate, and meet together again for a repast, promiscuous indeed, and without any distinction of rank or sex, but perfectly harmless; and even from this they desisted, since the publication of my edict, in which agreeably to your orders, I forbade any societies of that sort.

“For further information, I thought it necessary, in order to come at the truth, *to put to the torture* two females who were called deaconesses. But I could extort from them nothing except the acknowledgment of an excessive and depraved superstition; and, therefore, desisting from further investigation, I determined to consult you, for the number of culprits is so great as to call for the most serious deliberation. Informations are pouring in against multitudes of every age, of all orders, and of both sexes; and more will be impeached; for the contagion of this superstition hath spread not only through cities, but villages also, and even reached the farm houses.

I am of opinion, nevertheless, that it may be checked, and the success of my endeavours hitherto forbids despondency; for the temples, once almost desolate, begin to be again frequented—the sacred solemnities which had for some time been intermitted, are now attended afresh; and the sacrificial victims, which once could scarcely find a purchaser, now obtain a brisk sale. Whence I infer, that many might be reclaimed, were the hope of pardon, on their repentance, absolutely confirmed.”

To this letter Trajan sent the following reply.—

“My dear Pliny,

“You have done perfectly right, in managing as you have, the matters which relate to the impeachment of the Christians. No one general rule can be laid down which will apply to all cases. These people are not to be hunted up by informers; but if accused and convicted, let them be executed; yet with this restriction, that if any renounce the profession of Christianity, and give proof of it by offering supplication to our gods, however suspicious their past conduct may have been, they shall be pardoned on their re-

penitance. But anonymous accusations should never be attended to, since it would be establishing a precedent of the worst kind, and altogether inconsistent with the maxims of my government."

The moral character of Pliny is one of the most amiable in all Pagan antiquity, and Trajan himself has been highly commended for his affability, his simplicity of manners, and his clemency. How then can it be accounted for, that these men, and others of a similar amiable character, should have been so disgusted with Christianity, and have persecuted it with rancour, when it appeared in its greatest beauty?

The answer given by Bishop Warburton is this: that *intercommunity* of worship was a fundamental doctrine of paganism. Had therefore the Christians consented to *mingle* with the pagans in their worship, they would never have been persecuted. But so far from this, Christianity exalted itself *above* Paganism, and would have *no connexion with it*. It claimed not only to be the true, but the *only* true religion on the earth. This excited the jealousy and indignation of the advocates of paganism, and was the true cause why the advocates of Christianity were so often and so grievously persecuted.

That this was the cause, may be confirmed by the fact, that the *Jews*, who disclaimed all connexion with Paganism, were persecuted in much the same manner. The emperor Julian, who understood this matter the best of any, fairly owns that the Jews and Christians brought the execration of the world upon them, by their aversion to the gods of Paganism, and their refusal of all communication with them.

From the above letters of Pliny and Trajan, it is apparent, that at this early period Christianity had made great progress in the empire, for Pliny acknowledges that the pagan temples had become "almost desolate." It is also evident with what jealousy the profession was regarded, and to what dreadful persecution the disciples of Christ were then exposed. Christianity was a capital offence, punishable with death.

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were they so disgusted with Christianity? What says Bishop Warburton was the reason? How does it appear that this was the cause? What may be inferred from Pliny's letter, in respect to the progress of Christianity? In respect to a profession of the gospel.

Nor did the humane Trajan, or the philosophic Pliny entertain a doubt of the propriety of the laws, or the wisdom and justice of executing them in their fullest extent. Pliny confesses that he had commanded such capital punishments to be inflicted on many, chargeable with no crime but the profession of Christianity; and Trajan not only confirms the equity of the sentence, but enjoins the continuance of such executions, excepting on those who should again do homage to Pagan deities.

These letters also give a pleasing view of the *holy* and *exemplary lives* of the first Christians. For it appears by the confession of apostates themselves, that no man could continue a member of their communion, whose deportment in the world did not correspond with his holy profession. Even delicate women were put to the torture, to compel them to accuse their brethren; but not a word, nor a charge could be extorted from them, capable of bearing the semblance of crime, or deceit.

Nor should we overlook the proof which these letters afford of the *peaceableness* of the Christians of those days. According to Pliny's own representation, their number was so immense, that had they considered it lawful, they might have defended themselves by the power of the sword. Persons of all ranks, of every age, and of each sex, had been converted to Christianity; the body was so vast, as to leave the pagan temples a desert, and their priests solitary. But the Christians nevertheless meditated no hostility to the government, and made no disturbance. In every thing in which they could, consistently, they avoided giving offence.

Of the *individuals* who suffered during this persecution, *Simeon* and *Ignatius* are the most conspicuous. Simeon was bishop of Jerusalem, and the successor of James. Jerusalem was indeed no more, but the church existed in some part of Judea. Some heretics accused him before Atticus, the Roman governor. He was then 120 years old, and was scourged many days. The persecutor was astonished at his hardiness, but remained still unmoved by pity for his sufferings. At last he ordered him to be crucified.

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In respect to the lives of the Christians? In respect to their number? their peaceableness? What distinguished individual suffered during this persecution? Give some account of the martyrdom of Simeon. Of Ignatius.

Ignatius was bishop of Antioch, and in all things was like to the Apostles. In the year 107, Trajan being on his way to the Parthian war, came to Antioch. Ignatius, fearing for the Christians, and hoping to avert any storm which might be arising against them there, presented himself to the emperor, offering to suffer in their stead.

Trajan received the apostolic man with great haughtiness; and being exasperated at the frankness and independence which he manifested, ordered him to be sent to Rome, there to be thrown to the wild beasts, for the entertainment of the people.

From Antioch, Ignatius was hurried by his guards to Seleucia. Sailing thence, after great fatigue, he arrived at Smyrna; where, while the ship was detained, he was allowed the pleasure of visiting Polycarp, who was the bishop of the Christians there. They had been fellow disciples of St. John. The mingled emotions of joy and grief experienced by these holy men, at this interview, can scarcely be conceived. Intelligence of his condemnation spread through the Church, and deputies were sent from many places to console him, and to receive some benefit by his spiritual communications. To various Churches he addressed seven epistles; four of which were written at this time from Smyrna.

At length, the hour of final separation came, and Ignatius was hurried from the sight, and consolations of his friends. Having arrived at Rome, he was not long after led to the amphitheatre, and thrown to the wild beasts. Here he had his wish. The beasts were his grave. A few bones only were left; which the deacons, his attendants, gathered, carefully preserved, and afterwards buried at Antioch.

Sec. 7. Trajan died in the year 117, and was succeeded by Adrian; during whose reign of 21 years, the condition of the Church was less distressing than it had been during the time of his predecessor.) Adrian issued no persecuting edicts, and by his instructions to several of

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Sec. 7. When did Trajan die? Who succeeded him? How long did Adrian reign? What is said of the condition of the Church during his reign?

the governors of the provinces, he seems to have checked the persecution so much, that it was neither so general, nor so severe, as it had been under Trajan.

During the reign of Adrian, the empire flourished in peace and prosperity. He encouraged the arts—reformed the laws—enforced military discipline—and visited all the provinces in person. His vast and active genius, was equally suited to the most enlarged views, and the minute details of civil policy: but the ruling passions of his soul were curiosity and vanity. As these prevailed, and were attracted by different objects, Adrian was by turns an excellent prince, a ridiculous sophist, and a jealous tyrant. After his death, the senate doubted whether they should pronounce him a god, or tyrant.

In the sixth year of his reign, Adrian came to Athens, where he was initiated in the Eleusinian mysteries. At this time the persecutors were proceeding with sanguinary rigour; when Quadratus, bishop of Athens, presented to the emperor an apology for Christians. About the same time Aristides, a Christian writer at Athens, also presented an apology. These appeals, it is thought, had a favourable effect upon Adrian's mind. Yet a letter from Serenus Granianus, proconsul of Asia, may be conceived to have moved him still more. He wrote to the emperor, "that it seemed to him unreasonable that the Christians should be put to death, merely to gratify the clamors of the people; without trial, and without any crime proved against them." To this, Adrian replied to Minutus Fundanus, who in the mean time had succeeded Granianus, as follows:

#### TO MINUTUS FUNDANUS.

"I have received a letter written to me by the very illustrious Serenus Granianus, whom you have succeeded. To me, then, the affair seems by no means fit to be slightly passed over, that men may not be disturbed without cause, and that sycophants may not be encouraged in their odious practices. If the people of the province will appear

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What was the state of the Roman empire during his reign? What was Adrian's character? In what year did Adrian go to Athens? What was the state of the Christians there, at that time? Who presented apologies to the emperor in their favour? What effect had these apologies? Whose letter probably had still more effect? To

publicly, and make open charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only, and not by rude demands and mere clamors. For it is much more proper, if any person will accuse them, that you should take cognizance of these matters. If, therefore, any accuse, and shew that they actually break the laws, do you determine according to the nature of the crime. But, by Hercules, if the charge be a mere calumny, do you estimate the enormity of such a calumny, and punish as it deserves."

This order seems to have somewhat abated the fury of the persecution, though not wholly to have put an end to it.

During the reign of Adrian, the Jews once more revolted, and attempted to free themselves from the Roman yoke. Their leader was an infatuated man by the name of Barcochebas, who assumed the title of king of the Jews, and committed many excesses. Against the Jews Adrian sent a powerful army, which destroyed upwards of 100 of their best towns, and slew nearly 600,000 men. The issue of this rebellion was the entire exclusion of the Jews from the territory of Judea.

*Sec. 8.* The successor of Adrian was Antoninus Pius, a senator, who came to the throne (A. D. 138.) He was greatly distinguished for his love of peace, his justice, and clemency. Although he does not appear ever to have seriously studied the gospel, yet he so far approved of Christianity, as decidedly to discountenance the persecution of its professors. Accordingly, during the (three and twenty years) of his reign, it seems reasonable to conclude that Christians (were permitted to worship God in peace.)

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this letter, how did Adrian reply? What is said of the Jews during the reign of Adrian? What was the issue of this rebellion?

*Sec. 8.* Who was the successor of Adrian? When did he come to the throne? How long did he reign? What was the state of the Church generally during this time?

Were Christians, however, persecuted in some places? What

In some places, as in several of the provinces of Asia notwithstanding the kind disposition of Antoninus towards the Christians, they were cruelly persecuted, for a season. The crimes they were accused of, were atheism, and impiety. Earthquakes also happened, and the pagans and being much terrified, ascribed them to the vengeance of Heaven against the Christians. These charges were abundantly refuted by Justin Martyr, who presented his first apology to the emperor, A. D. 140. This had its desired effect, for the emperor addressed the following edict to the common council of Asia, which exhibits both his justice and clemency :

THE EMPEROR TO THE COMMON COUNCIL OF ASIA.

“ I am clearly of opinion, that the gods will take care to discover such persons (as to whom you refer.) For it much more concerns them to punish those who refuse to worship them, than you, if they be able. But you harass and vex the Christians, and accuse them of atheism, and other crimes, which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point, while they throw away their lives, rather than comply with your injunctions. As to the earthquakes, which have happened in times past, or more recently, is it not proper to remind you of your own despondency, when they happen ; and to desire you to compare your spirit with theirs, and observe how serenely they confide in God ? In such seasons, you seem to be ignorant of the gods, and to neglect their worship. You live in the practical ignorance of the supreme God himself, and you harass and persecute to death those who do worship him. Concerning these same men, some others of the provincial governors wrote to our divine father Adrian, to whom he returned for answer, ‘ that they should not be molested, unless they appeared to attempt something against the Roman government.’ Many, also, have made application to me, concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians, *merely as such*, let the accused be acquitted, though he appear to be a Christian, and let the accuser be punished.”

*Set up at Ephesus in the Common Assembly of Asia.*

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crimes were they accused of? What was said to happen on their account? Who refuted this charge? In what year did Justin present his first apology? What effect had it?



Letters of similar import were also written to the Laris-seans, the Thessalonians, the Athenians, and all the Greeks, and the humane emperor took care that his edicts should be carried into effect.

*Sec. 9.* Antoninus Pius adopted for his successor, (his son in law, Marcus Aurelius Antoninus,) who ascended the throne, (A. D. 165.) Like his predecessor, he is said to have been distinguished by his virtues; yet during the 19 years of his reign, he was an implacable enemy to Christians. During his time, the *fourth persecution* took place; and in many parts of the empire, it was attended by circumstances of peculiar aggravation and severity.)

It has excited no little wonder among some, that a prince so considerate, so humane, and, in general, so well disposed as Marcus is allowed to have been, should have been so unfriendly to Christians, and should have encouraged such barbarous treatment of their persons. It should be remembered, however, that he belonged to the *Stoics*, a sect, which, more than any other, was filled with a sense of pride and self-importance. They considered the soul as divine and self-sufficient. Hence the pride of philosophy in this prince was wounded and exasperated by the doctrines of the gospel, which presented man in a fallen state, and inculcated humility and dependence. Hence, he was prepared to encourage hostility to the professors of Christianity, and to look with pleasure upon every effort to exterminate them from the earth.

On the accession of Marcus, Asia became the theatre of the most bitter persecution. We have room, however, to notice the death of only a single individual—the venerable *Polycarp*. He had now been pastor of a church in Smyr-

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*Sec. 9.* Who succeeded Antoninus Pius? When? For what is he said to have been distinguished? How long did he reign? Which of the ten persecutions took place during his reign? What was the character of it?

How is it to be accounted for, if Marcus was so virtuous, that he should have been so hostile to Christians? What was the character of the Stoics? What country became the theatre of bitter persecution, on the accession of Marcus? What apostolic man suffered? Give

na about 80 years, and was greatly respected and beloved, on account of his wisdom, piety, and influence. He was the companion of Ignatius, who had already received the crown of martyrdom, and with him had been the disciple of the apostle John.

The eminence of his character and station marked out Polycarp as the victim of persecution. Perceiving his danger, his friends persuaded him to retire for a season to a neighbouring village, to elude the fury of his enemies. The most diligent search was made for him; but being unable to discover the place of his concealment, the persecutors proceeded to torture some of his brethren, with a design of compelling them to disclose the place of his retreat. This was too much for the tender spirit of Polycarp to bear. Accordingly, he made a voluntary surrender of himself to his enemies; inviting them to refresh themselves at his table, and requesting only the privilege of an hour to pray, without molestation. This being granted, he continued his devotions to double the period, appearing to forget himself in the contemplation of the glory of God.

Having finished his devotions, he was placed upon an ass, and conducted to the city. Being brought before the proconsul, efforts were made to induce him to abjure his faith, and to swear by the fortune of Cæsar. This he peremptorily refused; upon which he was threatened with being made the prey of wild beasts. "Call for them," said Polycarp, "it does not well become us to turn from good to evil." "Seeing you make so light of wild beasts," rejoined the consul, "I will tame you with the more terrible punishment of fire." "To this, the aged disciple replied, "you threaten me with a fire that is quickly extinguished, but you are ignorant of the eternal fire of God's judgement reserved for the wicked in the other world."

Polycarp remaining thus inflexible, the populace begged the proconsul to let out a lion against him. But the spectacle of the wild beasts being finished, it was determined that he should be burnt alive. Accordingly, preparations were made, during which this holy man was occupied in prayer. As they were going to *nail* him to the stake—"Let me remain as I am," said the martyr, "for he who giveth me strength to sustain the fire, will enable me to remain unmoved." Putting his hands behind him, they bound him.

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some account of Polycarp, and of his death. Who presented an apol-

He now prayed aloud, and when he had pronounced *Amen*, they kindled the fire; but after a while, fearing lest he should not certainly be dispatched, an officer standing by, plunged a sword into his body. His bones were afterwards gathered up by his friends and buried.

In the same year that Polycarp was put to death, (A. D. 166,) *Justin Martyr* drew up a second apology, which he addressed to the emperor Marcus, and to the senate of Rome. It seems, however, rather to have irritated, than softened the temper of the times. Crescens, a philosopher, a man of abandoned life, whom Justin had reproved, laid an information against him before the prefect of the city, and procured his imprisonment.

Six others were imprisoned at the same time. These with Justin, being brought before the prefect, were urged to renounce their profession, and sacrifice to the gods. But standing firm in their attachment to their religion, Rusticus, the magistrate, sentenced them to be first scourged, and then beheaded, according to the laws.

In this decision, the disciples rejoiced, that they were counted worthy to suffer. Being led back to the prison they were whipped, and afterwards beheaded. Their bodies were taken by Christian friends, and interred.

Thus fell Justin (surnamed *Martyr*, from the manner of his death) a man of distinguished powers, and the first man of letters that had adorned the Church, since the Apostle Paul. He has, however, been censured for his attachment to philosophy, by which he seems to have been bewildered, and at times led astray. He was, however, sincerely attached to the religion of the gospel; he loved the truth, and though after he became converted, he persevered in the profession of philosophy and letters, in which perhaps he gloried too much, he nevertheless advocated the principles of Christianity when assailed; by these he lived, and by these he serenely died.

Towards the close of the reign of this emperor, A. D. 177, the flame of persecution reached a country which had hitherto furnished no materials for ecclesiastical history—viz. the kingdom of France, at that time called *Gallia*. The principal seat of the persecution appears to have been

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ogy to Marcus? What effect had this apology? What became of Justin? What was his character? What other country did this persecution reach? About what year? What two cities suffered more

Vienne and Lyons, two cities lying contiguous to each other in that province. Vienne was an ancient Roman colony; Lyons was more modern. Each had its presbyter. Pothinius stood related to the former; Irenæus to the latter.

By whom, or by what means the light of the gospel was first conveyed to this country, is uncertain—for the first intelligence that we have of the existence of a church in this province, is connected with the dreadful persecution which came upon these two cities. The conjecture of Milner, however, appears reasonable. "Whoever," says this historian, "casts his eye upon the map, and sees the situation of Lyons; at present, the largest and most populous city in the kingdom, except Paris, may observe how favourable the confluence of the Rhine and the Soane, where it stands, is for the purpose of commerce. The navigation of the Mediterranean in all probability was conducted by the merchants of Lyons and Smyrna, and hence the easy introduction of the gospel from the latter place, and from other Asiatic churches, is apparent."

Of the above persecution, an account was sent by Irenæus, who seems to have outlived the violent storm, in an epistle to the brethren in Asia and Phrygia, from which our information is derived.

The persecution commenced by the furious attack of the populace. Christians did not dare to appear in any public places, such as the markets, the baths, nor scarcely in the streets, much less could they assemble for worship, without the greatest danger. They were not safe in their own houses. They were plundered, dragged on the ground, stoned, beaten, and accused to the magistrates of the most abominable crimes. All the tender ties of relationship were dissolved; the father delivered up the son to death, and the son the father.

In order to make them recant, and abandon their profession, the most cruel tortures were inflicted. The inhuman ruler commanded them to be scourged with whips, to be scorched by applying heated brazen plates to the most tender parts of the body. To prepare them for a renewal of such barbarous treatment, they were remanded to prison, and again brought forth, some to a repetition of similar

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particularly? By what means was the gospel first carried thither? Who has given an account of this persecution? How did it com-

cruelties; others to die under the hands of their persecutors. Various were the ways in which the martyrs were put to death; some were thrown to the beasts, others roasted in an iron chair, and many were beheaded.

On the last day of exposing the Christians to wild beasts, Blandina, a female, who had before been exposed, but whom the wild beasts would not touch, was again produced. With her was associated a magnanimous youth by the name of Ponticus, only fifteen years of age. This youth, being required to acknowledge the heathen deities, and refusing to do so, the multitude had no compassion for either of them, but subjected them to the whole round of tortures, till Ponticus expired, and Blandina having been scourged, and placed in the hot iron chair, was put into a net, and exposed to a bull; and after being tossed for some time by the furious animal, she was at length despatched with a sword. The spectators acknowledged that they had never known any female bear the torture with such fortitude.

*Sec. 10.* Marcus Aurelius was succeeded by his son Commodus, (A. D. 180;) during whose reign of (nearly 13 years,) the Church throughout the world (enjoyed a large portion of external peace, and greatly increased in numbers.)

Commodus himself was one of the most unworthy of mortals, and attained, as Gibbon observes, "the summit of vice and infamy." Historians attribute the toleration which he granted to Christians, to the influence which Marcia, a woman of low rank, but his favourite concubine, had obtained over him. On some account, not now understood, she had a predilection for the Christian religion, and successfully employed her interest with Commodus in its favour. Incompatible as her character appears to have been with any experimental acquaintance with piety, God made use of her as a means of stemming the torrent of persecution. The

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mence? What was the character of the persecution here? Relate the story of Blandina, and Ponticus.

*Sec. 10.* Who succeeded Marcus Aurelius? In what year? How long did he reign? What was the state of the Church during this time?

What was the character of Commodus? Through whose influence was he favourable to Christians?

gospel flourished abundantly, and many of the nobility of Rome, with their families, embraced it.

**Sec. 11.** (In the year 192, Commodus being put to death by his domestics, Pertinax, formerly a senator, and of consular rank, was elected to fill his place. Although an amiable prince, he reigned but 86 days; being slain, during a rebellion of the army, by the Prætorian guards.

**Sec. 12.** On the death of Pertinax, the sovereign power devolved on (Septimus Severus, A. D. 193;) who, during the first years of his reign, permitted the Christians to enjoy the peace which had been granted by Commodus and Pertinax; but in the 10th year of his reign, (A. D. 202,) he commenced the *fifth persecution*, which for eight years, spread a deep gloom over the Church.

Severus, before his elevation to the throne, had been governor of the province of France, and had largely participated in the persecutions of the Church of Lyons and Vienne, a little previously to exhibiting his hostility to the Christians in the fifth persecution, he had returned victorious from a war in the east, and the pride of prosperity induced him to forbid the propagation of the gospel.

In the African provinces, the persecution was carried on with great fury. This whole region abounded with Christians, though of the manner in which the gospel was introduced, and of the proceedings of the first teachers, we have no account. A numerous Church existed at Carthage, of which the famous Tertullian was pastor.

The persecution of the Church at this time, led Tertul-

**Sec. 11.** Who succeeded Commodus? In what year? What was the character of Pertinax? How long did he reign?

**Sec. 12.** Who succeeded Pertinax? In what year? In what year did the fifth persecution commence? How long did it last?

In what provinces was this persecution carried on with great fury? Who was pastor of the Church at Carthage? What did Tertullian

man to write his grand apology for Christianity; in which he gives a pleasing view of the spirit and behaviour of Christians in his day; and of their adherence to the faith, order, and discipline, of still more primitive times.

The persecution under Severus was not confined to Africa, but extended into Asia, and the province of Gaul. Lyons again became the seat of the most dreadful ravages. Irenæus, the pastor of the Church in that city, had survived the former sanguinary conflict; but in this he obtained the crown of martyrdom.

At this trying season, some of the Churches purchased a casual and uncertain peace, by paying money to the magistrates and their informers. The morality of such a measure may perhaps be questioned by the nice casuist; but their property was their own, and of little importance, in comparison with only a partial enjoyment of the privileges of the gospel.

*Sec. 13.* After a reign of (18 years,) Severus died, and was succeeded by Caracalla, A. D. 211, who, though in other respects a monster of wickedness, neither oppressed the Christians himself, nor permitted others to treat them with cruelty, or injustice.

*Sec. 14.* Caracalla enjoyed the imperial dignity but six years, being assassinated by Macrinus, who was elected by the army to succeed him, A. D. 217. The latter, however, enjoyed his elevation but 14 months, being supplanted by Heliogabalus, A. D. 218, who caused him to be put to death.

write about this time? In what other countries did the persecution rage? What distinguished man suffered martyrdom at Lyons? What did some of the Churches do, at this time, to enjoy peace?

*Sec. 13.* How long did Severus reign? Who succeeded him? In what year? What was the character of Caracalla? How did he treat the Christians?

*Sec. 14.* How long did Caracalla reign? How did he come by his death? Who succeeded him? In what year? How long did Macrinus reign? Who succeeded him?

*Sec. 15.* Heliogabalus, than whom, perhaps, / a more odious mortal never lived, had the merit of exhibiting no hostility to the disciples of Christ; having probably been too much occupied with his pleasures to notice them. After a reign of only three years and nine months, he was slain, and was succeeded, (A. D. 222, by his cousin, (Alexander Severus, a prince of a mild and beneficent character; during whose reign of about 13 years, the Church enjoyed a tolerable share of tranquillity.

The mother of Alexander appears to have been favourably disposed towards the Christians; and to her influence is attributed, in a measure, the toleration which they enjoyed under her son. An instance of this emperor's conduct towards the Christians, is highly worthy of notice. A piece of common land had been occupied by the Christians, and on it they erected a Church. This ground was claimed by a certain tavern-keeper, and the disputed point was brought before the emperor. "It is better," said Alexander, "that God should be served there, in any manner whatever, rather than that a tavern should be made of it." He selected from the sacred writings some of the most sententious sayings, and caused them to be transcribed, for the admonition of his magistrates, and for the use of his people. "*Do as you would be done by,*" was often upon his lips, and he obliged the crier to repeat it, when any person was punished. He caused it to be written on the walls of his palace, and on the public buildings.

*Sec. 16.* In the year 235, the virtuous Alex-

*Sec. 15.* What was the character of Heliogabalus? What was his conduct towards the disciples of Christ? How is his clemency to be accounted for? How long did he reign? Who succeeded him? In what year? What was the character of Alexander Severus? How long did he reign? What was the state of the Church?

To whose influence is attributed in part the toleration which Christians enjoyed? What story is related of this emperor?

*Sec. 16.* In what year did the reign of Alexander



ander, and his amiable mother, were put to death, during a conspiracy raised by Maximin, the son of a herdsman of Thrace; who, by means of the army, was made emperor. The *sixth persecution* occurred during his reign; which, however, fortunately for the Church, was limited to three years.

Cruelty, towards his subjects, especially towards those distinguished by birth or rank, seems to have been the ruling passion of this tyrant, engendered, as is supposed, by a consciousness of his mean and barbarous origin, his savage appearance, and his total ignorance of the arts and institutions of civil life.

The malice of Maximin against the house of the late emperor, by whom the Christians had been so peculiarly favoured, stimulated him to persecute them bitterly; and he gave orders to put to death the pastors of the Churches, whom he knew Alexander had treated as his intimate friends. The persecution, however, was not confined to them; the flame extended even to Cappadocia and Pontus.

*Sec. 17.* From the death of Maximin, A. D. 238, to the reign of Decius, A. D. 249, the Church enjoyed considerable repose; and the gospel made extensive progress. During this interval, reigned Pupienus, Balbinus, Gordian, and Philip, the last of whom is the first Roman emperor who professed Christianity. Next to Philip came Decius, A. D. 249, whose reign is distinguished for the *seventh persecution*, which raged with great violence throughout the em-

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end? By what means was he put to death? By whom was he succeeded? What persecution now occurred? How long did it last?

For what was Maximin distinguished? Whom did he more particularly persecute? To what countries did the persecution extend?

*Sec. 17.* What was the state of the Church from the death of Maximin, 238, to Decius, 249? What emperors reigned during this period? When did Decius as-

pire, (for the space of 30 months,) when he was succeeded by Gallus.

*Sec. 18.* In consequence of the rest which the Church had now experienced for the space of about 40 years, excepting the short reign of Maximin—i. e. from the death of Alexander Severus, 211, to the commencement of the reign of Decius, 249, (the discipline of the Church had become exceedingly low; and the primitive zeal of Christians was much abated.)

Milner, speaking of the state of the Church at this time, says, “It deserves to be remarked, that the *first grand and general declension*, after the primary effusion of the Divine Spirit, should be fixed about the middle of this century.” The beauty of the church had indeed become sadly marred. Ambition, pride, and luxury, the usual concomitants of a season of worldly ease and prosperity, had greatly sullied the simplicity and purity of former days. The pastors neglected their charges for worldly preferment, and even embarked in schemes of mercantile speculation.

*Sec. 19.* Such being the state of the Church, it cannot be surprising that her Great Head should apply a remedy adapted to her lapsed condition, and by a sanguinary persecution, (such as was that of Decius,) bring professors back to their former zeal and piety.

*Sec. 20.* From the above account, it might be inferred, as was the melancholy fact, that

send the throne? What persecution occurred under him? How long did it last?

*Sec. 18.* Previous to this persecution, what period of rest had the church enjoyed? What was the consequence?

What does Milner say of the state of the Church at this time?

*Sec. 19.* What means did the great head of the Church adopt, to bring professors to their former zeal and purity?

the persecution under Decius was distinguished beyond all that preceded it, for the number of apostacies from the faith of the gospel.

Until this time, few instances are on record of the defection of any from their integrity, even in the severest persecutions, by which the Church had been afflicted; but *now* vast numbers, in many parts of the empire, lapsed into idolatry immediately. At Rome, even before men were accused as Christians, many ran to the forum, and sacrificed to the gods, as they were ordered; and the crowds of apostates were so great, that the magistrates wished to delay numbers of them till the next day; but they were importuned by the wretched suppliants to be allowed to prove themselves heathen that very night; thereby exhibiting the weakness of their faith, and the insincerity of their profession.

**Sec. 21.** Amidst the numberless melancholy apostacies which are recorded of these times, and which were deeply wounding to the cause of Christianity; there were those, also, who rendered themselves illustrious, by their steady adherence to the faith, even amid the pains of martyrdom.

Such an example is presented in Pionius, a presbyter of the Church in Smyrna, whose bishop, Eudemon, had apostatised, with numbers of his flock. Pionius being apprehended, was brought, with other sufferers, into the market-place, before the multitude, in order to undergo the torture. The zealous presbyter, with a loud voice, courageously defended his principles, and upbraided them with a breach of theirs. Such was the force of his eloquence, that the magistrates began to fear its effect upon the multitude, and the excellent Pionius was hurried to prison.

A few days after, the captain of the horse came to the

**Sec. 20** For what was the Decian persecution distinguished.

In former persecutions had many apostatized? To what was owing the many apostacies in this?

**Sec. 21.** What is said of the faith and constancy of others?

prison, and ordered him to the idol temple, there to deny his faith; which Pionius refusing to do, the captain put a cord about his neck, and dragged him along the streets to the scene of idolatry. Before the altar stood the unhappy Eudemon, bearing the emblems of his apostacy and disgrace. To have seen his bishop bleeding on the rack, or burning in the fire, though a sight painful to a feeling mind, yet all would have been in character; but to see him thus offering insult to his divine Master, and wounding his cause to save himself from a temporal affliction, was a sight more affecting to such a man as Pionius, than if he had seen all the beasts of the theatre ready to fall upon himself.

In a few days, Pionius was brought before Quintilian, the proconsul. Tortures and entreaties were again tried, but tried in vain. Enraged at such obstinacy, the proconsul ordered that Pionius should be burnt alive. Exulting in the sentence, he cheerfully prepared for the concluding scene, more than a little thankful that his Saviour had preserved him from turning aside, and had counted him worthy to suffer for his name.

His executioner having gotten ready the materials for the martyrdom, Pionius stretched himself upon the stake, to which he was nailed by the soldier. "Change your mind, (said the executioner) and the nails shall be taken out again." "I have felt them," said the martyr; and then, after a few moments' thought, added, "O Lord I hasten."

The stake was then raised up with the martyr fixed to it, and placed in the socket prepared for it, and the fire was lighted. For some time Pionius remained motionless—his eyes shut, and his spirit evidently in holy converse with God. At length, opening his eyes, with a cheerful countenance, he said, "Amen—Lord, receive my soul."

*See. 22.* During this persecution, was laid the foundation of *monkery*, by one Paul, in Egypt; who, to avoid the persecution, retired to the deserts of Thebais; where, acquiring a love for solitude, he continued from the age of 23 the remainder of his life, which was protract-

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Give an account of the sufferings, patience, and death of Pionius?

*See. 22.* When was laid the foundation of monkery?

ted to the unusual length of 113 years. From this example of seclusion sprang, in the course of a few years, swarms of monks and hermits, a tribe of men not only useless, but burdensome, offensive, and disgraceful to Christianity.

At the age of 15, Paul was left an orphan, but entitled to a great estate. His education was respectable, his temper mild, and in profession decidedly a Christian. He had a sister, with whom he lived, whose husband had formed a design to apprehend him, in order to obtain his estate. Apprized of this, Paul retired, as above stated, and when the fury of the times had abated, having no disposition to return to the world, passed the remainder of his days in solitude. No one can blame him for fleeing the storm of persecution, but when that had spent itself, he should have returned to the discharge of the duties of life among mankind.

*Sec. 23.* Among those who were at this time pre-eminent in the Church, and of distinguished service in preserving it from ruin, was Cyprian, bishop of Carthage. During the persecution, he was indeed obliged to flee, for which some have censured him; but during his retreat, he was laboriously engaged in writing consolatory and encouraging epistles to the afflicted Churches, by which many professors were greatly comforted, and many doubtless preserved from apostatizing.

Cyprian was by birth a man of family. His fortune was considerable, and his prospects in the world promising. He was bred to the bar; received a liberal education and

In what country? By whom? What effect had his example of seclusion?

Who was Paul? What led him to retire? Why did he not return?

*Sec. 23.* Who at this time occupied a distinguished place in the Church? What is said of Cyprian during the persecution? What did he do, while in retirement?

Who was Cyprian? When did his conversion take place? Of

was distinguished as an orator. His conversion took place in the year 246, upon which, in the most decided manner, he devoted himself, and his substance, to the cause of Christ.

In the year 248, just before the commencement of the bloody reign of Decius, he was elected bishop of Carthage. His first efforts in his new office were to restore the too long neglected discipline of the Church.

Scarcely, however, had Cyprian entered upon these important services, before the flames of persecution burst forth, spreading terror and dismay on every side. Carthage soon became the scene of great distress, and prudence required the virtuous Cyprian to retire. Accordingly, at the urgent solicitation of his friends, he repaired to a retreat, which through their kindness had been provided, and here he continued for the space of two years.

The Church at Carthage suffered the most grievous calamities, during his absence. Many were murdered, and many apostatized. From his retreat, however, Cyprian continued to send abroad epistles replete with prudent counsels and holy admonitions—warning the timid against apostacy, and encouraging the apprehended to meet the sufferings of imprisonment, torture, and death, with Christian equanimity, and fortitude.

*Sec. 24.* During the absence of Cyprian, an unhappy schism took place, both in the churches of Carthage and Rome, called “the *Novatian schism*,” caused by different views entertained about the propriety of *re-admitting to communion, such as had relapsed during the persecution.*

The history of this business was this. Novatus, a presbyter of the Church at Carthage, a little before the retirement of Cyprian, had been charged with conduct unworthy his profession and office. The recurrence of the persecution, and the absence of Cyprian, prevented an exam-

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what Church was he made bishop? How long was he absent from his people, during the persecution? What is said of the Church during his absence?

*Sec. 24.* What schism took place during the absence of Cyprian? How was it caused?

Who was Novatus? Of what had he been guilty? How did he

ination of his conduct, which would probably have issued in the censure of the Church. During the absence of Cyprian, Novatus succeeded in making a party, and regularly proceeded to the appointment of Fortunatus, as bishop, to the exclusion of Cyprian. Dreading his approaching return, Novatus crossed the sea, and fled to Rome. Here pursuing similar measures of contest and division, he formed a party with *Novatian*, a presbyter of the Roman Church.

Novatian it appears had embraced sentiments the most rigid and uncharitable towards those who had apostatized; refusing to readmit such to fellowship, either upon recommendation, or unequivocal evidence of sincere repentance. With this rigid disciplinarian, the lax and unprincipled Novatus connected himself, not caring how inconsistent he might appear, might he but successfully oppose Cyprian.

At this time, Rome was without a bishop, and for months it had been unsafe to appoint any. But at length, the Church, desirous of healing the schism evidently rising under Novatian, proceeded, with the assistance of the neighbouring bishops, to the election of Cornelius to that office. About the same time the party of Novatian appointed Novatian himself to the same office, in opposition.

Schism now existed in the two most flourishing Churches in Christendom—but upon principles the most discordant. At Carthage, discipline was too severe; at Rome it was not severe enough.

At length Cyprian returned from his exile; soon after which, assembling his Church and deputies from other Churches, he caused Fortunatus and Novatian to be condemned as schismatics, and debarred them from the fellowship of the church in general. In this, Cyprian is thought to have acted hastily, since, whatever was the character of Fortunatus and his party, Novatian is allowed by all to have been in doctrine correct. His only error seems to have been an excessive severity in respect to dis-

act during Cyprian's absence? Whither did he flee on Cyprian's return? With whom did he connect himself? Who was Novatian? What were his sentiments? Who, about this time, was elected bishop of Rome? What did the party of Novatian do in opposition? What measures did Cyprian adopt on his return? Did he act wisely in these? Was the party of Novatian correct in doctrine? In what lay their error? How long did the Novatians

cipline, and permitting himself to be elected to an office already filled.

The party of Fortunatus at Carthage soon dwindled into insignificance ; but the Novatians, under the title of *Cathari*, which signifies pure, continued to exist and flourish till the fifth century, in the greatest part of those provinces, which had received the gospel. Novatian appears to have been a good man, though suffered to advocate measures too severe. He sealed his faith by martyrdom, in the persecution under Valerian.

It may be added respecting the Novatians, that in process of time they softened and moderated the rigour of their master's doctrine, and refused absolution only to very great sinners.

**Sec. 25.** In the year 251, Decius being slain, was succeeded by Gallus, who after allowing the Church a short calm, began to disturb its peace, though not with the incessant fury of his predecessor. The persecution, however, was severe ; and was borne by the Christians with more fortitude than it had been in the time of Decius. After a miserable reign of 18 months, Gallus was slain, and was succeeded by Valerian.

During the above persecution, Rome appears to have been more particularly the scene of trial. Cornelius, the bishop of that city, was sent into banishment, where he died. Lucius, his successor, shared the same fate, in respect to exile ; though permitted to return to Rome in the year 252. Shortly after his return, he suffered death, and was succeeded by Stephen. "The episcopal seat at Rome was then, it seems, the next door to martyrdom."

Happily for the Church, Cyprian was spared yet a little longer ; and although daily threatened with the fate of his

flourish ? Under what name ? What alteration did they make in their sentiments and practice ?

**Sec. 25.** When was Decius slain ? By whom was he succeeded ? What was his conduct towards the Church ? How long did he reign ? By whom succeeded ?

What place was chiefly the scene of persecution ? What is said



contemporaries in office, he abated nothing of his zeal and activity, in arming the minds of Christians against those discouragements which the existing persecution was calculated to produce. "Whenever"—such was his animating language to his disheartened flock—"Whenever any of the brethren shall be separated from the flock, let him not be moved at the horror of the flight,—nor while he retreats and lies hid, be terrified at the solitude of the desert. *He* is not alone to whom Christ is a companion in flight. *He* is not alone, who keeps the temple of God, wherever he is, for God is with him."

Among the many calamities for which the short reign of Gallus was distinguished, a pestilence which about this time spread its ravages in Africa, was not among the least. Such was its violence, that many towns were nearly depopulated, and whole families were swept away. To the pagans, the calamity was so appalling, that they neglected the burial of the dead, and violated the rights of humanity. Lifeless bodies, in numbers scarcely to be estimated, lay in the streets of Carthage; an appalling spectacle to the terrified and distracted inhabitants.

It was on this occasion that Cyprian and his Christian flock, by their calmness, their fortitude, and their activity, gave an illustrious exhibition of the practical superiority of their religion, to the philosophy and religion of the heathen.

Assembling his people, Cyprian reminded them of the precepts of the gospel, in respect to humanity and benevolence. Influenced by his eloquence, the Christians immediately combined to render assistance in a season so peculiar. The rich contributed of their abundance; the poor gave what they could spare; and all laboured at the hazard of their lives, to mitigate a calamity which was desolating the land. With admiration did the pagans behold the zeal, the courage, and the benevolence of the disciples of Christ; and yet scarcely were the pagan *priesthood*, attributing the pestilence to the spreading of Christianity, prevented from calling upon the emperor to extirpate the faith, in order to appease the fury of the gods.

*Sec. 26.* On the accession of Valerian, A. D. 253, the Church enjoyed a state of peace and

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of Cyprian during his trial? What calamity visited Africa? What was the conduct of Christians during this calamity?

*Sec. 26.* When did Valerian ascend the throne?

refreshment for nearly four years; the emperor appearing in respect to Christians, as a friend and protector; but at the expiration of this period, his conduct was suddenly changed, by means of the influence of his favourite, the hostile Macrianus, and a deadly persecution was commenced, which continued for the space of three years. This is called the *eighth persecution*.

The change which took place in Valerian, is one of the most remarkable instances of the instability of human character. More than all his predecessors, he was disposed to shew kindness towards the Christians. They were allowed to be about his person, and to occupy departments of office in his palace and court. Macrianus, who effected the change in the emperor's disposition; was a bigoted pagan, and a bitter enemy to the Christian faith. The persecution of its advocates was, therefore, an object of great interest to him, and in Valerian he found a compliance with his wishes, too ready for the peace of the Church.

In what part of the empire the persecution began first to rage, it is difficult to say; Macrianus exerted himself, however, to render it as general, as malice and power could effect.

At *Rome*, the first person of official distinction, who suffered in pursuance of Valerian's orders, was Sixtus, the bishop of that city. In his way to execution, he was followed by Laurentius, his chief deacon; who weeping, said, "Whither goest thou, father, without thy son." To which Sixtus replied, "You shall follow me in three days."

The prophecy of Sixtus was fulfilled. After the death of the bishop, the Roman prefect, moved by an idle report of the great riches of the Church, sent for Laurentius, and ordered him to deliver them up. "Give me time," said

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How long did he appear friendly to the Church? By whose influence was his conduct changed? What persecution took place in his reign? How long did it last?

What is said of the change wrought in Valerian, and of Macrianus, who effected this change? When did the persecution begin? Who suffered at Rome? Relate the story of Laurentius. What is

Laurentius, "to set things in order, and I will render an account."

Three days were granted for the purpose; during which, the deacon gathered together all the poor who were supported by the Church; and going to the prefect, invited him to go and behold a large court full of golden vessels. The magistrate followed; but seeing all the poor people, he turned upon Laurentius with a look of indignation. "Why are you displeased," demanded the martyr, "the treasure which you so eagerly desire, is but a contemptible mineral dug from the earth;—these poor people are the true gold, these are the treasures I promised you—make the riches subserve the best interests of Rome, of the emperor, and of yourself."

"Do you mock me?" demanded the prefect; "I know you value yourself for contemning death; and, therefore, it shall be lingering and painful." He then caused him to be stripped, and fastened to a gridiron, upon which he was broiled to death. The fortitude of the martyr, however, was invincible. When he had continued a considerable time on one side, he said, "Let me be turned, I am sufficiently broiled on one side." Being turned, he exclaimed, "It is enough, you may serve me up." Then lifting up his eyes to heaven, he prayed for the conversion of Rome, and expired.

In *Egypt*, the persecution raged with not less fury than at Rome. Death or banishment was the lot of every one whose boldness in his profession brought him under the cognizance of the magistrate. Dionysius of Alexandria, whom Divine Providence had remarkably preserved in the Decian persecution, lived to suffer much also in this, but not unto death. Being apprehended with five others, he was brought before the prefect, by whom he was ordered to recant, on the ground that his example would have great influence on others.

But to this Dionysius boldly replied, "We ought to obey God rather than man; I worship God, who alone ought to be worshipped." Being promised pardon with his companions, provided they would return to duty, and would adore the gods, who guarded the empire—the bishop answered, "We worship the ONE God, who gave the empire to Valerian and Gallienus, and to HIM we pour out our in-

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said of the persecution in Egypt? What distinguished individual

cessant prayers, for the prosperity of their administration.<sup>16</sup> Finding threats in vain, the magistrate banished Dionysius and his companions to Cephro, a village on the borders of the desert. In their exile, they were accompanied by numbers from Alexandria, and places which lay contiguous.

Cyprian, also, who had escaped the two preceding persecutions, was made a victim in this. His persecution, however, was attended with circumstances of comparative lenity. He was seized by Paternus, the proconsul of Carthage, by whose order he was banished to Curubis, a small town on the coast over against Sicily, 50 miles from Carthage. Curubis was pleasantly situated, and the air salubrious. Here he remained eleven months; during which he was kindly treated by the inhabitants, and enjoyed the privilege of receiving repeated visits from his friends. From Curubis he addressed many warm and affectionate letters to the suffering Churches, and their suffering pastors.

In the year 259 Cyprian was permitted to return, and to take up his residence in a garden near his own city. But he was not long suffered to remain in peace; for the orders of Valerian had been given that all ministers should be put to death. According to this order, Cyprian was seized, and received the crown of martyrdom.

Preparatory to his death, he was conducted to a spacious plain, surrounded with trees. On his arrival at the spot, Cyprian with great composure took off his mantle, and fell on his knees. After having worshipped, he laid aside his other garments, and bound a napkin over his eyes. His hands were then tied behind him. A sword severed his head from his body.

Thus fell the martyr Cyprian; a man, who, in this perilous era of the Church, set an example of Christian patience, fortitude and heroism, which, had it been exhibited by a man of the world, would have rendered his name illustrious during the annals of time.

*Sec. 27.* From the accession of Gallienus, A. D. 260, the son and successor of Valerian, to the 18th year of Dioclesian, answering to

suffered in Egypt? Give particulars. What is said of the sufferings and death of Cyprian? What was his character?

*Sec. 27.* What is said of the history of the Church,

the year 302, the history of the Church furnishes no materials of peculiar interest. With the exception of the short persecution under Aurelian, called the *ninth persecution*, the church in general enjoyed an interval of peace.

The termination of the persecution under Valerian, it is worthy of remark, was caused by an event which, in respect to that monarch, may be considered as a signal frown of Divine Providence. During the irruption of some of the northern nations into the empire, Valerian was taken prisoner by Sapor, king of Persia, who detained him during the remainder of his life. To add to his humiliation, the king made him basely stoop, and set his foot upon him, when he mounted on horseback. At last he ordered him to be flayed, and then rubbed with salt.

In Gallienus the Church found a friend and protector; for he not only stayed by his imperial edict, the persecution commenced by his father, but issued letters of licence to the bishops to return from their dispersion, to the care of their respective pastoral charges.

After a reign of 15 years, Gallienus was succeeded by Claudius, who in the short space of two years, was followed by Aurelian. This emperor for a time appeared friendly to the Christians; but at length, through the influence of a restless pagan priesthood, he commenced the work of persecution. Happily, however, the measures which he was adopting, were prevented from being fully executed, by his death, A. D. 275.

From this date, through the reign of Tacitus, Probus, Carus, and his two sons, the spirit of persecution was in a great degree dormant.

*Sec. 28.* Dioclesian was declared emperor in

from the accession of Gallienus, 260, to the 18th year of Dioclesian? What persecution occurred during this time? Under whom?

By what means was the persecution in the reign of Valerian terminated? What was the conduct of Gallienus? Who succeeded Gallienus? How long did he reign? Who succeeded him? What is said of the persecution under Aurelian? When did he die? What emperors followed? What is said of the state of things during this reign?

*Sec. 28.* When was Dioclesian declared emperor?

the year 284, and for 18 years, as already hinted, was kindly disposed towards the Christians. The interval of rest, however, which had been enjoyed from the accession of Gallienus (excepting the reign of Aurelian,) extended, as it now was for 18 years longer, was far from adding to the honour of the Church. At no period since the days of the Apostles, had there been so general a decay of vital godliness, as in this. Even in particular instances, we look in vain for the zeal and self-denial of more primitive times.

Although Dioclesian appears not to have respected religion himself, both his wife and daughter cherished a secret regard for it. The eunuchs of his palace and the officers of state, with their families, were open in their professions of attachment. Multitudes thronged the worship of God; and, when at length the buildings appropriated to that purpose were insufficient, larger and more magnificent edifices were erected.

Were the kingdom of Christ of this world; were its strength and beauty to be measured by secular prosperity; this might have been considered the era of its greatness. But the glory of the Church was passing away. During the whole of the third century, the work of God in purity and power had been declining; and through the pacific part of Dioclesian's reign, the great first out-pouring of the Spirit of God, which began on the day of Pentecost, appears to have nearly ceased.

A principal cause of this sad declension, may be found in the connexion which was formed by the professors of religion, with the philosophy of the times. Outward peace and secular advantage completed the corruption. Discipline, which had been too strict, softened into an unscriptural laxity. Ministers and people became jealous of one another, and ambition and covetousness became ascendant

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**How long was he friendly to the Christians? What had the state of the Church become?**

Who of Dioclesian's family cherished a regard for Christianity? What is said of the secular prosperity of the Church, at this time?

in the Church. The worship of God was indeed generally observed; *nominal* Christians continually increased; but the spirit which had but a few years before so nobly and zealously influenced a Cyprian, a Dionysius, a Gregory; and which so strongly resembled the spirit of Apostolic times, was gone. Such having become the defiled and degenerated state of the Church; can it be thought strange that God should have suffered her, in order to purify and exalt her, again to walk amidst the fires of persecution?

*Sec. 29.* In the year 286, Dioclesian, finding the charge of the whole empire too burdensome, associated with himself his friend Maximian; and in 292 they took two colleagues, Gallerius and Constantius, each bearing the title of Cæsar. The empire was now divided into four parts, under the government of *two Emperors*, and *two Cæsars*, each being nominally supreme; but in reality, under the direction of the superior talents of Dioclesian.

*Sec. 30.* Excepting Constantius, who was distinguished for a character mild and humane, these sovereigns are represented as “monsters of horrible ferocity;” though in savageness Galerius seems to have excelled. To his more inordinate hatred of the Christians, and his influence over the mind of Dioclesian, is attributed the *tenth* and *last persecution*; which com-

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What was the real state of religion? To what was owing this sad declension? What seemed necessary to correct existing evils?

*Sec. 29.* Whom did Dioclesian associate with himself in the government? When? What two colleagues were chosen in 292? What title did they bear? How was the empire now divided? Who was at the head of the government?

*Sec. 30.* What was the character of these Sovereigns? Which is to be excepted? What persecution took place under Dioclesian? In what year? How long did it last? What was its extent?

menced about the year 303, and continued in some parts of the empire for the space of 10 years. Excepting in France, where Constantius ruled, the persecution pervaded the whole Roman empire, and in severity exceeded all that had gone before.

Galerius had been brought up by his mother; a woman extremely bigoted to paganism; and had imbibed all her prejudices against Christianity. He was prepared, therefore, in his feelings, to wage a war of extermination against its professors, at any favourable opportunity. Such an opportunity was not long in presenting itself. Dioclesian usually held his court during the winter at Nicomedia. Here Galerius met the chief emperor, and entered upon his plan of exciting him against the Christians. Dioclesian was not wanting in hatred to Christianity, but he preferred to extirpate rather by fraud, than violence. The furious disposition of Galerius, however, prevailed; and Nicomedia was destined to feel the sad consequences of this bloody coalition.

Accordingly on the feast of Terminalia, early in the morning, an officer, with a party of soldiers, proceeding to the great Church, burst open its doors, and taking thence the sacred writings, burnt them, and plundered the place of every thing valuable; after which they demolished the building itself. The day following, edicts were issued by the emperor, by which the advocates of the Christian religion were deprived of all honour and dignity, and exposed to torture.

Shortly after, the palace was set on fire by the instigation of Galerius, and the crime was laid to the Christians. Upon this, Dioclesian entered into all the views and plans of his maddened prompter. Orders were sent throughout all the empire to its remotest provinces; and were executed with a faithfulness, which in some cases decency admits not of being recorded.

From the great and general defection of professors in the Church, before the commencement of this persecution,

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Who was chiefly instrumental in exciting Dioclesian against the Church? What measures did he take to effect his purpose? What was the conduct of Christians during this persecution? What is said of this persecution in comparison with others? What is the



genuine Christian fortitude and decision could scarcely be expected to be found. But the spirit of martyrdom revived, as the persecution progressed. Christians suffered with the greatest faith and patience. Many indeed apostatized; but the greater part that came to the trial, resisted even unto blood.

This persecution was the last which the Church in general experienced. If we may credit the historians of the time, it was by far the most severe. Monsieur Godeau, computes that in this *tenth persecution*, as it is commonly termed, there were not less than seventeen thousand Christians *put to death* in the space of one month. And that "during the continuance of it in the province of Egypt alone, no less than one hundred and fifty thousand persons died by the violence of their persecutors; and five times that number through the fatigues of banishment, or in the public mines to which they were condemned." By means of this persecution, however, the Church was purified, and the word of God was revived; and full proof was given of the power of the Great Head of the Church to render ineffectual every weapon formed against her peace and salvation.

#### DISTINGUISHED CHARACTERS IN PERIOD III.

1. *Clemens Romanus*, a father of the Church, a companion of Paul, and bishop of Rome.

2. *Ignatius*, bishop of Antioch, and author of seven epistles on religious subjects.

3. *Polycarp*, bishop of Smyrna, author of an epistle to the Philippians.

4. *Justin Martyr*, who, from being a heathen philosopher, became a zealous supporter of Christianity, and wrote two admirable apologies for Christians.

5. *Irenæus*, bishop of Lyons, disciple of Polycarp, and author of five books against the heresies of his times.

6. *Clemens Alexandrinus*, master of the Alex-

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account given by Monsieur Godeau? What was the effect of this persecution?

andrian school, and justly celebrated for the extent of his learning, and the force of his genius.

7. *Tertullian*, the first Latin author in the Church, much distinguished for his learning, and admirable elocution in the Latin tongue.

8. *Origen*, a presbyter and lecturer at Alexandria, distinguished for his great learning, and for the *Hexapla*, a work which contained the Hebrew text of the Bible, and all the Latin and Greek versions then in use, ranged in six columns.)

9. *Cyprian*, bishop of Carthage, distinguished for his piety and eloquence, and for his zeal against the "Novatian schism."

10. *Novatian*, author of the "Novatian schism," which long afflicted the Churches at Rome and Carthage.

1. *Clemens Romanus*, was born at Rome; but in what year is uncertain. He was the fellow labourer of Paul, and sustained the character of an apostolic man. He became bishop of Rome, and was distinguished both as a minister, and a defender of the faith. There is nothing remaining of his books, excepting an epistle addressed to the Corinthian Church. The epistle is a very fine one; and next to holy writ, has usually been esteemed one of the most valuable monuments which have come down to us from ecclesiastical antiquity. Clemens died at the advanced age of one hundred.

2. *Ignatius*, see Sec. 6.

3. *Polycarp*, see Sec. 9.

4. *Justin Martyr*, so called from his being a martyr, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy, to which he was greatly attached.

As he was walking one day alone by the sea side, a grave and ancient person, of venerable aspect, met him, and fell

into conversation with him, on the comparative excellence of philosophy and Christianity. From this conversation Justin was induced to examine into the merits of the latter, the result of which was his conversion, about the 16th year of the reign of Trajan, A. D. 132.

From this time, Justin employed his pen in defence of Christianity, and finally suffered in the cause. See Sec. 6.

5. *Irenæus*, was undoubtedly by birth a Greek, and not improbably, born at, or near Smyrna. He was a disciple of the renowned Polycarp, and for nearly 40 years exhibited the meekness, humility, and courage of an Apostle. Before the martyrdom of Pothinas, he was elected bishop of Lyons, in which office he suffered much from enemies without, and heretics within. Against the latter he employed his pen;—only five of his books have come down to us, and the greatest part of the original Greek is wanting in these. He suffered martyrdom in the reign of Severus, during the fifth persecution, about the year 202, or 203. See Sec. 12

*Clemens Alexandrinus*, so called to distinguish him from Clemens Romanus, was born at Alexandria, and succeeded Pantenus as master of the school in that city, A. D. 191. He studied in Greece, Asia, and Egypt; and became not only distinguished in a knowledge of polite literature and heathen learning; but for his exact and enlarged views of the Christian revelation.

Of his works only three remain; his *Stromates*, or “Discourses abounding with miscellaneous matter;” an *Exhortation to Pagans*; and his *Paedagogus*, or “The Schoolmaster.” History says nothing of his death; but his memory appears to have been long highly revered at Alexandria.

7. *Tertullian* was by birth a Carthaginian. He was at first a heathen, and pursued the profession of law, but afterwards embraced the Christian religion. He possessed great abilities and learning of all kinds, which he employed vigorously in the cause of Christianity; and against heathens and heretics; but towards the conclusion of his life he became a heretic himself.

All the ancients and all the moderns have spoken highly of his abilities and learning. Eusebius says that he was one of the ablest Latin writers which had existed. He appears to have been a pious man, but his piety was of a mel-

ancholy and austere cast. He was deficient in judgement, and prone to credulity and superstition, which may perhaps serve to account for his departure from good principles in the latter part of his life.

8. *Origen*, is one of the most conspicuous characters belonging to the age in which he lived. He was born at Alexandria, in the year 185. In his youth he saw his father beheaded for professing Christianity, and all the family estate confiscated. But Providence provided for him. A rich lady of Alexandria took him under her patronage. He applied himself to study, and soon acquired great stores of learning.

On his becoming master of the Alexandrian school, multitudes crowded to hear him, and were impressed with his instructions. At the age of 45 he was ordained a priest, and delivered theological lectures in Palestine. In diligence and learning he seems to have surpassed all his contemporaries. Of these, his *Hexapla*, or work of six columns, is a memorial.

The occasion of his preparing this stupendous work, was an objection, on the part of the Jews, when passages of scripture were quoted against them, that they did not agree with the *Hebrew*. Origen undertook to reduce all the Latin and Greek versions in use into a body with the Hebrew text, that they might be compared. He made six columns: in the first he placed the Hebrew, as the standard; in the second the Septuagint, and then the other versions according to their dates—passage against passage. The whole filled fifty large volumes. It was found fifty years after his death, in an obscure place, in the city of Tyre, and deposited in the public library. The most of it was destroyed in the capture of the city, A. D. 653.

As a *theologian*, we must not speak so highly of him. Unhappily, he introduced a mode of explaining Scripture which did much injury to the Church. He supposed it was not to be explained in a *literal*, but in an *allegorical* manner; that is, that the Scriptures had a *hidden, or figurative* sense. This hidden sense he endeavored to give, and always at the expense of truth.

His method of explaining Scripture was long after followed by many in the Church and schools, and greatly tended to obscure the evangelical doctrines of the gospel. The errors of Origen were great. He was a learned man, but

a most unsafe guide. He introduced, it is said, the practice of selecting a single text as the subject of discourse. He suffered martyrdom under Decius, about 254.

9. *Cyprian*, see Sec. 23, and onward.

10. *Novatian*, see Sec. 24.



VISION OF CONSTANTINE.

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## PERIOD IV.

THE PERIOD OF THE DECLINE OF PAGANISM WILL EXTEND FROM THE ACCESSION OF CONSTANTINE, A. D. 306, TO THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFF, A. D. 606.

*Sec. 1.* In the year 306, Constantius Chlorus, who administered the government in the west, died at York, in Britain, and was succeeded by his son Constantine. His accession to the throne forms an important era in the history of the Church, as it was during his reign, that Christianity was established by the civil power, and consequently paganism began to decline.

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What is the extent of the period of Paganism ?

*Sec. 1.* In what year did Constantius Chlorus die ? By whom was he succeeded ? What is said of Christianity during his reign ? What of Paganism ?

The father of Constantine had, for some time, been declining in health, and finding his end approaching, wrote to Galerius to send him his son, who was at that time detained by the latter, as a hostage. This request being refused, young Constantine, aware of the danger of his situation, resolved on flight. Accordingly, seizing a favourable opportunity, he fled from the court of Galerius, and to prevent pursuit, is said to have killed all the post-horses on his route.

Soon after his arrival at York, his father died, having nominated his son to be his successor, an appointment which the army, without waiting to consult Galerius, gladly confirmed.

*Sec. 2.* The division of the empire at this time stood thus: the *eastern* department included Asia Minor, Syria, Egypt, and Palestine, with very considerable territory on every side. The *western* department comprised part of Africa, Sicily, Italy, Spain, Gaul, Germany, and Britain. The former of these divisions was governed by Galerius, he having sometime before obliged Dioclesian and Maximinian to resign to him, their share of the imperial dignity. To the western department Constantine succeeded, excepting Africa and Italy, which countries his father had voluntarily surrendered to Galerius. Of these, Severus, one of the Cæsars of Galerius, had the charge; and Maximin, another Cæsar, had the charge of Egypt, Pales-

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What measures did Constantius adopt, when he was declining, to see his son Constantine? What did Constantine do, when prohibited going to see his father? Whom did Constantius name as successor?

What did the eastern department of the empire at this time include? What the western? Who governed the former? Who the latter? Who had the charge of Africa and Italy? Who had the charge of Egypt and Palestine?

tine, and the more distant provinces of the east.

*Sec. 3.* Throughout the department of Constantine, the Church enjoyed great peace and prosperity. The persecuting spirit of Galerius, however, still continued to rage. Several edicts continued to be enacted against the Christians, which throughout his division, excepting in Africa and Italy, where more lenity was shewn by Severus, were executed with the greatest diligence.

*Sec. 4.* In the year 310, the monster Galerius was reduced to the brink of the grave by a lingering disease. Stung by the reflection of his impious life, and wishing, perhaps, to make some atonement for his wicked persecution of the Christians, he issued a general edict, making it unlawful to persecute, and granting liberty of conscience to his subjects.

The disease inflicted upon Galerius, like that of Herod, seems to have come immediately from the hand of God, and to have been, as in the case of that wicked prince, an awful exhibition of divine wrath. Worms bred in his frame, till even the bones and marrow became a mass of rotteness and putrefaction. No language can describe his distress, or depict the horrors of his mind. In the midst of his tortures, as if conscious that to the persecution of the Christians he owed the wrath he suffered, he cried out that "He would rebuild the Churches he had demolished, and repair the mischief he had done the innocent Christians." "We permit them," said he, in the edict which he published, "freely to profess their private opinions, and to assemble

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*Sec. 3.* What was the state of the Church in the department of Constantine? What is said of Galerius' persecuting spirit?

*Sec. 4.* What befel Galerius in the year 310? What did he do, by way of atonement for his persecution of the Christians?



in their conventicles, without fear of molestation; provided always that they preserve a due respect to the established laws and government;" and as if convinced that Christians alone had power with God, he added, "We hope that our indulgence will engage the Christians to *offer up prayers to the Deity, whom they adore, for our safety and prosperity, for their own, and that of the republic.*"

This important edict was issued, and set up at Nicomedia, on the 13th April, 311; but the wretched Galerius did not long survive its publication, for he died about the beginning of May, under torments the most execruciating.

*Sec. 5.* The edict of Galerius in favour of the Christians, was far from delivering them from the wrath of their enemies, especially in Syria and Egypt, which provinces were under the superstitious and cruel Maximin; who after affecting to adopt the more lenient measures of Galerius, for a short time, commenced the erection of heathen temples, the establishment of heathen worship, and a bitter persecution of the Christians.

*Sec. 6.* On his death bed, Galerius had bequeathed the imperial diadem to Licinius, to the no small mortification of Maximin, who had expected that honor himself. In the year 313, the jealousy of these rivals broke out into a war, in which each contended for the sovereignty of the east; but victory, at length, decided in favour of Licinius.

*Sec. 7.* The result of this contest was exceedingly favourable to the Church, for Maxi-

Relate the particulars of his sufferings and death?

*Sec. 5.* What effect had the edict of Galerius, in favour of the Christians? What countries suffered most? Under whom? What did Maximin do?

*Sec. 6.* To whom did Galerius bequeath the diadem? Who expected it? What was the consequence of this disappointment?

min, finding himself duped by a pagan oracle, which he had consulted before the battle, and which had predicted his victory, resolved upon (the toleration of Christianity.) His persecuting edicts were, therefore, countermanded; and others, as full and favourable as those of Constantine, were substituted. Thus Christianity was brought through this long and fearful struggle, and the followers of Jesus were allowed to believe, and worship as they pleased.

Notwithstanding this change in the policy of Maximin, in respect to the toleration of Christianity, he had become too deeply laden with guilt to escape the righteous judgement of Heaven. Like Galerius, an invisible power smote him with a sore plague, which no skill could remove, and the tortures of which, no medicines could even alleviate. Eusebius represents the vehemence of his inward inflammation to have been so great, that his eyes started from their sockets; and yet still breathing, he confessed his sins, and called upon death to come and release him. He acknowledged that he deserved what he suffered for his cruelty, and for the insults which he offered to the Saviour. At length, he expired, in an agony which imagination can scarcely conceive, having taken a quantity of poison to finish his hateful existence.

*Sec. 8.* Maximin was succeeded at Rome by his son Maxentius, whose government becoming oppressive and exceedingly obnoxious to the people, they applied to Constantine, to relieve them from the tyrant. Willing to crush a foe, whom he had reason to fear,

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*Sec. 7.* What effect had this quarrel between Maximin and Licinius, upon the Church?

Relate the particulars of the death of the wicked Maximin.

*Sec. 8.* Who succeeded Maximin? What was the character of his government? To whom did the people apply for relief? What did Constantine do?

Constantine (marched into Italy, in the year 311,) at the head of an army of several thousands, where he obtained a signal victory over Maxentius, who in his flight from the battle ground (fell into the Tiber, and was drowned.)

Eusebius, who wrote the life of Constantine, has transmitted to us the following account of a very extraordinary occurrence, which the emperor related to this historian, and confirmed with an oath, as happening during his march into Italy. Being greatly oppressed with anxiety, as to the result of the enterprise which he had undertaken, and feeling the need of assistance from some superior power, in subduing Maxentius, he resolved to seek the aid of some Deity, as that which alone could ensure him success. Being favourably impressed with the God of the Christians, he prayed to Him; and in the course of the day, he was struck with the appearance of a *cross* in the heavens, exceeding bright, elevated above the sun, and bearing the inscription "*Conquer by this.*" For a time Constantine was perplexed to conjecture the import of this vision; but at night, Christ presented himself to him, in his slumbers, and holding forth the sign which he had seen in the heavens, directed him to take it as a pattern of a military standard, which he should carry into battle as a certain protector. Accordingly, Constantine ordered such a standard to be made, before which the enemy fled in every direction. On becoming master of Rome, he honoured the cross, by putting a spear of that form into the hand of the statue, which was erected for him, in that city.\*

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What success attended his arms? What befel Maxentius? In what year was this?

What story has Eusebius transmitted about a vision which Constantine is said to have had? Was this vision probably a reality? For an answer to this question, see the note.

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\* This vision of Constantine has occasioned no little perplexity to Ecclesiastical historians, and very opposite opinions have been formed as to its reality. Milner, who has by some been censured for his credulity, considers it as a miracle, wrought in favour of Christianity, and in answer to the prayer of Constantine. "He prayed, he implored," says this historian, "with much vehemence and simplicity, and God left him not unanswered." But is it possible, that God should thus signally answer a man, who was in doubt whether he

*Sec. 9.* On the defeat and death of Maxentius, the government of the Roman world became divided between Constantine and Licinius, who immediately granted to Christians permission to live according to their laws and institutions; and in the year 313, by a formal edict drawn up at Milan, confirmed and extended these privileges.

*Sec. 10.* The concurrence of Licinius with Constantine in befriending the Christian cause, lasted but a few years. Becoming jealous of

*Sec. 9.* On the defeat of Maxentius, between whom was the Roman empire divided? What measures did they adopt in favour of Christians?

*Sec. 10.* Which of these emperors not long after be-

should seek *his* aid, or that of some *pagan deity*? Besides, if this were a miracle, and Constantine regarded it as such, it is still more singular that he should neglect to profess his faith in Christ by baptism, until on his death bed, more than 20 years after this event is said to have occurred. Dr. Haweis strongly maintains an opinion contrary to Milner. "I have received no conviction," says the former historian, "from any thing I have yet read respecting the miracle of the cross in the sky, and the vision of Christ to Constantine the subsequent night, any more than of the thundering legion of Adrian." "I will not," adds he, "say it was impossible, nor deny that the Lord might manifest himself to him, in this extraordinary way; but the evidence is far from being conclusive, and I can hardly conceive a man of his character should be thus singularly favoured." Mosheim is evidently perplexed about it, and so is his translator. The latter admits, that "the whole story is attended with difficulties, which render it both as a *fact* and a *miracle* extremely dubious, to say no more." To this may be added the opinion of the author of an able disquisition on the subject, appended to vol. i. of Dr. Gregory's Church History—an opinion, formed, it should seem, from a critical and candid examination of the subject, viz. That Eusebius, to whom Constantine related the story, did not himself believe it. That there is not sufficient evidence that any of the army, besides the emperor, saw the phenomena in the heavens—That the accounts given of it by Constantine at different times, do not agree; and, finally—That it was a fiction, invented by the emperor, to attach the Christian troops to his cause more firmly, and to animate his army in the ensuing battle.

the increasing power of his rival with the Christians, Licinius turned his hand against them, and proceeded to persecute and distress them. In consequence of which unprovoked attack upon them, Constantine declared war against him, which in the year 323 ended in his defeat and death.

Licinius has by some been supposed to have been a Christian; but with what propriety this opinion has been entertained, seems difficult to conceive. "The truth of the case," says Dr. Jortin, "seems to have been, that he pretended for some time to be a Christian, but never was so. He was so ignorant that he could not even write his own name; and so unfriendly to all learning, that he called it the pest and poison of the state."

*Sec. 11.* The death of Licinius happened in 323, at which time Constantine succeeded to the whole Roman empire, which till now had not been in subjection to one individual prince for many years. This event tended in no small degree to increase the strength, and add to the external prosperity of the Christian cause; since *Christianity was now universally established; no other religion being tolerated throughout the bounds of the empire.*

Whether Constantine was sincerely attached to the gospel, or ever felt its sanctifying influences, is extremely doubtful. Yet it is certain, that he displayed no small zeal in honouring and establishing it. By his order, the pa-

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gan to persecute Christians? Why? What did Constantine do upon this? In what year was Licinius defeated?

What is supposed to have been the real character of Licinius? What is said of his love of learning?

*Sec. 11.* Upon the death of Licinius 323, who became sole master of the Roman empire? What effect had this upon Christianity?

What is said of Constantine's sincerity? What measures did he adopt to build up Christianity?

gan temples were demolished, or converted into Christian Churches;—the exercise of the old priesthood was forbidden, and the idols destroyed. Large and costly structures for Christian worship were raised; and those already erected were enlarged and beautified. The Episcopacy was increased, and honoured with great favours, and enriched with vast endowments. The ritual received many additions; the habiliments of the clergy were pompous; and the whole of the Christian service, at once, exhibited a scene of worldly grandeur and external parade.

*Sec. 12.* The ascendancy thus given to Christianity over paganism by Constantine,—the exemption of its professors from bitter enemies, who through ten persecutions, had sought out and hunted down the children of God—the ease and peace which a Christian might now enjoy in his profession; would lead us to expect a corresponding degree of purity and piety, of Christian meekness and humility, among the Churches of Christ. This was, however, far from being their happy state. As external opposition ceased, internal disorders ensued. From this time we shall see (a spirit of pride, of avarice, of ostentation, and domination, invading both the officers and members of the Church; we shall hear of schisms generated, heretical doctrines promulgated, and a foundation laid for an awful debasement and declension of true religion, and for the exercise of that monstrous power which was afterwards assumed by the popes of Rome.)

During the past history of the Church, we have seen her making her way through seas and fires, through clouds and storms. And so long as a profession of religion was attend-

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*Sec. 12.* What was the effect of the ease and peace which the Church now enjoyed? What were some of the evils which ensued? The foundation of what power was now laid?

ed with danger—so long as the dungeon, the rack, or the faggot, was in prospect to the disciples of Jesus, their lives and conversation were pure and heavenly. The gospel was their only source of consolation, and they found it in every respect sufficient for all their wants. It taught them to expect to enter the kingdom of God, only “through much tribulation.” By the animating views and principles it imparted, it raised their minds above the enjoyments of the present scene; and in hope of life and immortality, they could be happy, even if called to lay down their lives, for the sake of their profession. Herein the power of their religion was conspicuous;—it was not with them an empty speculation floating in the mind, destitute of any influence upon the will and affections. While it induced them to count no sacrifice too costly, which they were called to make for the gospel’s sake, they were led to experience the most fervent Christian affection one towards another—to sympathise most tenderly with each other, in all their sorrows and distresses, and thereby bearing one another’s burdens, to fulfil their Lord’s new command of brotherly love. This was the prominent feature in Christianity, during the first three centuries.

But now, when a profession of the gospel was no longer attended with danger,—when the Churches became liberally endowed, and the clergy were loaded with honours,—humility, and self-denial, and brotherly kindness, the prominent characteristics of the religion of Jesus, seem scarcely perceptible. Every thing which was done, had a primary reference to show and self-aggrandizement. The government of the Church underwent a great change, being moulded, as far as was possible, after the government of the state. The emperor assumed the title of bishop; and claimed the prerogative of regulating its external affairs; and he and his successors convened councils, in which they presided, and determined all matters of discipline. The *bishops* corresponded to magistrates, whose jurisdiction was confined to single cities; the *metropolitans* to proconsuls, or presidents

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For the three first centuries did the Church in general enjoy a state of peace, or was it called to experience persecution and suffering? What was the prominent feature in Christianity during this time? What change did the government of the Church undergo in the time of Constantine? What title did he assume? What prerogative did he claim? In what respects did a bishop of primitive

of provinces; the *primates* to the emperor's vicars, each of whom governed one of the imperial provinces.

Such is an outline of the constitution of the Christian Church, as new modeled under the auspices of Constantine. How great a departure from the order established by the Apostles of our Lord, in the primitive Churches! "Let none," says a distinguished ecclesiastical historian, alluding to the state of things in the first and second centuries, "confound the bishops of this primitive and golden period of the Church, with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a servant. The Churches, also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one was governed by its own rulers and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive Churches; nor does there ever appear, in the first century, the smallest trace of that association of provincial Churches from which *councils* and *metropolitans* derive their origin."

The conduct of Constantine towards the pagans merits, too, our severest censure, notwithstanding that his power was exercised in favour of Christianity. Instead of leaving every one to obey the dictates of his conscience, he prohibited by *law* the worship of idols, throughout the bounds of his empire. In this, he obviously transcended the authority invested in him as a civil ruler—for if a civil magistrate may prohibit religious opinions, or punish the abettors of them, merely because in his view they are unscriptural, he has the same right to punish a professing Christian, whose sentiments, or practices, differ from his own, as he would have to punish a pagan, or a Mahomedan. If the magistrate may lawfully exercise a control over the human mind, in one instance, may he not in any other?

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times differ, from those in the days of Constantine? How did the Churches differ? What measures did Constantine adopt, in respect to the pagans? Is he to be justified?



since upon the supposition, his own judgement is the authorised standard of what is right and wrong, in matters of religion. The truth is, the magistrate derives no authority, either from reason, or the word of God, to control the human mind in relation to its religious faith. Upon this principle, Constantine and his bishops were no more justified in abolishing heathenism, by the force of civil power, than Dioclesian, and Galerius with the priests, were justified in their attempt to break down and destroy Christianity. Well has it been observed; "Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society, for this is its proper province; but let it not tamper with religion, by attempting to enforce its exercises and duties."

*Sec. 13.* At this time commenced the schism of the Donatists, the origin of which according to Dr. Jorton, is to be traced to the persecution. A. D. 303, during which Christians were required to give up their sacred books. They who complied were called *Traditores*. Among those who were suspected of this fault, was Mensurius, bishop of Carthage, for which and other reasons, Donatus, bishop of Numidia, and his partizans, refused to hold communion with him. Thus began a schism which continued three hundred years, and overspread the provinces of Africa.

The Donatists, after their party was formed, maintained that the sanctity of their bishops gave to their community alone, a full right to be considered as the true, the pure and holy Church. Hence, they avoided all communication with other Churches, from an apprehension of contracting their impurity and corruption. They also pronounced the sacred rites and institutions void of all virtue among those Christians, who were not precisely of their sentiments.

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*Sec. 13.* What schism commenced about this time? What was the origin of this? Who was Donatus? What is said of him? How long did this schism last?

What opinion did the Donatists maintain? What course did they take with those who joined their party?

They not only rebaptized those who joined their party from other Churches, but reordained those, who already sustained the ministerial office.

*Sec. 14.* This schism Constantine took fruitless pains to heal, both by councils and hearings; but finding the Donatists refractory, he was provoked to banish some, and to put others to death. The banished, however, were some time after recalled, and permitted to hold such opinions as they pleased. Under the successors of Constantine, they experienced a variety of fortune, for many years, until, at length, they dwindled away.

The immediate cause of the above schism, according to Dr. Mosheim, was this.—Mensurius dying in the year 311, the Church proceeded to the election of Cæcilian, the deacon, and called the neighbouring bishops to sanction their choice, in ordaining him to the office.

This hasty procedure gave umbrage to Botrus and Celestius, both presbyters of the same Church, who were aspiring to the same office; and also to the Numidian bishops, who had before this always been invited to be present, at the consecration of the bishops of Carthage. Hence assembling themselves at Carthage, they summoned Cæcilian before them, to answer for his conduct. The flame thus kindled, was augmented by means of Lucilla, an opulent lady, who had been reproved by Cæcilian for improper conduct, and who, on that account, had conceived a violent prejudice against him. At her expense, the Numidian bishops were assembled, and entertained. Among these bishops was Donatus of Casæ-nigræ;—a man said to be of an unhappy, schismatical temper; after whom, on account of the distinguished part he took in this affair, the party

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*Sec. 14.* What did Constantine do, to heal this schism? When he found himself unable to accomplish this, what measures did he adopt? What is said of the Donatists, under the successors of Constantine?

What was the immediate cause of this schism, according to Mosheim? What two presbyters were displeased with the appointment of Cæcilian? Why? Why were the Numidian bishops dis-

was called. The result of this council was, that Cæcilian was set aside, and Majorinus elected in his stead. This act divided the Church of Carthage into two parties, each of which was determined to abide by its own bishop. But the controversy was not confined to Carthage. In a short time it spread far and wide, not only throughout Numidia, but even throughout all the provinces of Africa; which entered so zealously into this ecclesiastical war, that in most cities there were two bishops, one at the head of the party of Cæcilian, and the other acknowledged by the followers of Majorinus.

At length the Donatists laid their controversy before Constantine; who in the year 313, with several bishops, examined the subject, and gave judgement in favour of Cæcilian, who was entirely acquitted of the crimes laid to his charge.

In a second, and a much more numerous assembly, convened at Arles in 314, the subject was again investigated, with a similar result. Not satisfied, however, the Donatists appealed to the immediate judgement of the emperor, who indulgently admitted them to a hearing at Milan, A. D. 316. The issue of this third trial was not more favourable to the Donatists, than that of the two preceding councils, whose decisions the emperor confirmed. The subsequent conduct of these schismatics, at length, became so disgraceful, that the emperor deprived them of their Churches in Africa, and sent into banishment their seditious bishops. Nay, he carried his resentment so far as to put some of them to death, probably on account of the intolerable malignancy which they discovered in their writings and discourses. Hence arose violent commotions in Africa, as the sect of the Donatists was extremely powerful and numerous there. The emperor condescended, by embassies and negotiations, to allay these disturbances, but they were without effect.

After the death of Constantine, his son Constans attempted to heal this deplorable schism, and to engage the Donatists to conclude a treaty of peace. All methods of reconciliation were ineffectual. At length, in a battle fought at

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pleased? By what means was the difficulty increased? What council was called? At whose expense? What is said of Donatus? What was the result of this council? What was the effect of it? Where did the controversy spread? To whom did the Donatists appeal? What was the result of this appeal? What measures did Constantine finally take, in respect to the Donatists? After the

Bagnia, they were signally defeated, after which their cause seemed to decline. In 362, the emperor Julian permitted those, who had before been exiled, to return, upon which the party greatly revived. In 377, Gratian deprived them of their churches, and prohibited all assemblies, both public and private. The sect, however, was still numerous, as appears from the number of Churches which the people had in Africa, towards the conclusion of this century, and which were served by no less than 400 bishops. A subsequent division among them, together with the writings of Augustine, about the end of the century, caused the sect greatly to decline.

*Sec. 15.* Soon after the commencement of the schism of the Donatists, there originated a controversy in the Church of Alexandria in Egypt, well known by the name of the "*Arian Controversy*," which was managed with so much violence, as at length to involve the whole Christian world. The author of this controversy was Arius, a presbyter of the Church, who maintained against Alexander the bishop, that the Son is totally and *essentially* distinct from the Father; subordinate to him, not only in office, but in *nature*; that since the Son was begotten, he had a beginning, and hence that there was a time, when he was not.

The sentiments of the primitive Christians for the three first centuries, in reference to the divinity of the Saviour, historians tell us were, generally speaking, uniform; at least there do not appear to have been any public controversies touching this leading article of the Christian faith. It was left for Arius to commence a dispute, which may be said to have involved the whole Christian world in a flame. To raise such a controversy, he was eminently qualified.

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death of Constantine, what took place? When did the sect dwindle away? From what causes?

*Sec. 15.* What controversy arose about the same time of the schism of the Donatists? Who was the author of it? What sentiments did Arius maintain?

What are said to have been the sentiments of Christians general-

To a restless and factious spirit, he united great address, and deep skill in the logic of the times; besides, he was distinguished for gravity of deportment, and irreproachable manners.

The occasion of this dispute appears to have been simply this. Alexander, speaking upon the subject of the Trinity, had affirmed that there was "a unity in the Trinity, and particularly that the Son was co-eternal, and consubstantial, and of the same dignity with the Father." To this language Arius objected, and argued that there was a time when the Son of God was not; that he was capable of virtue and of vice; that he was a creature, and mutable as other creatures.

*Sec. 16.* These sentiments of Arius spreading abroad, soon found many to favour them; among whom were some, who were as much distinguished for their learning and genius, as for their rank and station.

*Sec. 17.* Alexander, alarmed at the propagation of sentiments so unscriptural in his view, remonstrated with Arius; and by conciliatory measures, attempted to restore him to a more scriptural system. Finding his efforts vain, and that Arius was still spreading his doctrines abroad, he summoned a council consisting of near a hundred bishops, by which Arius, and several of his partisans, were deposed and excommunicated.

Upon his excommunication, Arius retired to Palestine, whence he addressed several letters to the most eminent men of those times; in which he attempted to demonstrate

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ly, for the three first centuries, touching the Saviour's divinity? What was the origin of the dispute, which Arius carried on?

*Sec. 16.* What is said of the spread of the sentiments of Arius?

*Sec. 17.* What measures did Alexander take in relation to this business?

Upon his excommunication, whither did Arius retire? What did he here do?

the truth of his opinions ; and that with so much success, that vast numbers seceded to his party, and among them Eusebius, bishop of Nicomedia, a man greatly distinguished in the Church by his influence and authority.

*Sec. 18.* The dispute still progressing, at length attracted the attention of Constantine ; who, finding all efforts to reconcile Alexander and Arius fruitless, issued letters to the bishops of the several provinces of the empire to assemble at Nice, in Bithynia, which was accordingly done, A. D. 325.\* In this council, which consisted of 318 bishops, besides a multitude of presbyters, deacons, and others—the emperor himself presided. After a session of more than two months, Arius was deposed, excommunicated, and forbidden to enter Alexandria. At the same time was adopted what is known by the name of the “*Nicene Creed*,”\* said to be the production of Athanasius, and which the emperor ordered should be subscribed by all, upon pain of banishment.

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*Sec. 18.* What measures did Constantine adopt to terminate this controversy ? What was the decision of the council at Nice ? What is the name of the creed which at this time was adopted ?

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\* The following is the creed alluded to above : “ We believe in one God, the Father Almighty, maker of all things visible and invisible : and in the Lord Jesus Christ, the Son of God, the only begotten ; begotten of the Father, that is, of the substance of the Father. God of God ; Light of Light ; true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made, things in heaven, and things on earth ; who for us men, and for our salvation, came down and was incarnate, and became man ; suffered and rose again the third day, and ascended into the heavens, and comes to judge the quick and the dead ; and in the Holy Ghost. And the catholic and apostolic church doth anathematize those persons who say, that there was a time when the Son of God was not ; that he was not before he was born ; that he was made of nothing, or of another substance or being ; or that he is created, or changeable, or convertible.”

The place in which the council assembled, was a large room in the palace. Having taken their places, they continued standing, until the emperor, who was clad in an exceedingly splendid dress, made his appearance.

When all at length were seated, says Eusebius, the patriarch of Antioch rose, and addressing the emperor, gave thanks to God on his account—congratulating the Church on its prosperous condition, brought about by his means, and particularly in the destruction of the idolatrous worship of Paganism.

To these congratulations of the patriarch, the emperor replied, that he was happy at seeing them assembled on an occasion so glorious as that of amicably settling their difficulties; which, he said, had given him more concern than all his wars. He concluded by expressing an earnest wish, that they would as soon as possible remove every cause of dissension, and lay the foundation of a lasting peace.

On concluding his address, a scene occurred, which presented to the emperor a most unpromising prospect. Instead of entering upon the discussion of the business, for which they had been convened, the bishops began to complain to the emperor of each other, and to vindicate themselves. Constantine listened to their mutual recriminations with great patience; and when, at his instance, their respective complaints were reduced to writing, he threw all the billets unopened into the fire; saying that it did not belong to him to decide the differences of Christian bishops, and that the hearing of them must be deferred till the day of judgement.

After this, the council proceeded in earnest to the business of their meeting. Their discussions began June 19th and continued to the 25th of August, when these discussions were published abroad.

Before this council broke up, some few other matters were determined; such as would deserve no place here, were it not to show the sad defection of Christianity in the increase of superstition and human traditions. It was decreed that Easter should be kept at the same season, through all the Church; that celibacy was a virtue; that new con-

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Where did this council assemble? What were some of the ceremonies observed on the opening of the council of Nice? What unpromising scene occurred? How long did the council continue its session? What other matters were determined by this council?

verts should not be introduced to orders; that a certain course of penitence should be enjoined on the lapsed; with other directions of a similar nature.

*Sec. 19.* The principal persons who appeared on the side of Arius, and assisted him in the public disputations, were Eusebius of Nicomedia, Theognis of Nice, and Maris of Calcedon; the person who chiefly opposed them, and took the part of Alexander, was Athanasius, at that time only a deacon in the Church of Alexandria.

*Sec. 20.* The controversy which had arisen between Arius and Alexander, was far from being put to rest, by the decision of the council of Nice. The doctrines of Arius had indeed been condemned; he himself had been banished to Illyricum; his followers been compelled to assent to the Nicene creed, and his writings proscribed; yet his doctrines found adherents, and both Arius and his friends made vigorous efforts to regain their former rank and privileges.

*Sec. 21.* In the year 330, through the assistance of Constantia, the emperor's sister, the Arians succeeded in obtaining the recal of Arius, and the repeal of the laws against them. The emperor also recommended to Athanasius, who had succeeded Alexander, to receive Arius to his communion. But the inflexible Atha-

*Sec. 19.* Who were some of the principal persons at this council, on the side of Arius? Who opposed them?

*Sec. 20.* What effect had the decision of this council to silence the Arians?

*Sec. 21.* What circumstances occurred in 330, in



anasius refused, and not long after was banished into Gaul.

The decision of the council of Nice met with Constantine's approbation, at the time. But, afterwards, he was made to believe that Arius and his followers had been unjustly condemned. Hence, he issued his edict, revoking the sentence against him, and repealing the severe laws which had been enacted against his party.

*Sec. 22.* The doubt, which seems still to have hung about Constantine as to Arius, induced him to order the latter to Constantinople, where he required him to assent to the Nicene creed. This he readily did, and confirmed his belief with an oath.

The subscription to the Nicene creed, on the part of Arius, all credible testimony goes to show, to have been with the greatest duplicity, and the most improper reservation. He assented to it, indeed, but explained it in a widely different manner from the orthodox.

*Sec. 23.* The apparent sincerity of Arius deceived the emperor, who ordered Alexander of Constantinople, to receive him to communion. The day was fixed for his restoration; but while he was on the way to the Church, Arius was suddenly seized with some disease of the bowels, and died, A. D. 336.

On receiving the orders of Constantine to acknowledge favour of the Arians? What was recommended to Athanasius? Upon his refusal, what became of him?

Why did Constantine alter his opinions and conduct, in respect to the Arians?

*Sec. 22.* What, in consideration of his doubts, did Constantine require of Arius? In what manner did Arius comply?

What may be inferred from this conduct of Arius?

*Sec. 23.* What effect had Arius' apparent sincerity upon Constantine? What order did he issue upon this? What prevented this order from being carried into execution?

Arius, Alexander, it is said, betook himself to prayer. He fervently prayed that God would, in some way, prevent the return of a man to the Church, whom he could not but consider as a disturber of its peace, and hypocritical in his profession. The sudden and extraordinary manner in which Arius died, was no small mortification to his party, and the orthodox did not escape the imputation of having been accessory to it.

*Sec. 24.* In the year 337, Constantine died, having received baptism, during his sickness, at the hands of his favourite bishop, Eusebius of Nicomedia.

The character of Constantine has been variously represented. His sincerity in espousing the Christian cause cannot reasonably be doubted; but his religion, after all, possesses none of the leading characteristics peculiar to the gospel. He was a good emperor, and an honest man; but too little acquainted with real Christianity, to adopt the best measures in propagating a cause, so different from this world, both in its nature and in its influence.

*Sec. 25.* The state of religion at the death of Constantine was (exceedingly low). The Church was distracted with baneful divisions; and a general struggle for power and wealth seemed to predominate.

The establishment of Christianity by Constantine under providence, was a glorious event for the Church. But in connecting it with the affairs of the state, as he did, he laid the foundation for the most grievous evils. The distinction of rank and eminence among the clergy, could not fail to introduce jealousy and rivalship. For a long period, Anti-

What effect had the sudden and singular death of Arius upon the Arians? To what did they ascribe it?

*Sec. 24.* When did Constantine die? What religious rite did he receive, in his last sickness?

In what light is the religious character of Constantine to be regarded?

*Sec. 25.* What was the state of religion at the death of Constantine? By what was the Church distracted?

What effect had the connecting of the Church with the the affairs

och, Alexandria, and Rome, had ranked high on account of the number of Christians in their several districts, and also for that eminence of character which had marked their bishops. But to these there was no prescribed authority in point of order or rank, till Constantine gave them a kind of supremacy over their brethren. To these three, he now added Constantinople. These four cities were converted into bishoprics, called *metropolitan*. In the course of the century, these metropolitans became patriarchs; and, by and by, as we shall see, the bishop of Rome became *pontiff* or *pope*. Hence may be traced the manner in which the ministers of Christ, from being on an equality, were at length separated into the different orders of pontiffs, patriarchs, metropolitans, archbishops, bishops, and the like. Nor should it be forgotten, that for a time these Church officers were exalted and appointed by the civil magistrate, without the concurrence of the people, till at length the bishop of Rome became lord of all.

*Sec. 26.* On the death of Constantine, the empire was distributed among his three sons; but a quarrel soon after arose between the brothers, which terminating fatally to two, Constantius became sole monarch of the Roman empire, in the year 353.

*Sec. 27.* In the year 356 died Anthony the hermit, who may be considered the father of that monastic life, for which several of the succeeding centuries were remarkably distinguished.)

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of the state? The bishops of what places at this time were most pre-eminent? Why? What other place was added to these? What title had these bishops? What title did they receive afterwards? To what did this ultimately lead?

*Sec. 26.* On the death of Constantine, how was the empire divided? Which of these two brothers soon after became sole monarch? When?

*Sec. 27.* When did Anthony the hermit die? Of what was he the father?



ST. ANTHONY IN THE DESERT.

Seclusion from the world, and the practice of austerities, had been adopted by many of a romantic turn, in the former century; (*Per. III. Sec. 22.*) but it was left to another, to set an example of self-denial, which the world had never before seen. Anthony was an illiterate youth of Alexandria. Happening, one day, to enter a church, he heard the words of our Lord to the young ruler; "Sell all that thou hast, and give to the poor." Considering this as a special call to him, he distributed his property—deserted his family and friends—took up his residence among the tombs, and in a ruined tower. Here, having practiced self-denial for some time, he advanced three days journey into the desert, eastward of the Nile; where, discovering a most lonely spot, he fixed his abode.

His example and his lessons infected others, whose curiosity pursued him to the desert, and before he closed his life, which was prolonged to the term of one hundred and five years, he beheld vast numbers imitating the example which he had set them. From this time, monks multiplied incredibly, on the sands of Lybia, upon the rocks of

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What is said of a fondness for seclusion in the preceding century? Who was Anthony? How came he to devote himself to a life of seclusion? Whither did he retire? What was the effect of his example? How long did Anthony live? Where did the monks

Thebias, and the cities of the Nile. Even to this day, the traveller may explore the ruins of fifty monasteries, which were planted to the south of Alexandria, by the disciples of Anthony.

Influenced by the example of Anthony, a Syrian youth, whose name was Hilarion, fixed his dreary abode on a sandy beach, between the sea and a morass, about seven miles from Gaza. The austere penance, in which he persisted for forty-eight years, diffused a similar enthusiasm; and innumerable monasteries were soon distributed over all Palestine.

In the west, Martin of Tours, founded a monastery at Poitiers, and thus introduced monastic institutions into France. Such was the rapid increase of his disciples, that two thousand monks followed in his funeral procession. In other countries, they appear to have increased in the same proportion; and the progress of monkery is said not to have been less rapid, or less universal than that of Christianity.

Nor was this kind of life confined to males. Females began about the same time to retire from the world, and to dedicate themselves to solitude and devotion. Nunneries were erected, and such as entered them, were henceforth secluded from all worldly intercourse. They were neither allowed to go out, nor was any one permitted to go in to see them. Here, they served themselves, and made their own clothes, which were white and plain woollen. The height of the cap was restricted to an inch and two lines.

One of the most renowned examples of monkish penance that is upon record, is that of St. Simeon, a Syrian monk, who lived about the middle of the fifth century, and who is thought to have outstripped all who preceded him. He is said to have lived thirty-six years on a pillar erected on the summit of a mountain, in Syria, whence he got the name of "Simeon the Stylite."

From this pillar, it is said, he never descended, unless to take possession of another, which he did four times, having in all occupied five of them. On his last pillar, which was sixty feet high, and only three feet broad; he remained, according to report, fifteen years without intermission,

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greatly multiply? What is said of Hilarion? What of Martin of Tours? What of female seclusion? What regulations were observed in the nunneries? Relate the particulars of St. Simeon the Syrian. How did some of the fathers of the Church regard this

summer and winter, day and night; exposed to all the inclemencies of the seasons, in a climate liable to great and sudden changes, from the most melting heat, to the most piercing cold.

We are informed that he always stood, the breadth of his pillar not permitting him to lie down. He spent the day, till three in the afternoon, in meditation and prayer; from that time till sunset he harangued the people, who flocked to him from all countries. Females were not permitted to approach him—not even his own mother; who is said, through grief and mortification in being refused admittance, to have died the third day after her arrival.

Similar instances of extravagance and superstition in those times abounded. It is to be regretted that these extravagancies, and this increasing fondness for seclusion, were so greatly extolled by the Fathers of the Catholic Church. Even Athanasius encouraged the institution of monkery. Basil terms monkery “an angelical institution, a blessed and evangelical life, leading to the mansions of the Lord.” Jerome declares “the societies of monks and nuns to be the very flower and most precious stone, among all the ornaments of the Church.” Others were equally eloquent in extolling the perfection of monkery, and commending the practice.

The consequence of these praises, on the part of men so eminent in the Church, in relation to this kind of life, was, as might be expected, a most rapid increase of both monasteries and monks. Even nobles, and dukes, and princes, not only devoted immense treasures in founding and increasing these establishments; but descended from their elevated stations, and immured themselves in these convents, for the purpose of communion with God. Thousands who still continued to live in the world, consecrated their wealth to purchase the prayers of these devoted saints; and even tyrants and worn out debauchees considered themselves secure of eternal glory, by devoting their fortunes to some monastic institution.

The real history of these establishments, however, would disclose little in favour of religion. There were doubtless many who ripened within their walls for heavenly glory; but there is reason to fear that the majority, under the

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fondness for seclusion? What was the consequence of these praises? What would the real history of these monastic establishments dis-

the mask of superior piety, led lives of luxury, licentiousness and debauchery.

These monastic institutions served one good purpose, and that one was important. During the dark ages which succeeded, when the light of science, throughout the world, was eclipsed by the barbarous incursions of the illiterate nations of the north, science and literature here found an asylum. Libraries were formed and carefully preserved, which, on the restoration of learning, were of great value to the world.

The subsequent history of these establishments is interesting. In the sixth century, the extravagancies of the monks, it was acknowledged, needed a check. This induced Benedict, a man distinguished for his piety, to institute a rule of discipline, by which a greater degree of order was introduced into the monasteries, and a wholesome restraint was laid upon the wild and extravagant conduct of their inmates. For a time, the Benedictine order became extremely popular, and swallowed up all others; but luxury and licentiousness gradually invaded even the convents of Benedict.

During the eighth and ninth centuries, the monks rose to the highest veneration. Even princes sought admittance to their cloisters, and the wealth of the great was poured into their treasuries. In such estimation were the monks held, that they were selected to occupy the highest offices of state. Abbots and monks filled the palaces of kings, and were even placed at the head of armies.

The tenth century gave rise to a new order in France, by the name of the congregation of Clugni. For a season, the rules of reform which they adopted, and the sanctity which they assumed, gave them a high name. But licentiousness and debauchery, the natural result of a life of ease and luxury, soon sunk them into utter contempt.

During the eleventh and twelfth centuries, flourished the orders of the Cisterians and Carthusians. The thirteenth gave birth to an order widely different from any which be-

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close? What good purpose did they subserve? What change took place in the sixth century in respect to the monastic establishments? Who was the author of this reform? What is said of the standing of the monks in the eighth and ninth centuries? What new order arose in the tenth? What is said of their character? What orders flourished in the 11th and 12th centuries? What order arose in the 13th? What four orders arose from the Mendicants in the 13th:

fore existed. This was the order of Mendicants, instituted by Innocent III. They were taught to contemn wealth, and obtained their living only by charity. This order became extremely popular, and numbered its thousands, who were spread over all Europe.

In the thirteenth century, from this order, under the auspices of Gregory, arose four others—the Dominicans, the Franciscans, the Carmelites, and the hermits of St. Augustine. The two first of these were much more respectable than the latter, and for three centuries governed the councils of Europe. They filled the most important offices in church and state, and gave to the papal power an influence and authority, scarcely credible.

It is needless to dwell longer on this subject. The mischiefs which resulted from these monastic institutions, volumes would scarcely portray. Their secret history would develop a chapter of superstition, and fraud—of debaucheries, and of every species of enormity, which a virtuous man would be shocked to read. “To go into a convent,” says Dr. Johnson, “for fear of being immoral, is as if a man should cut off his hands, for fear he should steal. To suffer with patience and fortitude when called to it, for the cause of truth, is virtuous and heroical; but to exclude one’s self from the light of day, under pretence of greater devotedness to God,—to creep on all fours like beasts—to lacerate one’s body with thorns—to defame—to afflict—to murder one’s self, this is absurd.” The religion of the gospel requires us, indeed, to live unspotted from the world; but then we must at the same time, visit the widow and the fatherless.

*Sec. 28.* Constantius was an Arian, and consequently favoured that cause, from the time of his accession, at the death of Constantine, A. D. 337, to his own death, in the year 361. During the whole of this period, Arianism reigned, almost without a check; and the friends of the opposite faith suffered the most

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Which two were most respected? What is said of them? What was the real character of these institutions?

*Sec. 28.* When did Constantius come to the throne? When did he die? What party did he favour?



bitter persecution. During the reign of this prince, Athanasius, who had been recalled from banishment, was again exiled, and again recalled ; but was obliged to secrete himself from his persecutors, with some monks, in a desert.

The state of the Church at this time, could we give a just representation of it, would afford no comfort to the reader. The scriptures were no longer the standard of Christian faith. What was orthodox, and what was heterodox, was to be determined only by fathers and councils. Ministers had departed from the simplicity of Christian doctrine and manners ; avarice and ambition ruled ; temporal grandeur, high preferment and large revenues, were the ruling passion.

As either party at any time gained the advantage, it treated the other with marked severity. The Arians, however, being generally in power, the orthodox experienced almost uninterrupted oppression.

In 349, Constantius was influenced to recal Athanasius, and to restore him to his office at Alexandria. To his enemies, no measures could have been more repulsive ; and it was the signal to rise up against him, in the most bitter accusations. Athanasius was obliged to flee before the storm, and take shelter in the obscurity of a desert. The blast fell upon the friends whom he had left behind ; some of them were banished ; some were loaded with chains, and imprisoned ; while others were scourged to death.

In respect to the Arians, it is impossible for a moment to justify them. No circumstances can exist for measures so violent as those which they adopted ; but then, it must be remembered, that the orthodox were not much less violent, where they possessed the power. Athanasius, who was at the head of the orthodox party, was a man of restless disposition, and of aspiring views. His speculative views of the doctrines of the Scriptures, appear in general

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**What did the orthodox party suffer ? What is said of Athanasius ?**

What was the real state of the Church at this time ? What was the standard of orthodoxy ? What was the conduct of ministers ? When did Constantius recal Athanasius ? What effect had this upon the Arians ? What became of Athanasius ? Can either party

to have been correct ; but he cannot be exempted from the charge of oppressing his opponents, when he had the means.

It may be added in respect to the Arians, that, at length, they became divided among themselves, and a great variety of sects sprang up among them as the consequence. Hence we read of semi-arians, aetians, eunomians, and perhaps a hundred others ; of whom it is only necessary to say, that they assisted to distract the Christian world while they existed, and to show how discordant human beings may become.

*Sec. 29.* Constantius died in the year 361, and was followed in the administration of affairs by his nephew Julian, commonly called the Apostate. This prince had been instructed in the principles of Christianity ; but he appears early to have imbibed a partiality for the pagan worship, and during his reign, paganism was placed upon an equal footing with Christianity.

On his accession, he immediately ordered such heathen temples as had been shut, to be opened ; and many which had been demolished, to be rebuilt. The laws against idolatry were repealed ; pagan priests were honoured ; and pagan worship was favoured. On the other hand, Christians became the objects of ridicule ; their schools were closed ; their privileges abridged ; their clergy impoverished. Open persecution was indeed prohibited ; but, by every other means, were the followers of the Redeemer humbled and oppressed. The Saviour he always distinguished by the name of the *Galilean*. In a war with the Persians, he was mortally wounded, by a lance. As he was expiring, he filled his hand with blood, and indignantly casting it into the air, exclaimed, “ *O Galilean ! thou hast conquered.*”

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be justified in their proceedings ? What is said of the spirit and conduct of Athanasius ? Into what sects were the Arians at length divided ?

*Sec. 29.* Who succeeded Constantius ? What is Julian commonly called ? Why ? What was the state of Christianity during his reign ?

What measures did he adopt immediately on his accession ? By what term did he always distinguish the Saviour ? What was his

It was during the reign of this prince, and under his auspices, that the Temple of Jerusalem was attempted to be rebuilt. Upon his call, the Jews from all the provinces of the empire repaired to the holy city. Great preparations were made, and on the commencement of the work, spades and pick-axes of silver were provided; and the dirt and rubbish were transported in mantles of silk and purple. But an insulted providence poured its wrath upon this work of impiety;—the workmen were scorched by flames, which issued from the earth, and drove them from their mad design.

*Sec. 30.* About this time may be noticed a decided increase of the power and influence of the Bishop of Rome, who was considered the first in rank, and distinguished by a sort of pre-eminence over all other bishops.

He surpassed all his brethren in the magnificence and splendor of the Church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. This led Prætextatus, an heathen, who was magistrate of the city, to say, "*Make me bishop of Rome, and I'll be a Christian too!*"

*Sec. 31.* After a reign of twenty-two months, Julian was slain by the hand of a common soldier, and was succeeded in the year 363, by Jovian, one of the officers of his army. Under this prince, Christianity once more triumphed over paganism, and orthodoxy over Arianism.)

dying exclamation? Give an account of the attempt in his reign to rebuild the temple of Jerusalem.

*Sec. 30.* What is said of the influence and power of the bishop of Rome at this time?

In what respects did he surpass his brethren? What did the splendor of the bishop of Rome lead Prætextatus to say?

*Sec. 31.* How long did Julian reign? By whom was he succeeded? In what year? What was the state of Christianity during Jovian's reign?

“Under his reign,” says Gibbon, “Christianity obtained an easy and lasting victory. In many cities the heathen temples were shut, or entirely deserted. The edicts of Julian in favor of paganism were abolished; and the system sunk irrecoverably in the dark.” Jovian, however, declared his abhorrence of contention, and allowed such as pleased to exercise with freedom the ceremonies of the ancient worship.

**Sec. 32.** In the year 364, Jovian, notwithstanding his favour towards Christianity, died in a fit of debauch, and was succeeded by two brothers, Valentinian and Valens, who took opposite sides in religion. The former patronized the orthodox; the latter the Arians. In 375, Valentinian died; upon which Valens, becoming sole monarch, was prevailed upon to persecute with much cruelty the orthodox party.

Of these princes, Gibbon says, “that they invariably retained in their exalted station, the chaste and temperate simplicity which had adorned their private life; and under them the reign of the pleasures of a court, never cost the people a blush, or a sigh. Though illiterate themselves, they patronized learning; they planned a course of instruction for every city in the empire, and handsomely endowed several academies.”

But in respect to *religion*, their conduct was far from being commendable. Valens, particularly, persecuted all who differed from him. A single act will serve as an example of his cruelty. A company of eighty ecclesiastics, who had refused to subscribe to the Arian faith, were ordered into banishment. Being placed on board a vessel, provided to carry them away, as they were sailing out of the harbour,

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What is the remark of Gibbon of Christianity under Jovian?

**Sec. 32.** When did Jovian die? Under what circumstances? Who succeeded him? What sides did they take in religion? Whom did Valentinian favour? Whom did Valens? In what year did Valens become sole monarch?

What character does Gibbon give of these emperors? What is

the vessel was set on fire, and the whole company were left to be consumed. Cruelty like this marked the whole of his reign.

*Sec. 33.* After a long life of labour and numerous sufferings, died Athanasius, in the year 373.

Under the reign of Constantius, it has already been observed, Athanasius was compelled to seek his safety in retreat. During the reign of Julian, he once visited his people, and returned to his retreat. On the accession of Jovian, he appeared again at Alexandria, and by that prince was confirmed in his office. From that time to his death, little is recorded of him, which we need relate. He has left a character, high in point of purity, but blemished by a zeal for orthodoxy sometimes too warm, and by an encouragement of monkish superstition, inconsistent with the genius of the gospel.

*Sec. 34.* After a reign of fourteen years. Valens lost his life in a battle with the Goths. A. D. 378, and was succeeded by Gratian, the son of Valentinian. Soon after his accession, he associated with him in the government, the great Theodosius. Both these emperors espoused the cause of Christianity against paganism, and orthodoxy against Arianism.

The measures adopted by Theodosius were bold, but must not be justified. The Arians were driven from their churches, and subjected to many grievous calamities. Unacquainted with the spirit of the gospel, he attempted, con-

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said of them in respect to religion? What of Valens more particularly?

*Sec. 33.* When did Athanasius die?

Athanasius had been compelled to secrete himself in the reign of Constantius; when did he return? What is recorded of him afterwards?

*Sec. 34.* When, and how, did Valens lose his life? Who was his successor? Whom did Gratian associate in the government with him? What cause did they espouse?

What measures did Theodosius adopt in respect to the Arians: Were they just?

trary to its genius, to enforce its reception by the arm of power, rather than by the voice of reason.

**Sec. 35.** In the year 383, Theodosius summoned a council at Constantinople, consisting of nearly two hundred bishops, (in order to confirm the Nicene creed.)

This council decreed that the Nicene creed should be the standard of orthodoxy, and that all heresies should be condemned. When the council ended its session, the emperor issued two edicts against heretics—the one prohibiting holding any assemblies—the other forbidding them even to meet in fields and villages.

In the year 390, he issued a still severer edict; aimed as a death blow to paganism. According to this edict, all his subjects were prohibited to worship any inanimate idol, by the sacrifice of any victim, on pain of death.

This edict was rigidly enforced. Such was its effect, that paganism declined apace. “So rapid and yet so gentle was the fall of paganism,” says Gibbon, “that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.”

**Sec. 36.** We must here anticipate a few years, and speak of *Pelagianism*, which began to be propagated about the year 404, or 405. The author of this heresy was one Pelagius, a Briton, after whom the system was called. The grand feature of this heresy was a denial of the depravity of the human heart, and the necessity of the influences of the Spirit, in man's regeneration.

Besides these opinions, Pelagius maintained, that the hu-

**Sec. 35.** What was the object of a council convened by Theodosius, in 383?

What did this council decree? What severer edict followed in 390? What effect had it, according to Gibbon?

**Sec. 36.** When did Pelagianism begin to be propagated? Who was its author? What was the grand feature of this heresy?

What other opinions did Pelagius maintain? Where did he first

man will is as much inclined to good as to evil, and that good works constitute the meritorious cause of salvation.

Pelagius was considerably advanced in years, before he began to propagate his opinions. His first attempt was made at Rome, whence he passed into Africa, and set up his standard at Carthage. He was a man of irreproachable morals, and of deep subtilty. These circumstances gave him great influence, especially among the young and inexperienced. In the propagation of his system, he was assisted by one Cælestius an Irish monk.

For a time, the success of Pelagius was great. But the system found a powerful opponent, in the famous Augustine, bishop of Hippo, in Africa. This father opposed in a manner the most satisfactory, the unscriptural character of the system, and the direct tendency of it to subvert the grand doctrines of the gospel, and to render the cross of Christ of no effect. The controversy, however, distracted for a time the Christian world. Council after council assembled, and the most opposite decrees were at different times passed in relation to the system of Pelagius. In the year 412, Cælestius was condemned as a heretic; this was followed in 420, by a condemnation of the system on the part of the emperor, and pelagianism was suppressed throughout the empire.

In the year 431, pelagianism was again brought forward, in an altered and softened form, by John Cassion, a monk, of Marseilles. To this latter system was given the name of Semi-Pelagianism. It consisted in an attempt to steer a middle course between the doctrines of Pelagius and Augustine. It is necessary, however, only to add, that the system thus new modeled, was again attacked by Augustine, assisted by Hilary, a distinguished priest, and Prosper, a layman; and by these champions, its inconsistencies and antiscritural character were sufficiently exposed.

*Sec. 37.* The emperor Theodosius died in

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attempt to propagate his sentiments? Where next? What was his character? By whom was he assisted? What was the success of Pelagius? Who was his opponent? What effect had the controversy upon the Churches? When was Cælestius condemned? What followed in 420? What alteration did Pelagianism undergo? When? By whom? What was it called? Who exposed its inconsistencies?

*Sec. 37.* In what year did Theodosius die? By

the year 395, and was succeeded by his two sons, Arcadius and Honorius, the former of whom presided at Constantinople, as emperor of the east; the latter chose Ravenna as the seat of his court, in preference to Rome, and presided over the west.

*Sec. 38.* Of the state of the Church, during the reign of these two emperors, and, indeed, for a long period following, we have nothing pleasant to record. Honorius, following the steps of his father, protected the external state of the Church, and did something towards extirpating the remains of idolatry and supporting orthodoxy in opposition to existing heresies. But a great increase of superstition, polemical subtilty and monasticism marked these times, both in the east and west. The true spirit of the gospel was scarcely visible. A constant struggle existed among the clergy for dignity, power and wealth, and great exertions were put forth to maintain the supremacy of the Catholic Church.

*Sec. 39.* Some time previous to this date, but now more particularly, important changes began to take place in the Roman empire, which considerably affected the visible kingdom of the Redeemer. These changes were caused by numerous barbarous tribes, inhabit-

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whom was he succeeded? Where did the former reside? Where the latter?

*Sec. 38.* What was the state of the Church during this reign? What measures did Honorius adopt? Notwithstanding these, what is said of superstition and monasticism?

*Sec. 39.* What changes some time before this, began to take place in the Roman empire? By whom effect-



ing the north of Europe, who attacking the Roman empire, in a course of years reduced it to a state of complete subjection, and divided its various provinces into several distinct governments and kingdoms.

These tribes consisted of the Goths, Huns, Franks, Alans, Suevi, Vandals, and various others. They were extremely barbarous and illiterate, at the same time powerful and warlike. The incursions of these tribes into the empire, was at a time when it was least able to make effectual resistance. Both Honorius and Arcadius were weak princes. The Roman character was greatly sunk. Their lofty and daring spirit was gone. The empire had for years groaned under its unwieldy bulk; and only by the most vigorous efforts had it been kept from crumbling to ruins. With Theodosius, expired the last of the successors of Augustus and Constantine, who appeared in the field of battle at the head of their armies, and whose authority was acknowledged throughout the empire. Such being the state of things, it is not strange that the northern tribes should have seized the opportunity to invade the empire; nor that their effort at subjugation should have been crowned with success. Still less singular is it, that the Church of Christ should have suffered in a corresponding degree.

*Sec. 40.* In the year 410, the imperial city of Rome was besieged and taken by Alaric, king of the Goths, who delivered it over to the licentious fury of his army. A scene of horror ensued, which is scarcely paralleled in the history of war. The plunder of the city was accomplished in six days; the streets were deluged with the blood of murdered cit-

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ed? To what state did these tribes reduce the Roman empire?

Who were these tribes? At what time did they attack the Roman empire? What had been its state for some time previous? What was the character of Honorius and Arcadius?

*Sec. 40.* When did Alaric besiege the city of Rome? What did he do on taking possession of it?

izens, and some of the noblest edifices were razed to their foundation.

The city of Rome was at this time an object of admiration. Its inhabitants were estimated at twelve hundred thousand. Its houses were but little short of fifty thousand ; seventeen hundred and eighty of which were similar in grandeur and extent to the palaces of princes. Every thing bespoke wealth and luxury. The market, the race courses, the temples, the fountains, the porticos, the shady groves, unitedly combined to add surpassing splendor to the spot.

Two years before the surrender of the city, Alaric had laid siege to it, and had received from the proud and insolent Romans, as the price of his retreat from the walls, five thousand pounds of gold, thirty thousand pounds of silver, and an incredible quantity of other valuable articles.

In the following year, he again appeared before the city ; and now took possession of the port of Ostia, one of the boldest and most stupendous works of Roman magnificence. He had demanded the surrender of the city, and was only prevented from razing it to its foundation, by the consent of the senate to remove the unworthy Honorius from the throne of the Cæsars, and to place Attalus, the tool of the Gothic conqueror, in his place.

But the doom of the city was not far distant. In 410, Alaric once more appeared under the walls of the capital. Through the treachery of the Roman guard, one of the gates was silently opened, and the inhabitants were awakened at midnight, by the tremendous sound of the Gothic trumpet. Alaric and his bands entered in triumph, and spread desolation through the streets. Thus this proud city, which had subdued a great part of the world ; which, during a period of 619 years, had never been violated by the presence of a foreign enemy, was itself called to surrender to the arms of a rude and revengeful Goth ; who was well entitled the *Destroyer of nations*, and the *scourge of God!*

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What is said of the city at this time ? What was the number of its inhabitants ? Had not Alaric besieged it before ? At what price did the Romans purchase his retreat ? What did he do the following year ? How was he prevented from taking it ? In 410, how did he manage to get possession of it ? What was Alaric called ?

*Sec. 41.* From this period, the barbarians continued their ravages, until 476, which is commonly assigned as marking the total extinction of the western part of the Roman empire. Of the tribes which had been accessory to a result so tremendous, the Visigoths took possession of Spain; the Franks of Gaul; the Saxons of England; the Huns of Pannonia; the Ostrogoths of Italy, and the adjacent provinces.

These conquests effected an almost entire change in the state of Europe. New governments, laws, languages; new manners, customs, dresses; new names and countries prevailed. It is doubtless to be lamented, that this revolution was the work of nations so little enlightened by science, or polished by civilization; for the laws of the Romans, imperfect as they were, were the best which human wisdom had devised; and in arts they far surpassed the nations to which they now became subjected. It is a remark of Dr. Robertson, "that if a man were called to fix upon a period, in the history of the world, during which the condition of the human race was most calamitous, he would without hesitation name that which elapsed from the death of Theodosius the great, A. D. 395, to the establishment of the Lombards in Italy, A. D. 571."

*Sec. 42.* Although the barbarians were idolaters, yet upon the conquest of the Roman empire, they generally, though at different periods, conformed themselves to the religious institutions of the nations among whom they settled. They unanimously agreed to support

*Sec. 41.* How long did these tribes continue their ravages in the empire? What does the year 476 mark? Where did the several tribes settle?

What changes resulted from these conquests? During what period does Dr. Robertson say the condition of the human race was the most calamitous, in the history of the world?

*Sec. 42.* To what religious institutions did these barbarous nations conform themselves? What system

the hierarchy of the church of Rome, and to defend and maintain it, as the established religion of their respective states. They generally adopted the Arian system, and hence the advocates of the Nicene creed met with bitter persecution.

It has already been observed that religion, in its *established* form, was at this time but little removed from the superstition and idolatry of the ancient heathen. There were, indeed, pious individuals—some who maintained the primitive faith and manners—but the mass of professors, and even of the clergy, had shamefully departed from the spirit of the gospel.

To nothing, but the controlling Providence of God, can we attribute the condescension of these barbarous tribes to renounce idolatry, and become nominal Christians. Had they pleased, it would seem that they might easily have exterminated Christianity from the earth. But Divine Providence saw fit to order otherwise; and though for years, *as nations*, they were scarcely to be accounted Christians; the religion which they adopted, at length softened their manners, and refined their morals.

*Sec. 43.* Of the kingdoms into which the Roman empire was divided, that of the Franks in Gaul was one. Of this nation, Clovis was king. In the year 496, he was converted to Christianity; and, together with three thousand of his army, was baptized at Rheims, and received into the Church.

The wife of Clovis was Clotilda, a niece of the king of Burgundy. The Burgundians had already embraced Chris-

did they generally adopt? How did this affect the advocates of the Nicene creed?

What was the character of religion at this time? To what would you ascribe the preference of Christianity, on the part of the barbarous nations? What effect had Christianity upon them?

*Sec. 43.* Which tribe settled in Gaul? Who was king? When was he converted to Christianity? Who were baptized with him?

Who had laboured to convert Clovis previously? With what

tianity; and although they professed the Arian faith, Clotilda was attached to the Nicene creed. She had laboured to convert her husband to Christianity, but without success. During a battle, which he fought with the Alemans, finding the Franks giving ground, and victory crowning the standard of his foe; he implored, it is said, the assistance of Christ; and solemnly engaged to worship him as God, if he rendered him victorious over his enemies.

The battle now went on, and Clovis was the conqueror. Faithful to his promise, he was baptized at Rheims, the same year after, having been instructed in the doctrines of the gospel. The real conversion of Clovis has little credit attached to it; but it seemed to comfort the friends of religion, and particularly the advocates of the Nicene creed. The conversion of Clovis, it may be added, is considered by the learned as the origin of the title of *Most Christian Majesty*, which has so long been adopted by the kings of France.

**Sec. 44.** The year 432 was distinguished for the successful introduction of Christianity into Ireland by Patrick; who, on account of his labours in that country, has been deservedly entitled “the apostle of the Irish, and the father of the Hibernian Church.”

Efforts had previously been made to diffuse the light of Christianity among the Irish, under the auspices of Celestius, bishop of Rome. He had employed Palladius for that purpose; but his mission appears to have been attended with little success. Patrick succeeded Palladius in his labours. The former was a Scot by birth, and was one of the bishops in Scotland; but being taken prisoner, in a war in which the British isles were involved, he was carried to Ireland, where he devoted himself with much zeal to the conversion of the people. Mosheim says he formed the archbishoprick of Armah, A. D. 472. He died in 513, at the advanced age of 120.

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success? By what means was he converted? Is his conversion supposed to have been real? What effect had his conversion? To what title did his conversion give rise?

**Sec. 44.** When was Christianity introduced into Ireland? By whom?

Who before this had attempted the introduction of Christianity

*Sec. 45.* Under the auspices of Gregory the Great, the Roman pontiff, Christianity was introduced into England, in the year 497, at which time Austin, with 40 monks, was sent into that country, and began the conversion of the inhabitants.

The knowledge of Christianity at this time existed in England, and appears to have been introduced about the time of the Apostles. But at no period could it be said that the country was Christian. The light of Christianity here and there, in some confined circles, shot through the surrounding darkness; but it was only sufficient to show how thick that darkness was. Indeed, Christianity may be said to have been exterminated by the Saxons, Angles, and other tribes, who conquered the country. The idolatries of these tribes reigned through the country for the space of 150 years; and to such gods as the Sun, Moon, Thuth, Odin, Thor, Frigga, and Surtur, from which the English derived the names of the week, their homage was paid.

The honour of breaking up this established idolatry, and of spreading the gospel in England, was reserved for Austin, under the patronage of Gregory. Gregory, previously to his election to the pontificate, was one day walking in the market place at Rome, and seeing several youth of handsome appearance exposed to sale, he enquired whence they were? Being informed that they were pagans from Britain, his pity was greatly excited.

Soon after, he offered himself to the ruling bishop, and requested to be sent as a missionary to the island; but his request was denied. On his election to the see of Rome, he remembered his former interest in Britain, and soon after sent Austin, with a company of monks, to convert the nation.

Providence smiled upon the attempt. Ethelbert was at

into that country? Who was Patrick? What was his age when he died?

*Sec. 45.* When was Christianity introduced into England? Under whose auspices? Whom did Gregory the Great send thither?

What was the state of Christianity if it existed at all, when Austin entered the country? What deities did the inhabitants worship? How came Gregory to be interested in the propagation of

this time king of Kent, by whose queen Bertha, a pious descendant of the house of Clovis, the missionaries were kindly received. The king soon became a convert, and a few years after this event, the people were generally, at least nominal Christians.

*Sec. 46.* Notice has already been taken (*Sec. 30*) of the gradual increase of the influence and authority of the Bishop of Rome over all his brethren. But it was reserved to the year 606 to complete the triumphs of the Roman Pontiff, and to place him at the head of the Ecclesiastical world. At this time the emperor Phocas conferred on Boniface III, the successor of Gregory the Great, the title of *universal bishop*.

As early as 588, John, called the Faster, of Constantinople, assumed the title of Universal Bishop; and the title was confirmed by a council, at that time in session, in that city. The successor of John assumed the same proud title. Gregory the great, contemporaneous with the successor of John, took great umbrage at the boldness of the bishop of Constantinople, in assuming a title, which in point of precedence belonged to the bishop of Rome; but which his conscience would not permit him to seek. Gregory died in the year 604, and was succeeded by Boniface III. This latter prelate had no scruple in accepting the title. He rather sought it from the emperor Phocas, with the privilege of transmitting it to all his successors. The profligate emperor, to gratify the inordinate ambition of this court-sycophant, deprived the bishop of Constantinople of the title, and conferred it upon Boniface; at the same time declaring the *Church of Rome to be the head of all other Churches*.

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Christianity in England? What success attended the mission of Austin?

*Sec. 46.* In what year did the Roman pontiff assume the title of Universal Bishop? Who conferred it?

Who had assumed this title before? Who after John? How did this affect Gregory the Great? How did Boniface obtain the title? What standing did Phocas declare the church of Rome now to have?

## DISTINGUISHED CHARACTERS IN PERIOD IV.

1. *Donatus*, bishop of Numidia, author of the schism of the Donatists.

2. *Lactantius*, the most eloquent Latin writer in the 4th century; he exposed the absurdity of the pagan superstitions.

3. *Eusebius Pamphilius*, bishop of Cæsarea, author of an ecclesiastical history, and a life of Constantine.

4. *Arius*, a presbyter in the church of Alexandria; author of the "Arian heresy."

5. *Athanasius*, patriarch of Alexandria, the firm and powerful opponent of Arianism.

6. *Anthony*, the hermit, considered the father of the monastic institutions.

7. *Basil*, surnamed the Great, bishop of Cæsarea, an eminent controversialist.

8. *Hilary*, bishop of Poitiers, a Latin writer, distinguished for writing 12 books in support of the doctrine of the Trinity.

9. *Ambrose*, bishop of Milan, a man of extensive learning, and distinguished for his zeal in the cause of Christianity.

10. *Jerome*, a monk of Palestine, a voluminous writer, and the author of a translation of the Bible, known by the name of the "Latin Vulgate."

11. *Augustine*, bishop of Hippo, in Africa, who from being a debauched youth, became by his writings and example one of the most distinguished ornaments of the Christian Church.



12. *John Chrysostom*, bishop of Constantinople, one of the most able and eloquent preachers that have adorned the Church.

13. *Pelagius*, a Briton, author of the "Pelagian heresy?"

1. *Donatus*, Sec. 13.

2. *Lactantius* is said to have been born in Africa, or, according to others, in Italy. He studied rhetoric in Africa, and with so much reputation, that Constantine appointed him tutor to his son Crispus. This brought him to court; but even there he lived so poor, as even frequently to want necessaries. He was the most eloquent of all the Latin ecclesiastical writers. His style so nearly resembled that of Cicero, that he is generally distinguished by the title of "the Christian Cicero." His "Divine Institutions," composed about the year 320, in defence of Christianity, is the principal work which has been transmitted to us.

3. *Eusebius Pamphilus* was born in Palestine about the year 267, where he was educated. About the year 313, he was elected bishop of Cæsarea. He bore a considerable share in the contest relating to Arius, whose cause he at first defended, under a persuasion that he was persecuted.

He was honoured with very particular marks of Constantine's esteem; often receiving letters from the emperor, and being frequently invited to his table. He wrote several important works, among which was an Ecclesiastical History, from the commencement of the Christian era to the death of Licinius, A. D. 324.

Eusebius died in the year 338 or 340; leaving behind him a high reputation for learning. There were none among the Greek writers who had read so much; but he never applied himself to the polishing of his works, and was very negligent of his diction.

4. *Arius*, Sec. 16, and onward.

5. *Athanasius* was born at Alexandria, of heathen parents; but was early taken under the patronage of Alexander, bishop of that city, by whom he was liberally educated, and afterwards ordained a deacon. When Alexander attended the council of Nice, he took Athanasius with him, where he greatly distinguished himself as an able opponent of the Arian heresy. On the death of his patron, he was appointed to succeed him as bishop. This was in the year 326, when Athanasius was only 28 years of age.

Arius being persuaded to subscribe to the Nicene creed, Athanasius was required by the emperor to readmit him to communion; but resolutely refusing, he was banished into France. A variety of fortune from this time followed him, being recalled and again exiled. Athanasius, however, at length died in peace, in the year 371, having been bishop 46 years. See Sec. 19, 21, 28.

6. *Anthony*, Sec. 27.

7. *Basil* was born at Cæsarea, in Cappadocia, in the year 226. He received the first part of his education under his father, and afterwards studied at Antioch, Constantinople and Athens. His improvement in all kinds of learning was exceedingly rapid. For a time after his conversion, he sought seclusion, where he employed himself chiefly in devotional exercises.

On the death of Eusebius, bishop of Cæsarea, in 370, he was chosen to fill his place. In this situation he suffered many evils from enemies, especially from the advocates of Arianism; but he was greatly distinguished for his patience, meekness and piety. At his death, so much was he valued by his flock, that they crowded about his house, with many expressions of sorrow. He breathed his last A. D. 379, with the pious ejaculation—"Into thy hands I commit my spirit."

8. *Hilary* was a native of Poitiers, in France, though the time of his birth is uncertain. He was converted to Christianity late in life, and in the year 355 was made bishop of his native town. He was greatly distinguished for his attachment to the gospel in its simplicity, and shewed himself to be a man of penetration and genius. He openly enlisted himself against the Arians; but through their address, the emperor Constantine was persuaded to banish him to Phrygia, where he resided several years; during which time he composed his twelve books on the Trinity, which have been much admired by Trinitarians. He was afterwards restored to liberty; and such was his influence and endeavours, that it was said that France was freed from Arianism by Hilary alone. His death occurred in 367.

9. *Ambrose* was born in Gaul, about the year 333. A singular story, though probably untrue, is told of him; viz. that while he was an infant, lying in his cradle, a swarm of bees came and settled upon his mouth. From this it was superstitiously presaged, that he would be distinguished for his eloquence. He proved to be thus distinguished, and

was appointed governor of several provinces. He settled at Milan. In the year 374, the bishop of that place dying, a great contest arose between the Catholics and Arians, concerning his successor. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult. On addressing the multitude, they with one voice exclaimed "Let Ambrose be bishop."

Ambrose was forced to yield to the wishes of the people; he was baptized and ordained. He died at Milan, in the year 397, leaving behind him several works on religious subjects. As a writer, he was concise, and full of turns of wit; his terms are well chosen, his expressions noble, and he diversifies his subject with great copiousness of thought and language. Yet he was wanting in accuracy and order. The hymn "*Te Deum*," is attributed to him.

10. *Jerome* was born of Christian parents at Strido, near Pannonia. His father, who was a man of rank, took the greatest care of his education, and furnished him with every facility for the acquisition of learning. Being placed at Rome, he had masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane.

From Rome, Jerome, having finished his education, proceeded to travel. Having spent some time in visiting various places, he returned to Rome; where he began to deliberate upon the course of life he should pursue. Study and retirement were his wish; and, accordingly, leaving his country and friends, he directed his way into Syria. After spending some time in quest of a place congenial to his feelings, he took up his abode in a frightful desert, in that country, which was inhabited by scarcely a human being.

He was now in his 31st year. He divided all his time between devotion and study. Here he applied himself to the study of the Scriptures, which he is said to have gotten by heart, and to the Oriental languages. Having spent four years in this solitude, he was obliged to leave it, on account of his health, which was much impaired.

From this time, his reputation for piety and learning began to be spread abroad. He now visited Constantinople, and afterwards Rome; at which latter place he composed several works. In 385, he determined to retire from the world, and persuaded several persons to accompany him to the east. At length he settled at Bethlehem, a

town near Jerusalem, where he continued to live in a monastery till his death, in 420, having attained to the uncommon age of 90.

The writings of Jerome were voluminous. He translated the whole Bible into Latin, which was afterwards exclusively adopted by the Roman church. By his writings, he contributed to the growth of superstition, yet of all the Latin fathers, he was the most able in unfolding the Scriptures.

11. *Augustine* was born in Africa, in the year 354. His parentage was humble, but his mother was distinguished for her exemplary virtue. His father, designing him for some of the learned professions, placed him at school; but such was his vicious make, that he neglected study for gaming and public shows, and invented a thousand false stories to escape the rod, with which he was, however, severely chastised.

His father, sometime after, sent him to Carthage, to pursue his studies. Here, he acquired a taste for reading, and especially for rhetoric, in which latter accomplishment he soon became distinguished; and, on his return to his native place, gave lectures on that subject, with high reputation. But he had now become a heretic, and continued to follow his vicious course of life.

Some time after, he left home with a determination to visit Rome. The prayers of a pious mother followed him, although he had left her without acquainting her with his design. On his arrival at Milan, he visited Ambrose, and attended his preaching. The sermons of this pious man made a deep impression upon his mind, and he became a Catholic in 384.

His real conversion occurred not long after; and he became one of the most sincere and ardent Christians of his time. In 391, he was elected bishop of Hippo. From this date, he set himself for the defence of the gospel, and became the admiration of the Christian world. From his writings was formed a body of theology, which for centuries after, was the guide of those who desired to shun the errors of popery, and walk in the truth. His death occurred in the year 430, at the age of 76.

12. *John Chrysostom* was born at Antioch, of a noble family, about the year 354. His education was entrusted to the care of his mother, who strictly attended to it, and while yet quite young, he was disposed to favour Christianity.

At an early age, he formed the resolution of adopting a monastic life; and in the year 374, he betook himself to the neighbouring mountains, where he lived four years, with an ancient hermit; after which he retired to a still more secluded place, where he spent two years more in a cave; till, at length, worn out with watchings, fastings, and other severities, he was forced to return to Antioch.

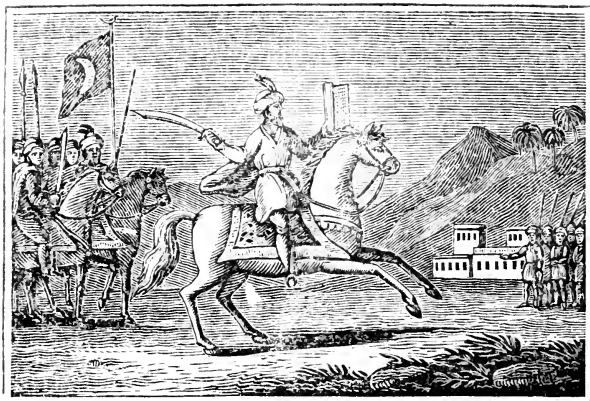
Sometime after this, such was his reputation, that he was called to preside as bishop at Constantinople; he began immediately to attempt a reformation in his diocese. This gave great displeasure to the clergy, and the more wealthy part of the community, through whose influence Chrysostom was seized, by order of the emperor, and exiled to a port on the Black Sea. But such was the tumult excited by this measure, that the emperor judged it advisable to recall him, and restore him to his bishopric.

No sooner, however, was Chrysostom once more established in his office, than his customary zeal began to display itself, of which his enemies taking advantage, again procured his banishment to Cucusus, a wild and inhospitable place in Armenia. And not yet satisfied, some time after, they prevailed upon the emperor to send him to Pictyus, a more distant region on the borders of the Black Sea.

On his way to this latter place, from the fatigue of travelling, and the hard usage he met with from the soldiers, he fell into a violent fever, and died in a few hours. His death occurred in the year 407.

Chrysostom was one of the most able preachers, that have adorned the Christian Church. To strong powers of mind, and a lively imagination, he added fine powers of elocution, and hence commanded immense audiences. He was an able commentator on Paul's epistles. He was constitutionally ardent; prompted by a zeal, which perhaps was not sufficiently guided by judgement, he met with bitter persecution, which brought him to his grave.

13. *Pelagius.* Sec. 36.



MAHOMET PROPAGATING HIS RELIGION.

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## PERIOD V.

THE PERIOD OF THE RISE OF THE MAHOMETAN IMPOSTURE WILL EXTEND FROM THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFFS, A. D. 606, TO THE FIRST CRUSADE, A. D. 1095.)

*Sec. 1.* The establishment of the supremacy of the Roman pontiffs, in the year 606, with an account of which our last period concluded, forms an important era in the history of the Church, and indeed of the world; as it laid the foundation of a power, which in its exercise was more commanding, and more extensive, than any temporal prince ever enjoyed.

For the space of five centuries, this power was gradually rising to the period at which we now contemplate it. For

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What is the extent of the period of the rise of the Mahometan Imposture?

*Sec. 1.* What is said of the establishment of the supremacy of the Roman pontiffs in 606?

How long had this power been gradually rising? What was the

a time following the days of the Apostles, the ministers of the gospel were considered on an equality. The first departure from this simplicity consisted in giving to the ministers of the distinguished cities, a kind of pre-eminence, by appointing them to be presidents, or moderators of the clergy, in the surrounding districts.

This pre-eminence continued to increase, and the authority of these particular ministers to extend, till the third century; when, as already noticed, (Period 4, Sec. 25,) the bishops of Rome, Antioch, Alexandria, and Constantinople, were by Constantine placed at the head of all their brethren. At a later period, (Sec. 30,) this pre-eminence centered chiefly in the bishop of Rome, although the point was warmly contested by the bishop of Constantinople. At length, however, (Sec. 46,) the Roman pontiff accomplished his purpose, and at the hands of Phocas, one of the most odious characters that ever sat upon a throne, received the title of universal bishop.

This is the date of the establishment of the papal power. But this was not the period of its full growth. From this time, this power continued to acquire strength, and to extend its influence, until, in temporal dominion, the pope of Rome held an enviable rank among the potentates of the earth; and as a spiritual power, received the homage of nearly the whole world.

The *rise* of such a power was the subject of prophecy, centuries before. Daniel, who flourished about the year 606 B. C. clearly predicted (Chap. 7,) the downfall and division of the Roman empire into ten kingdoms, which occurred about the year 476. (Period 4, Sec. 41.) These ten kingdoms were represented by ten horns. (Chap. 7, 24.) After the ten horns, another horn should arise, diverse from the rest. This is the papal power. And, says the prophet, "he shall speak great words against the Most High, and think to change times, and laws." Paul, also, describes this power, which he calls, the "man of sin," (2 Thess. 2,) "the mystery of iniquity,"—"the son

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relative standing of ministers in respect to one another following the days of the apostles? In what did the first departure from this simplicity consist? In what century were the bishops of Rome, Antioch, &c. placed at the head of their brethren? What took place after this? What is said of the subsequent strength and influence of the Roman power? Was the rise of such a power predicted long before? By whom? Under what figures?

of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Under the figure of a beast, John describes this power, (Rev. 13,) which should, "open his mouth in blasphemies against God—make war against the saints, and overcome them, and exercise power over all kindreds, and tongues, and nations." In another chapter (17,) he represents the same power, under the figure of a woman, upon whose forehead was written—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH."

*Observation.* For the purpose of giving to the student a connected view of the subject, we shall briefly notice, in this place, the *facilities* presented to the Roman pontiff for extending his authority, and the *means* employed, by which that authority came to be exercised over nearly the whole world.

*Sec. 2.* Three circumstances existing at this time, and continuing for several centuries, contributed to the increase and establishment of the papal power. (These were the *ignorance*, the *superstition*, and the *corruption* of the world.)

1. *Ignorance.* The incursions of the northern barbarians spread an intellectual famine throughout all Europe. The only men of learning were the monks, who seldom left their cloisters; and the only books were manuscripts, concealed in the libraries of the monasteries. Not only were the common people ignorant of the art of reading; but this ignorance extensively pertained to the clergy. Many of the latter could scarcely spell out the Apostles creed; and even some of the bishops were unable to compose a sermon.

2. *Superstition.* The universal reign of superstition, contributed to the same results. The spiritual views of religion of primitive times—the simplicity which had marked the order of the ancient worship, were no more. In their room, an unmeaning round of rites, ceremonies and festivals, were introduced; and in the observance of these, the

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*Sec. 2.* What circumstances contributed to the increase and establishment of the papal power?



distinguishing doctrines of the gospel, and the religion of the heart, were effectually lost sight of. The common people were taught to revere the clergy, with idolatrous veneration. More was thought of an image of the Virgin Mary, than of the Son of God; and greater virtue was attributed to a finger, or a bone of an Apostle, than to the sincerest prayer of faith. Upon this superstition the popes fastened; they increased it by every means in their power, and made it instrumental of extending their lordly power.

3. *Corruption.* But the universal corruption of the world accelerated the triumphs of the papal throne, more than all other means. If piety existed, it was confined to few, and to nations remote from Rome. The influences of the spirit were unheard of. Even a cold morality was scarcely inculcated. Holiness of heart, and the practice of the Christian virtues, were seldom named. Vice and falsehood characterized the times. The worship of images, the possession of relics, the contribution of money to the treasuries of the Roman pontiff, were urged, as ensuring a passport to heavenly felicity.

*Sec. 3.* We shall next speak of the *means* employed by the papal power to extend its influence. We notice *first*, *(the preference given to human compositions over the Bible;*

The art of printing was for a long time yet unknown. Copies of the scriptures were scarce, and could be procured only at an enormous price. A single copy was worth the price of a house. The ignorance of the common people was, therefore, in a measure unavoidable. The popes and the clergy were willing it should be so. Taking advantage of this ignorance, they palmed upon the people such opinions of the fathers, and such decrees of councils, as suited their purpose; and stamped them with the authority of God. Nay, as occasion required, they *forged* opinions and decrees; and cursed was he who should dare to oppose them. In this way, the Bible was neglected; its voice was unheard; and upon the strength of human opinions and human decrees—some promulgated, and some forged, the papal power extended its ghostly authority.

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*Sec. 3.* What was the first means employed by the papal power to extend its influence?

What opinions did the popes palm upon the people? What decrees? What circumstances enabled them to do this with facility?

*Sec. 4. A second means employed to extend the authority of the papal power, consisted in efforts, under the patronage of the Roman pontiffs, to convert the heathen.*

Aware of the importance of first raising the standard of the cross, under the auspices of papal authority, the popes were ready to embrace every opportunity to send forth missionaries, attached to their cause. Hence, many heathen nations were visited, and efforts made to spread the knowledge of Christianity. But care was exercised to send only such as were deeply imbued with the spirit of the Roman hierarchy. Never were men more faithful in any cause. They taught the heathen to look upon the Roman pontiff as their spiritual father, and to bow to his authority as the vicegerent of God on earth. Where reason failed to accomplish their purposes, resort was had to force. Many were the instances, and among them may be mentioned the Pomeranians, the Slavonians, and the Finlanders, in which baptism was administered at the point of the sword.

*Sec. 5. A third means employed, was the introduction of the worship of images.*

The introduction of images into places of Christian worship, dates its origin soon after the time of Constantine the great; but like many other superstitious practices, it made its way by slow and imperceptible degrees. There were those who strongly remonstrated against the practice; but their opposition was ineffectual. The passion increased, and was fostered by the Roman pontiffs and their servants. It strongly tended to divert the minds of the people, from the great objects of faith and worship, presented in the scriptures; and gave increasing power to the papal throne, over the wandering and darkened minds of the multitude.

*Sec. 6. A fourth means employed to in-*

*Sec. 4. What was the second means employed?*

In what light did these missionaries teach the heathen to regard the popes? In what manner did they sometimes enforce the reception of Christianity?

*Sec. 5. What was a third means employed?*

When did image worship take its rise? Was it rapid in its spread? What was its tendency?

crease and strengthen the papal power, was the influence of monkery, which was enlisted in the cause.

The rise and progress of monkery has already been unfolded. (Period 4, Sec. 27.) With scarcely an exception, the institutions of monkery were on the side of the papal power, and with sedulous care did the Roman pontiffs foster these institutions, in order to use them as the tools of their ambition. The monks were faithful to their master's cause. Every project started by the popes, how questionable soever, in respect to policy, or morality, received their sanction; and the severest denunciations were poured forth from the convents, against those who should call in question the wisdom of the papal throne.

*Sec. 7. A fifth means employed, was the sanction given by the popes to the passion for the relics of saints, which about the ninth century reached an extraordinary height.*

Such was the zeal inspired on this subject, that many, even in eminent stations, made long pilgrimages, to obtain some relic of the primitive saints. Judea was ransacked. The bodies of the Apostles and Martyrs are said to have been dug up, and great quantities of bones were brought into Italy, and sold at enormous prices. Even clothes were exhibited, which were declared to be those in which Christ was wrapped, in infancy; pieces of his manger were carried about; parts of his cross—the spear which pierced his side—the bread which he broke at the last supper—and to wind up the whole, vials were preserved, which, it was said, contained the milk of the mother of Christ, and even the Saviour's blood.

From adoring the relic, the senseless multitude passed to adore the spirit of the saint. Seizing upon this love of idolatry, the Roman Pontiffs issued their commands, that no saint should be adored, except such as had been canonized by them. This at once invested them with an enor-

*Sec. 6. What was a fourth means employed?*

When did monkery take its rise? What is said of the fidelity of the monks to the papal cause?

*Sec. 7. What was a fifth means employed?*

In what way did the passion for relics display itself? Mention

mous power. They made saints of whom they pleased, and the people were taught to regard these saints as their protectors—as having power to avert dangers—to heal maladies—to prepare the soul for heaven. By these means, the Son of God was kept from view; and the deluded multitude made to feel, that the power of health, of life, and salvation emanated from Rome.

*Sec. 8. A sixth means employed, was the sale of absolution and indulgencies.*

The Roman Pontiff, as the vicegerent of God on earth, claimed to have power not only to *pardon* sins, but also to grant permission to *commit* sin. A doctrine so accordant to the corrupt state of manners and morals, which for centuries prevailed, was received with implicit faith. The murderer, the assassin, the adulterer, needed now only to pay the prescribed fee, and his sins would be blotted out; those who wished to commit these crimes, in like manner, needed only to open their purses, to receive a plenary indulgence. The consequence of this sale of pardon, was a vast increase of the revenues of the Roman pontiffs, and nearly an absolute controul over the minds of the millions who adhered to the Roman faith.

*Sec. 9. A seventh means employed was the invention of the doctrine of purgatory, or a state of temporary punishment after death.*

This was a powerful engine, and most effectually was it used, for the purpose of enriching and aggrandizing the Roman hierarchy. From this purgatory, and the miseries pertaining to it, the people were taught that souls might be released, if prayers and masses in sufficient number, and from the proper sources, were offered up. Hence, the richest gifts were bestowed upon the Church, by the surviving friends of those for whom the benefit was sought; and the

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some of these relics. What order did the Roman pontiffs issue, in respect to saints? What influence did this impart to the pontiffs?

*Sec. 8. What was a sixth means?*

What power did the pontiff's claim in respect to sins? What was the consequence of setting up this claim?

*Sec. 9. What was a seventh means employed? What is to be understood by purgatory?*

What were the people taught on this subject? What effect had it upon them, and the Roman hierarchy?

dying transgressor readily parted with his possessions to secure it.

*Sec. 10.* An *eighth* means employed, and, perhaps, by far the most efficient of all, was the *establishment of the inquisition.*

The Inquisition dates its origin in the 13th century. It originated in an attempt to crush some persons in Gaul, (now France,) who had ventured to question the authority of the Roman pontiffs. In the year 1204, Innocent III. sent inquisitors, as they were called, headed by one Dominic, into Gaul, to execute his wrath upon persons who had dared to speak in opposition to the papal throne.

These inquisitors so effectually performed their embassy, that officers with similar power were appointed in every city. Hence rose the Inquisition, which in time became a most horrible tribunal—an engine of death; which kept nations in awe, and in subjection to the papal dominion.

*Sec. 11.* Such were some of the principal means employed by the papal power, during several centuries, to extend and confirm its authority. Never were means employed more efficiently; never was a dominion more absolute than that of the Roman pontiffs.

*Sec. 12.* The natural and necessary consequence of the system adopted, was the decline of pure religion. For several centuries, indeed, religion can scarcely be said to have existed. Doubtless there were some who held the faith in purity; but to idolatrous Rome nearly the whole world paid its humble adorations.

*Sec. 13.* But it is time to return, and take

*Sec. 10.* What was an eighth means employed?

When did the Inquisition take its rise? What was its original object? Where did Innocent III. send Inquisitors? In what year? For what purpose? What followed?

*Sec. 12.* What was the effect of this system of means thus adopted by the Roman Court, on pure religion?

a view of the principal subject of this period, *viz.* the *Rise of the Mahometan Imposture*. The author of this false religion was *Mahomet*, an Arabian, who was born at Mecca, a city of Arabia, in the year 569, or 570.)

Mahomet was descended from illustrious ancestors; although his parents were much reduced in the world. At an early age, he was deprived of these natural guardians, and the care of him devolved upon Abu Taleb, a distinguished uncle. While under his patronage, he several times accompanied a caravan into Syria, and there his knowledge of men was considerably extended.

At the age of 25, he entered into the service of Cadijah, a rich and noble widow of Mecca, whom soon after he married. By this alliance, he was raised from a humble sphere in life, to the station of his ancestors.

According to tradition, Mahomet was distinguished for the beauty of his person; and was highly recommended by a natural oratory, by which he was able to exercise great influence over the passions and affections of men. Towards the rich, he was always respectful; to the poorest citizens of Mecca, he was kind and condescending.

The intellectual endowments of Mahomet were also distinguishing. His memory was capacious, and retentive; his wit easy and social; his imagination sublime; his judgement clear, rapid, and decisive. Yet, with all these advantages, he was an illiterate barbarian; and in his compositions, was obliged to depend upon the assistance of others.

*Sec. 11.* From his earliest youth, Mahomet was addicted to religious contemplations, and at a certain season every year, he used to re-

*Sec. 13.* Who was the author of the Mahometan Imposture? Who was Mahomet? When and where was he born?

From whom was he descended? To whom was the care of him in his youth entrusted? Into whose service did he enter? To what was he raised by his marriage with this lady? For what was Mahomet distinguished? What is said of his intellectual endowments?

*Sec. 14.* To what was he early addicted? When did he indulge his religious contemplations?

tire to a cave, three miles from Mecca; where, at length, he matured that religion, which he afterwards propagated, and which was destined to overspread some of the fairest portions of the globe.

The design of the Roman pontiffs was to corrupt Christianity; the design of Mahomet was to introduce another religion. His grand doctrine was, that there is only one God, and that Mahomet is his prophet. To please the Jews and Christians, he admitted that Moses and Christ were prophets; but represented himself as superior to them, and divinely commissioned to reform the religious system which they had established. Setting aside the scriptures, he pretended to have received revelations from God; which, with the assistance of an angel, he embodied in the *Koran*, the only sacred book of the Mahometans.

The *religion* of the Mahometans consists of two parts—*faith* and *practice*; of which the former is divided into six branches: Belief in God; in his angels; in the *Koran*; in his prophets; in the resurrection and final judgement; and in God's absolute decrees. The points relating to practice are, prayer, with washings; alms; fasting; pilgrimage to Mecca, and circumcision.

Of God and angels the Mahometans appear to have some just notions, although they attribute some unworthy employments to the latter. They admit that God has, in successive periods, communicated revelations to mankind by prophets; but that with the *Koran*, revelation has closed. The time of the resurrection is a secret, belonging only to God. When Mahomet asked the angel Gabriel about it, he confessed his ignorance. As to the punishment of the wicked, Mahomet taught the existence of seven hells, each of which is designed for different classes of transgressors; but all at length will be admitted to paradise, excepting such as reject the *Koran*. The heaven of the Mahometans is to consist of sensual enjoyments. They are to repose in groves, on the banks of pure streams of wa-

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What were the grand doctrines of Mahomet? What is said of his revelations? In what book are they embodied? Of how many parts does the religion of the Mahometans consist? Which were some of their doctrines? What notions have they of God and angels? What is said of the resurrection? Of the punishment of the wicked? What of heaven? What duties did Mahomet enjoin?

ter ; to be clothed in robes of silk ; to feast from dishes of gold, and to drink of the choicest wines, &c.

In respect to the *duties* enjoined, Mahomet encouraged his followers to hope, that prayer will carry them half way to God ; fasting will bring them to the door of the divine palace, and alms will give them admittance. He also inculcated the duty of a pilgrimage to Mecca, as indispensable ; saying that he that should die without performing it, might as well die a Jew, or a Christian.

Such is an outline of the religion of Mahomet. The rise of such a false religion was clearly predicted by John in the Book of Revelation, (Chap. 9.) Mahomet is here represented under the figure of a star fallen from heaven to earth, to whom was given the key of the bottomless pit, &c.

*Sec. 15.* (In the year 609,) Mahomet, having matured his system, began to announce himself as a prophet of God, and to publish his religion. (For several years, his efforts were confined to the walls of Mecca, and even here his success was small.)

His first converts were his wife, his servant, his pupil and a friend. In process of time, ten of the most respectable citizens of Mecca were introduced to the private lessons of the prophet, and were won over to his faith. These were the only triumphs of his religion, for fourteen years.

*Sec. 16.* (In the year 622,) a storm arising against him at Mecca, he fled to Medina, another city of Arabia. This flight is called by the Mahometans (the *Hegira*, and is regarded by them as their grand epoch.) In this latter

Who predicted the rise of the Mahometan religion ? Under what figure ?

*Sec. 15.* In what year did Mahomet begin to publish his religion ? With what success ?

Who were his first converts ? Who were his only converts for 14 years ?

*Sec. 16.* When did Mahomet leave Mecca ? Whither did he flee ? What was this flight called ? What was his success at Medina ?



city, his success was greater. Several of the principal citizens heard the prophet, and joined his standard.

*Sec. 17.* From the time of his establishment at Medina, he assumed not only the exercise of the office of a prophet; but that, also, of a civil ruler; and such was the success of his religion and his arms, that before his death, which occurred in the year 631, he was master of all Arabia.

At the expiration of six years from his retirement into Medina, he could count fifteen hundred of his followers in arms, and in the field. From this period, his military standard was raised, and victory followed withersoever he went. He fought in person at nine battles; and fifty enterprises of war were achieved in ten years by himself, or his lieutenants. The spoil taken was first collected into one common mass, when distribution was made. One fifth was reserved for charitable uses; the remainder was shared in adequate portions by the soldiers. Allured by the hope of plunder, thousands flocked to his standard; and were taught by the prophet to believe that the reward of eternal glory would surely be the portion of such, as were faithful to it. "A drop of blood," said he, "shed in the cause of God; a night spent in arms, is of more avail than two months fasting and prayer; whoever falls in battle, *his* sins are forgiven; at the day of judgement, his wounds shall be resplendent as vermilion, and as odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims."

Having conquered Arabia, Mahomet next turned his arms towards Syria, against which he was proceeding, at the head of 10,000 horse, and 20,000 foot, when he was supposed to be poisoned in revenge, by a Jewish female.

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*Sec. 17.* When did Mahomet begin to act as a civil ruler? When did he die? What was the success of his arms before his death?

How many battles did he fight in person? How did he dispose of the spoil taken in war? What effect had this upon his followers? What popular doctrine did he teach, in order to gain followers and influence? What country did he invade after the conquest of Ara-

He lingered some days, and died at the age of 63. He was interred on the spot, where he expired. His remains were afterwards removed to Medina, whither the innumerable pilgrims to Mecca often turn aside, to bow in voluntary devotion before the simple tomb of the prophet.

*Sec. 18.* The death of Mahomet for a time filled his followers with consternation; but at length, gathering strength from their loss, they pushed their conquests; and Syria, Persia, Egypt, and other countries, successively submitted to their arms. In the year 637, they reached Jerusalem, and the "Holy city" fell under their dominion.

In the succeeding century, 713, the Saracens, a name applied to the followers of Mahomet, but which was derived from a people who inhabited the northwestern part of Arabia, passed from Africa into Spain, where they put an end to the kingdom of the Goths, which had existed 300 years. From Spain they advanced into France, designing the conquest of Europe, and the extermination of Christianity. Between Tours and Poitiers, their countless legions were met by an army, under the brave Charles Martel, and 370,000 of the Saracens fell in a single day.

This was a severe blow to the enemy of the cross; but at a subsequent period, the arms of Mahomet were triumphant in several countries—Sicily, Sardinia, Corsica, and the maritime coast of Gaul, fell into their possession; and even to the walls of Rome they spread terror and dismay.

In the beginning of the 13th century arose the Ottomans, so called from Othman, their chief. They inhabited the northern border of the Caspian sea. These Ottomans, (af-

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bia? How did he come by his death? What was his age? Where was he interred? Was he afterwards removed?

*Sec. 18.* What effect had the death of Mahomet upon his followers? What conquests did they subsequently achieve? In what year did they take Jerusalem?

Who were the Saracens? What country did they put an end to? In what year? Whither did they go from Spain? What was their design? By whom were they defeated? In what countries were their arms afterwards triumphant? When did the Ottomans arise? What were they called? What country did they come from?

terwards called Turks,) were converted to the Mahometan faith by the Saracens. At a subsequent period, turning their arms against the Saracens, they humbled that proud people, and subjugated such parts of Asia and Africa, as had submitted to the Mahometan faith.

Bajazet, the third sovereign in succession from Othman, conceived the plan of extending his victorious arms over Europe, and of blotting from existence the religion of the gospel. Just as he was ready to fall upon Constantinople, Timur Beg, commonly called Tamerlane, the mighty emperor of the Tartars, fell upon him, with a million of men, and subdued him and his army under his power.

Tamerlane and his army professed the Mahometan faith. True to the principles of his religion, he employed the most inhuman severity towards Christians, whenever within his reach, of whom many by his orders suffered death in the most barbarous forms, while others were condemned to perpetual slavery.

From their defeat by Tamerlane, the Turks gradually recovered, and in the following century, 1453, during the reign of Constantine XII; Mahomet II, at the head of 30,000 Turks, besieged and took possession of Constantinople. From this time the Eastern Empire ceased to exist, and Constantinople has since continued the seat of the Turkish government.

At the present time, Mahometanism is spread over Turkey, Tartary, Arabia, Africa, Persia, and the dominions of the Great Mogul, and is thought to embrace about 100 millions. The Mahometans are divided into two principal sects, who differ concerning the right of succession to Mahomet. The *Sheichs* or *Shiites*, who are chiefly Persians; and the *Sonnites*, inhabiting East Persia, Arabia, Turkey, and Independent Tartary. A new and powerful sect has recently sprung up in Arabia, called *Wahabees*, who profess to be reformers.

*Sec. 19.* The seventh century presents a

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By whom converted? Whom did they conquer? What emperor conceived the plan of subjugating Europe? Who subdued him? What faith did Tamerlane profess? What was his conduct towards Christians? What became of the Turks, after their defeat by Tamerlane? Who conquered Constantinople? Of what government has it since been the capital? In what countries does Mahometanism prevail? What is the number of Mahometans supposed to be?

considerable difference, between the east and the west, in respect to the state of the Church. (In the east, the influences of divine grace seem to have been withheld entirely, and in respect to the prosperity of the Redeemer's kingdom, we have nothing cheering to record. Even in the west, superstition and vice were lamentably on the increase; but in some countries, particularly in England and France, true godliness shone for a considerable part of the century.)

Milner observes, that during this century "there was a real effusion of the spirit in England; so that numbers were turned from idols to the living God. The pastors, first of the Roman, and afterwards of the British communion, laboured in the west with simplicity and success. Edwin, one of the British monarchs, with all his nobles, and very many of his subjects, was baptized. Towards the close of the century, however, the aspect of things was somewhat changed, and the faith and love of many grew cold."

From England several missionaries were sent to the continent, and by their labours, some faint glimmerings of the gospel were scattered through Germany, Batavia, Friesland and Denmark. Among these, the famous Willebrod, an Anglo-Saxon, distinguished himself, by embarking with eleven colleagues for Batavia and Friesland, which were the principal scenes of his labours.

*Sec. 20.* During this century, the authority of the Roman pontiffs (was gradually increasing; a great degree of pomp and splendor marked their spiritual court, and things were rapidly tending to the maturity of the anti-christian power.)

*Sec. 19.* What differences existed in the state of the eastern and western Churches in the 7th century?

What does Milner observe respecting England, at this time? Into what countries was Christianity spread? By whom?

*Sec. 20.* What is said of the increase of the authority of the Roman pontiffs?

*Sec. 21.* In the following century, about the year 727, the great controversy began between the Greek emperor and the bishop of Rome, respecting *image worship*. This is the date which Milner assigns for the beginning of the popedom, which from this time is to be regarded as antichrist indeed; for it set itself by temporal power to support false doctrine, and particularly that which deserves the name of *idolatry*.

The introduction of images into places of public worship, seems to have been at a considerably earlier period than this; but as yet no council had given its sanction to the practice, and many in the Church were strongly opposed to it. But during the 7th century the evil made a most rapid progress, and in the 8th arrived at its zenith. It did not, however, succeed without a struggle, and as the conflict ultimately issued in bringing about two important events, viz. the schism between the Greek and Roman Churches, and the establishment of the pope as a temporal potentate, we shall briefly sketch the leading particulars of the controversy.

*Sec. 22.* In the year 727, as already stated, Leo, the Greek emperor, began openly to oppose the worship of images. But no sooner had he avowed his conviction of the idolatrous nature of the practice, and protested against the erection of images, than Germanicus, bishop of Constantinople, and Gregory II. bishop of Rome, warmly opposed him; in

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*Sec. 21.* When did the controversy arise about image worship between the Greek emperor and the bishop of Rome? What is Milner's opinion about the pope being called at this time antichrist?

When was image worship first introduced? When did this kind of worship greatly increase? What events did it bring about?

*Sec. 22.* By whom was the worship of images opposed? In what year? Who opposed the emperor?

which opposition they were supported by great numbers, both in the Roman and Greek churches.

*Sec. 23.* In the year 730, Leo issued his edict against images—deposed Germanicus, and ordered the removal of an image, which had been put up in the palace of Constantinople.

As the officer, charged with this service, mounted the ladder, and with an axe struck the image several blows, some women present threw him down, by pulling the ladder away, and murdered him on the spot. An insurrection ensued, which was quelled by the emperor, at the expense of much blood.

The news of this flew rapidly to Rome. The emperor's statues were pulled down, and trodden under foot. All Italy was thrown into confusion; attempts were made to elect another emperor in the room of Leo, and the pope encouraged the attempt. Greek writers affirm that he prohibited the Italians from paying tribute any longer to Leo.

*Sec. 24.* In the midst of the controversy, Gregory II. died, and was succeeded by Gregory III. who soon after his election assembled (732) a council, in which he excommunicated all, who should speak contemptuously of images.

*Sec. 25.* Both Leo and Gregory III. died in 741; the former was succeeded by his son Constantine, who inherited all his father's zeal against images; the latter was succeeded in

*Sec. 23.* What step did Leo take in 730, in respect to images?

What happened to the officer charged with the emperor's commission to pull down the images? What effect had this news at Rome?

*Sec. 24.* Who succeeded Gregory II.? When? What did a council do which was assembled soon after his accession?

*Sec. 25.* Who succeeded Leo and Gregory III.? What is said of them?

the popedom by Zachary, who entered into the controversy in favour of images, with all the spirit of his predecessor.

*Sec. 26.* At this time Childeric, a weak prince, occupied the throne of France. Pepin, son of Charles Martel, was his prime minister. The latter, aspiring to the throne, referred the question to pope Zachary, Whether it would be just in him to depose his sovereign and usurp the throne? Zachary answered in the affirmative, and Pepin ascended the throne.

*Sec. 27.* As a reward to the Roman pontiff, Pepin, in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift, he was established *as a temporal monarch.*

The arrogance and impiety of this Roman pontiff may be learned from a letter which he *forged*, and sent to Pepin, as the production of the *Apostle Peter*: "Peter, called an Apostle by Jesus Christ, Son of the living God, &c. As through me the whole Catholic, Apostolic, and Roman Church, the mother of all other Churches, is founded on a rock; and to the end, that Stephen, bishop of this beloved Church of Rome, and that virtue and power may be granted to our Lord to rescue the Church of God out of the hands of its persecutors: To your most excellent princes, Pepin, Charles, and Carloman, and to all the holy Bishops and Abbots, Priests and Monks, as also to Dukes, Counts and people, I, Peter, the Apostle, &c. I conjure you, and the *Virgin Mary*, who will be obliged to you, gives you notice, and commands you, as do also the thrones, dominations, &c. If you will not fight for me, I declare to you, by

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*Sec. 26.* Who at this time was on the throne of France? Who was his prime minister? What question did Pepin refer to the pope? What was the result?

*Sec. 27.* What reward did the Roman pontiff receive for this? In what year?

the Holy Trinity, and by my apostleship, that you shall have no share in heaven."

This letter had the desired effect. Pepin passed the Alps with an army, and assisted the pope against the Lombards, who being intimidated, surrendered to the pope the Exarchate of Ravenna, and 21 cities. Thus was the *sceptre* added to the *keys*, the *sovereignty* to the *priesthood*.

*Sec. 28.* The question concerning images still continued to agitate the Catholic Church. At length, in the year 787, a council was assembled at Nice, under the auspices of the Empress Irene, and her son, who established the worship of images, and proceeded to anathematize all who should reject it, or attempt to remove any images from places of public worship.

This council consisted of 350 bishops. Their result was sanctioned by the empress and her son. Idols and images were erected in all the Churches, and those who opposed them were treated with great severity. The language employed by the above council in their anathema, is worthy of notice, as showing the impiety and profaneness to which the advocates of the Roman hierarchy had at length arrived. "Long live Constantine and Irene his mother—Damnation to all heretics—Damnation on the council that roared against venerable images—The holy Trinity hath deposed them." One would think the council of Pandemonium would have found it difficult to carry impiety and profaneness much beyond this.

*Sec. 29.* But it must not be supposed that the prevailing corruptions of the Church, or the arrogant claims of its successive popes, were implicitly allowed by all other bishops and Churches, even in Italy itself. On the

*Sec. 28.* What council was held in 787? Under whose auspices? What decrees did it pass in favour of image worship?

Of how many bishops did this council consist? By whom was this result sanctioned? What followed?

*Sec. 29.* How did many view the prevailing cor-



contrary, there were many, whom it is unnecessary to particularize, who warmly remonstrated against the corruptions of popery, and the worship of images.

*Sec. 30.* But among the opposers of the errors of the Church of Rome, no man is more conspicuous than Claude, Bishop of Turin, who (about the year 817) began by preaching the pure doctrines of the Gospel, to lay the foundation of those Churches, which amidst the thick darkness of the succeeding centuries, flourished in the vallies of Piedmont in Italy, and in whose history, (during a long and gloomy night, is doubtless to be traced the *true Church* of the Redeemer on earth.

This truly great man, who has not improperly been called the first protestant reformer, was born in Spain. In his early years, he was chaplain to the emperor Lewis, of France. This monarch perceiving the deplorable ignorance of a great part of Italy, in respect to the doctrines of the gospel, and desirous of providing the Churches of Piedmont with one who might stem the growing torrent of image worship, promoted Claude to the see of Turin, about the year 817.

In this event the hand of God may be perceived; since in the very worst of times, he so ordered his providence as to preserve a seed to serve him, and a spot where true religion should shine, amidst the moral darkness which was enveloping the rest of the world.

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ruptions of the Church, and the arrogant claims of the court of Rome?

*Sec. 30.* Who was one of the most conspicuous opposers of the Church of Rome? When did he begin to preach? Where did he preach? What is said of these Churches?

Where was Claude born? To whom was he chaplain? What appointment did Claude receive from Lewis? In what respects does this appear to have been providential? What measures did

At Turin, and in its vicinity, Claude raised his voice most successfully against the existing errors of the Church. He removed the images from the Churches—he drew the attention of the people to the bible. He taught them that Jesus is the true head of the Church; denied the authority of the popes; and lashed in the severest manner, the idolatry and superstition, which every where, through their influence, abounded.

It may appear a matter of surprise to some, that an opposer so zealous and intrepid as Claude certainly was, should have escaped the fury of the Church of Rome. But it should be remembered, that the despotism of that wicked court had not yet arrived at its plenitude of power and intolerance. To which may be added, as another very probable reason, that some of the European monarchs viewed the domineering influence of the bishops of Rome with considerable jealousy, and gladly extended their protection to those, whose labours had a tendency to reduce it; such was at this time the case with the court of France in regard to Claude.

*Sec. 31.* We now come to the tenth century, which, however, we shall pass with a single remark, *viz.* that it was the “*leaden age*” of the Church—the darkest epoch in the annals of mankind.

“The history of the Roman pontiffs that lived in this century,” says Mosheim, “is a history of so many monsters, and not of men; and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Roman community, unanimously confess. Nor was the state of things much better in the Greek Church, at this period; as a proof of which the same learned writer instances the example of Theophylact, patriarch of Constantinople. “This *exemplary* prelate, who sold every ecclesiastical benefice as soon as it became vacant, had in his stables above two thousand hunting horses, which he fed with pignuts, pistachios, dates, dried grapes, figs,

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Claude adopt to remove abuses? How came he to escape the vengeance of Rome?

*Sec. 31.* How is the tenth century characterized?

What is the testimony of Mosheim as to the Roman pontiffs, who lived in this century?

steeped in the most exquisite wines, to all which he added the richest perfumes."

**Sec. 32.** The eleventh century differed but little from the tenth. There were some, however, even in this dark and gloomy period, who dared to protest against the abominations of popery.

The chief point in which this century differed from the tenth, consisted in improvements in learning. The arts and sciences revived in a measure among the clergy and monks, though not cultivated by any other set of men. We speak in regard to the western church; for the eastern, enfeebled and oppressed by the Turks and Saracens from without, and by civil broils and factions within, with difficulty preserved that degree of knowledge, which in those degenerate days, still remained among the Greeks. Scarcely any vestiges of piety can be traced among the eastern Christians at this time.

The only piety which seems to have existed is to be found in Europe. A few instances of open opposition to the errors of popery are recorded. In the year 1017, several persons in France denied the lawfulness of praying to martyrs and confessors, &c.; and on their refusing to recant, thirteen of their number were burnt alive.

About the middle of the century (1050) arose Berengarius, a person of great learning and talents, who warmly attacked the doctrine of *transubstantiation*. By this, was meant, that the bread and wine used in the Lord's supper, were by consecration *converted into the body and blood of the Lord Jesus*, and were actually the same as was born of the Virgin Mary, the same as suffered on the cross, and was raised from the dead.

Such was the doctrine of transubstantiation. It seems to have been first openly advocated about the year 831, by a monk named Pascasius Radbert. The doctrine was too

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**Sec. 32.** How did the eleventh century differ from the tenth?

In what did the chief difference consist? What was the state of the eastern Churches? In what country was the only piety which existed, to be found? What took place in France, in 1017? When did Berengarius flourish? What Romish doctrine did he attack? What is to be understood by the doctrine of transubstantiation?

monstrous and absurd to be received at once. But it was perceived by some of the popes to be capable of being turned to their account; and, therefore, received their sanction, and was incorporated into the creed of the Church of Rome.

Berengarius denied the doctrine, and employed his pen most powerfully against it. He insisted that the body of Christ is only in the heavens, and that the elements of bread and wine are merely the symbols of his body and blood. The efforts of Berengarius, however, were attended with little success. The priests were unwilling to dismiss a doctrine, which gave them power to convert the bread and wine into the body and blood of Christ, when they pleased; much more unwilling were the popes, for if the meanest priest could effect this, what must be the power of the Roman pontiff.

The doctrine, therefore, continued to be cherished by the Church, and in the year 1215 the belief of it was declared by Innocent III. to be *essential to salvation*. To the present day it constitutes one of the great doctrines of the Roman Catholic Church.

*Sec. 33.* The eleventh century is distinguished for the final separation between the *Eastern* and *Western*, or, as they were often termed, the *Greek* and *Latin Churches*. In the year 1054, an attempt was made to reconcile the differences between these two great divisions of the Christian Church, and legates were sent for this purpose by the Roman pontiff, to Constantinople. Both parties, however, were too proud to make concessions, and the negotiations were abruptly terminated. Before leaving the city, the Roman legates assembled in the Church of St. Sophia, and proceeded pub-

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When was it first openly advocated? By whom? Was it readily received? What was the success of Berengarius in his opposition to this doctrine? When was the belief of it declared essential to salvation? By what pope?

*Sec. 33.* For what is the eleventh century distinguished? What attempt was made at reconciling the

licly to excommunicate the Greek patriarch, and all his adherents. Since this time all efforts at reconciliation have been ineffectual, and to the present day these Churches remain separate.

The history of the controversy between the Greek and Latin Churches, it is unnecessary minutely to trace. The first jealousies between them, are supposed to have been excited at the council of Sanlis, as early as the year 347. These jealousies continued to increase, and a constant struggle was maintained by each for the ascendancy over the other, (Per. 4, Sec. 46,) until the bishop of Rome obtained the victory.

About the middle of the 9th century, a controversy which commenced in the 6th, was carried on with great spirit between these churches, in relation to the *procession of the Holy Ghost*; the Church of Rome maintaining, that the spirit proceeds from the Father *and* the Son; while the Greek Christians maintained that he proceeds from the Father *by or through* the Son. The heat engendered by the discussion of this doctrine, led to other differences; which, multiplying and strengthening, terminated, in process of time, in a total and permanent separation, as above recorded.

#### DISTINGUISHED CHARACTERS IN PERIOD V.

*Observation.* A wide difference may be noticed between this and the former period, in respect to distinguished men; especially such as shone in the department of letters. Learning and science found comparatively few friends in the Church of Christ; and consequently few have come down to us, in any manner distinguished for the zeal and piety of a more primitive day. We shall notice some, however, who attracted attention even in this "image" of the Church.

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differences between these two divisions of the Church? What was the issue?

How early did jealousies begin to exist between these Churches? What controversy was carried on between them about the middle of the ninth century? How did it terminate?

1. *Mahomet*, author of the Koran, and the Mahometan imposture.

2. *Willebord*, an Anglo-Saxon, a famous missionary about the year 692, the scene of whose labours was Friesland, and adjacent parts.

3. *Bede*, an Englishman, who flourished about the year 700, celebrated for an Ecclesiastical History from the Christian era to his own time; and for several theological works.

4. *Alcuin*, a native of Yorkshire, England, educated by the venerable Bede, and afterwards called to the continent by Charlemagne, under whose patronage he did much to revive learning and science.

4. *Pascasius Radbert*, a monk, who about the year 831, first openly advocated the doctrine of transubstantiation.

6. *Claude of Turin*, the father of the Waldenses.

7. *Godeschalvus*, a German, known for his defence of the doctrines of predestination and free grace, and for the sufferings which he endured on account of it.

8. *Alfred the Great*, king of England, who died about the year 900, distinguished for his love of letters, and for founding, according to some, the University of Oxford.

9. *Berengarius*, arch deacon of Angiers, in France, a powerful opposer of the doctrine of transubstantiation, about the year 1050.

10. *Anselm*, archbishop of Canterbury, in 1092, distinguished for his great piety, and for several theological treatises, which were of signal service, in that dark day of the Church.

1. *Mahomet*, Sec. 13, and onward.

2. *Willebrod* in his missionary efforts was accompanied by eleven colleagues, all of whom, with their leader, greatly distinguished themselves in their efforts to spread the gospel, not only in Friesland, (a province of the Netherlands,) but also in Denmark, and other neighbouring countries. *Willebrod* was afterwards ordained Archbishop of Utrecht, and died among the Batavians, in a good old age.

3. *Bede* was born in England, about the year 672, and was so distinguished for his piety and humility, that he acquired the surname of "Venerable." He received his education in a monastery, and pursued his studies with so much diligence, that he soon became eminent for his learning. Being inclined to a monastic life, he confined himself chiefly to his cell, where he devoted himself to writing. His principal work was an Ecclesiastical History, which was published in 731. His death occurred about the year 735.

4. *Alcuin* flourished about the year 770. He received his education under the venerable *Bede*, and like his master, was a distinguished scholar and writer. In 793 he removed to France, being invited thither by Charlemagne, by whom he was greatly honoured, and whom he instructed in rhetoric, logic, mathematics and divinity. The latter part of his life he spent in the abbey of St. Martins, at Tours, where he died in 804.

5. *Pascasius Radbert* is supposed to have been a German by birth. He was a monk, and afterwards Abbot of Corbey. He published his sentiments concerning the Sacrament in 831, which although powerfully opposed by men of more evangelical views, were afterwards adopted by the whole Roman Catholic Church.

6. *Claude of Turin*, Sec. 30, and onward.

7. *Godeschalvus* was a monk of Orbais, in Saxony. *Mosheim* says he rendered his name immortal by his controversy about predestination and free grace, evangelical views of which doctrines he appears to have entertained. In consequence of his writings, he was thrown into prison by the archbishop of Mentz, where, after being degraded from his offices, he died in 869.

8. *Alfred the Great* was an excellent prince, and a pious man. He was a catholic; but not a blind devotee to all the abominations of popery. He lamented the ignorance and irreligion of his times, and proved himself a reformer.

Church ministers the most pious and apt to teach, were patronized by him, and one third part of his time he employed in translating the best foreign books into the English tongue, and engaged in many other learned and liberal pursuits, calculated to promote the moral character of his subjects. Alfred died in the year 900.

9. *Berengarius* flourished about the year 1050, one of the darkest periods which settled upon the Church. He enlisted himself against the doctrine of transubstantiation, for which he was condemned both at Rome and Paris. For a time, being without friends, he seems to have been frightened into a renunciation of his opinions. But being convicted by his conscience of his error in so doing, he drew up his confession, in which he shewed that he saw the truth; but in his explanation there was still too great a conformity to the prevailing taste of error. The writings of Berengarius, however, after his death, served to correct the opinions of many, and were a formidable weapon in the hands of truth against the falsehoods of the Church of Rome.

10. *Anselm* was a native of Savoy, but came to England in 1092, where he was made archbishop of Canterbury. He was an evangelical man, as his writings testify. He embraced the doctrines of Augustine, many of whose books he copied and circulated. He spent much of his time in meditation and prayer, and seems on all occasions to have had the spiritual welfare of his flock at heart. He was not free from the superstitions of the times; but he entertained more correct views than many of his contemporaries, and did more for the cause of evangelical truth.





PETER THE HERMIT PREACHING TO THE CRUSADERS.

## PERIOD VI.

THE PERIOD OF THE CRUSADES AND OF THE PAPAL SCHISM WILL EXTEND FROM THE FIRST CRUSADE, 1095, TO THE COMMENCEMENT OF THE REFORMATION, BY LUTHER, 1517.

*Sec. 1.* We have now arrived at the latter part of the eleventh century, at which time we meet with the *Crusades*, or Holy Wars, as they were called. These wars are but little connected with the history of the kingdom of Christ; but, as they arose out of the superstition of the age—as they form a prominent feature in the history of the antichristian apostacy, and were improved by the popes to increase

What is the extent of the Period of the Crusades, and of the Papal Schism?

*Sec. 1.* Why in an ecclesiastical history, is it proper to give some account of the Crusades?

their influence, and especially as the relation of them throws some light on the history of Europe, during this benighted period, it may not be without its use to give in this place a concise account of them.

*Sec. 2.* In the year 637, as already mentioned, (Period 5, Sec. 18,) Jerusalem was conquered by the Saracens; but, influenced by self interest, they allowed the thousand pilgrims, who daily flocked to the "Holy City," on the payment of a moderate tribute, to visit the sepulchre of Christ—to perform their religious duties, and to retire in peace.

Towards the close of the tenth, and beginning of the eleventh century, the passion for pilgrimages was greatly increased, by an opinion which began to prevail over Europe, that the thousand years mentioned by John, (Rev. 20, 2-4) were nearly accomplished, and the end of the world at hand. A general consternation seized the minds of men. Numbers relinquished their possessions, forsook their families and friends, and hastened to the holy land, where they imagined Christ would suddenly appear to judge the living and the dead.

*Sec. 3.* In the year 1065, the Turks took possession of Jerusalem; and the pilgrims were no longer safe. They were insulted; in their worship they were derided, and their effects were not unfrequently plundered.

*Sec. 4.* Towards the conclusion of the eleventh century (1095,) Peter the hermit, a

*Sec. 2.* In what year was Jerusalem conquered by the Saracens? What privilege did they grant to Christians?

When did the passion for pilgrimages greatly increase? What reason may be assigned for this?

*Sec. 3.* When did the Turks take possession of Jerusalem? What was the consequence to pilgrims?

*Sec. 4.* Who was Peter the hermit? At what time

Frenchman, born at Amiens, who had returned from a pilgrimage to Jerusalem, where he had witnessed the trials, to which the pilgrims were exposed; conceived the project of arming the sovereigns and people of Europe, for the purpose of rescuing the holy sepulchre, out of the hands of the infidels.

With the above object in view, Peter travelled from province to province, exciting princes and people to embark in this holy enterprise. His personal appearance excited the curiosity of all classes. His clothes were exceedingly mean; his body seemed wasted with famine; his head was bare; his feet naked; in his hand he bore aloft a large crucifix. "When he painted the sufferings of the natives and pilgrims of Palestine," says Gibbon, "every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue the Saviour."

*Sec. 5.* At this time, Urban II. occupied the papal chair. Perceiving the advantages of such an enterprise to the Roman Hierarchy, he entered into the views of Peter, and zealously set himself to enlist the princes and people of Europe, to arm against the Mahometans. In consequence of the measures adopted, a numerous army was collected, which, after a variety of fortune, reached Jerusalem, and was successful in planting the standard of the cross on the holy sepulchre.

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did he conceive the project of arming the sovereigns of Europe, for rescuing the holy sepulchre from the Turks?

With this object in view, what steps did Peter take? What was the effect of this harangue upon the people?

*Sec. 5.* Who was the pope at this time? How did he regard the proposal of Peter? What was the success of the first enterprise.

Urban, at first, doubting the success of such a project, though he greatly desired it, summoned a council at Placentia. It consisted of 4000 ecclesiastics, and 30,000 of the people; all of whom unanimously declared for the war, though few seemed inclined personally to engage in the service. A second council was held, during the same year at Clermont, at which the pope himself addressed the multitude. At the conclusion of his address, they exclaimed, "*It is the will of God! It is the will of God!*"

Persons of all ranks now flew to arms with the utmost ardour. Eternal salvation was promised all who should go forth to the help of the Lord. A spirit of enthusiasm pervaded Europe. Not only nobles and bishops, with the thousands subject to their influence, entered into the cause with emulation; but even women, concealing their sex in the disguise of armour, were eager to share in the glory of the enterprise. Robbers, and incendiaries, and murderers, and other kindred characters, embraced the opportunity to expiate their sins, and to secure a place in the paradise of God.

At the head of an undisciplined multitude, amounting to 300,000, Peter the hermit, in the spring of 1096, commenced his march towards the east. Subject to little control, this army of banditti, for such it may properly be termed, marked their route with various outrages, particularly towards the Jews, thousands of whom they most inhumanly slew. The frown of providence seemed to settle upon this unholy multitude; for scarcely one third part of them reached Constantinople, and even these were defeated, and utterly destroyed, in a battle at Nice, by the Sultan Solyman.

A formidable body of disciplined troops was, however, following in the rear; and not long after reached the environs of Constantinople. At the head of these was the distinguished Godfrey of Bouillon, supported by Baldwin, his brother Robert, duke of Normandy, and various other distinguished princes, and generals of Europe. On reaching Nice, Godfrey reviewed his troops, which were found to amount to 100,000 horse, and 600,000 foot.

Nice was soon taken by the invaders; the conquest of

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What measures did Urban take to rouse the public mind? With what effect? Who led the first body of men belonging to this expedition? What was their number? What their character? What their fate? Who led the more disciplined troops? What was their number? What places did they take? Whom did they

which was followed by the capture of Edessa and Antioch, where they vanquished an army of 600,000 Saracens. On their arrival at Jerusalem, A. D. 1099, their numbers had greatly diminished, owing partly to disasters, and partly to the detachments which they had been obliged to make, in order to keep possession of the places which they had conquered. According to the testimony of historians, they scarcely exceeded 20,000 foot, and 1500 horse, while the garrison of Jerusalem consisted of 40,000 men.

Notwithstanding this inequality in respect to numbers, the invaders resolutely besieged the city; and after a siege of five weeks took it by assault, and put the garrison and inhabitants to the sword, without distinction.

The conquest of the city being thus achieved, Godfrey was saluted king. The crown, however, he enjoyed only about a year; being compelled to resign it to a legate of his Holiness, the pope, who claimed it as the rightful property of the Roman See.

*Sec. 6.* The Holy City being now in possession of the friends of the Cross, the conquerors began to return to Europe. The Turks, however, gradually recovered their strength, and at length fell upon the new kingdom, threatening it with utter ruin. A *second* crusade was now found necessary. This was preached by the famous St. Bernard, through whose influence, an army of 300,000 men was raised from among the subjects of Louis VII. of France, and Conrad III. of Germany. This army, headed by these monarchs, took up its march towards Jerusalem, in the year 1147. The enterprise, however, failed, and after encountering incredible hardships, besides the

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vanquish? What was their number on reaching Jerusalem? By what means had they become so much diminished? How long did the siege of Jerusalem last? Who was made king? How long did he continue so?

*Sec. 6.* When did the second crusade begin? Of whom was it composed? Who headed it? What was the result of this crusade?

loss of their troops, these princes returned, with shame, to their kingdoms.)

*Sec. 7.* The failure of the second crusade reduced the affairs of the Oriental Christians to a state of great distress ; which was some time after much increased by Saladin, who from being an attendant on the Caliphs, had raised himself to the sovereignty of Egypt, Arabia, Syria, and Persia. In the year 1187, this prince invaded Palestine, with a powerful army, and obtained a complete victory over the Christians, utterly annihilating the already languishing kingdom of Jerusalem.

*Sec. 8.* The news of this catastrophe reaching Europe, filled it with grief and consternation. Clement III, who at this time filled the papal chair, immediately ordered a *third* crusade to be proclaimed. The reigning sovereigns of the principal states in Europe, eagerly enlisted in the cause—Philip Augustus of France, Richard I. of England, and Frederick Barbarossa, of Germany. Little success, however, attended the expedition, and the respective monarchs, excepting Frederick, who was drowned in Cilicia, returned to their kingdoms, after a variety of fortunes, without having rescued the holy city from the power of the infidels.)

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*Sec. 7.* What was the state of the Oriental Christians at this time ? By whom was their distress increased ? Who was Saladin ? What did he do ?

*Sec. 8.* What was the effect of Saladin's conquest in Europe ? Who was now pope ? What sovereigns enlisted in the third crusade ? What was the issue of this crusade ?

*Sec. 9.* It is unnecessary to pursue this history of fanaticism further. We shall only observe, therefore, in addition, that several other crusades followed those we have mentioned, which, however, failed of accomplishing the object for which they were undertaken.

The crusades owed their origin to the superstition of an ignorant and barbarous age, superadded to ambition, love of military achievement, and a desire for plunder. For nearly two centuries all Europe was disturbed by these enterprises; and many were the privations, which almost every family was called to endure, on account of them. The loss of human life was immense. Two millions of Europeans were supposed to have been buried in the East. Those who survived were soon blended with the Mahometan population of Syria, and in a few years not a vestige of the Christian conquests remained.

*Sec. 10.* The immediate effects of the crusades, upon the moral and religious state of the world, were exceedingly deplorable. The superstition of the times, already great, was much increased by them; the power and authority of the Roman pontiffs were greatly augmented; and a higher relish for immorality and vice characterized all classes of the community.

As the popes were the great promoters of these Holy wars, so to them accrued the chief advantages which re-

*Sec. 9.* Did any other Crusades follow? Did they succeed?

To what circumstances, in the existing state of Europe, were the Crusades owing? How long was Europe distracted by these enterprises? How many Europeans are supposed to have lost their lives in them? What became of those who survived and continued in the east?

*Sec. 10.* What were the immediate effects of the crusades, upon the moral and religious state of the world? What upon the power of the Roman pontiffs?

Who derived the most benefit from these enterprises? How

sulted from them. By means of them, they greatly increased their temporal authority; they being in fact the military commanders in these extravagant enterprises, while emperors and kings were only subordinate officers.

The Crusades were sources, also, of incalculable wealth to the popes, to the churches and monasteries, for to them the pious crusaders bequeathed their lands, houses, and money; and as few of them ever returned, they became their lawful possessions. Thus they tended to aggrandize still more the "man of sin," and to increase the power of the beast, which opened his mouth in blasphemy against God.

Barbarous and destructive, however, as were these romantic expeditions in themselves, they were not without some beneficial results to the state of society, in respect to its political condition—to the manners and customs of the people—to commercial intercourse—to literature—and in the end, to religion itself.

*Sec. 11.* Having thus disposed of the subject of the Crusades, we return to matters more purely ecclesiastical, and shall attempt to trace the leading events, which relate to the Christian Church, down to the commencement of the reformation.

*Sec. 12.* The successful labours of Claude at Turin, in Italy, in the year 817, have already been noticed (Period V. Sec. 30.) The seed sown by that great and good man took deep root; and in the vallies of Piedmont, of which Turin was the principal city, for more than two centuries there existed a people, who, aloof from the errors of the Church of Rome, worshipped God, in comparative purity and simplicity.

*Sec. 13.* The history of this people, from the

were the Popes, Churches and monasteries enriched by them? What beneficial results flowed from them?

*Sec. 12.* When did Claude labour at Turin, in Italy? What is said of the seed sown by that good man?

*Sec. 13.* What can you say of the history of this



days of Claude to the time of Peter Waldo. 1160, is involved in much obscurity.) They seem to have had no writers among them capable of recording their proceedings, during this period; but it is well known that they existed as a class of Christians, separated from the erroneous faith and practice of the Catholic Church; and, at length, became quite numerous.

*Sec. 14.* The general name given to these people was *Waldenses*, or *Valdenses*, from the Latin word *vallis*, or the Italian word *valdesi*; both of which signify *valley*. They were thus called, because they dwelt in vallies.

The word Piedmont, in which principality these people resided, is derived from two Latin words, viz. *Pede montium*, "at the foot of the mountains." This principality is situated at the foot of the Alps. It is bounded on the north by Savoy; on the east by the Duchy of Milan and Montserrat; on the south by the country of Nice, and the territory of Geneva; and on the west by France. In former times, it constituted a part of Lombardy; but more recently, it has been subject to the king of Sardinia, who takes up his residence at Turin, the capital of the province, and one of the first cities of Europe.

The principality contains several remarkably beautiful and fertile vallies, the chief of which are Arosta and Susa on the north; Stura on the south; and in the interior of the country, Lucerna, Angrogna, and several others. In these vallies, as if the all wise Creator had from the beginning designed them for this special purpose, the true Church

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people, from the time of Claude, 817, to the time of Peter Waldo? Why is their history involved in obscurity?

*Sec. 14.* What was the general name given to these people? Whence was this name derived?

From what is the name Piedmont derived? Where is it situated? How bounded? To whom has it more recently been subject? What is the capital? Which are some of the vallies which Piedmont contains? What do the vallies seem to have been designed for?

found a hiding place, during the universal prevalence of error and superstition.

*Sec. 15.* Besides the general name of Waldenses, these people—some of whom appear to have existed in different countries—received other appellations, such as *Cathari*, or pure; *Leonists*, or poor men of Lyons; *Albigenses*, from Alby, a town in France, where many of them lived; also *Petro-brussians*, from Peter Bruys, an eminent preacher; *Fratricelli*, and many others. All these branches, however, sprung from one common stock, and were animated by the same moral and religious principles.

*Sec. 16.* The existence of such a people, during the continuance of the grand corruption, by the papal power, was clearly predicted by the Apostle John, under the character of the “*two witnesses*.” (Rev. xi. 3.) By these it is supposed are designated the true followers of Christ, who should from age to age bear witness to the truth.

*Sec. 17.* From the time of Claude of Turin, these people appear to have existed in considerable numbers, both in the vallies of Piedmont and in other countries; yet from the year 1160, they were much increased by the labours of Peter Waldo, a merchant of Lyons, in France;

*Sec. 15.* What other names were given to the Waldenses? Do these people seem to have possessed the same general character?

*Sec. 16.* Was the existence of such a people predicted in ancient times? By whom? Under what name?

*Sec. 17.* What is said of their numbers, from Claude, to the time of Peter Waldo? When did

who, being awakened by an extraordinary occurrence in Divine Providence, entered with uncommon zeal into the work of reforming the people in his neighbourhood, and of spreading among them, the knowledge of the pure doctrines of the Scriptures.

One evening, after supper, as Waldo sat conversing with a party of his friends, and refreshing himself with them, one of the company suddenly fell and expired. Such a lesson on the uncertainty of life, and the very precarious tenure by which mortals hold it, most forcibly arrested the merchant's attention. He was led by this event to the most serious reflections, and the result was his hopeful conversion.

Waldo was now desirous of communicating to others, a portion of that happiness which he himself enjoyed. He abandoned his mercantile pursuits, distributed his wealth to the poor, as occasion required, and industriously employed himself to engage the attention of all around him to the 'one thing needful.'

The Latin Vulgate Bible was the only edition of the Scriptures, at this time, in Europe; but that language was understood by scarcely one in an hundred of its inhabitants. Waldo himself translated, or procured some one to translate the four gospels into French. This was the first translation of the Bible into a modern tongue, since the time that the Latin had ceased to be a living language.

An attentive study of the Scriptures, discovered to Waldo the monstrous errors of the Church of Rome. A multiplicity of doctrines, rites and ceremonies, had been introduced, for which the Scriptures gave no authority. This discovery led him loudly to declaim against existing errors and particularly to shew the wide difference which existed between the Christianity of the Bible, and that of the Church of Rome.

**Sec. 18.** The labours of Waldo were singu-

Waldo flourish? Who was he? How awakened? What is said of his labours?

Give the particulars of Waldo's being awakened. What did Waldo do in relation to the scriptures? What, in relation to the errors of the Church of Rome?

larly blessed. Multitudes flocked to him, and, through his instrumentality, were converted to the pure faith of the gospel.

*Sec. 19.* These labours, and the success of Waldo, were not long concealed from the friends of the Roman Church. As might have been anticipated, a great storm of persecution was raised, both against him and his converts, on account of which, in the year 1163, they were compelled to flee from Lyons.

*Sec. 20.* On retiring, Waldo and his followers spread over the country, sowing the seeds of reformation, wherever they went. The blessing of God accompanied them; the word of God grew and multiplied, not only in the places where Waldo himself planted it, but in more distant regions.

On leaving Lyons, Waldo retired to Dauphiny, where he preached with great success; his principles took deep and lasting root, and produced a numerous harvest of disciples, who were denominated (*Sec. 20*) Leonists, Vaudois, Albigenses, or Waldenses, &c.

In Dauphiny, Waldo meeting with the spirit of persecution, was forced to flee into Picardy; whence also being driven, he proceeded into Germany. He at length settled in Bohemia, where in the year 1179, he finished his life, after a useful ministry of nearly 20 years.

*Sec. 21.* On the persecution of the disciples of Waldo, many of them fled into the vallies

*Sec. 18.* What success attended Waldo's labours?

*Sec. 19.* How did the Roman Catholics regard Waldo's success? What did they do? When were Waldo and his friends compelled to flee from Lyons?

*Sec. 20.* Where did they go, in their flight? What did they do?

Where did Waldo go? From Dauphiny, whither was he obliged to flee? Where did he, at length, settle and die? In what year did his death occur?

of Piedmont,) taking with them the new translation of the Bible; others proceeded to Bohemia, and not a few migrated into Spain.

This flight of the disciples of Waldo, was followed by consequences, altogether different from the wishes or expectations of their persecutors. Favoured by God, they spread abroad their principles, and multitudes became obedient to the faith. In the south of France, in Switzerland, in Germany, and in the Low Countries, thousands embraced their sentiments. In Bohemia alone, it has been computed that there were not less than 80,000 of these Christians, in the year 1315.

*Sec. 22.* The increase of a people, whose sentiments were so opposite, as were those of the Waldenses, to the Church of Rome, filled the pope and his adherents with indignation; and the greatest efforts were made to suppress them. In the year 1181, pope Lucius III. issued his edict against them, by which not only they were anathematized, but also all who should give them support.

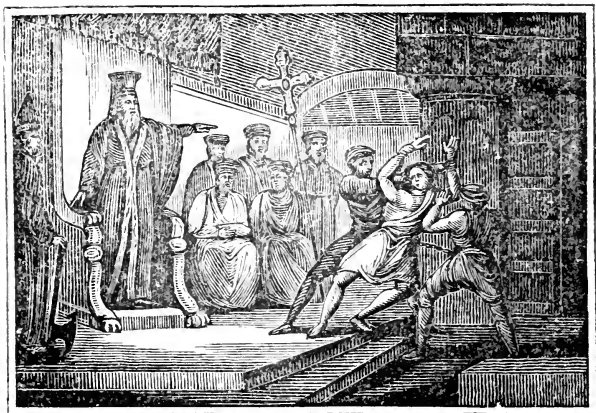
*Sec. 23.* In the year 1194, Ildefonso, king of Spain, adopting the spirit of the pope, also issued his edict against such of this people, as were to be found in his dominions, declaring it to be high treason, even to be present to hear their ministers preach.)

*Sec. 21.* Where did many of the disciples of Waldo retire? What did those, who settled in the vallies of Piedmont, take with them?

In what countries did the followers of Waldo greatly multiply? What was their number in Bohemia, in 1315?

*Sec. 22.* How were the pope and his adherents affected by the increase of the Waldenses? What did pope Lucius do, in 1181?

*Sec. 23.* What edict did Ildefonso publish against them? In what year?



THE INQUISITION.

*Sec. 24.* But edicts and anathemas were insufficient to prevent the increase of the Waldenses. More vigorous measures were, therefore adopted. In the year 1204, (some say 1206) Innocent III. established the *Inquisition*, and the Waldenses were the first objects of its cruelty.

The Inquisition owes its origin to the suggestions of *Dominic*, a descendant from an illustrious Spanish family. He was born in the year 1170. From his early years, he was educated for the priesthood, and grew up one of the most fiery and bloody of mortals. Being employed, with some others, in devising measures to suppress the heresy of the Waldenses, as the friends of Rome termed their faith, he suggested the appointment of men, who should seek out, and bring

*Sec. 24.* What effect had these edicts? What institution was established for the purpose of subduing them? When? and by whom?

To whom does the Inquisition owe its origin? When was he born? What was his character? To what did the first inquisitors

to suitable punishment, such as held doctrines at variance with the interests of the Church of Rome. At first the inquisition had no tribunals. They only *inquired*, (and from this were called *inquisitors*) after heretics, their number, strength and riches. When they had detected them, they informed the bishops, in whose vicinity they existed, and these were urged to anathematize, or banish, or chastise them. The bishops, however, were not in all cases sufficiently zealous, or sufficiently cruel, to meet the wishes of the pope. The bloody Dominic, therefore, was appointed Chief Inquisitor; rules were established for these courts; and under the sanction even of princes, they were set in operation. The order of Dominicans, since the days of their master, has furnished the world with a set of inquisitors, in comparison with whom, all that have dealt in tortures, in former times, were only novices.

In the course of a few years, the system was brought to maturity; and branches of the "Holy Inquisition" were established in almost every province throughout Europe; at least, wherever people were suspected of heresy.

Never was a system better adapted to accomplish a purpose, than this. It was eminently calculated to afflict the true Church of God, and to perfect the system of pontifical depravity. The inquisitors, were generally men from whose heart the last feeling of compassion had departed, and who were ready to sacrifice even their souls, to increase the authority of the Bishop of Rome.

They held their tribunals, either in the dead of the night, or in some retired apartment, from which the light of day was excluded. No man in the community was secure from their summons, however exalted his station, however blameless his life. Even at midnight, the *coach of the Inquisition* was wont to call; indeed, this was generally the hour selected, to demand the presence of an accused person. Nor dare a husband or a wife, a parent or a child, attempt to retard the delivering of their nearest or dearest relatives. The demand must be answered; the accused must go; he

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confine their attention? Who was appointed chief inquisitor? From what order of monks were the inquisitors taken? Where were branches of the Inquisition established? What is said of the adaptation of this system to its intended purpose? What was the character of the Inquisition? Where did they hold their tribunals? Who were exempt from their summons?

knew not his accuser, and if he denied the charge, the severest tortures awaited him, till he should confess his guilt. Few, who once entered the gloomy walls of the Inquisition, ever emerged; or if they were released, they never dared to whisper what they had seen, or heard, within those prisons of death.

*Sec. 25.* At the time of the establishment of the Inquisition, the county of Toulouse, in the south of France, abounded with a set of people called Albigenses, from Alby, a town, where many of them lived. They were a branch of the Waldenses. As these people were particularly obnoxious to the pope, measures were adopted to subdue them to the Catholic faith; or to ensure their ruin. Here, in 1206, the Inquisition was established, and from that year to 1228, was constantly at work. Besides the Inquisition, an immense army was raised, which invaded the country, spreading fire and sword among the distracted Albigenses; not less than a million of whom, including those of the invaders who were slain, most miserably perished in this period.

Count Raymond, at this time, governed the inhabitants of Toulouse. To him application was made, by the pope, to expel the Albigenses from his dominions; but they, being a peaceable people, and loyal subjects, the Count refused to molest them.

Thwarted in his object, the pope was filled with indignation, and immediately sent inquisitors into Toulouse, who established their court in the castle of a nobleman, and commenced the operations of their engine of death.

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*Sec. 25.* What set of people existed in great numbers, at this time, in Alby, in France? Who were they? When was the Inquisition introduced here? How long was it at work? What, besides this, was sent there? How many perished?

Who governed this people, at this time? Why did he refuse to expel the Albigenses? What did the pope do upon this refusal?



Unfortunately, soon after the inquisition was established, one of the chief inquisitors was assassinated. Count Raymond was suspected of being privy to the murder, and was loaded with infamy and the highest censures of the Church. His dominions were also threatened with an invasion by 100,000 zealous bigots of the Church of Rome.

Justly alarmed, Raymond offered his submission, and in token of his sincerity, surrendered to his holiness seven fortified cities in Provence. But this was not a sufficient sacrifice to ecclesiastical pride and malignity. The Count was seized, and scourged, and being stripped of his apparel, was turned out to seek a shelter as he was able.

In the mean time, the invading army, consisting of 100,000 men, entered Toulouse; and every where attacking the Albigenses, took possession of their cities, filled the streets with slaughter and blood, and committed to the flames numbers whom they had taken prisoners.

By the arrival of fresh levies, the army was soon after increased to 300,000 men, (some writers make them 500,000.) The city of Beziers fell before them, and its inhabitants, to the number of 23,000, were indiscriminately massacred, and the city itself destroyed by fire.

Carcassone was next besieged, but here the invaders met with a resistance from the Albigenses, which was most unexpected. Thousands of the besiegers, who approached the walls, were slain; and even the ditches were filled with fallen corpses. At length, however, wearied out, and overpowered by numbers, the lower part of the city was surrendered, and its miserable inhabitants fell before the sword.

The upper part was yet secure. Finding the reduction of this more difficult than was anticipated, the king of Arragon was dispatched to seek an interview with the Earl of Beziers, who was at the head of the Albigenses.

An interview accordingly took place, at which the king of Arragon expressed his surprise, that the Earl should attempt to shut himself up in the city of Carcassone, against so vast an army.

How came the pope to send an army into his dominions? What, upon this invasion, did the count do? Was his submission accepted? What was done with him? What was the conduct of the army? To what numbers was the army increased? What city was taken? How many lives destroyed? What city was next besieged? What contest succeeded? Which party was victorious? Between what persons did an interview take place? What was

To the king, the Earl replied, that he relied on the favour of God, and the justice of his cause—that he would yield to no humiliation, nor basely stoop to receive his life, or that of his friends, at the expense of their principles.

A plot was now laid to get the Earl into their possession, and unfortunately it succeeded. He was prevailed upon to a second interview, at which he was basely betrayed, and held as a prisoner, till the city should be reduced.

No sooner had the inhabitants of Carcassone received the intelligence of the Earl's confinement, than they burst into tears, and were seized with such terror, that they thought of nothing but how to escape the danger they were in. But blockaded as they were on all sides, and the trenches filled with men, all human probability of escape vanished from their eyes. A report, however, was circulated, that there was a vault, or subterraneous passage, somewhere in the city, which led to the castle of Caberet, a distance about three leagues from Carcassone, and that if the mouth or entry thereof could be found, Providence had provided for them a way of escape. All the inhabitants of the city, except those who kept watch of the vampires, immediately commenced the search, and success rewarded their labour. The entrance of the cavern was found; and at the beginning of night, they all began their journey through it, carrying with them only as much food as was deemed necessary to serve them for a few days. "It was a dismal and sorrowful sight," says their historian, "to witness their removal and departure, accompanied with sighs, and tears, and lamentations, at the thoughts of quitting their habitations, and all their worldly possessions, and betaking themselves to the uncertain event of saving themselves by flight; parents leading their children, and the more robust supporting decrepit old persons; and especially to hear the affecting lamentations of the women." They, however, arrived the following day at the castle, from whence they dispersed themselves through different parts of the country, some proceeding to Arragon, some to Catalonia, others to Toulouse, and the cities belonging to their party, wherever God in his providence opened a door for their admission.

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the result of it? What plot was laid? What effect had the seizure of the earl of Beziers, upon the inhabitants of Carcassone? How did they effect their escape? Whither did they flee? What followed the next day?

The awful silence which reigned in the solitary city, excited no little surprise, on the following day, among the besiegers. At first they suspected a stratagem to draw them into an ambuscade, but on mounting the walls and entering the town, they cried out, "the Albigenses are fled." The legate issued a proclamation, that no person should seize or carry off any of the plunder—that it should all be carried to the great church of Carcassone, whence it was disposed of for the benefit of the invaders, and the proceeds distributed among them in rewards according to their deserts.

Such is a brief account of one of the crusades against the Albigenses. Others followed, and scarcely can any one conceive the scenes of baseness, perfidy, barbarity, indecency and hypocrisy, over which Innocent III, and his immediate successors, presided. Cities were plundered; castles were stormed; multitudes were butchered—were tortured; women were insulted and ravished; thousands were put to the sword, or were consumed by the flames. Such were the calamities which God, in his providence, permitted to be visited upon his true Church, and such were the triumphs of anti-christ over the faithful disciples of Jesus.

*Sec. 26.* While the persecution was raging with such resistless fury against the Albigenses, in the south of France, the inhabitants of the vallies of Piedmont, appear to have enjoyed a large portion of external peace, and this continued, with but one exception, which occurred about the year 1400, to the year 1487.

The providence of God was most conspicuous in relation to the inhabitants of these vallies, in blessing them with a succession of mild and tolerant princes, in the dukes of Savoy. These princes continually receiving the most favourable reports of them as a people, simple in their manners, free from deceit and malice, upright in their dealings, loyal to their governors, turned a deaf ear to the repeated so-

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*Sec. 26.* What was the state of the inhabitants in the vallies of Piedmont, at this time? How long did they enjoy peace? What exception was there to this?

By what means were these people protected from persecution? For what number of years?

licitations of priests and monks; and from the beginning of the 13th century, until the year 1487, nearly 300 years, peremptorily refused to molest them.

An effort was indeed made to introduce the inquisition into Piedmont, but the proceedings in France had sufficiently opened the eyes of the inhabitants to the spirit and principle of that infernal court, and the people wisely and resolutely resisted its establishment among them.

*Sec. 27.* During the above persecution of the Albigenses in France, many of this people, to escape its fury, crossed the Pyrenees, and took shelter in the Spanish provinces of Arragon and Catalonia. Here they flourished for several years; they built Churches, and their ministers publicly and boldly preached these doctrines.

*Sec. 28.* The vigilance of the inquisitors, however, traced their steps, and in the year 1232, the Inquisition was established in Arragon. From this time, for a century and a half, measures of the greatest rigour were incessantly carried on in that quarter, and also in Catalonia, against these refugees, before their extermination was effected.

*Sec. 29.* In Germany also, in Flanders, and in Poland, the Waldenses were persecuted with peculiar severity. Indeed, wherever they existed, they were sought out, and hunted down, by emissaries from papal Rome, as if

*Sec. 27.* Whither did many of the Albigenses, during the persecution in France, flee? What is said of them in Arragon and Catalonia?

*Sec. 28.* When was the Inquisition introduced into these provinces? How long were its sanguinary proceedings continued?

*Sec. 29.* In what other countries were the Waldenses persecuted?

they were the pests of the world, and the most obnoxious foes of the Church of God.

*Sec. 30.* In the year 1300 was established by Boniface VIII. who at that time occupied the papal chair, the celebrated *year of Jubilee*. Christians, throughout the known world were invited to visit the Churches of St. Peter and St. Paul, at Rome, with a promise from the pope, that he would pardon their sins.

An invitation so impious as this, a Christian at the present day, would scarcely conceive it possible to have been accepted by any, yet such was the ignorance of the people, and such the superstition of the times, that multitudes came from all quarters, and cast in their gifts into the treasury of the Roman see, in exchange for which, they received the benediction of his Holiness, and the pretended pardon of all their sins.

This experiment proved so gainful, that the pontiffs in after years shortened the time of the Jubilee to 25 years, in order that all good Christians living to the common age of man, might be benefited by this glorious festival.

*Sec. 31.* The year 1300, during the pontificate of Boniface VIII. may be regarded as marking the highest eminence, to which the Papal power ever attained. From this period, firm and lasting as the dominion of the Roman pontiffs seemed to be, it appeared to be gradually undermined and weakened, partly by the

*Sec. 30.* When was the year of Jubilee first observed? By whose order? What did he promise to all who should assemble at Rome?

How was the invitation received by the people? What benefit did the pontiff receive from this measure? When was the experiment repeated?

*Sec. 31.* At what time did the Papal power reach its height? Who was pope at this time? By what means did that power, from this time, gradually decline?

pride and rashness of the popes themselves, and partly by several unexpected events.

“Boniface VIII. was born,” says Mosheim, “to be a plague both to Church and state, a disturber of the repose of nations; and his attempts to extend the despotism of the Roman pontiffs were carried to a length, that approached to phrensy.” From the moment that he entered upon his new dignity, he laid claim to a supreme and irresistible dominion, over all the powers of the earth, both spiritual and temporal, he terrified kingdoms and empires, by the threats of his bulls; called princes and sovereign states before his tribunal, to decide their quarrels. In a word, in arrogance, in boldness, in lofty pretensions; he appeared to exceed all who had gone before him.

*Sec. 32.* Among the causes, which seemed to set a limit to the usurpations of the Roman pontiffs, and the *first* which occurred, was the quarrel, which arose about this time between Boniface VIII. and Philip of France, in respect to the supremacy of the pope, over the temporal sovereigns of the earth.

This doctrine Boniface arrogantly maintained, and to Philip sent the haughtiest letters, in which he asserted that the king of France, and all other kings and princes were, by a divine command, obliged to submit to the authority of the popes, as well in all political and civil matters, as in those of a religious nature.

*Sec. 33.* Philip, indignant at the doctrine advanced by the pope, took measures to depose so execrable a pontiff by a general council. In anticipation of the meeting of such a council, the king caused Boniface to be seized.

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What was the character of Boniface VIII.? What arrogant claims did he set up?

*Sec. 32.* What was the first thing which seemed to set a limit to the usurpations of the pope of Rome?

How did Boniface treat Philip?

*Sec. 33.* What measures did Philip adopt? How was Boniface treated?

The person entrusted with this business, treated the pope most rudely. His friends succeeded, however, in rescuing him ; but the rage and anguish occasioned by his insults, soon after caused his death.

*Sec. 34.* Soon after the death of Boniface, Philip, by his artful intrigues, obtained the pontificate for a Frenchman, who, at the king's request, removed the papal residence to *Avignon*, in France, where it continued for 70 years. This event, and the continued residence of the popes in France greatly impaired the authority of the Roman see.

*Sec. 35.* About the year 1378, occurred what is commonly termed the *great western schism*, in the election of two popes, one at Rome, and another at Avignon ; and from this date to the year 1414, the Church continued to have two and sometimes three different heads at the same time ; each forming plots and thundering out anathemas against the other. In consequence of these differences, the papal authority fell into contempt still more, and in a measure both people and princes were released from that slavish fear, by which, for years, they had been oppressed.

The pontiff, at this time elected at Rome, was Urban

*Sec. 34.* On the death of Boniface, who was elected to the pontificate ? Through whose influence ? To what place was the papal residence removed ? How long did the popes reside there ?

*Sec. 35.* In what year occurred the great schism, as it is called ? What is meant by this ? How long was the Church distracted by these dissensions ? What effect had they, upon the papal authority ?

VI; the pontiff elected at Avignon, was Clement VII. Which of these two is to be considered as the true and lawful pope, is to this day matter of doubt.

The distress and calamity occasioned by this difference, are beyond the power of description. Wars broke out between the factions of the several popes, by which multitudes lost their fortunes and their lives; religion was extinguished in most places, and profligacy rose to a most scandalous excess. The clergy became excessively corrupt, and no longer seemed studious to keep up even the appearance of religion or decency.

Upon the whole, however, these abuses were conducive both to the civil and religious interests of mankind. The papal power received an incurable wound. Kings and princes, who had formerly been the slaves of the lordly pontiffs, now became their judges and masters. And many of the least stupid among the people had the courage to despise the popes, on account of their disputes; and, at length, came to believe that the interests of religion might be secured and promoted, without a visible head, crowned by a spiritual supremacy.

*Sec. 36.* The year 1387 was distinguished by the *death of John Wickliffe*, an Englishman, who, by his preaching and writings against the abuses of popery, particularly against the supremacy of the Roman See—the worship of images—the invocation of saints—transubstantiation—indulgencies, &c. gave a still severer blow to the authority of the Roman pontiffs, and prepared the way for the reformation, which was commenced by Luther, in 1517.

Wickliffe was born in Yorkshire, in 1324. Being distinguished for his learning, he was advanced to the master

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Who was the pontiff elected at Rome? Who at Avignon? Which of these was the lawful pope? What mischievous consequences resulted from these differences? What beneficial effects?

*Sec. 36.* When did Wickliffe die? Who was he? How did he prepare the way for the reformation under Luther?

When, and where was Wickliffe born? What was the state of England, at this time? What roused the indignation of Wickliffe?



ship of Baliol College, and wardenship of Canterbury hall. At this time, England was completely under the papal dominion. This country swarmed with the mendicant orders; who, invading the universities, attempted to persuade the students to join their fraternity.

This conduct roused the indignation of Wickliffe, who commenced writing against the mendicant orders, and even against the tyranny of the pope, and the superstitions of the age.

His writings displeased the archbishop of Canterbury, who deprived him of his office. Wickliffe appealed to the pope; but the pope, irritated on account of the freedom with which he had spoken of popery, confirmed the sentence of the archbishop.

Wickliffe now threw off all restraint. He had studied the Scriptures; nay, he translated the whole Bible into English, and circulated it abroad; he was well acquainted with the system of popery, and of its antisciptural character. He began to attack the monks—to oppose their irregularities—to inveigh against the superstitions of the times, and even aimed his shafts against the pontifical power itself. The influence of Wickliffe became great; his writings were read, and by many, were well received.

The reformer was now persecuted by the monks, and particularly by the archbishop of Canterbury; through whose influence, 23 of his opinions were publicly condemned, in a council held at London. Wickliffe, notwithstanding the dangers which thickened around him, died in peace at Lutterworth, in 1387; the rectory of which place had been bestowed upon him, after his ejection from Canterbury hall.

*Sec. 37.* The doctrines of Wickliffe, during his life time, had made many converts; but after his death, his disciples greatly increased, both in England and other countries. His followers were called *Lollards*, or *Wickliffites*.

The origin of the word *Lollard*, which was applied to

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Upon this, what did he do? How was he treated by the archbishop of Canterbury? What strong measures did Wickliffe adopt? How was he retorted upon? When, and where, and how, did he die?

*Sec. 37.* What is said of the increase of his followers after his death? What were his followers called?

the followers of Wickliffe, is quite uncertain. Some suppose they were so called after Walter Lollard, a Dutchman, who during this century was burned to death for his opinions. The learned translator of Mosheim, derives the term from the German *Lullen*, which signifies *singing*; and hence in English Lollard, or singer. The Lullens, or Lollards, in Germany, where the term was first used, were singers, who made it their business to inter the bodies of such as had died of the plague. During their procession to the grave, they *sang* a dirge. In its application to the followers of Wickliffe, it seems to have been used as a term of reproach.

*Sec. 38.* The increase of the Lollards filled the clergy, and other friends of popery, with great alarm; and a most spirited persecution of them was commenced. Many were imprisoned, and others were suspended by chains from a gallows, and burnt alive. Among the sufferers who perished in this manner, was *lord Cobham*, a man, who by his valour and loyalty, had raised himself high in the favour of his king, and was not less beloved by the people.

Cobham was an admirer of the doctrines of Wickliffe, the writings of whom, at great expense, he had collected transcribed, and spread abroad. In consequence of this, the clergy accused him to the king, and begged a regal warrant against him. The signal services which Cobham had rendered the king, induced the latter to refuse a warrant; but he sent for Cobham, and used every argument to prevail on him to renounce his errors, and return to the Church.

Cobham replied, that he was ready to obey his sovereign in all things lawful, as the minister of God; but that he considered the pope as the great anti-christ, foretold in the

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What was the origin of the term Lollard? What is the opinion of the translator of Mosheim?

*Sec. 38.* How were the followers of Wickliffe treated? What distinguished man suffered death?

Why was Cobham particularly obnoxious to the Catholic party? What effort did the king make to induce him to renounce his errors?

word of God, and therefore, to him he owed, and would pay no allegiance. This reply gave great offence to the king, who now delivered him into the hands of his adversaries.

Cobham was tried and condemned; but his execution was postponed for 50 days. During this period, he was confined in the tower; from which, however, he contrived to make his escape, and fled into Wales, where he was concealed for four years.

At the expiration of this time, he was taken, and carried to London; soon after which he was suspended alive in chains, on a gallows, and burnt to death.

*Sec. 39.* From England, the writings of Wickliffe were carried by an officer of Oxford into Bohemia, where they were read by *John Huss*, rector of the university of Prague. These writings opened the mind of Huss; who having great boldness and decision of character, began vehemently to declaim against the vices and errors of the monks and clergy, and was successful in bringing many in Bohemia, and especially in the university, to the adoption of the sentiments of Wickliffe.

*Sec. 40.* The introduction of Wickliffe's writings into the university, gave great offence to the archbishop of Prague, between whom and Huss a controversy arose; which was, at length, carried to the pope, who ordered Huss to be cited to appear before him at Rome.

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What was Cobham's reply? What is said of his escape after his condemnation? When was he taken? How was he murdered?

*Sec. 39.* By what means, did the writings of Wickliffe reach Bohemia? What distinguished man was converted by them? What was his success, in converting others?

*Sec. 40.* How was the archbishop of Prague affected by the conduct of Huss? To whom did the archbishop appeal? What did the pope do? How did Huss treat the summons?

This, however, he declined, and was excommunicated. He continued, however, boldly to propagate his sentiments, both from the pulpit, and by means of his pen.

The measures taken by the archbishop of Prague to suppress the writings and sentiments of Wickliffe, were singularly bold. He issued his orders that every person, who was in possession of such writings, should bring them to him. We are accordingly told that 200 volumes of them, finely written, and adorned with costly covers, and gold borders, probably belonging to the nobility, were committed to the flames. These measures, however, were far from having their desired effect; on the contrary, the writings of Wickliffe abounded still more, and the Hussites became more and more numerous.

*Sec. 41.* In the year 1414, was convened the council of Constance, the object of which was to put an end to the papal schism, (*Sec. 35.*) which was accordingly effected, after it had existed nearly 40 years. Before this council, Huss was cited to appear, and at the same time, *Jerome of Prague*, the intimate friend and companion of Huss. By this council, the writings of Wickliffe were condemned, and also both these eminent men; the former of whom was accordingly burnt in 1415, and the latter in the following year.

This council consisted of several European princes or their deputies, with Sigismund, emperor of Germany at their head; 20 archbishops, 150 bishops, 150 other dignitaries, and above 200 doctors, with the pope at *their* head.

At this time, there were three individuals who claimed

What farther steps did the archbishop take? What were the effects of these measures?

*Sec. 41.* When was the council of Constance held? What was its object? Was this object accomplished? Who were condemned by this council? How, and when, did they suffer?

Of whom did this council consist? How many, at this time, laid

the papal chair, and between whom, and their respective friends, a severe contest was carried on. These the council respectively deposed, and one Martin was ordained as the only legal and true head of the Church. Thus the evil spirit of schism was laid, and one great end of the council was answered.

In obedience to the order of this council, Huss made his appearance at Constance. The emperor had given him a passport, with an assurance of safe conduct, permitting him to come freely to the council, and pledging himself for his safe return.

No sooner had Huss arrived within the pope's jurisdiction, than, regardless of the emperor's passport, he was arrested and committed close prisoner to a chamber in the palace. This violation of common law and common justice, was noticed by the friends of Huss; who had, out of the respect they bore his character, accompanied him to Constance. They urged the imperial promise of safe conduct: but the pope replied, that he never granted any safe conduct, nor was he bound by that of the emperor.

JEROME OF PRAGUE was the intimate friend and companion of Huss; inferior to him in age, experience, and authority; but his superior in all liberal endowments. He was born at Prague, and educated at the University there. Having finished his studies, he travelled into many countries of Europe, where he acquired great esteem for his talents and virtues, particularly for his graceful elocution, which gave him great advantages in the public seminaries. The Universities of Prague, of Paris, of Cologne, and of Heidelberg, conferred upon him the degree of Master of Arts: and having made the tour of the continent, he visited England, where he obtained access to the writings of Wickliffe, which he copied out, and returned with them to Prague.

As Jerome had distinguished himself by an active co-operation with Huss, in all his opposition to the abominations of the times, he was cited before the council of Constance, on the 17th April, 1475, at the time his friend Huss

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claim to the papal chair? What measures did the court adopt, in relation to these popes? How came Huss to appear before the council? Who gave him a pledge of safety? What is said of his birth, education, travels and talents? Why was he also cited to appear? Why did he not voluntarily appear? What measures

was confined in a castle near that city. Arriving shortly afterwards in Constance, or the neighbourhood, he learned how his friend had been treated, and what himself had to expect ; on which he prudently retired to Iberlingen, an imperial city, whence he wrote to the emperor and council requesting a safe conduct ; but not obtaining one to his satisfaction, he was preparing to return into Bohemia, when he was arrested at Hirschaw, and conveyed to Constance. Few are ignorant of the fate of these two eminent men. They were both condemned by the council to be burnt alive : and the sentence was carried into effect. Huss was executed on the 7th July, 1415 ; and Jerome on the 20th May, 1416.



THE BURNING OF HUSS.

The former sustained his fate with most heroic fortitude, praying for his merciless persecutors. Jerome, at first, displayed less magnanimity than his friend Huss. But at the time of his suffering, he met his fate with the courage of a Christian ; fearing neither death itself, nor the horrible form in which it came. When he arrived at the place, he pulled off his upper garment, and made a short prayer at the stake ;

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were adopted to compel him? What was the fate of these worthy men? How did the former meet his fate? How the latter?

to which he was soon bound, with wet cords and an iron chain, and inclosed as high as the breast in faggots. Observing the executioner about to set fire to the wood, behind his back, he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it." As the wood began to blaze, he sung a hymn, which the violence of the flames scarcely interrupted.

*Sec. 42.* The news of these barbarous executions quickly reached Bohemia, where it threw the whole kingdom into confusion, and a civil war was kindled from the ashes of the martyrs.

*Sec. 43.* The leader of the avengers of these martyrs, and the advocates of reform, was *John Ziska*, a man of noble family, brought up at court, and in high reputation for wisdom, courage, the love of his country, and the fear of God. To him multitudes daily resorted from all parts, until their number was 40,000. With these he encamped on a rocky mountain, about 10 miles from Prague, which he called *Mount Tabor*, whence his followers were called *Taborites*. Until his death, in 1424, he continued boldly to defend his cause—declared war against Sigismund, and in several battles defeated the armies of that emperor.

At this time, the churches and religious houses in Bohemia, were more numerous, more spacious, more elegant and sumptuous, than in any other part of Europe; and the im-

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*Sec. 42.* What was the effect of these murders in Bohemia?

*Sec. 43.* Who was the intrepid leader of the Bohemians? How many did he assemble? When? What were his followers called? Where did he die? What success had he?

What is said of the Churches and religious houses in Bohemia, at this time? What did Ziska, in reference to these? What suc-

ages in public places, and the garments of the priests, were covered with jewels and precious stones. Ziska commenced his work of reform by attacking these. He demolished the images, discharged the monks, who, he said, were only fattening like swine in sties, converted cloisters into barracks, conquered several towns and garrisoned Cuthna, defeated the armies of the emperor in several battles, and gave law to the kingdom of Bohemia, till the time of his death.

When Ziska found himself dying, he gave orders that a drum should be made of his *skin*, and what is equally extraordinary, his orders were faithfully obeyed. Ziska's skin, after undergoing the necessary preparations, was converted into a drum, which was long the symbol of victory to his followers.

*Sec 44.* After the death of Ziska, his followers were divided into *Calixtines*, *Taborites*, and other sects, among whom considerable hostility appears to have existed. In times of distress, however, they all united against the common enemy. At length, in 1443, the papal party yielded, and granted to these sects, the use of the cup in the sacrament, which the council of Constance had denied them, and which was one cause of their assuming arms under Ziska.

*Sec. 45.* A still further reform was desired by the more pious of the Hussites, and accordingly in 1456, or 1457, a body of these people assembling at Lititz, proceeded to form a system of Church government, and to exercise discipline upon the principles of the primitive

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ness had he against the emperor? On his death bed, what order did he give?

*Sec. 44.* How were his followers divided after his death? Did they agree? What did the papal party yield to them in 1443?

*Sec. 45.* Who were the United Brethren? When were they united into a society? Where?



Christians. They were afterwards distinguished by the name of the *United Brethren*, who for many years experienced a great variety of fortune.

The numbers of the United Brethren soon became considerable; pious persons flocked to them, not only from different parts of Bohemia, but from every distant quarter of the whole empire. Many of the ancient Waldenses, who had been scattered upon the mountains, came and joined the society, so that Churches were multiplied every where throughout Bohemia and Moravia.

Scarcely, however, were the brethren reduced to order, before a terrible persecution arose against them, and they were called to prove "what manner of spirit they were of." The Catholic party exasperated against them, compelled them to leave their towns and villages, even in the depth of winter. The sick were cast into the open fields, where numbers perished, through cold and hunger. The public prisons were filled. Many were inhumanly dragged at the tails of horses and carts, and quartered or burnt alive. Such as effected their escape, retired into the woods and caves of the country, where they held religious assemblies, elected their own teachers, and endeavoured to strengthen and edify one another.

Under Uladislaus, prince of Poland, the exiled brethren returned to their homes, and resumed their occupations. In subsequent years they took such deep root, and extended their branches so far and wide, that it was impossible to extirpate them. In the year 1500, there were 200 congregations of the United Brethren in Bohemia and Moravia.

From this time, they experienced many vicissitudes, until Luther began the reformation in Germany, at which time so exhausted and wasted were the churches, that they meditated a compromise with the Catholic Church, and actually wrote to Luther, in the year 1522, for advice on the subject. To their communication Luther replied, exhorting them to firmness and constancy, and assuring them that God in his own time would appear for their relief.

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What was their number? Who joined them? What sufferings were they called to experience? Under what prince, did they enjoy more peace? What number of congregations had they, in Bohemia, in 1500? What was their fortune, from this time to the Reformation? For what purpose did they write to Luther? What was his reply?

*Sec. 46.* In the year 1440, a few years previous to this last event, the art of printing was discovered; by means of which, not only the Bible, but the writings of the primitive fathers were soon spread abroad, which greatly conduced to expose the errors and superstitions of the Church of Rome, and to diffuse a knowledge of the true doctrines of the scriptures, among the ignorant thousands of Europe.

*Sec. 47.* It has been noticed (*Sec. 26.*) that the Waldenses, in the vallies of Piedmont appear to have remained in a great measure unmolested, in the profession of their religion, till the year 1487.

To this there was one exception. About the year 1400, a violent outrage was committed upon the Waldenses who inhabited the valley of Pragela, in Piedmont, by the Catholic party resident in that neighbourhood. This attack was made towards the end of December, when the mountains were covered with snow. So sudden was it, that the inhabitants of the vallies were wholly unapprised of it, until the persecutors were in actual possession of their caves.

A speedy flight, was the only alternative which remained for saving their lives. Accordingly, they hastily fled to one of the highest mountains of the Alps, with their wives and children; the unhappy mothers carrying the cradle in one hand, and in the other, leading such of their offspring as were able to walk. Their persecutors, however, pursued them until night came on. Great numbers were slain, before they could reach the mountain. The remnant, enveloped in darkness, wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting them-

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*Sec. 46.* When was the art of printing discovered? What was its effect?

*Sec. 47.* To what year were the Waldenses in the vallies of Piedmont exempt from persecution?

What exception was there to this? What valley was visited by persecution? By whom? At what season of the year? Give some of the particulars.

selves under it by any of the comforts which providence has destined for that purpose ; benumbed with cold, they fell an easy prey to the severity of the climate ; and when the night had passed away, there were found in their cradles, or lying on the snow, fourscore of their infants deprived of life ; many of the mothers, also, lying dead by their sides, and others just upon the point of expiring. This seems to have been the first general attack that was made by the Catholics on the Waldenses of Piedmont.



MASSACRE OF THE WALDENSES.

*Sec. 48.* About the year 1487, Innocent VIII. invested Albert, archdeacon of Cremona, with power to persecute the Waldenses in the south of France, and in the vallies of Piedmont. This persecution was marked with the most savage barbarity, and continued till the reformation by Luther began.

*Sec. 48* In what year were the Waldenses, in the south of France, and in the vallies of Piedmont, visited by persecution ? How long did it continue ? Who was the author of it ?

Albert was no sooner invested with his commission, than he proceeded to the south of France, where he directed the kings' lieutenant, in the province of Dauphiny, to march at the head of a body of troops, against the valley of Loyse.

The inhabitants, apprised of their approach, fled into their caves at the tops of the mountains, carrying with them their children, and whatever valuables they had, which they thought necessary for their support and nourishment. The lieutenant, finding the inhabitants all fled, and that not an individual appeared with whom he could converse, at length discovered their retreats, and causing quantities of wood to be placed at their entrances, ordered it to be set on fire. The consequence was, that four hundred children were suffocated in their cradles, or in the arms of their dead mothers; while multitudes, to avoid dying by suffocation, or being burnt to death, precipitated themselves headlong from their caverns, upon the rocks below, where they were dashed in pieces; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery.

Having completed their work of extermination in the valley of Loyse, they next proceeded to that of Fraissiniere; but Albert's presence and that of the army being found necessary in another quarter, he appointed as his substitute in these vallies, a Franciscan monk, who, in the year 1489, commenced a work of persecution, which is said to have been extremely severe. Many were committed to prison, and others burnt, without even the liberty of making an appeal.

While these proceedings were going on in France, Albert had advanced in the year 1488, at the head of 18,000 soldiers, against the vallies of Piedmont, which for many years were the theatre of savage barbarity, and of intense suffering.

*Sec. 49.* Here we close this period, and in the next shall speak of the Reformation. From a view of the past and of the existing state of the ecclesiastical world, the *necessity* of a re-

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What valley in the south of France was the seat of this inhuman persecution? Relate some of the particulars? What valley was next visited? What is said of the persecution of the vallies of Piedmont?

*Sec. 49.* To what period have we now arrived?

formation is apparent. For centuries had the world been enveloped in darkness, and the iron handed despotism of papal Rome sported with the lives and religious liberties of mankind. But for the Waldenses, who like stars shone amidst this dismal night, the kingdom of the Redeemer could scarcely be said to have existed on earth. But the era of reformation was now approaching. The world could sustain the load of guilt and enormity no longer. The powers of darkness had reached their summit. Upon the regions of death, the morning of a day was dawning, which was to diffuse light and joy among many of the benighted nations of the world.

#### DISTINGUISHED CHARACTERS IN PERIOD VI.

1. *Peter the Hermit*, a Frenchman, who, by his preaching, first excited a passion in Europe for the Crusades.

2. *Peter Waldo*, a Frenchman of Lyons, who flourished about the year 1160, the second father of the Waldenses, Claude of Turin being the first.

3. *Thomas Becket*, archbishop of Canterbury, who flourished about the same time, distinguished for his pride and haughtiness, which led to an open quarrel with Henry II. king of England, to the great disturbance of the peace of that kingdom.

4. *Dominic*, a Spaniard, distinguished as the founder of the Inquisition.

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On what account does a reformation appear to have been necessary?

5. *Roger Bacon*, a learned monk of the Franciscan order, in England, who flourished about the year 1240, distinguished for the discoveries which he made in the various departments of science, and for the lead which he took in the revival of letters.

6. *Thomas Aquinas*, a native of Italy, who died in 1274, greatly distinguished for his attachment to the philosophy of Aristotle, and for the authority which his opinions had in the Catholic Church.

7. *Boniface VIII.* a pope, whose pontificate, about the year 1300, marks the highest eminence to which the papal power ever attained.

8. *John Wickliffe*, an Englishman, called the reformer, on account of his preaching and writing against the abuses of popery, about the year 1380, and which prepared the way for the Reformation, under Luther.

9. *Lord Cobham*, otherwise called Sir John Oldcastle, a distinguished soldier, who, for his attachment to the doctrines of Wickliffe, suffered death in England, in the year 1417, during the reign of Henry V.

10. *John Huss*, rector of the university of Prague, in Bohemia, who for his attachment to the sentiments of Wickliffe, suffered death by order of the council of Constance, in 1415.

11. *Jerome of Prague*, the intimate friend and companion of Huss, who suffered death the year following, by the same authority, and for a similar reason.

12. *John Ziska*, a native of Bohemia, distinguished as the successful leader of the Hussites, in their attempt to avenge the death of Huss.

1. *Peter the Hermit*, Sec. 4, and onward.

2. *Peter Waldo*, Sec. 17, and onward.

3. *Thomas Becket* was born at London, in the year 1119. His progress in learning at the university, and afterwards in Italy, was so great, that in 1158, he was made Lord Chancellor, by Henry II. As a courtier, Becket assumed all the gaiety of the times; and on one occasion, in attending the king on a journey, maintained in his train 1200 horse, besides 700 knights and gentlemen.

At a later day, Henry conferred on him the archbishoprick, of Canterbury; in which office, such was his haughtiness, that he greatly offended his sovereign, and caused lasting commotions in the kingdom. Becket refused to suppress the disorders of the clergy, to the great disgrace of himself and injury to the Church. In consequence of the disagreement between the king and himself, Becket resigned his office as archbishop, and went to Italy, where the pope espoused his cause against Henry.

Subsequently a reconciliation took place; and the king, in proof of his sincerity, held the bridle of Becket's horse, while he mounted and dismounted twice. The conduct of Becket was not less odious, after his return to England, than before his departure. At length, Becket was murdered in 1171, by some courtiers of Henry, who dashed out the prelate's brains, before the altar of his cathedral.

Henry alarmed, not only exculpated himself before the pope, but did penance at the shrine of the murdered priest, passing the night on the cold pavement in penitence and prayer, and suffering himself to be scourged by the monks.

The violence of his death was the occasion of signal honour being paid to Becket. He not only became a saint, by the indulgence of the church; but so numerous were the miracles said to be wrought at his tomb, that two large volumes could scarce contain the mention of them.

4. *Dominic*, Sec. 24.

5. *Roger Bacon* was born in the year 1214. He was educated at Oxford, and afterwards studied at Paris. The age in which he lived was a dark and gloomy one, and was poorly fitted to appreciate the discoveries he made in science and philosophy. His experiments and calculations were so much above the comprehension of the times, that he was accused of magic. His works were rejected from the library of the order of Franciscans to which he belonged, and he himself imprisoned.

After 10 years painful solitude, he was set at liberty, and passed the remainder of his life in academical repose, at Oxford, where he died 1294. In modern times this great and good man has had justice done to him, by the reverence and respect which are paid to him as the father of the inductive philosophy.

6. *Thomas Aquinas*, called the angelical doctor, was a native of Italy, and descended from a noble family. He studied in various places; but at length settled at Naples, where he led a life of exemplary chastity and devotion. He died in the year 1274. His writings, which are numerous, prove him to have been a man of great learning and extensive knowledge. They consist of 17 folio volumes. His authority in religion became decisive in the Catholic schools.

7. *Boniface VIII*, Sec. 31.

8. *John Wickliffe*, Sec. 33, and onward.

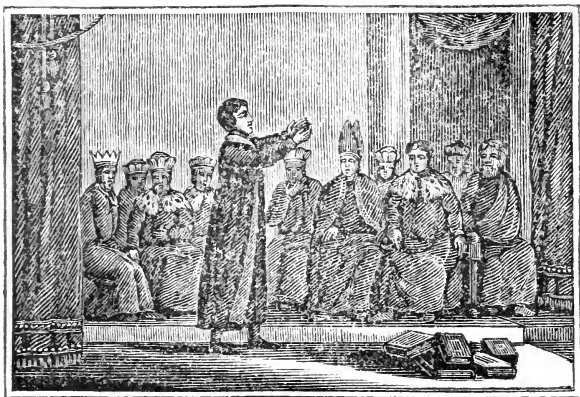
9. *Lord Cobham*, Sec. 38.

10. *John Huss*, Sec. 39, and onward.

11. *Jerome of Prague*, Sec. 41.

12. *John Ziska*, Sec. 43.





LUTHER BEFORE THE DIET OF WORMS.

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## PERIOD VII.

THE PERIOD OF THE REFORMATION WILL EXTEND FROM THE COMMENCEMENT OF THAT EVENT, A. D. 1517, TO THE PEACE OF RELIGION, CONCLUDED AT AUGSBURG, IN 1555.

*Sec. 1.* The year 1517, is generally assigned, as marking the era when the *Reformation* was begun by the Great Head of the Church, through the instrumentality of Martin Luther.

This grand revolution, of which we are now to treat, arose in Saxony from small beginnings. It spread itself, however, with great rapidity, through all the European provinces, and extended its influence, more or less, to distant parts of the globe. From that memorable period, down to our own times, it may justly be considered as the main

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What is the extent of the Period of the Reformation?

*Sec. 1.* When did the Reformation commence? Through whose instrumentality?

spring, which has moved the nations, and occasioned many, if not most of the civil and religious revolutions that fill the annals of history. The face of Europe, in particular, was changed by this great event. The present age feels yet, and ages to come will continue to perceive, the inestimable advantages it produced. The history of such an important revolution demands, therefore, particular attention.

*Sec. 2.* The *religious* state of the world, at the opening of the sixteenth century, fifteen years before the Reformation began, is acknowledged by all historians to have been exceedingly deplorable. The nations of Christendom were still in thralldom to the papal power. Corruption, both in doctrine, and practice, prevailed to an extent before unknown. Scarcely any thing, on any side, presented itself to the eye, which could properly be denominated evangelical.

The Roman pontiffs were living, at this time, in all the luxury and security of undisputed power; nor had they the least reason, as things appeared to be situated, to apprehend any interruption of their peace and prosperity. They possessed a multitude of dignities, titles, honours and privileges, which they disposed of to such as would bow to their authority, and join in their praises. They not only gave law to the ecclesiastical world, but even kings and kingdoms were subject to their will. When monarchs gratified their desires, they suffered them to kiss their feet; but when they disobeyed their commands, they suspended all religious worship in their dominions, discharged their subjects from obedience, and gave their crowns to any who would usurp them. They were addressed by titles of blasphemy, and affected to extend their authority over heaven, earth and hell.

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In what country did it begin? Where did it spread? What effect had it upon Europe?

*Sec. 2.* What was the religious state of the world at this time?

How were the Roman Pontiffs living? By what means, did they preserve their authority? To what did this authority, in their view,

If we look at the *clergy*, we shall find them partaking much of the character of their head. Like the pontiff, they looked with disdain upon the multitude. Possessing immense wealth, they awfully neglected their spiritual duties, and employed their treasures in administering to their lusts and passions. If they preached, nothing was to be heard of the vital doctrines of the gospel—nothing of the guilty character of man—nothing of repentance, and faith, and holiness—nothing of the merits of the Son of God; but the service was filled up with senseless harangues about the blessed Virgin, the efficacy of relics, the burnings of purgatory, and the utility of indulgencies. Public worship was performed in an unknown tongue. The churches were filled with statues, and paintings, and various ornaments, designed to strike the senses and beguile the mind. Real religion was by every means kept from view. Knowledge was effectually proscribed. In short, the multitude were taught to adore the pontiffs as the spiritual vicegerents of God, and to look only to them, as holding the power of life and death.

*Sec. 3.* Deplorable, however, as was the state of Christendom in the respects mentioned, there were some circumstances, which about this time were favorable to a reformation. The *first* of these was a *perceptible diminution of the influence of the court of Rome, in respect to a considerably numerous class of individuals, scattered over Europe.*

Lordly as the papal power carried itself, that power was evidently on the decline. Its zenith appears to have been, when, as already noticed, (Per. 6. Sec. 31,) the guilty Boniface VIII. occupied the papal chair. The quarrel which that pontiff had with Philip of France—the subsequent removal of the papal court from Rome to Avignon, (Sec.

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extend? What was the state of the clergy? What was the character of their preaching? How was public worship performed? What were the Churches filled with? What was the great thing taught to the multitude?

*Sec. 3.* Were there any circumstances, at this time, favourable to a reformation? What was the first?

When was the power of the Roman pontiff, at its height? What circumstances, which have been mentioned in the former period,

34)—the still later schism which had led to the election of two popes, each of whom claimed infallibility at the same time, (Sec. 35,)—and, more than all, the decision of the council of Constance, that a general council was superior to even the pope, and could depose him, (Sec. 41,)—*all* had powerfully tended to open the eyes of reflecting individuals, and to lessen, in their estimation, the authority of the court of Rome. There were some, who no longer regarded the pope as infallible. They began to discover the cheat practiced upon the deluded minds of the multitude. Princes, too, no longer trembled, as they had done, at the thunders which sounded out against them from the throne of the pretended vicegerent of God. And even numerous were the individuals, who began to think that heavenly felicity might be obtained, without a passport to it from an emisary from papal Rome.

*Sec. 4.* A *second* circumstance, at this time favourable to a reformation, was *the general odium, which rested upon the clergy and the monkish orders.*

The *clergy* generally passed their lives in dissolute mirth and luxury; and squandered away, in the gratification of their lusts, the wealth which had been set apart for charitable and religious purposes. Nor were they less tyrannical, than voluptuous. They treated their people more like vassals, than rational and immortal beings, whose souls they had in charge. The necessary consequence of lives so dissolute, and of an assumption of power so unwarrantable, was the loss of public respect and esteem. Men cannot regard with complacency the licentious ambassador of the cross, nor respect his authority, when he manifests the spirit of the tyrant.

The *monkish orders*, also, were, at this time, lying under a similar odium. They were considered by many, as cumberers of the ground; and occasional complaints against them, were heard on every side. They had broken through every restraint; had employed their opulence to the worst

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combined to lessen his influence? What effect had these things on princes and people?

*Sec. 4.* What was a second circumstance favourable to a reformation?

What is said of the lives and conduct of the clergy? What of the monkish orders?

possible uses ; and, forgetful of the gravity of their character, and of the laws of their order, rushed headlong into the shameless practice of vice, in all its various forms and degrees. If some of the orders were less vicious, as the mendicants, yet their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and brutish manners, alienated the minds of the people, and diminished their reputation from day to day.

*Sec. 5.* A *third* circumstance favourable to a reformation, was the *revival of learning, and a taste for the liberal arts and sciences.*

The *art of printing*, which was discovered in 1440, soon attained to considerable perfection, and served to propagate knowledge with facility. Books were multiplied and read. Knowledge increased. Men of the first rank distinguished themselves by their love of letters, and their patronage of eminent scholars. Even the haughty Leo X. who was elected to the pontificate in the year 1513, and who poured forth his anathemas against Luther, was conspicuous for his ardour and munificence in the cause of literature.

About the time the art of printing was discovered, the West received a vast accession of literature from the East. In 1453, the Turks under Mahomet II, made themselves masters of Constantinople. (Per. 5, Sec. 8.) On this event, many of the most eminent Greek literati removed into Italy, and other countries of Europe, instructed the youth in all the various branches of erudition, published useful compositions of their own, and many accurate editions of Greek and Latin authors, and diffused every where a love of learning and science. In consequence of this, many academies were founded in Italy, France, and Germany ; libraries were multiplied, at great expense, and a generous provision was made for the encouragement of men of learning, and of studious youth, ambitious of literary fame.

This revival of learning could not but be auspicious to the cause of religion. It was during the ignorance of the

*Sec. 5.* What was a third favourable circumstance ?

When was the art of printing discovered ? What was the consequence ? What pontiff was distinguished as a patron of learning ? What year did he come to the papal throne ? What literary men removed to Italy, about 1453 ? On what account ? How did they employ themselves ? What effect had the revival of learning upon

dark ages, that the papal system—its monstrous doctrines—its corruption—its superstition, gained such an ascendancy over mankind. Had science flourished, had knowledge been generally disseminated, papal Rome would never have attained to its unparalleled power. On the revival of learning, that power began to decline. Men were now able to investigate for themselves; they could estimate the force of argument, and judge between the doctrines of the reformers, and those of the advocates of papacy.

*Sec. 6. A fourth circumstance favourable to a reformation, was the solid conviction on the part of many, that a reformation was greatly needed, and the desire which hence prevailed, that such a work might be effected.*

The number of those among whom this conviction prevailed, says Mosheim, was very considerable, in all parts of the eastern world. They did not, indeed, extend their views so far, as a change in the form of ecclesiastical government—nor of the doctrines generally—nor even of the rites and ceremonies of the Romish Church. All they thought of was, to set limits to the overgrown power of the pontiffs, and to reform the corrupt manners of the clergy; to dispel the ignorance, and to correct the errors of the blinded multitude; and to deliver them from the insupportable burdens imposed upon them under religious pretences. They probably dreamed not of such a reformation, as was now approaching. But the evils which existed they saw, and deplored. Through ignorance, they were unable to extend their views to a reformation which should carry them back to gospel simplicity; but the desire for better things existed; the mists needed only to be removed—further light needed only to be let in upon the mind, and their hearts would welcome, as their hearts *did* welcome, the reformation, which the king of Zion was now bringing forward.

*Sec. 7. The immediate occasion of the Re-*

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religion? Had science flourished, would superstition have gained such an ascendancy?

*Sec. 6. What was a fourth favourable circumstance?*

How far did those, among whom this conviction prevailed, extend their views? Why were their views so limited?

formation was the *sale of indulgences*, to which resort was had by Leo X. at that time in the papal chair, in order to replenish his treasury, which had been drained, by his various extravagances.

The *doctrine* of indulgences proceeded upon the monstrous idea, that there was an infinite merit in Christ, and the saints, beyond what they needed themselves; and that this surplus merit was committed in trust to the popes and their clergy for the benefit of such, as were willing to pay for it. Whoever pleased, might purchase, therefore, the pardon of their own sins, present, past, and future, and also ransom the souls of such friends as were suffering the fires of purgatory.

The *form* of these indulgences was various. The following will serve as a specimen of the spirit, in which they were generally written: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his apostles Peter and Paul, and of the most holy Pope, granted and committed to me, in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred, and then from all the sins, transgressions and excesses, how enormous soever they may be, even such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend: I remit to thee all the punishment, which thou deservest in purgatory, on their account; and I restore to thee the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism; so that when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force, when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

The *prices* of these indulgences varied according to the

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### Sec. 7. What was the immediate occasion of the Reformation?

Upon what did the doctrine of indulgences proceed? What can you relate of the form of these indulgences? What of the extent of their sale before, and after the Reformation?

character, ability, and crimes of the purchasers. For remitting the sin of having taken a false oath, in a criminal case, the sum of nine shillings was charged; for robbing, twelve shillings; for burning a house, twelve shillings; for murdering a layman, seven shillings and sixpence; for laying violent hands on a clergyman, ten shillings and sixpence. In other cases, a much greater sum was demanded, even several pounds.

The *extent of the sale* of indulgences was incredible, both before and after the Reformation. As late as the year 1709, Milner remarks, that the privateers of Bristol took a galleon, in which they found 500 bales of bulls for indulgences, and 16 reams were in a bale. So that they reckoned that the whole came to 3,840,000, averaging from twenty pence to eleven pounds.

*Sec. 8.* The sale of these indulgences, in Saxony, was entrusted to one *John Tetzel*, who, in the year 1517, appeared in the neighbourhood of Wittenberg, executing his commission in the most insolent and fraudulent manner; boasting of the superior efficacy of the indulgences which he had to sell, and with gross impiety derogating from the merits of even Jesus Christ.

Tetzel was employed by Albert, archbishop of Mentz, to whom indulgences had been sent by Leo X. Tetzel had long been in the service; and, at length, arrived to a degree of boldness and impiety surpassing belief. It was his boast, that "he had saved more souls from hell, by his indulgences, than St. Peter had converted to Christianity, by his preaching." He could assure a child, who might fear a deceased father was unhappy in the world of spirits "that the moment the money tinkled in the chest, his father's soul mounted from purgatory."

A story is related of Tetzel, which will serve to show that his character was not unsuspected; and still further,

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*Sec. 8.* To whom was the sale of indulgences entrusted in Saxony? When did he appear there? Near what city? How did he proceed?

By whom was he employed? What did he say of the number of souls he had saved? Relate the story of Tetzel, and the nobleman?



how indulgences were by some, at this time, regarded. On a certain occasion, Tetzel was at Leipsic, where he made sale of many indulgences, and had stowed the money arising from them, in a chest. A certain nobleman, who suspected the imposture, put the question to him—"Can you grant absolution for a sin which a man *shall intend to commit in future?*" "Yes," replied the frontless commissioner, "but upon condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received a certificate, signed and sealed by Tetzel, absolving him from the crime which he intended to commit, but which he did not choose to divulge. Not long after Tetzel left Leipsic, taking with him the chest of money, which he had collected. The nobleman had discovered the time of his departure, and the route which he was to take. He hastened forward, and finding a fit place, concealed himself, until Tetzel made his appearance. He now rushed forth, attacked him, robbed him, beat him soundly with a stick, and, moreover, sent him back to Leipsic, with his chest empty. At the same time shewing him the certificate which he had formerly given him, the nobleman observed that he presumed himself, by virtue of it, to be free from any crime. He had done only what he intended to do, when he procured the commissioner's indulgence.

*Sec. 9.* The conduct of Tetzel attracted the notice of Luther, who was at that time a professor of philosophy and theology in the university of Wittemberg—it roused his indignation, that such a shameful traffic should be carried on, to the infinite disgrace of religion, and the delusion of his fellow Christians.

*Sec. 10.* Hence, he was led to a particular examination, not only of the nature and tendency of indulgences, but also of the authority by which they were published. The discovery

*Sec. 9.* Whose attention did Tetzel's conduct attract? What was Luther's employment?

*Sec. 10.* To what investigation was Luther led, by this sale of indulgences? What was the result?

of one error prompted him to pursue his inquiries, and conducted him to the detection of more. These errors, after mature deliberation, he at length, on the 30th of Sept. 1517, in ninety-five distinct propositions, published to the world. *This was the commencement and foundation of that memorable rupture and revolution in the Church, which humbled the grandeur of the lordly pontiffs, and eclipsed so great a part of their glory.*

Luther, who thus arrayed himself against the Church of Rome, and who was destined by providence to lead the way in the great work of reformation, was born in the year 1483, at Isleben, a town belonging to the county of Mansfield, in Upper Saxony. His father was employed in the mines of Mansfield, which were at that time quite celebrated. Sometime after the birth of his son, he removed into that town, became a proprietor in the mines, and was highly esteemed for his honourable character.

The early indications of genius, which his son betrayed, induced the father to give him a liberal education. So great was his proficiency in his studies, that he commenced master of arts, in the University of Erfurth, at the age of twenty. At this time, he designed to pursue the profession of law; but a providential circumstance diverted him from his purpose, and changed the whole course of his life.

Walking out one day into some adjacent fields with a companion, the latter was struck with lightning, and suddenly expired. Shocked by an event so unexpected and appalling, he formed the hasty resolution of withdrawing from the world, and of burying himself in the monastery at Erfurth. To such a course, his father was strongly opposed. But to the mind of the son, the solemn providence which he had witnessed, seemed a call from heaven to take upon himself the monastic vow. Accordingly, much to

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When did he publish the errors of the Church of Rome? What was this the commencement of?

Where was Luther born? In what year? What is said of his father? Where was Luther educated? What circumstance diverted him from the study of law? Where did Luther retire? How

the grief of a fond father, he entered the monastery, in the year 1505.

A monastic life, however, was far different from what young Luther had anticipated. He became gloomy and dejected. With too much light to sit down in contentment, and too little to discern the rich treasures of the gospel, or to apply its consolatory promises to a mind convicted of sin, he became exceedingly wretched and disquieted. In this state of disquietude, he remained more than a year.

During the second year of his monastic life, he accidentally met with a Latin Bible. To the study of this, he applied himself. Light broke in upon his darkened, bewildered mind, and a divine consolation seemed to settle upon his heart. From this time, he was roused from his lethargy, and with incredible ardour devoted himself to the study of the Scriptures, and some of the works of the fathers.

In the year 1507, he was ordained; and during the following year was invited to a professorship, in the University of Wittenberg, where, in 1512, he was created doctor. As a teacher of philosophy, and as a preacher, he excelled. With human nature he possessed an intimate acquaintance, and was able to touch the springs of human action in a measure as he pleased. He possessed an uncommon vehemence of temper, which sometimes brought him into trouble, and a fondness for jesting, which detracted from his dignity and influence. Yet, with these infirmities, he was the wonder of the age in which he lived. He possessed a zeal, which, though free from enthusiasm, scarcely ever remitted its ardour; and an intrepidity which never cowered, even in view of the greatest dangers. If he was ambitious, his ambition seems to have been to promote the good of the world. Through his life, he appears to have had nothing at heart so much, as to see the Church purified from error, and the simple, but glorious truths of the gospel, attain to their just influence, over the hearts and lives of mankind.

“Such,” in the language of Milner, “was the illustrious Luther, when he was called upon by Divine Providence to

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was he pleased with a monastic life? To what was his conversion owing? What was his character as a teacher and preacher? What is said of his temper? What of his ardour?

enter the lists alone, and without one assured ally, against the hosts of the pretended successor of St. Peter, who was then domineering over the Christian world, in all his grandeur and plenitude of power."

*Sec. 11.* The propositions of Luther, relating to the errors of the Church of Rome, were soon spread over all Germany, and were received with great applause. On the other hand, Tetzal became alarmed, and not long after published one hundred and six contra propositions; in which he attempted to refute the statements of Luther; and not content with doing this, by virtue of his inquisitorial power, he directed the Reformer's compositions to be publicly burned.

*Sec. 12.* The controversy between Luther and Tetzal, the latter being aided by several others, continued for some time; but appears to have been regarded by Leo X. with much indifference. At length, however, perceiving the divisions it was causing, he summoned Luther to appear before him at Rome, within 60 days, to answer for his conduct. Luther, however, aware of the hazard of appearing at Rome unprotected, appealed to Frederick, the Wise, the Elector of Saxony, who had openly espoused his cause. The elector readily interposed, and, at length, obtained the consent of the Pontiff, that the cause of Luther should be heard at Augsburg, in Germany, before Cardinal Cajetan.

*Sec. 11.* How were the propositions of Luther received abroad? What course did Tetzal take?

*Sec. 12.* What effect, for a time, had this controversy upon Leo X.? What summons did he, at length, send to Luther? To whom did Luther appeal? What did the elector do?

*Sec. 13.* In Oct. 1518, Luther, having obtained a safe conduct from the Emperor Maximilian I. appeared before Cajetan, at Augsburg. Several interviews took place between the parties, in all of which the haughty cardinal endeavoured by frowns and menaces to intimidate the reformer. He required him in the language of authority, and as the only hope of escaping the just vengeance of the sovereign Pontiff, to renounce his errors, and immediately to return to the bosom of the Church. At length, finding his judge inaccessible to reason and argument, Luther privately left Augsburg, and returning to Wittemberg, appealed from the pope, to a general council.

A more improper agent could not have been chosen to preside in this affair, than Cajetan; for, instead of being calculated to heal the breach, he was an interested man, a dominican, the avowed friend of Tetzels, and the implacable enemy of Luther.

At three several times, Luther appeared before Cajetan, and as often was exhorted to recant; which he refusing to do, was forbidden to come any more into the presence of the cardinal, unless he was disposed to humble himself to the dictates of "holy church."

At this juncture, it was rumoured that the reformer was in danger, the cardinal having received commands to seize him. Luther, however, still waited several days, during which he repeatedly wrote to the cardinal, requesting a dismissal, and urging the propriety of his being heard before a tribunal, better qualified to decide.

No reply being made to his communications, and the dangers evidently thickening about him, he resolved upon flight. A friendly senator ordering the gates to be private-

*Sec. 13.* What was the result of the interview between Luther and Cajetan? To whom did Luther appeal?

What is said of the fitness of Cajetan for such a business? How did the cardinal treat Luther? Why did Luther flee from Augsburg? In what manner?

ly opened for him, he mounted a horse which had been procured for him, and left the city.

Although but poorly prepared for such a journey, having neither "boots, spurs, nor sword," he pushed forward the whole day, with great rapidity. At night, when he dismounted, he was unable to stand, and fell upon the straw in the stable. Such was the conclusion of the conference at Augsburg.

*Sec. 14.* The Roman pontiff was soon sensible of his imprudence, in entrusting a man of the fiery temper of Cajetan, with so delicate a commission, and now endeavoured to remedy his error, by employing Charles Miltitz, a Saxon knight, a man of more candor and impartiality, to converse with Luther, and, if possible, to induce him to submission and obedience.

Miltitz was a person distinguished for his prudence, penetration, and dexterity. In every respect, he appeared well qualified for the execution of such a nice and critical commission. Leo X. sent him, therefore, into Saxony, to see the reformer. Sensible, however, of the influence which Frederick, the elector, might exercise in the affair, Leo directed Miltitz first to see the Elector, and by way of propitiating his favour, he sent him the golden consecrated *rose*, which the pontiff's used to bestow on princes, as an uncommon mark of friendship and esteem. Frederick, however, received the boon with great indifference, and still maintained his strong attachment to the reformer.

*Sec. 15.* The conference between Miltitz and Luther was conducted in such a manner, as seemed to bid fair for an accommodation. But not exactly harmonizing as to the manner in which the controversy should be settled, it was agreed, that the matter should be referred

*Sec. 14.* How did Leo attempt to remedy his error, in appointing Cajetan to treat with Luther?

Who was Miltitz? What were his qualifications for his business? What did Leo do to gain the favour of Frederick? How was this present received?

to a German diet, and that, in the mean time, Luther should write a conciliatory and submissive letter to the pope.

The views of Luther on the subject of reformation were, doubtless, at this time, partial and circumscribed. He had as yet no intention of withdrawing from the Church of Rome. Had the pope been a man of real prudence—had he enjoined silence on the adversaries of Luther, as the reformer requested—had he corrected that gross abuse of Church authority, *the sale of indulgences*; Luther might have been restored to the bosom of the Church, as a dutiful son, and the reformation have been crushed in the bud. The letter which Luther wrote to the pope, says a catholic writer, “was rather *civil* than *humble*,” for it gave not up one iota of the grand point for which he was called in question.

It may be added in this place, respecting Tetzels, that he was abandoned by his friends, and fell a victim to disappointment and despair, ending his days as a fool.

**Sec. 16.** The prospect of a reconciliation, so flattering at this time to the Romish party, was soon overcast, by a famous controversy, which was carried on at Leipzig, in the year 1519. The champion of the papal cause, in this dispute, was a doctor named Eckius, who challenged Carrolstadt, the colleague and adherent of Luther to try his strength with him, in a contest on the points in question.

Eckius, had himself formerly been the friend of Luther; but a thirst for fame, and a prospect of worldly advantage, had seduced him from the cause of truth. Rely-

**Sec 15.** How were the conferences between Luther and Miltitz conducted? How did they result?

What were Luther's views, on the subject of a reformation? What is said of the submissive letter which Luther wrote to the pope? What was the end of Tetzels?

**Sec. 16.** By what means was the prospect of a reconciliation overcast? Who was the papal champion? Whom did he challenge to dispute with him? Who was Carrolstadt?

ing on the force of his genius, he sought an opportunity to exhibit his theological skill. Accordingly, a challenge was presented to Carolstadt, a doctor of divinity, and archdeacon of Wittemberg, who was esteemed one of the first open defenders of Luther.

This challenge was readily accepted. The assembly convened to hear these champions, was exceedingly numerous and splendid. For six days, the contest was carried on, with much ability on both sides; but the superior eloquence and acumen of Eckius, seem to have afforded a temporary triumph to the enemies of the reformation.

*Sec. 17.* The success of Eckius, in this discussion, emboldened him, next, to tender a challenge to Luther himself. The reformer was not backward in accepting it. In this second theological contest, which was continued ten days, with uncommon ardour, Eckius appeared to much less advantage; and though both parties claimed the victory, yet it was apparent that the antagonist of Luther retired from the field, shorn of that glory, of which he boasted in the contest with Carolstad.

Among the subjects of controversy, at this time, were the doctrines of purgatory, and indulgences; the nature of repentance and the remission of sins; and particularly the foundation of the supremacy of the Roman pontiffs. So forcibly was Eckius impressed with the reasoning of Luther, and especially with the neat and well digested order in which his materials were arranged, that he was compelled to acknowledge, before a splendid audience, the qualifications and attainments of his opponent.

*Sec. 18.* The controversy at Leipsic was the means of bringing forward a powerful auxiliary to the cause of the reformation, in

Who was Eckius? Why did he present this challenge? What was the result of the dispute?

*Sec. 17.* What did Eckius next do? How did he appear in controversy with Luther?

*Sec. 18.* What distinguished man was present at this dispute? What effect had it upon him?



the person of *Philip Melancthon*, at this time professor of Greek in the university of Wittenberg. This great man was present at the public dispute, between Eckius and Luther; and appears, at this time, to have become settled as to the justness of the principles of the Reformation, and to have enlisted himself, as the powerful coadjutor of the Saxon reformer.

Melancthon was, at this time, only twenty-three years of age; yet, even at this early period, his talents and attainments appear to have commanded universal respect. His reputation for piety was also great. Hence, he was eminently prepared to embrace with cordiality, the great doctrines of the Reformation. This he did with the most pious sincerity, and proved himself to be among the most powerful instruments of the work of reform. In his character, he was widely different from Luther. He possessed not his intrepidity and decision; yet, in the day of real danger, he was not destitute of courage, resolution, and fortitude. As an assistant to Luther, he was of great service; but his character was doubtless more suited to the peaceable state of the Church, than to days of difficulty and turbulence.

*Sec. 19.* About this time, (A. D. 1519,) the Reformation received still further support, in a good work which was begun by *Zuinglius*, a canon of Zurich, in Switzerland; who boldly resisted the sale of indulgences in that country, in a way similar to what Luther had done in Germany; thus laying the foundation of that noble superstructure of gospel liberty, which afterwards adorned the cantons of the Helvetic republic.

Zuinglius was a man of extensive learning and uncom-

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How old was Melancthon? What is said of his talents? In what respects did he differ from Luther?

*Sec. 19.* What further support did the cause of the reformation receive, in 1519?

Who was Zuinglius, and for what distinguished? When did he

mon sagacity, accompanied with the most heroic intrepidity and resolution. From his early years, he had been shocked at several of the superstitious practices of the Church of Rome; and even before the name of Luther was known in Switzerland, had called in question the supremacy of the pope. In the year 1519, it appears this great man took an open and resolute stand against the sale of indulgences; and this was the first remarkable event that prepared the way for the reformation among the Helvetic cantons. His noble efforts were seconded by some other learned men, educated in Germany, who became his colleagues and the companions of his labours; and who, jointly with him, succeeded so far in removing the credulity of a deluded people, that the pope's supremacy was rejected in the greatest part of Switzerland.

*Sec. 20.* Upon the defeat of Eckius, mentioned in *Sec. 18*, he immediately repaired to Rome, where uniting with Cajetan, and some others, Leo X. was prevailed upon to issue his bulls (15th June, 1520,) against Luther; in which his heresies were pointedly condemned, his writings ordered to be burnt, and he, on pain of final excommunication, summoned to retract his errors, and within sixty days, to cast himself on the sovereign mercy of the Roman court.

*Sec. 21.* On receiving this rash sentence, Luther was at no loss what to do. The die was cast; and reconciliation was hopeless. He could no longer hesitate to withdraw from the Church of Rome. Accordingly, in testimony of his purpose, on the 10th of December, 1520, having directed a pile of wood to

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take an open stand against the sale of indulgences? To what did his efforts, and those of others, lead?

*Sec. 20.* What did Eckius do on his defeat, in his dispute with Luther? What bull did Leo issue?

*Sec. 21.* What steps did Luther take, on receiving this rash sentence?

be erected without the walls of Wittemberg, in the presence of a numerous assemblage of spectators, *he laid the bull of excommunication on the pile, and placing fire beneath it, reduced the whole to ashes.*

By this, he declared to the world, in a manner the most emphatic, that he was no longer a subject of the Roman pontiff; he could no longer respect his government, and would no longer submit to his authority.

This decided step, as was anticipated, awakened the whole wrath of the exasperated pontiff. In less than a month, the sentence of excommunication was sounded forth from the Vatican; but the day of terror and trembling was past. Luther, before this, had ceased to belong to the Church of Rome; he heard, therefore, the distant thunder without dismay.

*Sec. 22.* The emperor Maximilian I. dying in 1519, was succeeded by his grandson, the celebrated Charles V. On his accession, Leo reminded him of his obligation to support the interests of the Catholic Church, and attempted to persuade him to proceed with the greatest rigour against Luther.

*Sec. 23.* The situation of Charles, at this time, was, in several respects, perplexing. He wished to secure the friendship of the Roman pontiff, but at the same time was under great obligations to Frederick the Wise, the patron of Luther, by whose influence he had attained to the imperial crown of Germany. He, therefore, seems to have adopted a middle

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What was the language of these independent measures? How did the pope retort?

*Sec. 22.* When did Maximilian I. emperor of Germany die? Who succeeded him? Of what did Leo remind Charles?

*Sec. 23.* What course did Charles adopt? Why a middle course? To what did he consent? What did

course. To please the pope, he consented to the burning of Luther's writings; to quiet the elector, he refused to inflict any punishment upon the reformer; but agreed that the whole subject should be reserved for the consideration of a general diet, which he ordered to be held at Worms, in the year 1521, and before which he summoned Luther to appear.

This diet was the general assembly of the German empire, and was composed of all its princes, archbishops and bishops, besides numerous abbots. It took cognizance of all momentous concerns, as well those of an ecclesiastical, as those of a secular nature.

The friends of Luther, upon his receiving the summons of the emperor, were greatly concerned for his personal safety. Through the influence of his good friend, Frederick, he received a safe conduct, signed by the emperor, to Worms, and again in return to Wittenberg. His friends, notwithstanding this, were filled with melancholy forebodings; but the mind of the Reformer, trusting, as he did, in the righteousness of his cause—in the protection of God, was not to be deterred, nor intimidated. With his characteristic intrepidity, he said, that “if he met as many devils at Worms, as there were tiles upon the houses, he would not be deterred.”

On the 16th of April, he entered Worms. When his arrival was announced, a great multitude flocked about his carriage, on descending from which, he exclaimed aloud, “God will be on my side.”

The reception which Luther met with at Worms, from the people, must have imparted the highest pleasure. Immense crowds daily flocked to see him; and his apartments were constantly filled with visitors of the highest rank. In short, he was looked upon as a prodigy of wisdom, and respected as one who was born to enlighten the understand-

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he refuse? What measures did he take to bring Luther before a diet? In what year?

What is a diet? Of what did it take cognizance? On what account, were the friends of Luther concerned? From whom did he receive assurances of protection? What took place on Luther's arrival at Worms? How was Luther received by the people?

ings of mankind, and direct their sentiments. Luther lodged near the Elector of Saxony, and the day after his arrival was conducted to the Diet, by the marshals of the empire.

*Sec. 24.* On his appearance before the Diet, Luther was permitted to plead his cause, which he did with singular ability. In a speech of two hours, first in German and then in Latin, he boldly vindicated the opinions which he had adopted, and the course he had pursued. Incredible pains were taken, both in public and private, by princes, electors, and deputies, of various orders, to shake the resolution of this hero of the reformation. At length, finding the reformer incorrigible, and aiming to secure the friendship of Leo, Charles ordered Luther to depart from Worms, soon after which the Diet proceeded to declare him an excommunicated heretic, and forbade all persons to receive, maintain, or protect him.

*Sec. 25.* Luther was now in imminent danger; a bloody edict was meditating against him. His friend, the elector of Saxony, foreseeing this, took measures to conceal him, for ten months, in the castle of Wartberg, commissioning some persons, whom he could trust, to seize the reformer, on his return to Wittemberg, and to convey him to the above castle, as a place of safety.

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*Sec. 24.* Before the diet, how did Luther acquit himself? What efforts were made to subdue him? With what effect? What was the sentence passed upon him, by the diet?

*Sec. 25.* Luther being now in danger, by what means was he preserved?

Luther was made acquainted with the plan ; but he did not relish it. The intrepid reformer would rather have confronted his enemies, trusting in God for deliverance ; but he yielded to the wishes of his friend and patron, and thus probably escaped an end, as tragical as was that of John Huss and Jerome of Prague.

The plan was well contrived, and well executed. Three or four horsemen, disguised in masks, contrived to conceal themselves in a forest near Eisenach, from which rushing forth, as Luther passed by, they seized him, and conducted him to the castle, apparently as a prisoner.

*Sec. 26.* During his concealment in the castle of Wartburg, Luther was far from being idle. Here he translated a great part of the New Testament into German, which, with other works, composed at this time, were afterwards of great use, in forwarding the work of reformation.

The sudden disappearance of Luther, awakened the deepest anxiety in the bosoms of his friends. Various reports were circulated concerning him, and many knew not what to believe. By some, strong suspicions were indulged that he had come to a violent end, by the hands of the papal advocates.

The situation of the reformer, was made as comfortable as circumstances would permit. Yet it required no little patience to submit to such a confinement. He ardently desired to be abroad, and forwarding that noble work, which he had espoused, with all his heart. It was, however, not in him to be idle. He laboured diligently, and within the walls of the castle, prepared materials for several works, which greatly aided the cause, after his liberation.

*Sec. 27.* While Luther was thus concealed, his friend Carolstadt took the lead ; but

How did Luther like the plan ? How was the plan executed ?

*Sec. 26.* How was Luther employed, in the castle of Wartberg ?

How were the friends of Luther affected by his sudden disappearance ? What were their suspicions ? How was Luther treated, during his confinement ?

*Sec. 27.* Who now took the lead in the Reformation ?

through a misguided zeal, he rather injured, than benefited the cause. By throwing down and breaking the images of the saints, which were placed in the Churches, he seriously disturbed the tranquillity of the state. Luther receiving information of the commotions, occasioned by conduct so inconsiderate, left his retreat, without the consent, or even the knowledge of his patron, and again made his appearance at Wittemberg.

*Sec. 28.* By his prudent counsels, added to the influence of his example, order and tranquillity were again restored. Luther again heartily entered into the work of reformation. Besides preaching, he now published his New Testament, which circulating rapidly throughout Germany, signally contributed to open the eyes of the people to the true doctrines of the gospel, and the erroneous principles and superstitious practices of the Church of Rome.

The publication of the New Testament in German, was not long after followed by that of the whole Bible, in the same language. This, it was easy to foresee, must produce important results. Immense numbers, who had groped in darkness, now read, in their own language, the precious word of God. The happy effect of thus diffusing the scriptures, was seen, not only among the laity, but many of the clergy were awakened to a sense of the important duties of their sacred office. They ventured forth from their convents, and became the advocates and asserters of the great truths of Christianity.

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How did he manage? Why did Luther leave his place of concealment?

*Sec. 28.* What happy consequences resulted from Luther's reappearance? The publication of what work greatly contributed to the Reformation?

What other publication soon followed? What was the effect?

*Sec. 29.* Leo X. died in the year 1521, and was succeeded by Adrian VI. a man of far greater sobriety and purity of manners, than had for a long time occupied the papal chair. He was nevertheless greatly opposed to the Reformation, and despatched a messenger to the Diet, to be held the same year at Nuremberg, to demand the speedy execution of the sentence, which had been pronounced against Luther at the Diet of Worms.

Notwithstanding the severity of Adrian against Luther, he was a man of some candour. He ingenuously acknowledged that the Church laboured under the most fatal disorders, and declared his willingness to apply the remedies which should be judged best adapted to heal them.

*Sec. 30.* Adrian lived only to the following year, and was succeeded by Clement VII. a man of reserved character, and prone to artifice. On his accession to the pontificate, he recalled the messenger sent by Adrian to Nuremberg, and despatched, in his room, the Cardinal Campegio, with strict orders to insist on the execution of the sentence against Luther. The Diet were, however, too deeply sensible of the existing disorders and corruptions in the Church, to proceed with violence against the

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*Sec. 29.* When did Leo die ? By whom was he succeeded ? What was Adrian's character ? What were his sentiments, in respect to the Reformation ? What measures did he adopt, to have the sentence against Luther carried into effect ?

What confessions did Adrian make, in respect to the state of the Catholic Church ? What did he profess himself willing to do ?

*Sec. 30.* How long did Adrian live ? By whom was he succeeded ? What was Clement's character ? What measures did he take against Luther ? Why did not the diet comply with his wishes ?



reformer. They deemed it expedient to suspend the execution of the sentence, and refer the whole subject to a general council.

The transactions of the diet at Nuremberg were, upon the whole, favourable to the Reformation; and, at the same time, produced no little discontent at Rome. The German princes saw too plainly in what estimation Luther was held, and with what propriety he had raised his voice against the court of Rome, to admit of any measures of severity against him. On the contrary, they frankly avowed their sense of the deplorable state of the Church, and advised the pope to apply the proper remedies.

*Sec. 31.* About this time the reformed religion was received in Sweden—in Denmark—in Hungary—in Prussia—and to some extent even in France.

The person who took the lead in propagating the principles of the reformers in *Sweden*, was Olaus Petri, assisted by his brother, and missionaries from Germany, who brought with them not only the faith of Luther, but also his Bible, which became a powerful auxiliary in the work of reformation. Gustavus Vasa, at this time raised to the throne of Sweden, powerfully seconded these efforts, by causing the Bible to be translated and extensively circulated. In a short period, the papal empire in Sweden was overturned, and the reformed religion was publicly, and, by authority, adopted.

In the work of reformation in *Denmark*, the great champion was Martin Reinard, a disciple of Carolstadt. He was invited by the king of Denmark, Christiern II. to preach the reformed religion within his dominions. A more wicked and cruel monarch scarcely ever swayed the sceptre. It was not, therefore, from principle that he wished the reformed religion to be introduced into his kingdom; but from a desire to throw off the papal dominion, that he might

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What was the result of the transactions of the diet, at Nuremberg? What opinion did they express?

*Sec. 31.* What countries, about this time, adopted the Reformed religion?

Who took the lead in propagating the principles of the Reformers in Sweden? By whom was he assisted? Who seconded his efforts? Who took the lead in Denmark? By whom was he invited into

subject the bishops to his power. God, however, employed him as an instrument to accomplish good. The work begun in his reign, was completely effected under that of his successor

By the year 1522, the news of the glorious reformation had reached *Hungary*. Several young students resorted to *Wittemberg*, and having received instructions from the voice and pen of Luther, returned to their country, and there erected the standard of Christian liberty.

The reformation was extended into *Prussia* in the year 1523, at which time, Luther sent John Brisman, a Franciscan doctor of divinity, into that country. In the following year, he was followed by several other divines, through whose instrumentality the kingdom of Satan rapidly declined, and the cause of true religion was greatly strengthened.

From Germany, also, the reformation extended into *France*. As early as 1523, there was a multitude of persons in this latter country, who with Margaret, queen of Navarre, sister of Francis I. at their head, were favourably inclined towards the reformed religion, and erected several churches, for a purer worship. The French had a translation of the Bible, which had been made by Guiado des Moulins, as early as 1224. This was corrected and printed in 1487, and the study of it now began to prevail. The work of reformation, however, was slow, in consequence of the illiberality and persecuting spirit of the reigning monarch, Francis I.

*Sec. 32.* Unfortunately, while the principles of the Reformation were thus spreading abroad, and several nations were opening their eyes to the light, an unhappy dispute arose between Luther, Carolstadt, and Zuinglius, in relation to the sacrament, which terminated, at length, in a fatal division between those, who had em-

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Denmark? What was the character of the king? Why did he wish a reformation? When did the news of the Reformation reach Hungary? By whom was it carried thither? When did it reach Prussia? By what means? How early were any favourably inclined to the Reformation in France? What distinguished person promoted that cause? What contributed to forward the work there?

*Sec. 32.* Between whom did an unhappy dispute

barked together in the sacred cause of religion and liberty.

Luther rejected the popish doctrine of *transubstantiation*, but adopted the no less unscriptural doctrine of *consubstantiation*; i. e. that along with the bread and wine, the partakers received the real body and blood of Christ. On the other hand, Zuinglius and Carolstadt, with the churches of Switzerland, adopted the opinion that the elements in the sacrament are only *symbolical* of the body and blood of Christ.

In this controversy, which was prolonged for several years, Luther appears to have manifested a most censurable obstinacy; which led to a complete and permanent separation, not only of these reformers, but of their churches. The Lutherans to this day, hold the opinions of Luther; while the disciples of Zuinglius, who afterwards assumed the title of *Reformed*, held to his opinion till his death; when they seem to have adopted the doctrines and discipline of Calvin, which will be noticed in a future page.

*Sec. 33.* The state of Germany, about this time, 1524 and 1525, was exceedingly alarming. The several kingdoms and states were at variance, respecting the grand tenets of the whole papal system, and intestine divisions existed, even among the reformers. But the circumstance which threatened the greatest mischief to the cause of the Reformation, and which involved all Germany, in commotion, was a civil war, usually called the *war of the peasants*. The persons concerned in this war,

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arise, about this time? What was the subject of controversy? What was the consequence?

What were Luther's opinions about *transubstantiation*? What did he adopt, in place of this? What do you understand by *consubstantiation*? What opinions did Zuinglius and Carolstadt adopt? How did Luther act in this dispute? To what did his obstinacy lead? What title did the followers of Zuinglius assume? At his death, what did they adopt?

*Sec. 33.* What was the state of Germany about 1524 and 1525? On what account? What occasioned the most disturbance? Who were the pea-

who were called *anabaptists*, from their re-baptizing such as had already been baptized, consisted of the lower orders of society, who demanded a release from the oppression of their superiors, and from all religious domination. They were headed by a fanatic by the name of Munzer, who decried Luther as a reformer, and pretended that he was destined by Providence to correct existing abuses, and to give to the people the true liberty of the gospel. This war cost Germany the lives of 50,000 men, besides seriously injuring the cause of the reformation, as its enemies pretended that the war grew out of the too liberal principles of the reformers, relative to Christian liberty.

The numbers engaged in this war, were almost beyond belief; and the excesses of which they were guilty, nearly incredible. Under their fanatic leader, Munzer, aided by Stork, Stubner, and Cellary, equally fanatic with himself, they waged war against all law and all order. They not only declared all men to be equal; but pretended to believe that all things should be held in common. Wherever they appeared, they laid waste the country with fire and sword, and daily exhibited the most horrid spectacles of unrelenting barbarity.

In opposition to such a spirit of discord, Luther boldly enlisted himself. He avowed his abhorrence of principles, which led to such excesses; and finally denied that the doctrines of the reformers in the least tended to such results.

Justly alarmed at a state of things so wild, and tending so powerfully to universal anarchy, the princes of the German states united their forces for the suppression and punishment of the insurgents. After a dreadful carnage had

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sants! By whom were they led? To what did he pretend? How many lives were sacrificed in this war? What effect had it upon the Reformation?

What is said of the number engaged in this war? What of their excesses? Who were their leaders? What were their sentiments? What their conduct? How did Luther regard these fanatics?

been carried on for some time by this lawless multitude, they were brought to a pitched battle, in which they were signally defeated. Munzer was taken and put to death, and the remnant dispersed.

*Sec. 34.* During these commotions in Germany, (A. D. 1525) Frederick the Wise, the friend and patron of Luther, deceased; and was succeeded in his dominion by his brother John, who now took a more decided stand in favour of the Reformation, than ever Frederick had done. He placed himself at the head of the Lutheran Church, and was instrumental in establishing that form of Church government, over a considerable part of Germany.

The conduct of Frederick was always that of a wise and prudent prince. He uniformly favoured Luther and his cause, though he carefully avoided breaking wholly with Rome. John, on the contrary, on his accession, proceeded on much stronger principles. He openly espoused the cause, not only by receiving the abettors of it under his protection; but, also, by taking upon himself to regulate all ecclesiastical matters, in his own department of government.

He employed Luther and Melancthon to draw up a code of ecclesiastical laws, for the establishment of the Saxon church. He removed from office all those of the clergy who, either by immorality, or want of talent, had been a burden and a disgrace to the holy function, and in their stead placed men of an opposite character. Several of the neighbouring states followed the example of John; and thus the *Lutheran Church* first obtained a complete establishment through a considerable part of the German empire, and the authority of Rome was trampled in the dust.

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What measures did the German princes adopt? What was the result?

*Sec. 34.* During these troubles, what friend of the Reformation died? By whom was he succeeded? What part did John act, in relation to the Reformation?

In what respects did Frederick and John differ? What measures did the latter adopt to establish the Lutheran Church?

*Sec. 35.* While the elector of Saxony, and other enlightened princes of Germany, were thus laying the foundations of the Reformation broader and deeper, Charles V. issued his letters, convening a diet, to be held at Augsburg, in 1525 ; but unforeseen circumstances occurring, it did not meet till the following year, and then at *Spires*.

*Sec. 36.* Previously to the meeting of the diet, the fears of the reformers were greatly excited, as the letters of the emperor appeared to breathe nothing but the execution of the edict of the Diet of Worms, and the destruction of the Lutherans.

*Sec. 37.* On the meeting of the Diet, however, at which Ferdinand, the brother of Charles, presided, the former found it necessary to recommend moderation and harmony to the contending parties, as the Turks were now threatening to invade the empire ; and even France and England and the pope were in treaty against the emperor. Thus kindly, did divine Providence interpose for the reformers ; and the diet, at length, broke up, with this unanimous resolution, “ That every state should be left to adopt those measures, in respect to religion, which it judged best, till a general council could be convened, to decide on the subjects in dispute.”

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*Sec. 35.* When did the diet of *Spires* assemble ? By whom was it convened ?

*Sec. 36.* On what account were the fears of the reformers excited ?

*Sec. 37.* Who presided at this diet ? What did Ferdinand recommend ? Why ? What was the decision of the diet ?

Nothing could be more humiliating to the Church of Rome, or more favourable to the cause of the Reformation, than this determination of the diet. It encouraged vast numbers to think and act with greater freedom than ever, and to shake off the papal yoke, which they had borne so long. It afforded a noble opportunity to the Reformers, which they improved with singular industry, to propagate their opinions, and digest their plans.

*Sec. 38.* This prospect, so bright for the reformers, did not, however, last long. Charles and the pope, who had for some time been at variance, again became friends. This reconciliation was followed by a second diet, held at Spires, in 1529, at which, through the influence of the emperor, the decree of the former diet, so favourable to the cause of the reformers, was repealed, and every departure from the Catholic faith and discipline was forbidden, till a general council should be assembled.

*Sec. 39.* This decision, as might have been expected, was ill received by the reformers, who saw in it a design, if not to crush the infant Churches, to prevent their growth. Considering it as a violation of their sacred rights, the elector of Saxony, the marquis of Brandenburg, the landgrave of Hesse, the dukes of Lunenburg, with several other princes, entered their solemn *protest* to it. From the cir-

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How did this decision affect the friends of the Reformation? How, their enemies?

*Sec. 38.* What circumstance soon, however, darkened the prospects of the Reformers? What followed the reconciliation between Charles and the pope? What decision did this diet adopt?

*Sec. 39.* How was this decision received by the Reformers? What did several of the Reformed princes do, upon this? Who were these princes?

cumstance of this protest, the reformers and their civil supporters, were afterwards called, and are to this day called **PROTESTANTS**.

This protest gave great umbrage to the emperor, who ordered the messenger delivering it to be arrested, and held in custody several days. To the protestant princes, the proceedings of the emperor were truly afflictive. They perceived it to be high time to consult for their protection, against a powerful potentate, intoxicated with success, and irritated by opposition. A solemn confederacy was therefore resolved upon, and several assemblies were held to concert measures about their own safety, and the success of the cause. But before any thing further was decisively determined upon, it was announced that the emperor would soon summon another diet of all the German princes and orders. In view of such a meeting, it was agreed that each state should deliberate for itself, and forward to the Elector of Saxony a statement of what it deemed expedient to be done.

*Sec. 40.* The following year (A. D. 1530) Charles V. assembled the famous diet of *Augsburg*, which was opened in the month of June. At this diet, the emperor determined, if possible, to bring all subjects in dispute between the Papists and Protestants, to a final termination.

*Sec. 41.* In view of such a determination, the emperor required Luther to draw up a summary of the Protestant doctrines, in order to be presented to the diet. This was accord-

By what name were they and their friends, after this, called?

How did the emperor treat the messenger, who delivered the protest? What upon this, did the Protestants resolve to do? By what circumstance were their proceedings suspended? On hearing of the intended diet, what did they agree upon?

*Sec. 40.* What was this diet called? When was it held? What was its object?

*Sec. 41.* What previously did the emperor require, at the hand of Luther? What is this summary of doctrine called?



ingly done, and is known, to the present day, as the **CONFESSION OF AUGSBURG.**

In the execution of a work of so much moment, Luther was assisted by several divines. To render the work still more complete, the accomplished Melancthon was employed to revise and correct it. The result of their labours was a treatise containing 28 chapters; admired by many even of its enemies, for its piety, learning and perspicuity; and which from that day has been appealed to as the standard of protestantism.

*Sec. 42.* On the opening of the diet, this confession was presented, and on being read, was listened to by the emperor and assembled princes, with the most profound attention. Such was the apparent impression made upon the minds of the members, that strong hopes were indulged, that the diet would consent that Protestantism should be tolerated. But these hopes were not destined at this time to be realized. Strongly pressed by the papacy, the emperor, at length, agreed to the passing of a decree, commanding all his subjects to acknowledge the supremacy of Rome, in all matters ecclesiastical, upon pain of the imperial wrath.

There was, also, presented to this august assembly, a *remonstrance* of the same nature, from several cities, which had adopted the opinion of Zuinglius in relation to the Eucharist, which was drawn up in a masterly manner by Martin Bucer.

The Roman pontiff employed some catholic divines, at the head of whom was Eckius, to refute the protestant doc-

By whom was Luther assisted? By whom was it completed? What is said of this confession?

*Sec. 42.* What effect had this confession, at first, upon the diet? What hopes did the Protestants now indulge? What, however, was the final decision of the emperor?

What remonstrance was, at the same time presented? By whom

trines; all whose arguments were weak and unsatisfactory. Learned replies by Melancthon and others, were published to this production of the Catholics.

**Sec. 43.** On the breaking up of the diet, the Protestant princes saw that nothing remained for them, but to unite in measures of mutual defence of their cause. Accordingly, in the latter part of the same year, they assembled at Smalcald, and entered into a solemn league, commonly known by the name of the *league of Smalcald*, for the support of their religious liberties, and resolved to apply to the kings of France, England, and Denmark, for protection.

**Sec. 44.** These preparations for defence made no small impression upon the emperor; besides, he was at this time considerably perplexed in consequence of an attack upon his dominions by the Turks, which rendered a rupture with the Protestant princes, at this time, extremely unpleasant. Hence, he was induced to conclude a treaty of peace with them at Nuremberg, in 1532, by which the decrees of Worms and Augsburg were revoked, and the Lutherans were left to enjoy their

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was it drawn up? What means were adopted to refute the Protestant doctrines set forth in the confession? Who replied?

**Sec. 43.** What, on the breaking up of the diet, was deemed necessary by the Protestants? What, therefore, did they do? To whom did they resolve to apply for assistance?

**Sec. 44.** What effect had these propositions, on the emperor? What peace did he, therefore, conclude with the Protestants? What induced him to do this? When was the peace concluded? What were its provisions?

rights till the long promised council should assemble, and decide the mighty controversy.

This religious truce, concluded at Nuremberg, inspired all the friends of the reformation with vigour and resolution. It gave strength to the feeble, and perseverance to the bold. The secret friends of the Lutheran cause were induced to come forward ; and several states openly declared on the side of protestantism, to the great mortification of the Roman pontiff, and the papal advocates.

*Sec. 45.* The peace of Nuremberg was followed by an event, which was injurious to the cause of religion in general, and to the reformation in particular. This was a second (for an account of the first, called the war of the peasants, see *Sec. 33*) commotion, caused in the year 1533, by a fanatical set of anabaptists, who came to the city of Munster, in Westphalia, pretending to have received a commission from heaven to destroy all civil institutions, and to establish a new republic. Having taken Munster, they began a government conformable to their notions of religion. Their reign, however, was short ; for in the year 1535, the city was retaken by the bishop of Munster, assisted by several German princes. Many thousands of this deluded people were destroyed in all parts of Germany ; and an end here, put to the sect ; but their principles relating to baptism took deep root in the Low Countries, and were carried into England.

The peculiar doctrine of this people, from which they derived their name, related, as already noticed (*Sec. 33*)

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What effect had this truce upon the Protestants ?

*Sec. 45.* By what event, injurious to the cause of the Reformation, was the peace of Nuremberg followed ? In what year did this commotion take place ? What was their object ? What is said of their end ?

to baptism. This rite they administered only to adults, and not by sprinkling, but by immersion.

Their principal leaders, at this time, were John Matthias, a baker, and John Boccold, a tailor; both of whom appear to have been under the strongest delusions. The tumults and seditions which they caused, required the strong and decisive interposition of government. Accordingly, the royal forces were called forth from various quarters, and a combat ensued. In this, Matthias, who headed the fanatics, was successful; and so elated was he, that taking only thirty men with him, he sallied forth, declaring that like Gideon he would smite the host of the ungodly. A speedy death awaited him and his associates.

Upon his fall, Boccold assumed the command; and, in his excesses, far surpassed his predecessor. He pretended to receive divine revelations, and went naked through the streets, crying with a loud voice, "that the kingdom of heaven was at hand." In the year 1535, the city of Munster was taken from them, and most of this people then were slain. Boccold was made a prisoner, and exhibited as a show in several of the cities of Germany; after which he was put to death, in a manner the most barbarous.

The conduct of this people must not, for a moment be justified. They were exceedingly wild, and some of the opinions which they adopted, led to the greatest extravagances. But, on the other hand, they were persecuted in a manner the most cruel. The conduct of these anabaptists at Munster, drew upon the *whole body*, heavy marks of displeasure, from the greatest part of the European princes. Thus the innocent and the guilty were involved in the same terrible fate, and prodigious numbers were devoted to death, in the most dreadful forms.

To the reformers, these scenes were deeply painful. They could not justify these anabaptists. They detested their turbulence, and pitied their delusion; yet they could not believe the papists authorized in the sanguinary measures they adopted. On the other hand, the papists looked,

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What peculiar doctrine did they advance? Who were their leaders? Who opposed them? What success had Matthias at first? What was his fate? Who assumed the command? How did the affair, after this terminate? Can the conduct of this people be justified? Can that of the European princes? Why? How did the Reformers regard the proceedings of the anabaptists? How did the Reformers suffer on this account?

or pretended to look, upon the anabaptists, as the followers of Luther; and believed their excesses to be the result of the principles which he had inculcated, in relation to religious liberty.

*Sec. 46.* During the above transactions, so painful to the real and enlightened friends of the Reformation, an event occurred, which, although it did not at first promise much, laid the foundation for the most happy consequences. This was the overthrow of the papal power in *England*, through the influence of the reigning monarch, Henry VIII. in consequence of the refusal of the pope to grant to that prince a divorce from his wife, in order that he might be espoused to another person, about the year 1534.

Henry was a man of distinguished abilities, but notorious for his violent passions, and beastly vices. At the beginning of the Reformation, he had enlisted against it, and even himself wrote a book in opposition to Luther, which so much pleased the pope, that he bestowed on him the title of *Defender of the Faith*. But in a few years, he shewed full well how little entitled he was to this honourable appellation.

The wife of Henry, at this time, was Catharine of Arragon, his brother's widow, and aunt to Charles V. She was a lady somewhat older than himself; but with whom he had lived, upon good terms, for several years, and by whom he had several children.

For reasons which do not distinctly appear, but probably from affection to another lady, he began to entertain doubts of the lawfulness of his marriage, as Catharine was the

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*Sec. 46.* What joyful event occurred during these troubles? Through whose influence? Why did Henry abandon the papal cause? In what year was this?

What was the character of Henry? How had he shewed his opposition to the Reformation, at the commencement of it? What title did he receive, as a reward, from the pope? Why did Henry wish a divorce from his wife? To what other person had he be-

widow of his brother. At the same time, he was captivated by the charms of Anne Boleyn, a young lady of great personal attractions; who had lately been introduced to the court, as maid of honour to the queen.

Determined, at length, to raise her to the dignity of queen, Henry applied to the pope for a divorce from Catharine. But the pope, with much reason, dreaded the resentment of Charles V. the uncle of the queen, should he sanction a measure so much to her disgrace. Under various pretexts, he contrived, therefore, to delay an answer to the request; but, at length, urged by Charles, he pronounced the marriage with Catharine *lawful*, and thereby forbid the intended contract with Anne, the object of the king's affections.

While the pope was deliberating on the course he should take, and before his final answer was given, Cranmer, a secret friend of Luther and the Reformation, advised the king to consult the universities of Europe. This accordingly was done, and the result was, that in the judgement of a majority of the universities, Henry's marriage with Catharine was unlawful, and that he was at liberty to espouse another.

Exasperated at the decision of the pope, Henry determined to take advantage of the judgement of the Universities, and was united to the object of his affections. At the same time, he resolved to make the court of Rome feel the weight of his resentment. Accordingly, he caused himself to be declared Supreme Head of the Church of England; and from this time, the papal authority in England, in a great measure, ceased.

*Sec. 47.* The progress of the reformation in England, during the life of Henry, was slow. The principal alteration consisted in the removal of the supremacy from the pope to the king; the dissemination of the scriptures, and the suppression of the monasteries. In most

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come attached? To whom did he apply for a divorce? Why did the pope hesitate? What was his final decision? Whom did Henry next consult? At whose suggestion? What was the decision of the universities? How did Henry receive the decision of the pope? What was the result?

*Sec. 47.* What was the progress of the Reformation

other respects the Romish superstition remained untouched; and great severity was exercised against such, as attempted to advance the reformation, beyond what the king prescribed.

Happily for the cause of truth, Henry elevated to the see of Canterbury, Thomas Cranmer, a man of distinguished learning, whose mind being opened to a just view of the great doctrines of the Scriptures, laboriously forwarded the cause of the Reformation. And in this he was assisted by the new queen, Anne Boleyn.

Convinced of the importance of a general dissemination of the Scriptures, Cranmer persuaded the king in the year 1534, to order a translation to be begun. This was accordingly effected, and the Bible was read in many of the churches, to which multitudes flocked to hear it.

Having accomplished an object of this importance, Cranmer next directed his attention to the suppression of the monasteries. These were, at this time, exceedingly numerous, and possessed immense wealth. They, moreover, exerted no small influence in respect to learning and religion; and while they existed, it was apparent that ignorance and superstition would exercise a lordly power over the land.

To this proposal, Henry acceded. The monks were his enemies, and under the pretext of their immorality, he was willing to lay hold of their wealth. In the year 1535, Cranmer commenced the visitation. The result of this investigation was highly unfavourable to these institutions; they were represented as nurseries of idolatry, cruelty, intemperance and incontinence, and worthy only to be broken up.

Upon this, an order issued for the suppression of the lesser convents; 376 of which were destroyed, by which Henry acquired £10,000 in plate and moveables, and an annual income of £30,000. Above 10,000 ejected friars were

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in England, during the life of Henry! What were the principal alterations which took place?

What distinguished man greatly aided the cause of the Reformation in England? What was his first measure? To what did he next direct his attention? What is said of the monasteries? What was the result of Cranmer's visitation of them? How many were destroyed? What benefit did the king receive from this? What followed, in respect to the larger monasteries? How many were

thrown upon government to support ; many of whom were introduced, from economy, into vacant benefices ; and these hosts of disquieted papists, and enemies of innovation, became connected with the Church.

Another inquiry was not long after instituted into the character of the larger monasteries, and their suppression followed. From 1537 to 1539, six hundred and forty-five monasteries were destroyed, besides ninety colleges, more than two thousand chantries, and five chapels and ten hospitals ; and all their wealth, their lands, silks, jewels, &c. flowed into the royal coffers.

The conduct of Henry was no sooner reported at Rome, than he was denounced as an opponent of Christ's vicar on earth ; his title of " Defender of the Faith," was withdrawn. He was, moreover, excommunicated ; his kingdom laid under an interdict, and he himself cited to appear at Rome. To the lofty spirit of Henry, however, these ravings of the pope were only as an idle wind.

Henry died in the year 1547. In order to see how far reform had advanced at this time, it is only necessary to look at the principal grounds of dispute, and the light in which they then stood. These were, 1, Papal supremacy ; 2, Infallibility ; 3, Reading the Scriptures in an unknown tongue ; 4, Indulgences ; 5, Image worship ; 6, Transubstantiation ; and 7, The denial of the cup to laymen. Of these, the four first were corrected ; the fifth was modified ; but the last two were still corrupting the national creed. Although all was not done which was desirable, ground was secured, which was afterwards converted into a means of acquiring advantages.

*Sec. 48.* It is now time to introduce to the notice of our readers another celebrated reformer. This was *John Calvin*, a Frenchman, who in the year 1534 forsook the fellowship of Rome, and relinquished the charge of the chapel of la Gesine, and the rectory of Pont

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destroyed between 1537 and 1539 ? What did the pope do, when he heard of these proceedings ? When did Henry die ? In respect to what points was there a reform during his reign ? What remained untouched ?

*Sec. 48.* What distinguished reformer are we next called to notice ? When did he forsake the fellowship



l' Eveque ; sometime after which (1541) he settled at Geneva, where by his preaching, his writings, and his correspondence, he wonderfully advanced the Protestant cause, and was the author of that form of Church government, which is termed *Presbyterian*. He became the head of a numerous sect of Christians, who adopted many of his religious sentiments, and from him were denominated *Calvinists*.

Calvin was born at Noyon, in Picardy, July 10th, 1509. He received his early education at Paris ; and being designed by his father for the Church, at the age of 12 was presented to the chapel of la Gesine, in the church at Noyon.

Some time after, his father changed his resolution respecting his son, and put him to the study of law. In 1534, Calvin finally forsook the communion of the Roman Church, and becoming interested in the doctrines of the Reformation, espoused that cause, and began to forward it in the city of Paris.

Francis I. was, at this time, the reigning monarch. Highly incensed with the conduct of the advocates of the Reformation, he ordered several of them to be seized. Calvin, at this time, narrowly escaped ; being protected, as were many of the Protestants, through the influence of the queen of Navarre, the sister of Francis, and a decided friend of the Reformation.

At this time, Calvin deemed it expedient for his safety to retire to Basil, where in 1535, he published his celebrated "*Institutions of the Christian Religion*," which he dedicated to Francis, and in which he aimed to shew, that

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of Rome ? When did he settle at Geneva ? How did he advance the cause of the Reformation. Of what form of Church government was he the author ? What are those, who agree with him in sentiment, called ?

Where was Calvin born ? When ? Where was he at first settled ? After forsaking the fellowship of Rome, where did he openly appear as an advocate of the Reformation ? How were he and others treated by the king ? Who protected them ? Whither did Calvin retire ? What did he here publish ? To whom did he dedi-

the doctrines of the Reformers were founded in scripture, and that they ought not to be confounded with the Anabaptists of Germany.

Subsequently to the publication of his Institutes, happening to pass through Geneva, he was so pressed by the two distinguished reformers, Farel and Viret, that he consented to settle at Geneva, and assist them in their labours. Accordingly, in 1536, he became both minister and professor of divinity there.

The severity of Calvin's doctrines and discipline, not long after became highly offensive to the people of Geneva, who raised a storm of persecution against him and his companions; in consequence of which they were obliged to leave the city. Calvin retired to Strasburg, where he established a French Church, and became professor of Theology.

During his residence at Strasburg, Calvin continued to give many proofs of affection for the Church at Geneva. After two years, many of his enemies there being either dead, or having removed, he was cordially invited to return to his former charge. Accordingly in 1541, he again took up his abode at Geneva, where he continued till his death, which happened in 1564.

Calvin founded a seminary at Geneva, which obtained a legal charter, and continued to flourish under his presidency and direction, until his death. In the literary pursuits of this college, he was assisted by the celebrated Theodore Beza, and other eminent men.

The character of Calvin stands pre-eminent among the reformers. Next to Luther, he accomplished more for the Reformation, than any other individual. He early exhibited specimens of mental greatness, and as his intellectual powers developed themselves, it was apparent that he was destined to take a high rank among his contemporaries.

The ardour with which he pursued his studies was unremitting; and at the age of 22, Scaliger pronounced him to be "the most learned man in Europe." The writings of Calvin had a salutary effect upon the Romish Church.

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cate the work? What was the design of the work? Whither did he next remove? How came he to stop at Geneva? What befel him there? Why? Where did Calvin now go? When did he return? When did his death occur? What institution did he establish at Geneva? By whom was he assisted in instructing? What is said of Calvin as a reformer? What was Scaliger's opinion of

By the exposure of her pollutions, her shame was excited, and she abandoned some abuses in doctrine and discipline.

The Reformed Churches in France adopted his confession of faith, and were modeled after the ecclesiastical order of Geneva. The liturgy of the English Church was revised, and reformed, by his means. In Scotland and Holland, his system was adopted, and by many Churches in Germany and Poland; indeed, every country, in which the light of the Reformation had made its way, felt the influence of his powerful mind. But at Geneva, as a central point, "he was the light of the Church, the oracle of the laws, the supporter of liberty, the restorer of morals, and the fountain of literature and the sciences."

One stain attaches itself to the character of Calvin, and indeed, was the grand defect of most of the active reformers, as it was, also, of the opposers of the Reformation; this was a *spirit of intolerance*. Calvin has been accused of being the means of the death of Servetus, a learned Spaniard, who was condemned to be burnt alive in the year 1553, on account of his heretical doctrines, in relation to the Trinity. That Calvin persecuted Servetus, and so far acted contrary to the spirit of the gospel, must be admitted; but that he exercised so arbitrary a controul over the destiny of this unfortunate individual, as some have attempted to prove, we have much reason to doubt.

In the last, and trying scene of life, the Christian virtues of Calvin shone with uncommon splendor. He took leave of the ministers of the Church and magistrates of the republic, like a father departing from his family; he acknowledged his own weakness, and admonished them of theirs. In the full possession of his reason, he continued speaking, till, without a struggle, he ceased to breathe.

*Sec. 49.* The peace of Nuremberg, (*Sec. 44.*) though favourable to the cause of the Reformation, was far from putting the religious world at rest. This better state of things, it was supposed, could be effected only by a

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him? What Churches adopted his confession of faith? What stain attaches itself to Calvin? What is said of his conduct in the affair of Servetus? What is said of his closing moments?

*Sec. 49.* Did the peace of Nuremberg put the religious world at rest? How was it supposed this could

general council; and Charles V. was unremit-  
ted in his efforts to induce Clement VII. to  
convene one. Wearied by the importunity of  
the emperor, Clement, at length, reluctantly  
named Mantua, in Italy, as the place of meet-  
ing; but before it was assembled, he was sum-  
moned to his great account, A. D. 1534.

*Sec. 50.* Paul III. succeeded Clement in the  
pontificate. His accession inspired the empe-  
ror with fresh hopes, in respect to the assem-  
bling of a council, and his wishes were accord-  
ingly repeated. Paul early proceeded to take  
measures for calling the long expected council  
at Mantua; but the Protestants of Germany  
refused to have their disputes settled in Italy.

*Sec. 51.* The prospect of a general council  
becoming thus doubtful, Charles resolved, if  
possible, to remedy the evil, by ordering a  
conference at Worms, between the most dis-  
tinguished persons engaged in the mighty con-  
troversy. Accordingly, in the year 1541,  
Eckius and Melancthon disputed for several  
days, but without coming to any point.

*Sec. 52.* Under these circumstances, Paul  
was prevailed upon to announce his intention

be done? What did Charles V. do in order to con-  
vene a council? To what did the pope, at length,  
agree? Why was not a council convened?

*Sec. 50.* Who succeeded Clemens VII.? What  
measures did he adopt in reference to a council? At  
whose solicitation? Did the Protestants of Germany  
accede to it?

*Sec. 51.* What conference did Charles order?  
Why? When was it held? Who were engaged in  
the dispute? What was the result?

*Sec. 52.* What council did Paul now design to as-

to call a council, and the place nominated was Trent. This place, though within the German territory, was not satisfactory to the Protestants. The resistance of the Protestants awakened the wrath of Charles, who now declared war against all those powers, which should refuse to assemble at Trent, or to abide by the decision of that council.

*Sec. 53.* While the affairs of the Protestants were in this perplexed state, and a gloomy prospect was spreading before them, Luther died in peace, at Isleben, his native place, on the 18th of February, 1546.

The death of Luther, occurred at a time when his presence and counsel appeared essential to the cause of the Reformation. The state of things was extremely unsettled; and the opposers to the Reformation were looking forward with strong anticipations, to a signal triumph. But God was now about to teach his friends, that the cause was his own, and that he could employ more instruments than one to accomplish his purposes.

It was an occasion of joy to the friends of the Reformation, that Luther, after a life of so much trouble and opposition, should be permitted to end his days in peace, in his native place, and in the midst of his friends. He died as a Christian would wish to die—with a full apprehension of his situation, and filled with the consolations of that religion which he had espoused, and for which he had suffered so much.

Luther was not without his defects. In his natural temper he was ardent, and sometimes overbearing. But the turbulence of the times, the masculine character of the opposition which he had to encounter, required an indepen-

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semble? Was this agreeable to the Protestants? How was Charles V. affected by the resistance of the Protestants?

*Sect. 53.* In what year did Luther die? Where? What was the state of things, at this time? What lesson did God seem to teach the friends of the Reformation, by taking Luther away, at this critical juncture? How did Luther appear in the close

dence, a promptness, a decision, which characterize but few. Without an undaunted spirit, he could not have succeeded. When his decisions were once formed, regardless of the menaces of his foes, he went forward with firmness, patience, and confidence. In his closing moments, he expressed his conviction that however long the night of error might still reign, the morning without clouds would, at length, arrive, to bless and comfort the true children of God.

*Sec. 54.* In the same year that terminated the life of Luther, the famous *council of Trent* was convened, and began to publish its decrees in favour of the doctrines and discipline of the Church of Rome.

This council consisted of 6 cardinals, 32 archbishops, 228 bishops, and a multitude of clergy. The object of assembling the council was, as it was pretended, to correct, illustrate, and fix with perspicuity, the doctrines of the Church; to restore the vigour of its discipline, and to reform the lives of its ministers. But its proceedings show, that it was more attentive to what might maintain the despotic authority of the pontiff, than solicitous to adopt such measures as were necessary to promote the good of the Church. By this council, a decree was passed, that the Latin translation of the Bible, commonly called the *Vulgate*, is an authentic, i. e. a faithful, accurate, and a perfect translation—that the Roman pontiff alone had the right of determining the true meaning and signification—that the holy scriptures were not composed for the use of the multitude, but only for the teachers. Hence the divine records were ordered to be taken from the people.

*Sec. 55.* To the authority of the council at Trent, the Protestant princes, in a diet held at Ratisbon, solemnly protested. In consequence

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of life? What was his great defect? In what respects was he fitted for the great work assigned him?

*Sec. 54.* When did the council of Trent commence? What did it publish abroad?

Of whom was this council composed? What was its professed object? To what was it chiefly attentive? What decisions did it promulgate?

*Sec. 55.* What course did the Protestant princes

of which they were proscribed by the emperor, who with an army marched out to subdue them. The Protestants defended themselves with great spirit, but were defeated with signal slaughter near Muhlberg, April 24, 1547. The elector of Saxony was taken prisoner, and the landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself upon the mercy of Charles.

*Sec. 56.* The defeat of the Protestants gave great joy to the friends of Rome, who now confidently looked forward to the ruin of their cause. In the diet of Augsburg, which was assembled soon after, with an imperial army at hand to forward his wishes, Charles required of the Protestants that they should leave the decision of these religious contests to the wisdom of the council of Trent. To this a greater part of them were obliged to submit. But a plague breaking out in the city of Trent, the council was broken up, before any decision was agreed upon.

*Sec. 57.* The prospect of a speedy settlement of the contest being thus blasted, the emperor resolved to settle the affair himself. Accordingly, he directed a formulary to be drawn up, which should serve as a rule of

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take, in reference to this council? How, in consequence, were they treated by the emperor? What great battle was fought? Which party was victorious? Who were taken prisoners?

*Sec. 56.* How was the papal party affected by this defeat of the Protestants? What did Charles now require of the Protestants? What broke up the council of Trent, for a time?

*Sec. 57.* How did Charles attempt to settle difficul-

faith and worship to both of the contending parties, until a council could be summoned. As this was only a *temporary* appointment, the rule in question was called the *Interim*. But it pleased neither party, and much tumult and bloodshed resulted therefrom, by which the empire was greatly disturbed and afflicted.

This formulary, as might be expected, was extensively favourable to the interests and pretensions of the court of Rome. It contained all the essential doctrines of the Church of Rome, though considerably softened by the moderate, prudent, and artful terms in which they were expressed. The cup was allowed, by this imperial creed, to the protestants in the administration of the Lord's supper, and priests and clerks were permitted by it to enter into the married state. These grants were, however, accompanied with the two following conditions;—1, 'That every one should be at liberty to use the cup, or to abstain from it, and to choose a state of marriage, or a state of celibacy, as he should judge most fitting;—2, 'That these grants should remain in force no longer than the happy period, when a general council should terminate all religious differences.'

*Sec. 58.* In the year 1548, the principal reformers assembled at Leipsic, to consult in reference to the critical posture of their affairs, and to form rules for the regulation of their conduct. On the subject of the *Interim*, Melancthon, whose opinions were received as law, by the reformed doctors, gave it as his opinion, that it might be adopted, in things that did not relate to the essential points of religion. This decision, however, to the more

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ties himself? What was the *Interim*? Which party was pleased with it?

To which cause was the *Interim* favourable? What did it contain? What did it allow to the Protestants? Under what conditions?

*Sec. 58.* What measures did the reformers adopt, in 1548? What was Melancthon's opinion about the



firm, was highly offensive, and caused a schism among the Lutherans, which had well nigh proved fatal to their cause.

“This schism,” says Dr. Mosheim, “placed the cause of the Reformation in the most perilous and critical circumstances; and might have contributed, either to ruin it entirely, or to retard considerably its progress, had the pope and the emperor been dexterous enough to make the proper use of divisions, and to seize the favourable occasion that was presented to them, of turning the force of the protestants against themselves.”

*Sec. 59.* Amidst these contests, Paul III. departed this life, in the year 1549, and was succeeded by Julius III. who yielding to the importunate solicitations of the emperor, again assembled the council of Trent, in 1552. Before its final close in 1563, this council held no less than twenty-five sessions.

*Sec. 60.* From the time that Charles had taken the elector of Saxony and the landgrave of Hesse prisoners, (Sec. 55,) he had detained them in his power, notwithstanding the most considerable princes, not only of Germany, but of all Europe, had repeatedly and earnestly solicited their release. At length, Maurice, son-in-law of the elector, suspecting the emperor was forming designs upon the liberties

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Interim? How was this opinion received? Between whom did it produce a schism?

What does Mosheim say of this schism? Why was it not taken advantage of by the pope and emperor?

*Sec. 59.* When did Paul die? Who succeeded him? When was the council of Trent assembled? When did it finally close? How many sessions had it held?

*Sec. 60.* What had become of the elector of Saxony and the landgrave of Hesse? Who had endeavoured to effect their release? What designs were Charles now forming against the liberties of Germany? Un-

of Germany, in an unexpected moment fell upon him at Inspruck, where he lay with a handful of troops, and compelled him to agree upon a peace.

*Sec. 61.* Shortly after this, in accordance with his agreement, the emperor not only concluded at Passau the former treaty of pacification with the Protestants, but also promised to assemble, in six months, a diet, in which all the tumults and differences that had been occasioned, by a variety of sentiments in religious matters, should be removed.

By this treaty, among other things, it was agreed, that the rule of faith called the Interim, should be null and void—that the contending parties should enjoy the free and undisturbed exercise of their religion, until a diet should be assembled to determine amicably the present disputes—and that this religious liberty should always continue, in case that it should be found impossible to come to an uniformity in doctrine and worship. It was, also, resolved, that the banished should be recalled, and reinstated in their privileges, possessions, and employments.

*Sec. 62.* The diet, promised at the pacification of Passau, owing to the troubles of Germany and other causes, did not assemble till 1555, and then at *Augsburg*. It was opened by Ferdinand, in the name of the emperor, and here were terminated those deplorable scenes of bloodshed, desolation, and discord, which had so long afflicted both church and

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der these circumstances, what did Maurice do ? What did he accomplish ?

*Sec. 61.* What treaty did the emperor conclude with the Protestants ? What more did he promise ?

What were some of the provisions of this treaty ?

*Sec. 62.* When did the emperor fulfil his promise ? When did the diet meet ? What treaty was here

state. A treaty was formed, called the *Peace of Religion*, which established the Reformation, inasmuch as it secured to the Protestants the free exercise of their religion, and established this inestimable liberty, on the firmest foundation.

The memorable act, which confirmed to the protestants the foregoing inestimable privileges, was passed on the 25th of September. It provided that the protestants, who followed the confession of Augsburg, should be for the future considered as entirely exempt from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church, whose doctrine and worship they thought the purest, and the most consonant to the spirit of true Christianity; and that all those who should injure or persecute any person under religious pretexs, and on account of their opinions, should be declared, and proceeded against, as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

#### DISTINGUISHED CHARACTERS IN PERIOD VII.

*Observation.* The eminent men during this period were numerous. It is remarkable, says Dr. Mosheim, that among the Ecclesiastical writers of the 16th century, there were above 55, who employed their labours in the exposition and illustration of the Holy Scriptures; and thus contributed to render the progress of the Reformation more rapid. We can notice but a few of the more prominent characters.

1. *Leo X.* an Italian, elected pope in 1513, distinguished as a great lover and patronizer of men of learning; but more distinguished

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formed? What did it terminate? What did it secure to the Protestants?

When was this memorable act passed? What did it provide?

for undesignedly giving birth to the Reformation, by the sale of indulgences.

2. *John Tetzel*, a German, and a Dominican friar, who being employed to sell indulgences, in Saxony, in the year 1517, drew upon himself the attack of Martin Luther, which was the immediate occasion of the Reformation.

3. *Martin Luther*, a German professor in the university of Wittemberg, in Saxony, distinguished for taking the lead in the glorious Reformation, begun in 1517.

4. *John Eckius*, a learned professor, who warmly opposed the great leaders of the Reformation, particularly in a public dispute at Leipsic, with Carolstadt and Luther; and at Worms with Melancthon.

5. *Andrew Carolstadt*, a native of Carolstadt, in Franconia, afterwards dean of Wittemberg, a warm friend of the Reformation, and the particular friend and coadjutor of Luther.

6. *Cardinal Cajetan*, a professor of philosophy at Rome, employed by Leo X. in an unsuccessful attempt to bring Luther to submission, and obedience to the court of Rome.

7. *Charles Miltitz*, a Saxon knight, a man of distinguished accomplishments, employed by Leo X. in a service similar to that of cardinal Cajetan.

8. *Philip Melancthon*, a professor in the university of Wittemberg, distinguished for the extent and accuracy of his learning, the mildness of his character, and his warm co-operation in the cause of the Reformation.

9. *Ulric Zuinglius*, a canon of Zurich, in Switzerland, distinguished for taking the lead

in the Reformation in that country, whence he is styled the "Swiss Reformer."

10. *Desiderius Erasmus*, a native of Rotterdam, in Holland, one of the most learned men of the age in which he lived, and who contributed more, perhaps, than any other to the revival of learning.

11. *Frederick the Wise*, elector of Saxony, the illustrious patron of Luther, and one of the first and most powerful friends of the Reformation.

12. *John*, elector of Saxony, brother of the preceding, likewise a firm protector of the Reformers, and head of the Lutheran Church, in the days in which he lived.

13. *Charles V.* a noted emperor of Germany, and a powerful enemy to the cause of the Reformation; but who, at length, was compelled to grant liberty of conscience to the Protestants.

14. *Martin Bucer*, a Frenchman, who early adopted the principles of the Reformation, and was distinguished for his efforts to reconcile the difference between Luther and Zuinglius.

15. *John Œcolampadius*, a German reformer, chiefly distinguished by his support of Zuinglius, in his dispute with Luther, about the Sacrament of the Lord's Supper.

16. *Peter Martyr*, an Italian, afterwards divinity professor at Oxford, and distinguished for his learning, and for the zeal which he manifested in the cause of the Reformation.

17. *John Calvin*, a Frenchman, who stood next to Luther as a reformer, and became the head of the Churches styled "Reformed."

18. *Theodore Beza*, a learned professor in the school of Lausanne, and afterwards minister at Geneva; the particular friend and faithful assistant of Calvin.

1. *Leo X.* who was descended from an illustrious family, was born in the year 1475. At eleven years of age, he was made an archbishop by Lewis XI. of France, and at fourteen a cardinal, by pope Innocent VIII. In 1513 he was raised to the pontificate, when he was no more than 37 years of age.

Leo is entitled to great credit, for his munificent patronage of learning and learned men. He spared neither care nor expense in recovering the manuscripts of the ancients, and in procuring good editions of them.

But he greatly sullied the lustre of his character, by his indulgence in unlawful pleasures. He was himself corrupt, and corrupted all about him. His ideas of religion appear to have been low, and he has been even charged with atheism.

Possessing a high and magnificent spirit, and ambitious of distinguishing himself, he entered upon the plan of building the sumptuous church of St. Peter, which was begun by Julius II. and which required large sums to finish. The treasury of Leo, however, was now nearly empty, having been exhausted by the payment of debts, contracted before his elevation to the pontificate, and by his subsequent extravagant manner of living. To accomplish his plan, he therefore had recourse to extraordinary methods to raise the necessary funds.

One of these methods was the sale of indulgences throughout Europe, by means of which vast sums flowed into the apostolic treasury. But while by this means he accomplished his purpose, he laid the foundation for a reformation in the Christian world, and for the abridgement and final overthrow of the papal power. Leo died in the year 1521, in the 45th year of his age. Sec. 7.

2. *John Tetzel*, Sec. 8, and onward.

3. *Martin Luther*, Sec. 1-10, and onward.

4. *John Eckius*, Sec. 16, 17.

5. *Andrew Carolstadt*, Sec. 16-27.

6. *Cardinal Cajetan*, Sec. 13.

7. *Charles Miltitz*, Sec. 14.

8. *Philip Melancthon*, Sec. 18.

9. *Ulric Zuinglius* was a native of Switzerland, where he was born in the year, 1487. He received his education at Basil and Berne, and afterwards pursued his studies at Vienna. In 1516 he became minister at Zurich. The tenets of Luther, which were now spreading abroad in Germany, encouraged the Swiss preacher to oppose the sale of indulgences at Zurich, where he was cordially seconded by the people, and public authorities.

In the other cantons, a spirited opposition arose to him, which was powerfully urged on by the court of Rome. The consequence of this was, that the respective parties had recourse to arms; and in one of the first encounters, Zuinglius was slain, 1531.

As a leader, Zuinglius displayed great firmness, deep learning, and astonishing presence of mind. Though he opposed the doctrines of the Romish Church, he greatly differed from the German reformer, and each unhappily paid little respect to the opinions of the other.

The followers of Zuinglius continued to increase, and in bearing his name, they maintained some doctrines which were rejected by the other seceders from the jurisdiction of Rome. His followers afterwards generally adopted the sentiments of Calvin; but such as adhered to the tenets of Zuinglius were called *Sacramentarians*.

10. *Erasmus* was born in the year 1467. He was called Gerard, after his father; but afterwards took the name of Desiderius, that is, "amiable."

Erasmus resided at different periods in Holland, Italy, Switzerland, France and England. In 1515, he went to Basil, with the intention of printing his New Testament, his epistle of St. Jerome, and other works. The New Testament appeared in 1516, and as it was the first time it was printed in Greek, it drew upon the editor the envy and the censure of the ignorant and malevolent.

About this time, Europe began to be agitated by the opposition of Luther to the papal authority, and the principles of the Church of Rome. It was to be expected that Erasmus would zealously co-operate with the German reformer; but he declined taking a share in the dispute. He was of a timid disposition, and though he ridiculed the indulgences of the pope, and the vicious follies of the monks, he greatly displeased the friends of the reformation by his neutrality.

Erasmus died at Basil, in the year 1536, at the age of 69. The inhabitants of Basil to this day speak of him with great respect. The house in which he died, is still shown to strangers with enthusiastic ceremony. His cabinet, containing his ring, his seal, his sword, knife and pencil, with his will, written by himself, and his picture, is visited with veneration by the curious.

Rotterdam, also, has not forgotten the celebrity she derives, from giving birth to this favourite citizen. The house in which he was born, is marked out to travellers by a becoming inscription; the college bears his name, and a beautiful copper statue of Erasmus, erected in 1622, adorns the city.

Great and respectable as the character of Erasmus is, he had his failings. He was a most learned man; and contributed, by the compositions of a long and laborious life, in opposing ignorance and superstition, and in promoting literature, and true piety. But had he taken a more decided part with the reformers, he would have escaped the charge of lukewarmness and timidity, which has justly been brought against him, and would have aided that cause, to have aided which, is an honour sufficient for any man.

11. *Frederick the wise*, Sec. 12, 23.

12. *John*, elector of Saxony, Sec. 34, 45, 60.

13. *Charles V.* Sec. 22, 23, 36, 37, and onward.

14. *Martin Bucer* was born in 1491, in Alsace, formerly a province of France. He settled in Strasburg, where, for 20 years, his eloquence was exerted to establish the protestant cause. But, at length, becoming unpopular, he accepted an invitation from Cranmer to settle in England, where he was kindly received, and appointed theological professor in 1549. His death occurred in 1551.

In learning, judgement and moderation, Bucer was not inferior to any of the great reformers; and with Melancthon, he may be considered as the best calculated to restore and maintain unanimity among the contending churches, and opposite sects. His writings in Latin and German were numerous, and all on theological subjects.

15. *John Œcolampadius* was born in Franconia, in 1482. He became divinity professor at Basil, where he preached with success the doctrines of the reformation. He warmly entered into the dispute with Luther about the Eucharist, favouring the cause of Zuinglius. His work on that subject is mentioned by Erasmus, with credit.



16. *Peter Martyr* was born at Florence, in 1500. Having embraced the doctrines of the Reformation, he found it dangerous to continue in Italy, whence he removed into Switzerland; some time after which, he was invited to England by Cranmer.

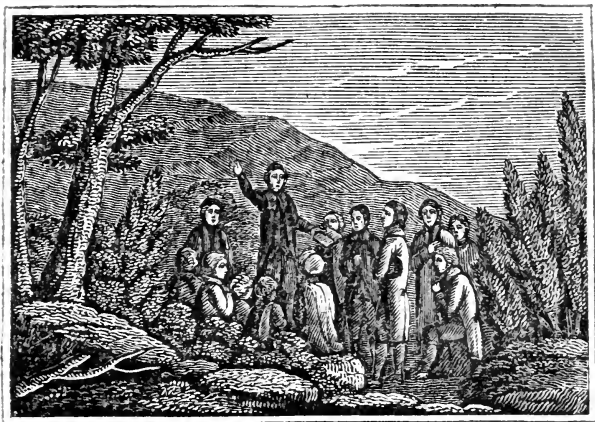
Martyr, as a writer, was learned and well informed; as a disputant, he was acute and sensible, and as much admired by the protestants, as he was dreaded by the papists. He was zealous as a reformer, but sincere; and in his greatest triumphs over superstition and error, he was wisely moderate and humble. He wrote several books against the papists, or in explanation of the Scriptures; but his "Defence of the orthodox doctrine of the Lord's Supper," is particularly celebrated.

17. *John Calvin*, Sec. 48.

18. *Theodore Beza* was a native of Burgundy, where he was born in the year 1519. He was originally intended for the bar, but visiting Lausanne, he was elected to the Greek professorship in the school of that place, where for ten years he sustained the character of a respectable lecturer, and an accomplished scholar. In 1559, he settled at Geneva as a protestant minister, where he became the friend and associate of Calvin.

His abilities were of the most comprehensive kind, and he exerted himself warmly in support of the protestant cause. His death occurred in the year 1605.

*Observation.* Several other characters, who strictly belong to the period of the Reformation, we shall find it more convenient to notice in the remaining period, as they acted a conspicuous part also in the earlier transactions of that, which we shall next proceed to notice.



PRIVATE MEETING OF THE PURITANS.

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## PERIOD VIII.

THE PERIOD OF THE PURITANS WILL EXTEND FROM THE PEACE OF RELIGION, A. D. 1555, TO THE PRESENT TIME.

*Sec. 1.* From the "Peace of Religion," concluded at Augsburg in the year 1555, with an account of which our last period concluded, may be dated the establishment of the Reformation; since from that time, the power of the Roman pontiff's has, on the one hand, been on the decline, and the principles of the Reformers have, on the other hand, been advancing.

*Sec. 2.* The state of Europe, at this time, or a few years later, in respect to religion, stood

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*Sec. 1.* From what year may be dated the establishment of the Reformation? Why?

*Sec. 2.* What countries continued their adhesion to

thus : Italy, Spain, Portugal, the Belgic Provinces under the Spanish yoke, continued their adherence to the Roman Pontiff. Denmark, Norway, Sweden, Prussia, England, Scotland, Ireland and Holland, became Protestant. Germany was about equally divided. In Switzerland, the Protestants claimed a small majority. For a season, France, it was to be hoped, would forsake the fellowship of Rome ; but, at length, she became decidedly papal, although she retained several millions of Protestants within her limits.

*Sec. 3.* Since the establishment of the Reformation, the body of professing Christians has been divided into several distinct communities, and called by different names. In treating the remaining history of the Church, we must, therefore, give a separate account of these communities, with their minor divisions : this we shall do, under the following heads.

*I. Roman Church.*

*II. Greek Church.*

*III. Protestants.*

## I. ROMAN CHURCH.

*Sec. 4.* The loss which the Roman Church sustained by the Reformation, was severely felt by her. Her gigantic power had been

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the Roman pontiff? What countries became Protestant? What is said of Germany? Of Switzerland? Of France?

*Sec. 3.* How have Christians been divided since the Reformation? Under what heads will they be considered?

*Sec. 4.* How did the Roman church feel, in view of

successfully attacked, and her wide spread influence was narrowing down. A still deeper depression obviously awaited her, unless means could be devised, by which her authority could be sustained. Aware of this, the Roman pontiffs were continually on the alert, and ready to take advantage of every facility, by which their power might continue as it was ; or, if possible, be restored to its former lordly state.

*Sec. 5.* The first means adopted for this purpose, was the employment of the order of Jesuits, formed in the year 1540, by Ignatius Loyola, a Spanish knight, to go forth, as the advocates of the papal power, to teach the world the propriety of submission to its authority, and its superior claims upon their respect and patronage.

Having formed the plan of the order of which he was ambitious to become the founder, Loyola submitted it to pope Paul III. for his sanction ; declaring it to have been revealed from heaven. Paul, fearful of its effects, at first refused to grant it his approbation. At length, however, Loyola removed his scruples by an offer, which was addressed to his pride and ambition. He proposed that, besides the three vows of poverty, of chastity, and of monastic obedience, common to other orders, the members of this should take a fourth, viz. obedience to the pope : binding themselves to go whithersoever he should command, for the service of religion, without requiring any thing for their support.

The acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was, at this time, an object of the high-

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her losses, by reason of the Reformation ? What did she do to sustain and restore her power ?

*Sec. 5.* What was the first means adopted by her ? Who formed the order of Jesuits ? When ?

On forming the plan of the order, to whom did Loyola submit it ? Why did not Paul sanction it ? What removed his scruples ? What

est moment. The order of Jesuits was, therefore, confirmed; and the most ample privileges were granted to its members.

The *beneficial consequences* of this institution were soon apparent. Never was a body of men more faithful to a cause, than were the Jesuits to the Roman Church. In less than half a century, the society obtained establishment, in every country that adhered to the Roman Catholic Church; its power and wealth increased amazingly: the number of its members multiplied to many thousands; they were distinguished for their learning, character, and accomplishments, and, by their art and address, were powerful auxiliaries in forwarding the plans of the court of Rome.

The *government* of this order was despotic. A general, chosen by the pope for life, possessed power that was supreme and independent, extending to every person, and to every case. By his sole authority, and at his pleasure, he elected officers and removed them; controlled the funds, and enacted laws. Every member was at his disposal, and subject to his commands. They were required to listen to his injunctions, as to the voice of Christ.

Thus subservient to their leader, and he the indefatigable servant of the pope, the Jesuits went forth, and soon filled every land. Contrary to other orders, they sought no seclusion, practised no austerities; adopted no peculiar habit. On the contrary, they mingled in all the active scenes of life; they became lawyers and physicians, mathematicians, painters and artists, that they might find a readier access to men, and exert more successfully their influence in favour of the pope and his cause.

Before the expiration of the 16th century, the Jesuits had obtained the chief instruction of youth, in every Catholic country in Europe. They had become confessors to monarchs and nobles; and were engaged in nearly every intrigue and revolution. As they wore no peculiar habit, and observed no uncommon strictness, they lived in society, disguised as to their real character. Jesuits were

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privileges were granted the order? Were the Jesuits faithful to their trust? Did they increase rapidly? By what means did they forward the designs of the court of Rome? What was the government of the order? Who was placed at the head of it? What power had he? Where did the Jesuits go? How did they differ from other orders? What professions did they follow? Why? What is said of them before the end of the 16th century? Were

known by Jesuits ; but to the eye of the world, they passed unsuspected.

Such is a brief account of an order of men, who at this time enlisted in the service of papal Rome ; and being actuated by an incredible attachment to that power, were ready to sacrifice, even life, for the purposes of its aggrandizement. Their exertions powerfully tended to keep alive the attachment of many others to the Romish faith, and to prevent so rapid an advance, as might otherwise have been, of the Protestant cause.

*Sec. 6.* A second means employed by the Roman Church, to secure, and enlarge, its declining authority, was an attempt to *Christianize the heathen, in several parts of Asia and South America.*

In the accomplishment of a plan, which promised an accession of no small influence and authority to the Roman Church, the Jesuits were the chief actors. In the business entrusted to them, they exhibited a zeal and fidelity scarcely paralleled, in the annals of history. And their labours would have doubtless crowned them with immortal glory, had it not appeared evident, that they had more in view the promotion of the ambitious views of Rome, than the propagation of the Christian religion, or the honour of its Divine author.

Of all the Jesuits, who distinguished themselves in extending the limits of the Church, none acquired a higher reputation than Francis Xavier, a Spaniard, who is commonly called "the apostle of the Indians." In the year 1541, he sailed for the Portuguese settlements in India, where he was successful in converting several thousands to the Romish faith. In 1549, he sailed to Japan, and laid the foundation of a church, which, through the foster-

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they known to one another? Were they suspected by others? Did the influence of the Jesuits tend to preserve the power of the Romish church?

*Sec. 6.* What was a second means employed to secure and enlarge the declining power of the Romish church?

Who were the chief actors in this attempt? What is said of their zeal and fidelity? Why are they not entitled to great credit? Who most distinguished himself? What is Xavier called? In what country did he first labour? In what year? With what suc-

ing care of other missionaries, in after years, is said to have consisted of 600,000 Christians. From Japan, Xavier proceeded to China, to attempt the conversion of that vast empire; but, when in sight of his object, he was suddenly cut off, in the year 1552, at the age of 46.

Subsequently to his death, other missionaries, of whom Matthew Ricci, an Italian, was the most distinguished, penetrated into China, and founded a church, which continued for 170 years. Ricci so highly recommended himself to the nobility of China, and even to the emperor, by his skill in mathematics, that he obtained leave to explain to the people the doctrines of the gospel. Other missionaries passed into the kingdoms of Siam, Tonkin, and Cochinchina, who were instrumental of spreading the Catholic religion to a considerable extent. They also penetrated into India, and on the coasts of Malabar boasted of a thousand converts, baptized in one year, by a single missionary. Abyssinia, also, was the scene of extended efforts, and of great success. But in South America, their converts appear to have been more numerous than in any other quarter of the globe. The whole of the continent, they brought under the dominion of the pope.

In furtherance of the same design, the popes, and others, were induced to found immense and splendid *missionary establishments* in Europe. The first of these was founded at Rome, in 1622, by pope Gregory XV. under the name of "*De propaganda fide*," or, "The Congregation for the propagation of the faith." Subsequent popes greatly enriched it by magnificent donations; and by means of it, missionaries were sent to the remotest quarters of the globe; books of various kinds were published and circulated; the sacred writings were translated and spread abroad; seminaries were founded for the education of missionaries and pagans; and establishments created for the support of feeble, and worn out missionaries.

Other missionary establishments followed, in different

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cess? To what country did he next proceed? What was his success in Japan? What happened to him on his voyage to China? In what year was this? Who succeeded him in the work in China? What success had Ricci? In what other countries in the east were missionary labours performed? What is said of Abyssinia? Of South America? What other measures did the popes adopt to forward their designs? What was the first establishment of this kind called? By whom founded? In what year? What were some of

countries, in succeeding years. Of these, none perhaps, was on a broader foundation, or operated to greater effect, than "The Congregation of the Priests of Foreign Missions," and "The Parisian Seminary for the Missions abroad," both of which were established in France, in the year 1663, and from which legions of Jesuits and friars were sent forth to convert the world.

*Sec. 7.* A *third* means employed by the Roman Church to sustain and increase its authority, consisted in the *better regulation of its internal concerns.*

The revolutions which had happened in Europe, and the increase of knowledge and refinement, rendered a degree of reformation essential. Of this, the popes were themselves conscious. Accordingly, the laws and procedures in the courts of inquisition were revised and corrected; colleges and schools of learning were established; youth were trained up in the art of disputing, and in defending the doctrines of the Catholic Church; books of a pernicious tendency were revived or suppressed; and high and honourable distinctions were conferred on the most zealous defenders of the faith. In short, every plan which ingenuity could suggest, or which wealth and influence could carry forward, was adopted to maintain the authority of the Roman pontiffs, and to increase the number of their votaries.

*Sec. 8.* A *fourth* plan adopted by the Roman Church, in aid of the same purpose, was their *persecution of the Protestants.* A full development of the calamities caused by the Papists, even in a single country, would greatly exceed our limits. We must content ourselves with

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its objects? What other establishments can you mention? Where were these established? In what year?

*Sec. 7.* What was a third means employed for the same purpose?

Was a Reformation essential? Who were conscious of this? How was this effected?

*Sec. 8.* What was a fourth means employed? Was the persecution of the Protestants extended and cruel?



observing, that scarcely a country, in which Protestants were to be found, was exempted from cruelties, which equalled, and often exceeded in severity, those which had been experienced, at an earlier day, under Nero and Domitian. During these persecutions, it has been computed that not less than 50,000,000 of Protestants were put to death. The countries which suffered most severely, were Italy, the Netherlands, Spain, France, parts of Germany, and England.

The principal engine employed by the Catholics against the Protestants, was the *Inquisition*, though war, in several instances, was directly waged against them.

*Italy.* The inquisition was early introduced into Italy; and though its proceedings in that country were more secret than in some other countries, its victims were not much less numerous. From the year 1550 to the end of the century, it was the great object of the popes to extend and confirm its power. And with such effect did it pursue the objects of its institution, that popish historians, as Dr. McCrie remarks, "do more homage to truth, than credit to their cause, when they say, that the erection of the inquisition was the salvation of the Catholic Church in Italy."

No sooner was this engine of tyranny and torture erected, than those, who had rendered themselves obnoxious to it by the previous avowal of their sentiments, fled in great numbers from a country, in which they could no longer look for protection from injustice and cruelty. The prisons of the inquisition were every where filled with those who remained behind, and who were subjected to grievous tortures, as the means of subduing them to the faith of Rome, and of preventing the apostacy of others.

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How many were supposed to have suffered death?  
 What countries suffered most severely?

What was the principal engine of persecution? In what other manner were the Protestants persecuted? When was the Inquisition introduced into Italy? What do popish writers say of it in that country? On its establishment in Italy, what did the Protestants do? What became of those who remained? What is said of the Waldenses? In what year did the persecution of the Waldenses in

Of the calamities which resulted from these persecutions, the Waldenses, in various parts of Italy, many of whom had adopted the protestant faith, experienced their full share. During the first years of the Reformation, they had in a great measure escaped the fury of Rome; the pontiffs being too much occupied in watching the progress of events, to notice them. But, when the Reformation was in a degree established, the Waldenses, in common with other protestants, experienced the wrath of the now more highly exasperated friends of the papacy.

One of the most affecting accounts of the sufferings of the Waldenses, which has been transmitted to us, is that of the inhabitants of *Calabria*, a province of Italy, lying on the Mediterranean, in the year 1560. At this time, they had formed a junction with Calvin's church, at Geneva; and several pastors were sent from the latter place, to settle among them. These circumstances attracted the attention of the Catholics, and measures were immediately adopted for exterminating them. Thousands were destroyed by military executions, and other thousands perished under the tortures of the inquisition. "I shudder," says a Roman Catholic narrator of the atrocious deed, "while I think of the executioner with his bloody knife in his teeth, the dripping napkin in his hand," to throw over the faces of his successive victims, "and his arms besmeared with gore, going to the house, and taking out one after another, just as a butcher does the sheep which he means to kill."

In other parts of Italy, also, the Waldenses, and other friends of the Reformation, experienced the most bitter persecution. From this time, the vallies of Piedmont were repeatedly the theatre of a bloody carnage, particularly in the years 1655 and 1686. The author of their calamities, at this latter date, was Louis XIV. king of France, who obsequiously lent his aid to the Church of Rome, to massacre the innocent Waldenses. Under his direction, a French army invaded these vallies, and having glutted themselves with the blood of the inhabitants, committed more than ten thousand persons to fourteen prisons. The sufferings of these, during their confinement, can scarcely be told. They were fed for months upon bread and water—in the

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Calabria begin? Why were they the special objects of attack? What is said by a Roman Catholic on the subject? What other parts of Italy suffered? In what years particularly? What king favoured these persecutions? What is said of the conduct of the

former of which were often found lime, glass, and filth of various kinds, and was so vitiated as scarcely to deserve the name; while the latter, in many instances, brought from stagnant pools, was unfit for the use of cattle. The prisoners lodged upon bricks, or filthy straw. The prisons were so thronged, that during the heat of the summer months they became intolerable, and deaths were daily taking place.

In the month of October, a proclamation was issued for their release. The ground was covered with snow and ice. Emaciated by hunger and disease, the wretched victims came forth from their prisons, to meet, in innumerable instances, a wretched death; as they were obliged to march several leagues to obtain a shelter. The bodies of the miserable sufferers were scattered along the road, upon the snow, the mothers clasping their children in their arms.

The sufferings of the protestants in the *Netherlands*, or the Low Countries, as they were then called, were of a similarly tragical character. About the time the Reformation began, these provinces were exceedingly flourishing, in trade, commerce and manufactures. In consequence of the commercial intercourse which subsisted between Germany and the Netherlands, the doctrines of the reformers were early propagated, from the former to the latter place. As early as 1521, Charles V. published his edict against the heretics, in that country; and during his reign, contemporary historians affirm, that not less than 50,000 inhabitants were put to death on account of their religious principles.

On the accession of Philip to the throne, he republished the edicts of his father, and ordered the governors and magistrates to carry them into rigorous execution. In 1559, Philip left the Netherlands to take up his residence in Spain; sometime after which, as the doctrines of the reformers continued to spread, he sent the duke of Alva, a nobleman of the most vindictive spirit, to subdue the heretics by the arm of power.

On his arrival, the Duke commenced his work of bloodshed; and in the space of a few months caused 1800 per-

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French army? When released from the prisons, what became of the sufferers? What is said of the persecutions in the Netherlands? Were they at this time flourishing? When did Charles V. issue an edict against heretics? How many suffered during his reign? What measures did Philip adopt on his accession? Whom did he send from Spain to subdue the Protestants? How many suffered

sons to suffer by the hand of the executioner ; yet his thirst was by no means satiated. Following up this work of carnage, he filled the whole country with consternation ; and multiplied the victims of his cruelty, till even the magistrates, who assisted him in his sanguinary course, recoiled with horror at the cruelty to which their sanction was required.

Similar calamities were permitted to be visited upon those who had embraced the protestant faith in *Spain*. The inquisition had been introduced into that country, about a century before Philip took up his residence there. This institution met his entire approbation ; he determined, therefore, to support it with all his power, and directed its officers to exert themselves with the utmost vigilance.

Before his arrival in the city of Valladolid, an *auto de fe*, i. e. a public burning of victims of the inquisition, had already been celebrated. There were still, however, in the prisons of the inquisition, more than thirty persons, against whom the same dreadful punishment had been denounced. Philip, eager to give a public proof of his abhorrence of heretics, desired the inquisitors to fix a day for the repetition of the *auto de fe*.

On the arrival of the day, Philip, attended by his court and guards, presented himself to witness the execution of the miserable victims. After hearing a sermon from the bishop of Zamora, he rose from his seat, and having drawn his sword, as a signal that with *it* he would defend the holy faith, he took an oath, administered to him by the inquisitor general, to support the inquisition and its ministers against all heretics and apostates, and to compel his subjects every where to yield obedience to its decrees.

This dreadful severity, joined with certain rigid laws, soon produced the desired effect. The protestants were driven from Spain, or were obliged to conceal their sentiments.

In *Germany*, also, efforts were made by the Roman Church to crush the protestants, and to regain her former

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through the sanguinary measures of the Duke of Alva? What is said of the persecutions in Spain? How long had the Inquisition been established in that country, before Philip took up his residence there? What directions did he give to the officers of that institution? What is an *auto de fe*? Did Philip require one to take place? How did he conduct himself on the occasion? What effect had Philip's severity, together with his laws? When was war

dominion there. Through the bigoted house of Austria, war was commenced upon the friends of the Reformation in 1618, and they were overcome and awfully oppressed. The oppressions they suffered called forth the interposition of the noble Gustavus Adolphus, of Sweden, who appeared in Germany with a small army in 1629, and fell in the battle of Lutzen, in 1632. After his death, his generals continued the contest, till all parties, worn out by a thirty years' war, agreed in the treaty of Westphalia, A. D. 1648; in which the Church of Rome consented to confirm anew to the Lutherans, all their rights and privileges.

Exertions similar to those in Germany, and even greater, were made to re-establish the entire dominion of the Roman faith in *France*. The protestants in that country were denominated *Huguenots*, a term of uncertain origin, though it seems probable that it was derived from the word *Huguon*, a night walker, the protestants assembling privately in the evening for religious worship.

The introduction of Protestantism into France, and the opposition it met with from Francis I. have already been noticed (Period VII. Sec. 31.) Notwithstanding this opposition, the friends of the Reformation gradually increased; and, at length, became numerous in all parts of the kingdom.

The successor of Francis, Henry II. was even more bitter against them, than the former monarch. On the day of his inauguration, he caused several Protestants to be tied to a stake; and, as he passed by, the flames were kindled, as a spectacle for his amusement. In the subsequent reign of Charles IX. as if to signalize himself beyond his predecessors, a plot was formed by that monarch, by which to extirpate the hated race, at a single blow. At this time, A. D. 1571, they numbered 2,150 congrega-

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commenced upon the Protestants in Germany? By whom? Who interposed for their relief? When? In what battle did Gustavus Adolphus fall? Was the contest continued? How long? What treaty ended it? When was this treaty made? What did it secure to the Lutherans? In what other country did the Roman Catholics endeavour to re-establish their dominion? What were the Protestants in that country called? Whence was this term derived? What is said in Period VII. Sec. 31, of the introduction of Protestantism into France, and the opposition made to it by Francis I. Notwithstanding this, did the Protestants in that kingdom increase? Who succeeded Francis I? How did he treat them? What at

tions, some of which included no less than 10,000 members.

This plot consisted in an attempt to effect a general massacre of the Huguenots; and the celebration of the marriage of the king's sister, with the Prince of Navarre, presented an opportunity to put it in execution. The prince being a Huguenot, the chief men of that sect were invited to attend the celebration of the nuptials. On the Sabbath following (Aug. 24th, 1572), it being St. Bartholomew's day, as the bells were ringing for morning prayers, the work of destruction was commenced. Charles and his mother, from a window, witnessed the scene with extatic joy; and, as if the sanction of his presence were not enough, the monster himself fired upon the Huguenots, and in a tone of vociferation cried "Kill them, kill them!"



MASSACRE OF THE HUGUENOTS.

A scene of horrid carnage ensued. On every side the Catholics were seen rushing like bloodhounds upon the

tempt did Charles IX. make to cut them off? What year was this? How many congregations had they at this time in France? What was the plot formed at this time by Charles? When was it designed to put it in execution? What was the day called? What was the conduct of Charles and his mother? How many were massacred

appalled and unarmed Huguenots; and before the succeeding morning, they had butchered above 500 persons of distinction, and 10,000 of inferior order. To this massacre at Paris, succeeded a general destruction throughout France. At Rouen, at Lyons, at Orleans, and other cities, the streets were literally covered with blood. Sixty thousand are supposed to have been slaughtered, for which solemn thanksgivings were rendered to God, in the Catholic churches.

Taken by surprise, as the Huguenots had been, they were for a time incapable of any resistance; but at length, rallying under the prince of Conde, they nobly stood for their defence, and combatted their enemies with success. But for the space of 30 years, the Protestants suffered the most grievous calamities, and during this period, it has been estimated that 39 princes, 148 counts, 234 barons, 146,518 gentlemen and 760,000 of the common people, were destroyed for adopting the reformed religion.

In 1593, Henry IV. who was a Huguenot, ascended the throne of France. Although from political motives, he made a profession of popery, he evinced his regard for the Protestants, by publishing in the year 1598, the celebrated *Edict of Nantes*, which granted to them the privilege of citizenship, the right of worshipping God according to their own faith, and certain lands to support their churches and garrisons. Henry, however, soon experienced the vengeance of the court of Rome for his clemency: for he was assassinated in his chariot, in the streets of Paris, by the hands of a fanatic, by the name of Ravallac, in the year 1610.

From this period, the Huguenots, as they were tolerated by the civil power, flourished for a season greatly. But they were still hated by the men in power, and particularly by Cardinal Richelieu, prime minister to Louis XIII. who early adopted and long pursued the maxim, "That there could be no peace in France, until the Huguenots were entirely suppressed."

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in Paris? Did the massacre extend into other places? How many suffered? Did the Huguenots at first resist? Why not? Who at length rallied them? How many years did their sufferings continue? How many suffered during this time? Who ascended the throne in 1593? How did he shew his regard for the Protestants? What privileges did the Edict of Nantes give to them? What was the fate of Henry for his kindness? Did the Huguenots from this time

In the year 1685, Lewis XIV. revoked the edict of Nantes, and ordered the Reformed Churches to return to the Romish faith. The cup of their calamities was now full. Their case was hopeless. Their churches were demolished, and themselves insulted and massacred, by a brutal soldiery. Flight presented itself as their only alternative; but even in this they were opposed by bands of soldiers, who were stationed on the several frontiers of the kingdom. Fifty thousand, however, it is supposed, effected their escape, and sought refuge in the different Protestant countries of Europe.

Such is an outline of the calamities, brought upon the Protestants in several countries, (of the sufferings of the Protestants in *England*, we shall speak in a future page,) by the friends of Papal Rome, with the professed design of exterminating them from the earth, and of re-establishing the dominion of the Roman pontiffs.

This effort was a mighty one. In the language of an unknown writer, "Providence never made use of so terrible a scourge to chastise mankind. No power ever outraged the interests of society, the principles of justice, and the claims of humanity, to the same extent. Never did the world behold such blasphemy, profligacy, and wantonness, as in the proceedings of this spiritual domination. It held the human mind in chains; visited with exemplary punishment every inroad on the domains of ignorance, and attempted to sink nations into a state of stupidity and imbecility. Its proscriptions, its massacres, its murders, the miseries it heaped on the objects of its vengeance, and the grasp of its iron sway, fill the mind only with horror and disgust."

*Sec. 9.* The means thus employed by the court of Rome to sustain her power which remained, and to regain that which she had lost, although such as were likely to result in her triumph, were found insufficient to accomplish her purpose. Although, subsequently to the

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flourish? Who however hated and opposed them? Who revoked the Edict of Nantes? In what year? What was the consequence of this revocation?

*Sec. 9.* Were the means thus employed by the



Reformation, owing to her propagation of Christianity in heathen countries, she held her empire over more millions than before, and for a season appeared within reach of her former spiritual sway, from a series of unexpected causes, her ancient power has been successively weakened, until that, together with her wealth and splendour, has passed away.

*Sec. 10.* Among the *causes* which have contributed to this result, may be mentioned the *loss of foreign conquests—unsuccessful contests with several European governments—the suppression of the order of Jesuits—the revolution in France, and the abolition of the Inquisition.*

In a former page, (285) was noticed the successful attempt of the Roman Catholics to introduce Christianity into China, Japan, and other countries. But, owing to the dissolute and iniquitous conduct of the Jesuits, and particularly to the tumults and seditions occasioned by their political intrigues, they were at length banished from those countries, and the knowledge of Christianity became extinct.

At home, the pontiffs were often engaged in quarrels with neighbouring governments. In 1606, Paul V. nearly lost the rich republic of Venice. Peace was indeed restored, but the Pope was obliged to relinquish many of his pretensions. Naples, Sardinia, Portugal and Spain, each, in turn, withheld immunities which before had been fully granted. In subsequent years, a violent dispute was carried on between the pope and the king of France. In 1682, the power of the papacy received a severe blow in that country, in consequence of the decree of a council of

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court of Rome to regain her power, sufficient to effect the object?

*Sec 10.* What causes powerfully contributed to lessen her authority, and place her in the powerless attitude in which she now stands?

Did the Roman Catholics long hold their religious power in China, Japan, &c.? Why were they banished? Did the pontiffs enjoy peace at home? What countries did they lose? What is said

the Gallican church, convened by order of Lewis XIV, viz. That the power of the pope is only spiritual—that a general council is superior to him—and that his decisions are not infallible, without the consent of the Church.

But the event, which more than any other tended to abridge the power of the pope, was the *suppression of the order of Jesuits*. This event was owing to a variety of causes; but chiefly to their usurpations and iniquitous conduct, which, in all countries, had reached a point beyond endurance. The voice of the world was against them, and loudly demanded the abolition of the order. Their suppression, however, took place in different countries in successive years. From England, they were expelled by proclamation, during the reign of James I. 1604; from Venice, in 1606; from Portugal, 1759; France, 1764; Spain and Sicily, 1767; and the order was, at length, totally abolished, in all papal countries, by Ganganelli, or Clement XIV. July 21, 1773.

The *French revolution* in 1793, also, contributed to abridge the power of papal Rome. About the middle of the century, a conspiracy was formed to overthrow Christianity. At the head of this conspiracy were Voltaire, D'Alembert, Rousseau, Diderot, and Frederic II. king of Prussia; who, by every artifice that impiety could invent, by union and secret correspondence, endeavoured to spread abroad the poison of infidelity, and thus to debase and sap the foundations of Christianity.

The efforts of this combination were attended with amazing success. Infidelity was soon spread abroad among all nations, and affected every Catholic and Protestant community. In France, however, the tide was seen rolling with an irresistible force, and the consequence, was an entire revolution in that country—the abolition of the regal government—and, for a season, the overthrow of the long established Roman hierarchy. This gave to the papal Church a deep and lasting wound; and followed as it was, by the victorious arms of the republic, carrying forward

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of their losses in Naples, Sardinia, Portugal, and Spain? By what means was the power of the popes destroyed in France? But what event more than all others, tended to abridge the power of Rome? To what was this event owing? Was the order abolished in different countries at different times? When was it finally abolished in all papal countries? By whom? When did the French Revolution occur? What led to this Revolution? What effect had it upon the

their triumphs, presently reduced many of the popish states to a condition the most fearful and degrading.

At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than 18 archbishops, 111 bishops, 150,000 priests, having under their control a revenue of five millions sterling, annually, besides 3400 wealthy convents.

The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tythes and revenues of the clergy were taken away, by a decree of the constituent assembly; the possessions of the Church were decreed to be the property of the nation; the religious orders were abolished; the monks and nuns ejected from their convents, and their immense wealth seized for the nation.

The revolutionary torrent, which was thus set in motion, destroyed law, government and religion, in France; and laid waste the Roman Church, both there and in neighbouring countries. "Her priests were massacred. Her silver shrines and saints were turned into money, for the payment of troops. Her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

Upon the reappearance of something like a regular government in France, *liberty of conscience and freedom of worship* were declared to be a fundamental law of the constitution. This was confirmed by the consular despotism of Bonaparte, and maintained inviolate during his imperial sway. Napoleon despised the pope, and the whole system of monkery. On becoming emperor in 1804, he compelled the pope, Pius VII. to place the imperial crown upon his head; but in less than four years, he dispossessed him of his ecclesiastical state, and reduced his Holiness to a mere cipher in the political world.

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papal power? How did it have this effect? What is said of the clergy in France, at the beginning of the revolution? What was their number? What their revenue? What became of these clergy and their revenue and convents? What on the re-establishment of government in France was declared to be the fundamental law of the constitution? By whom was this confirmed? How did Napoleon regard the pope? What did he compel him to do in 1804?

The *abolition of the inquisition* in most countries, has, also, still further narrowed down the influence of the Roman pontiffs. The power of this engine has been already noticed, together with the thralldom in which, for centuries, it held individuals and nations. To Bonaparte the world is indebted for its annihilation. "I have," says he, in his speech to the magistrates of Madrid, in 1808, "abolished the court of the inquisition, which was a subject of complaint to Europe, and the present age. Priests may guide the minds of men, but must exercise no temporal, nor corporal jurisdiction over the citizens. I have preserved the spiritual orders, but with a *limitation* of the number of monks."

Thus expired the horrid and infernal court of inquisition. Europe no longer paid deference to its bloody tribunal; and the same, with some reserve, may be said of the monkish orders. An effort has recently been made to re-establish the inquisition in Spain; but it is now in all other parts of the globe annihilated, and its terrific power no longer agitates and appals the human race.

*Sec. 11.* In respect to the *present state* of the papal power, it may be observed, that the temporal dominions of the pope are confined to a narrow, crooked territory, lying south of the river Po, in Italy, and contains about 15,000 square miles, and about 2,500,000 inhabitants. Its ecclesiastical subjects are supposed to amount to 80, or 100,000,000, who are scattered over the world. The countries which are considered entirely papal, are the Pope's Dominions in Italy, Spain, Portugal

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How did he treat him four years after this? What still further tended to abridge the power of the Roman hierarchy? To whom is the world indebted for the abolition of the Inquisition? What country has recently attempted to sustain it?

*Sec. 11.* What are the present dominions of the pope? How many square miles do they contain? How many inhabitants? What is the number of his ecclesiastical subjects? Where are they found? What countries are entirely papal? What countries

and South America ; France, Austria, Poland, Belgium, Ireland and Canada, almost entirely. Switzerland has 700,000 ; England half a million. Others are found in Russia, Sweden, Denmark, the West India Islands, and the United States.

## II. GREEK CHURCH.

*Sec. 12.* The date which is commonly assigned, as marking the *rise* of the Greek Church, is the year 1054, at which time, (as noticed Period V. Sec. 33,) occurred the final separation, between the *Eastern* and *Western* Churches, or as they were often termed, the *Greek* and *Latin* Churches.

*Sec. 13.* From the time of the above separation of the Greek and Latin Churches, to the year 1453, the state of the former was exceedingly deplorable. On the one hand, the Mahometan power was making rapid inroads upon her dominion, converting her Churches into mosques, and by bribes and terrors alluring or compelling her friends to adopt the religion of the impostor ; on the other hand, the fanatical crusaders were pouring in torrents from the west to recover her lost territory, but in reality to spread a deeper moral corruption, than before existed.

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nearly so ? How many Catholics has Switzerland ? England ? Where are others found ?

*Sec. 12.* In what year was the Greek Church established ? What great event took place at this time ?

*Sec. 13.* To what time from the above date was the Greek church much depressed ? What causes tended to this state of depression ?

*Sec. 14.* In the year 1453 (Period V. Sec. 18,) the empire of the Greeks was overthrown, by Mahomet II. since which period the Greek Church has been under Turkish bondage, until their religion has become but little better than a succession of idle ceremonies.

*Sec. 15.* In the year 1589, the *Russian* Church separated from the *government*, though not from the communion of the Greek Church; by which separation, the latter became considerably limited in extent. Her people are now found scattered over a considerable part of Greece, the Ionian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia and Palestine.

Since the above separation of the Greek Church from Rome, repeated *efforts* have been made to *restore* the former to the faith and fellowship of the latter, but without effect. To this day, the Greek Church denies, not only the authority of the pope but also that the Church of Rome is the true Catholic Church.

The *head* of the Greek Church is the patriarch of Constantinople; who is elected by 12 bishops, and is confirmed by the Turkish emperor. The other patriarchs are those of Damascus, Cairo and Jerusalem. These are of inferior note, and with the whole Church, are poor and debased.

In *doctrine* and *practice*, the Greek Church differs great-

*Sec. 14.* When was the empire of the Greeks overthrown? By whom? What has been the state of the Greek Church since?

*Sec. 15.* When did the Russian Church separate from the Greek Church? Did they break communion with each other? What effect had this upon the latter? Where are her people now found?

Have any efforts been made to restore the Greek Church to the faith and fellowship of Rome? With what effect? What does the Greek Church still deny? Who is the head of this Church? By whom is he elected? By whom confirmed? What other patriarchs are there? What is their standing? What doctrines does the

ly from the Church of Rome. They receive the doctrine of the Trinity, and most of the articles of the Nicene and Athanasian creeds; but rest much upon the procession of the Holy Ghost from the Father, and not from the Son. They hold in abhorrence the supremacy and infallibility of the pope—purgatory by fire—graven images—the celibacy of the secular clergy—and prohibition of the sacrament in both kinds.

But yet they use pictures in their worship; invoke saints; have seven sacraments; believe in transubstantiation; admit prayers and services for the dead; have a fast or festival, almost every day in the year; and know of no regeneration but baptism.

*Sec. 16.* Of the introduction of Christianity into Russia, or of its state until the separation of the Russian Church from the jurisdiction of the Greek Church, in 1589, we know but little. On this latter event, an independent patriarch was established at Moscow.

Christianity appears to have been introduced into Russia about the year 890, when Methodius and Cyrillus travelled from Greece into Moravia, and converted some of the inhabitants. From this time Christianity was gradually spread over many parts of the empire, and in 1581, the Muscovites published the Bible in their own language.

*Sec. 17.* On the accession of Peter the Great, A. D. 1696, the Russian Church was in some respects new modelled, and the state of things considerably improved. Although that monarch effected no change in the doctrines of the Church, he adopted measures which

Greek Church hold? What do they deny? Do they use pictures in their worship? How many sacraments do they admit? What further can you say of their belief and worship?

*Sec. 16.* What is known of the introduction of Christianity into Russia, and of its state before the year 1589? What patriarch was at this time created?

About what time was Christianity introduced into Russia? By whom? What was its success at this time?

*Sec. 17.* What took place in respect to the condition

greatly removed the existing ignorance and superstition, and from this time both the clergy and people have been more enlightened and refined, although they are still but little more acquainted with evangelical piety, than the Roman Catholics.

Peter adopted the liberal principle of universal toleration of all sects and denominations, with but a single exception—that of the Catholics. He abolished the office of patriarch, putting himself at the head of the Church; which, under him, was to be governed by a synod. He also diminished the revenues of the clergy, and caused the Bible to be translated, printed and circulated in the Slavonian language.

*Sec. 18.* The Russian Church has increased with the increase of the nation. In doctrine she agrees with the Greek Church. But like her she seems but little acquainted with evangelical piety. Her clergy are ignorant, and most of her people without the Bible.

Under the excellent prince Galitzin, a Russian Bible Society was formed some years since, which by circulating the Scriptures, promised to raise the nation from its deplorable moral ignorance and debasement. But jealous of the spread of notions of civil liberty, with the increase of evangelical truth, this noble institution has been suppressed, and with it the circulation of the Scriptures has unhappily ceased.

of the Russian Church on the accession of Peter the Great? What measures did he adopt? What is its present state?

Whom did Peter tolerate? With what exception? Whom did he place at the head of the Church? What else did he do?

*Sec. 18.* With what Church does the Russian Church agree in doctrine? What is said of her piety? Clergy? People?

Under whom was a Bible Society formed, some years since? What has become of it?



### III. PROTESTANTS.

*Sec. 19.* Although the Protestants agreed in separating from the faith and fellowship of Rome, they could not agree to form one grand communion among themselves. They may be considered, however, under *two* divisions—the *Lutheran Church* forming the one division—and the *Reformed Churches* the other.

#### I. LUTHERAN CHURCH.

*Sec. 20.* The Lutherans, who are the immediate followers of Luther, are to be found chiefly in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony and Prussia, where Lutheranism is the established religion. Churches of this denomination also exist in Holland, France, Russia, North America, and in the Danish West India Islands.

The *number* who profess the Lutheran faith throughout the world, has not been accurately ascertained. They are probably between 15 and 20 millions.

*Sec. 21.* The Lutherans date the *rise* of their Church from the excommunication of Luther by the pope, (Period VII. Sec. 15.) but do not view it as completely established until the pacification at Passau, in 1552. (Sec. 61.) The *Augsburg confession*, consisting of

*Sec. 19.* Under what two divisions may Protestants be considered?

*Sec. 20.* Who are the Lutherans? Where are they chiefly to be found.

What is the probable number of Lutherans in the world?

*Sec. 21.* When do the Lutherans date the rise of their Church? When was it established?

21 articles, is the acknowledged standard of faith in the Lutheran Church.

The capital *doctrines* of this confession are, the sufficiency of the Holy Scriptures as a rule of faith and manners; justification by faith in the Son of God; and the freedom and necessity of divine grace. In these points they agree with Calvinists generally; but they differ from them in respect to the bread and wine in the Lord's Supper, with which they suppose the body and blood of Christ are *united*, which union they call *consubstantiation*. They differ also in respect to the doctrine of election, holding only to a conditional election. In relation to this last doctrine, modern Lutherans appear to have departed from the faith of their leader.

In their *worship*, they still retain some of the forms of the Roman Catholics;—exorcism in baptism; the use of the wafer instead of bread, in the Lord's Supper; private confession of sin; images, incense and lighted tapers in their churches; a crucifix on the altar, besides which they observe several of the festivals of the Romish Church, and days of saints and martyrs.

In respect to *Church government*, in every country where Lutheranism is the established religion, the supreme head of the state is, at the same time, the supreme visible ruler of the Church. The councils appointed by the sovereign to watch over the interests of the Church, are called *Consistories*. The Lutherans have bishops; but they enjoy not much pre-eminence over their brethren, except in Denmark, Sweden and Norway, where they are episcopal. In Denmark and Sweden they are called bishops; in Germany, superintendents, inspectors, or seniors; in the United States, seniors or presidents. In this latter country, the Lutherans are under the direction of a synod, or ministerium.

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What is the standard of faith of the Lutheran Church? What are the principal doctrines of this confession? How do they differ from the Calvinists on the subject of the bread and wine in the sacrament of the supper? What kind of election do they maintain? In their worship what forms do they retain from the Roman Catholics? Who is the head of the Lutheran Church in the respective countries where it is the established religion? What are Consistories? What officers have they? What form of government prevails in Denmark, Sweden, and Norway? What power have the bishops? What are they called in Denmark and Sweden? In Germany? In the United States?

*Sec. 22.* This division of the Church has suffered no persecution since the peace of religion in 1555, except in a war with the house of Austria in 1618. (Sec. 8.) But her internal commotions, growing out of controversies in relation to various points of faith and practice, have often been violent.

One of the controversies which greatly distracted the Lutheran Church, and which was highly detrimental to the interests of religion, respected the doctrine of consubstantiation, which a respectable portion of the Lutherans were inclined to reject. To these was given the name of *Crypto-Calvinists*, or secret Calvinists.

To put an end to the controversy, and if practicable, to heal divisions which were likely to issue in a lasting separation of the Churches, a standard of doctrine was adopted by the civil and ecclesiastical authorities at *Torgau*, in 1576, to which was given the name of the *Form of Concord*.

Instead, however, of restoring peace and concord, it became a source of new contention, and furnished matter for the most violent dissensions. Some of the Churches refused to adopt it; especially such as were disposed to live on amicable terms with the followers of Calvin and Zuinglius. In consequence of these, and other contentions of a similar character, a general inattention to vital piety prevailed; discipline was much neglected; and before the close of the 16th century, a great degeneracy was visible in all the Lutheran Churches.

*Sec. 23.* The above controversies, which for years agitated the Lutheran Church, and the low state of religion, which succeeded as the natural consequence, were deeply wounding to many, particularly within the limits of Ger-

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*Sec. 22.* How long have the Lutherans been exempt from persecution? Have they enjoyed internal peace?

What controversy greatly disturbed the peace of the Church? What were those called who would have rejected consubstantiation? What measures were taken to heal the divisions occasioned by this controversy? Had these measures the desired effect? What effect had these contentions on religion?

many. Desirous of a happier state of things, these united about the middle of the 17th century, under Spener, as their leader, for the revival of experimental religion. From their aim at a superior piety, the name of *Pietists* was given to them. Although greatly opposed by their brethren generally, and even called to suffer persecution, they appear to have been sincerely attached to the pure religion of the gospel, and would have produced a happy reformation throughout the Lutheran Church, had not their principles and views been too violently opposed.

Spener, who was the founder of the Pietists, was a divine of Frankfort on the Maine. About the year 1680, he published a book called *Pious Desires*, in which he exhibited the disorders of the Church, and the necessity and means of a reformation. The views of Spener were adopted by many, and a revival of experimental religion throughout Germany succeeded. Great opposition, however, was excited to these reformers, and the power of civil authority was exerted to put them to silence.

*Sec. 24.* Notwithstanding the opposition made to them, the Pietists continued for several years to increase in numbers and influence, and were doubtless the means of no small reformation in the Lutheran Church; but at a subsequent period, they appear to have degenerated, and to have been succeeded by a set of

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*Sec. 23.* Who united about the middle of the 17th century, to produce a reformation in religion? Who was their leader? What were they called? Did they succeed?

Who was Spener? What book did he publish? What was its object? What effect had it? Who opposed him and his disciples?

*Sec. 24.* Did the Pietists however increase? Did they at length degenerate? Who succeeded them?

enthusiasts, who, by their wildness and fanaticism, greatly injured the cause of evangelical religion.

“The commencement of Pietism,” says Dr. Mosheim, “was indeed laudable and decent. It was set on foot by the pious and learned Spener, who, by the private societies he formed at Frankfort, with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety.”

“The remedies,” continues the same writer, “proposed by Spener to heal the disorders of the Church, fell into unskilful hands, were administered without sagacity, or prudence, and thus in many cases proved to be worse than the disease itself.”

The followers of Spener, in subsequent years, became fanatics. A blind and intemperate zeal appears to have possessed them, the effects of which were impetuous and violent. Learning was decried, and all inquiries into the nature and foundation of religion condemned.

*Sec. 25.* In order to give a check to the evils resulting from this fanaticism, unfortunately a method was adopted by the learned and refined, not less injurious to the cause of piety, than that extravagance and superstition, which it was desirable to counteract. This consisted in the application of human philosophy to the interpretation of the Scriptures; in consequence of which, in many parts of Germany, professors of religion have gone into the opposite extreme—the gospel system has been divested of every peculiarity—a liberal and rational Christianity as it is called, prevails, which has nearly destroyed those Churches, in

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What was Dr. Mosheim's opinion of Pietism?

*Sec. 25.* What method was adopted to check the evils which resulted from the extravagancies of the successors of the Pietists? What has been the consequence?

which were maintained the evangelical doctrines of the Reformation.

To the introduction of this liberal system, many men of distinguished genius have contributed. Some have been exceedingly bold, and by their writings have done much to expunge every peculiarity in the gospel system, and to clothe Christianity in a philosophical garb

Among the champions of liberality, Semler is conspicuous. Throwing aside the inspiration of the Scriptures, he denied the possibility of miracles; ridiculed the act of the creation as a philosophical fable, and the account of Christ as a new mythology; pretending that what is said of them was uttered in condescension to the ignorance and weakness of the Jews. The writings of the Apostles, he considered as little better than nonsense.

The followers of Semler have been numerous, and his system, to the great injury of vital piety and scriptural opinion, has been spread with untiring zeal, throughout Germany.

*Sec. 26.* It is pleasant to reflect, however, that notwithstanding the defection of so respectable a portion of the Lutheran Church, from the orthodox faith, there yet remain many pastors and Churches in Germany, Denmark, Sweden, and Norway, who maintain their integrity; and among whom laudable and successful exertions are making at the present time, to spread the gospel, and inculcate the Scriptures.

From among the *sects* which have proceeded from the Lutherans, we shall in this place briefly notice the *Swedenborgians*, who derive their name and existence from Emmanuel Swedenborg, a Swede, who was born at Stockholm in

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Who contributed to this liberal system? What individual greatly distinguished himself? What were some of his views of the Scriptures? What is said of his followers? What of his system?

*Sec. 26.* Are there many Lutherans however, who still maintain their integrity? In what countries? What efforts are they now making?

Who are the Swedenborgians? When and where was Sweden

1688. His father was a bishop of the Lutheran persuasion, and president of the Swedish Churches.

The son was so much distinguished for his learning, that about the year 1710, he was elected to a professorship in the Metallic college; which, however, he resigned in 1747. Soon after this, he withdrew himself to the contemplation of heavenly things, and at length founded the New Jerusalem Church. Many branches of this Church now exist in Europe, and a few in the United States.

The theology of Swedenborg is in the highest degree mystical, and is expressed in language to which few can attach any ideas. According to him, he was wont to hold frequent conversation, not only with angels, but with the Supreme Being, the latter of whom communicated to him many revelations.

## II. REFORMED CHURCHES.

*Sec. 27.* The term "Reformed," was a title originally assumed by those Helvetic, or Swiss Churches, which adhered to the tenets of Zuinglius, in relation to the Sacrament. In later times, it has been used in a more liberal sense. As a matter of convenience, it will, in this work, be employed to denote all those sects, which dissent from the authority of the pope, and the tenets of the Lutheran Church.

*Sec. 28.* Under this title, we shall give a succinct history of the *Calvinists*, since the peace of Religion, in 1555—the *Church of England*—the *Presbyterian Church of Scotland*

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borg born? For what was he early distinguished? What Church did he form? Where are branches of this church to be found? What is said of the theology of Swedenborg? What did he pretend to?

*Sec. 27.* To whom was the title "Reformed," originally applied? How is the term employed in this work?

*Sec. 28.* Under this title, the history of what denominations will be given?

—the *Moravians*—the *Congregationalists of New England*—the *Presbyterian Church in the United States*—the *Episcopal Church in the United States*—the *Baptists*—*Methodists*—*Quakers*—*Unitarians*—and *Universalists*.

### I. *Calvinists.*

**Sec. 29.** The *Calvinists* are those professing Christians, who adopt, without a strict uniformity, however, the doctrine and discipline of the Scriptures, as explained by Calvin.

The *doctrines* which chiefly distinguish the Calvinists from other sects, are the following, which are, by way of distinction, sometimes called “the five points;” viz. predestination, particular redemption, total depravity, effectual calling, and saints’ perseverance.

The *discipline*, or form of Church government, which Calvin laid down, but in which he has not been followed by many who are called Calvinistic, is known by the name of *Presbyterian*, a term derived from a Greek word, which signifies *senior* or *elder*; intimating that the government of the Church in the New Testament, was by Presbyteries; that is, by an association of ministers and ruling elders, all possessed of equal authority, without any superiority among them, by virtue of office or order.

The Presbyterian Churches have select standing bodies, called *Sessions*, which consist of the minister and ruling elders of a particular Church; next *Presbyteries*, composed of the ministers and ruling elders of a particular region of country; then *Synods*, composed of Presbyteries; and lastly a *General Assembly*, composed of Synods, which is a kind of Congress, in which is represented the whole body of the Church, and to which an appeal lies from the particular Synods, as it does in all cases, from an inferior to the next higher tribunal.

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#### **Sec. 29.** Who are the Calvinists ?

What are the doctrines which chiefly distinguish the Calvinists from other sects? What are they sometimes called? What was the form of Church government laid down by Calvin? What is the word derived from? What is meant by a Session? Presbytery? Synod? General Assembly? What is said of appeals?



Such is the form of Church government, which has *grown out* of that which was laid down by Calvin at Geneva.

**Sec. 30.** During the life of Zuinglius, the Swiss Churches adopted the sentiments of that distinguished reformer; but after his death a considerable portion of them became Calvinistic, although they did not readily accede to all the views of Calvin, especially to his forms of Church government. Calvinism, however, at length gained a triumph here, and also among the Reformed Churches in France, Holland, England, Scotland, and Wales, over the descendants of the Waldenses in the valleys of Piedmont, and over many Lutheran Churches in Germany, Poland, Prussia, and other countries on the continent.

According to Zuinglius, the government of the Churches is vested in the civil magistrate; Calvin directed them to be governed by Presbyteries and Synods. Zuinglius regarded the bread and wine in the sacrament only as symbolical of the body and blood of Christ; Calvin acknowledged a real though a spiritual presence of Christ in the ordinance. Zuinglius admitted all to this ordinance; Calvin only such as gave charitable evidence of piety. Zuinglius rejected the doctrine of divine decrees; Calvin firmly maintained the doctrine. Zuinglius placed the power of excommunication in the hands of the civil magistrate; Calvin confined it to the ministers and Churches.

**Sec. 31.** Although a considerable portion of the Churches, in the countries above mentioned, adopted the principles of Calvin, as they

**Sec. 30.** Whose sentiments did the Swiss Churches adopt? After Zuinglius' death, what did they become? Did they embrace all Calvin's views? Where, at length, did Calvinism prevail?

What was the difference between Zuinglius and Calvin, touching church government? The bread and wine in the sacrament? Admission to the ordinances? Decrees? Excommunication?

were embodied in a catechism, known by the name of the "*Catechism of Heidleberg*," yet, as already intimated, there has never been a perfect uniformity of doctrine or government among them. The Protestant churches of Holland, Poland, and Hungary rejected the doctrine of predestination; the Church of England retained the episcopal form of government; the Bohemians and Moravians received the creed of Calvin, but continued their ancient episcopal form of government; the churches of France and Scotland adopted the views of Calvin, in matters of both faith and discipline; the latter adding, however, to the Consistory of Geneva, a General Assembly.

*Sec. 32.* The difference which existed between the Lutheran and Calvinistic Churches, in relation to some important points of doctrine and discipline, led, as might be expected, to numerous violent contentions, in which, however, it is stated, the latter were generally triumphant, and succeeded, in respect to many particular Lutheran Churches, to draw them to their communion.

The principal difference between the Lutherans and the Calvinists, according to Dr. Mosheim, relates to the three following topics;—1, The sacrament of the Lord's Sup-

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*Sec. 31.* In what catechism were the principles of Calvinism embodied? Do all Calvinists agree in doctrine and discipline? What is said of the Protestant churches of Holland, Poland, and Hungary? Of England? Of the Bohemians and Moravians? Of France and Scotland?

*Sec. 32.* To what did the differences between the Lutherans and Calvinists lead? In these controversies, which party triumphed?

per; the former affirming a *material presence* of the body and blood of Christ with the bread and wine; the latter, a *spiritual presence*. 2. The decrees of God; the former maintaining that these decrees are founded upon a *previous divine knowledge* of men's characters; the latter, that they are *free and unconditional*, and founded on the *will of God*. 3. Catholic rites and ceremonies; the former retaining many of them in their worship—as, the use of images—wafers in the sacrament—exorcism or ejection of the devil in baptism, and similar ceremonies; the latter, rejecting these and all similar superstitious practices, and observing in their worship the ancient simplicity of Apostolic times.

*Sec. 33.* Among the Reformed Churches themselves, during the 16th century, we find no account of divisions or disputes, which deserve particular notice. In this respect, they were much more highly favoured than the Lutherans, among whom theological disputes, as have been remarked, led to the most unhappy dissensions.

It must not be understood, however, that the Reformed Churches were wholly exempted from contentions. Calvin has himself transmitted an account of a "most pernicious sect," which made their appearance in Flanders, under the name of *libertines*, and *spiritual brethren and sisters*; and thence spread abroad into several countries. The sentiments advanced by this fraternity, were of the most unscriptural character, and for a time produced no small trouble in some of the Churches. They maintained, among other points, that God is the "sole operating cause in the mind of man, and the immediate author of all human actions; that consequently the distinctions of good and evil are false; that men cannot commit sin—and that after the death of the body, men will be united to the Deity himself."

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What, according to Dr. Mosheim, are the principal differences between the Lutherans and Calvinists?

*Sect. 33.* What is said of divisions among the Calvinists, during the 16th century?

But were they wholly exempt from contentions? Of what sect has Calvin given an account? Where did they first appear? What did they maintain? Did this sect cause any trouble?

**Sec. 34.** If, however, the Calvinists were comparatively at peace among themselves, they were called to experience the most severe trials, from the persecuting spirit of the Church of Rome, an account of which has already been given. (Sec. 8.)

**Sec. 35.** The opening of the 17th century was distinguished by the rise of the "*Arminian schism*," so called from James Arminius, a professor of divinity at Leyden, who, from being a Calvinist, and preaching the doctrines of Calvin, at length rejected the system, so far as it related to predestination and grace.

The following are the distinguishing tenets, as taught by Arminius, and held by his followers :

1. That God from eternity determined to bestow salvation on those, who he foresaw would persevere to the end, and to inflict everlasting punishment on those who should continue in their unbelief and resist divine succours; so that election and reprobation are *conditional*.

2. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind, and of every individual in particular; that, however, none but those who believe in him can be partakers of his benefits.

3. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their federal head.

4. That the grace of God which converts men, is not irresistible.

5. That those who are united to Christ by faith, may fall from a state of grace and finally perish.

**Sec. 36.** The sentiments of Arminius were adopted by some, distinguished for their learn-

*Sec. 34.* What trials did the Calvinists experience ?

*Sec. 35.* What schism arose at the opening of the 17th century ? Who was the author of it ? Who was Arminius ?

What was the notion of Arminius on the subject of predestination ? Of the atonement ? Of depravity ? Of grace ? Of perseverance ?

ing and influence before his death, which happened in 1609; although they were powerfully met by several eminent Calvinists, and particularly by Gomar, the colleague of Arminius, in the divinity professorship at Leyden.

*Sec. 37.* On the death of Arminius, his sentiments appear to have been extensively adopted; this led to a controversy between the friends and opposers of the scheme, which was conducted with so much acrimony, and occasioned so many tumults, that, at length, the civil authorities interposed, and by the States General, a general Synod was convened at Dort, in 1618, to consider and decide on the whole controversy.

*Sec. 38.* This Synod consisted of the most distinguished Dutch divines, and learned deputies from England, Scotland, Switzerland, Bremen, Hesse, and the Palatinate. On the opening of the Session, the Arminians claimed the privilege of first refuting the Calvinistic doctrine of reprobation. To this, however, the Calvinists objected, that they ought to prove *themselves right*, before they had any just ground, on which to proceed to prove *others wrong*. Refusing to adopt this course, the

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*Sec. 36.* When did Arminius die? Who had embraced his doctrines before this? Who opposed them?

*Sec. 37.* What success had his scheme after his death? Between whom did a controversy arise? How was it conducted? Who interposed? What Synod was called? When? What was its object?

*Sec. 38.* Of whom did this Synod consist? What did the Arminians claim? What did the Calvinists reply? What course did the Calvinists take?

Arminians were expelled the synod, and their sentiments were examined and condemned in their absence.

*Sec. 39.* In consequence of the decision of the Synod of Dort, the Arminians were shamefully persecuted. They were expelled from all posts of honour and profit; their ministers were silenced and their congregations suppressed. The above decision, however, was far from being popular, and by many the persecution which ensued was deservedly condemned. At a subsequent period, they were treated with more lenity, and from that time to the present, many on the continent, in England, and America, have been found, who have embraced the Arminian faith, in all its latitude.

In no country were the Arminians treated with more severity than in Holland. Through the instrumentality of Maurice, at that time the reigning prince, Barnevelt, their most distinguished civilian, was beheaded. Grotius was condemned to perpetual imprisonment, and escaped his doom only by flight. Many of the refugees fled to Antwerp; others to France.

After the death of Maurice in 1625, the Arminians were recalled by his successor, and permitted to live in the peaceful enjoyment of their opinions. They erected Churches; and, at length, increased so as to number in the United Provinces 34 congregations, and 84 pastors. At Amsterdam they established a college, in which flourished in succession many distinguished professors.

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*Sec. 39.* What were the consequences of the decision of the Synod of Dort, in respect to the Arminians? Was the decision popular? At a subsequent period, how were they treated? Into what countries did the doctrines of Arminius extend?

How were they treated in Holland? Who was beheaded? Through whose instrumentality? What is said of Grotius, and others? After the death of Maurice, what took place? How many churches and pastors did they number?

*Sec. 40.* In subsequent periods, Arminians have been found in all Protestant countries on the globe. Through the influence of archbishop Laud, their sentiments at one time spread over England, and were embraced by some of the most distinguished prelates. The Wesleyan Methodists, both in England and America, are considered Arminian. Among the Congregational and Episcopal ministers in New England, several have in former times received the Arminian system ; and some adopt it at the present time.

## *II. Church of England.*

*Sec. 41.* The history of the Reformation in England, from its commencement, about the year 1534, to the death of Henry VIII. 1547, has already passed in review. (Period VII. Sec. 46, 47.) Henry was succeeded by his son, Edward VI. ; a prince, who, although but a few months more than nine years of age, was distinguished for his wisdom and virtue ; and for devoting himself, with all his heart, to the service of God, and the cause of the Reformation.

The accession of so pious a prince as Edward VI. was

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*Sec. 40.* What is said of the prevalence of Arminianism in subsequent periods ? Through whose influence did it spread in England ? What sect is said to be Arminian ? Who in New England are Arminians ?

*Sec. 41.* What is said in Period VII. Sec. 46 and 47 about the reformation in England, by Henry VIII. ? When did it commence ? When did Henry die ? Who succeeded him ? How did he regard the Reformation ?

occasion of great joy to the friends, and of sad disappointment to the enemies, of the Reformation, both in Eng'and and on the continent. Edward was a decided Protestant, divested in a remarkable degree, for the times, of bigotry and superstition; and with becoming zeal set himself to promote the interests of true religion.

*Sec. 42.* Soon after his accession, the rigors of Henry's reign began to be relaxed. The severe laws, which were in existence against the Protestants, were repealed. The prison doors were opened, and many, who had been forced to quit the kingdom, returned home. Among the latter, were the celebrated John Hooper, and John Rogers.

Towards the conclusion of Henry's reign, parliament had passed an act, commonly known by the name of the *bloody statute*, which consisted of six articles, designed to favour the cause of popery. By these articles, it was enacted, that in the sacrament, the bread and wine are changed into the body and blood of Christ—that communion in both kinds is not essential to the common people—and that priests may not marry; with other sentiments of a similar character.

In consequence of these articles, many for conscience's sake, were compelled to resign their stations, and flee to other countries. Others, who remained, were imprisoned, to the number of 500. Even Cranmer came near falling a sacrifice; the king suffering him to be tried for his life.

This persecution was still going on, at the accession of Edward; but it was now terminated by the government, with the consent of this pious prince, and the statute itself repealed.

*Sec. 43.* The principal *promoters* of the Re-

*Sec. 42.* What now took place in respect to the severe laws which had been enacted during Henry's reign against Protestants? What two exiles, among others, returned to England?

What is meant by the bloody statute? When was it passed? What was its design? What did it enact? What was the consequence of this statute?



formation, at this time, were the king; the duke of Somerset, the king's uncle, who was chosen protector; Dr. Cranmer, archbishop of Canterbury; Dr. Holgate, archbishop of York; Sir William Paget, secretary of state; Lord Viscount Lisle, lord admiral; Dr. Holbeach, bishop of Lincoln; Dr. Goodrich, bishop of Ely; Dr. Latimer, bishop of Worcester; and Dr. Ridley, elect bishop of Rochester. Against these were arrayed, on the side of popery, the princess Mary; the lord chancellor; Dr. Tonsal, bishop of Durham; Dr. Gardiner, bishop of Winchester; and Dr. Bonner, bishop of London.

These were the heads of the two parties. Great contention existed among them; the advocates of the Reformation being desirous of proceeding in the work of reform; while the friends of the papacy insisted that religion should continue in the state in which Henry left it, till prince Edward should come of age. As the former, however, were the stronger party, it was determined to proceed.

*Sec. 44.* The solemnity of the king's coronation being over, several distinguished divines were appointed to visit all the churches in the kingdom, and to supply them with the means of instruction. A book of homilies was composed, and a copy directed to be left with every parish priest, to supply the defect of preaching, which few of the clergy, were at that time capable of performing.

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*Sec. 43.* Who, at this time, were the promoters of the Reformation? Who opposed it?

Was there contention between these parties? What did the friends of the Reformation purpose to do? What were the views of the opposite party? Which prevailed?

*Sec. 44.* What was done soon after the king's coronation? What book was compiled, and sent to the Churches?

A *homily*, is a sermon, or discourse, on some point of religion, written in a manner so plain, as to be easily understood by the common people. This book of homilies was the work of Cranmer, and was of great service to the cause of religion, and the Reformation; the parochial clergy being generally so ignorant, as to be unable to compose a sermon.

*Sec. 45.* At the same time, the divines were directed to deliver to the several bishops in the kingdom, thirty-six “injunctions,” which the bishops were to proclaim four times a year, and see executed. These related to the disuse of images, pilgrimages, processions, tapers, and the like. Most of the bishops complied with these injunctions; but Bonner and Gardiner refusing, were, for a time, imprisoned.

*Sec. 46.* The next thing done, in order to favour the Reformation, was the revision of the *Liturgy*, or order of public worship, which being accomplished, was established by an act of parliament.

The *Liturgy*, or Church Service Book of England, was first composed in 1547. In the second year of king Edward, it was established as the book of ceremonies to be observed in divine worship. In the fifth year of this prince's reign it was again revised, and several alterations made in it. These alterations consisted principally in rejecting the use of oil in confirmation; prayers for the dead; and transubstantiation. In the succeeding reign of Mary, it may here be added, the *Liturgy* was abolished; but on the ac-

What is a Homily? Whose work was the Book of Homilies, which was prepared? Why was such a work necessary?

*Sec. 45.* How many injunctions were ordered to be proclaimed and executed by the bishops? What did these injunctions relate to? What bishops would not comply? What was done with them?

*Sec. 46.* What is a *Liturgy*? What is said of its revision and establishment?

When was the *Liturgy* of the Church of England first composed? In what year of king Edward was it established? When was it re-

cession of Elizabeth it was re-established, with some alterations; since which, it has remained much the same to the present day.

*Sec. 47.* The Liturgy, which was thus established, and in which the reformers who prepared it, shewed a wise moderation, was far from giving satisfaction to all. The common people especially, who were generally advocates of popery, disliked it. Several insurrections, in different parts of the kingdom, broke out, which were suppressed only by the strong arm of power, and the execution of several of the promoters of them.

The most formidable of these insurrections, were those of Devonshire and Norfolk. In the former place, insurgents collected to the number of 10,000, and demanded of the king to restore the ancient worship. In Norfolk, the rebels amounted to 20,000. They were headed by one Ket, a tanner, who assumed to himself the power of judicature, under an old oak tree, thence called *the oak of the Reformation*. The rebels were dispersed in each of these places with difficulty—several of their leaders were executed; Ket was hung in chains.

*Sec. 48.* About this time, also, *Articles of Religion*, to the number of forty-two, were agreed upon, by the bishops and clergy, to which subscription was required, by all who held ecclesiastical offices. These articles were the basis of the celebrated thirty-nine articles of the Church of England, which form

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vised? What alterations did it undergo? What is said of it in the reign of Mary? What in the reign of Elizabeth?

*Sec. 47.* Did the Liturgy give satisfaction? What commotions were occasioned by it?

Which were the most formidable of these insurrections? What is said of the Devonshire insurrection? What of the Norfolk?

*Sec. 48.* What Articles of Religion were agreed upon? By whom were they to be subscribed? On what were these articles the basis?

at present, the code of faith and discipline in that Church.

*Sec. 49.* Although many of the reformers were desirous of a still more thorough reformation, and even of a complete abandonment of every vestige of the Roman superstition, some things, from expediency, were left untouched. One relic, in particular, gave great dissatisfaction to some of the clergy, viz. the retention of the cap, surplice, and other clerical garments of the Romish priests.

*Sec. 50.* To no one were these clerical garments more odious, than to John Hooper, who with John Rogers, the first martyr, has been called, “the very ring-leader of the non-conformists.” Hooper being nominated to the bishoprick of Gloucester, refused it, because he would not wear these garments. The king was willing to dispense with them, but Cranmer and Ridley were of a different opinion. Hooper was, therefore, committed to prison.

This was an act of arbitrary power rarely exceeded; and in the exercise of this power, Cranmer and Ridley cannot be justified. If Hooper had a wish to decline the offered preferment, there was no excuse for his imprisonment. In this controversy, most of the reforming clergy were on the side of Hooper; and although they had submitted till now to the wearing of the garments prescribed, at this time they laid them aside. Hence, they were called *nonconformists*.

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*Sec. 49.* Were the reformers desirous of a further reformation? Why did they not proceed further? What relic gave much dissatisfaction?

*Sec. 50.* To whom particularly were the clerical garments odious? What have these men been styled? What became of Hooper? Through whose influence was he imprisoned?

What must be thought of this act? What did the reforming

Among these were Latimer, Coverdale, John Rogers, and many others.

**Sec. 51.** Another stain attaches to Cranmer, and other reformers, at whose instance, the Anabaptists were persecuted, and some of them put to death. Among the latter was a woman, by the name of Joan Bocher, or Joan of Kent. These Anabaptists, several years before, had come from Germany, during the wars in that country, and were now propagating their sentiments, with some success in England. (Period VII. Sec. 45.)

The strong measures adopted by the reformers, greatly alarmed the anabaptists, and many of them ostensibly abjured their faith. But Joan of Kent, proving obstinate, was declared a heretic, and delivered over to the civil power to be burnt. To the king, this measure appeared unwarrantable, and seemed to partake too much of that spirit which they censured in the papists. Cranmer thought it right, however, to burn for heretical opinions; and, at length, persuaded the king to sign the warrant. As he yielded to the archbishop's importunity, he told him, with tears in his eyes, "that if he did wrong, since he did it in submission to his authority, he (Cranmer) should answer for it to God." This speech is said to have struck the archbishop with horror; yet he suffered the sentence to be executed.

**Sec. 52.** Edward died in the year 1553, to the great grief of his subjects; but especially of the reformers. Great advances had been made during his short reign, in the work of

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clergy think of it? What did they do? Hence, what were they called? Who were some of them?

**Sec. 51.** What other stain attaches to Cranmer? What woman suffered? Whence did these Anabaptists come to England?

How did the king regard the persecution of Joan? What did he say to Cranmer, on signing the warrant for her execution?

**Sec. 52.** When did Edward die? What is said of the reformation during his reign?

reformation ; and had he lived a few years longer, a complete finish would probably have been put to it. But a wise Providence ordered it differently, and caused the bright prospect of the Church, soon to be overcast with gloom.

At the present day, we naturally wonder that there should have been so much that was "pure and lovely" among the reformers, and yet such disgusting remains of superstition and illiberality. But the truth is, they made advances by slow degrees. The Reformation all along was conducted in a manner inconsistent with the principles on which it was founded. In departing from Rome, the reformers claimed the right of private judgement, and the sufficiency of the scriptures as a rule of faith.

Yet, when *they* obtained the ascendancy, they granted little liberty to others. They were too much disposed to justify in their practice, what they had loudly and severely condemned in the friends of the papacy. Still, the reformers were good, noble men. The previous darkness of the ecclesiastical world had been great. The light was now dawning ; but as yet spiritual objects were seen indistinctly. Prejudices could not in a moment be removed ; nor could it, perhaps, be expected, that the reformers should advance much faster than did public opinion.

*Sec. 53.* Edward, at his death, gave the crown to Lady Jane Grey, who was a Protestant, and niece of Henry VIII. and who accordingly was proclaimed queen. But his sister, the princess Mary, a bigoted papist, claimed the throne as her right, and succeeded in taking possession of it, in August, 1553, to the great grief of the friends of the Reformation.

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On what principles was the Reformation conducted ? What did the Reformers do, which they had condemned in the friends of the papacy ?

*Sec. 53.* To whom did Edward leave the crown ? Who, however, obtained it ? Who was Mary ? When did she succeed ? Was her accession agreeable to her subjects ?

This was truly a mysterious providence; and caused a wide spread despondency among the friends of truth. The mind of Mary was superstitious and melancholy. She had ever hated the Reformation, and was resolved, from the first, to bring back the nation to the bosom of the Church of Rome.

*Sec. 54.* The apprehensions of the Protestants were soon realized. No sooner was Mary seated on the throne, than she began to show her predilection for the papal cause. Bonner and Gardiner, she released from prison, and soon after prohibited all preaching, without her special license.

*Sec. 55.* Many of the reforming clergy, however, did continue to preach, and were determined to brave the consequences. The royal mandate, however, soon went forth, for the imprisonment of all such. Hooper, Coverdale, Taylor, Cranmer, Latimer, and many others, were arrested. Hooper was sent to the fleet; Cranmer and Latimer were committed to the tower. Not less than 1000 escaped imprisonment by leaving the kingdom.

*Sec. 56.* Parliament assembled in October. A bill was now introduced, and shortly after passed, repealing king Edward's laws about religion, and restoring that form of divine service, which was in use during the last year of

What was the character of Mary? What was she resolved upon?

*Sec. 54.* What course did she take? Whom did she release from prison? What did she prohibit?

*Sec. 55.* Did the reforming clergy, however, continue to preach? What was the consequence? Where were Hooper, Cranmer and Latimer imprisoned? Did any escape?

*Sec. 56.* On the assembling of parliament, what was done? What was now the state of the Reformation?

king Henry VIII. Thus the great objects of the Reformation were for a time annihilated; all which had been gained, was apparently lost; Rome was once more ascendant.

*Sec. 57.* To strengthen herself in the kingdom, and to give an increase of power to the papal cause, Mary now united herself in marriage with Philip, of Spain, grandson of Charles V. and through jealousy, sent Elizabeth, her sister, afterwards queen, to prison, and caused Lady Jane Grey, with her husband, Lord Guilford, to be beheaded.

Edward had settled the crown on Lady Jane, through the influence of the duke of Northumberland; who, in anticipation of her elevation to the throne, married her to his son, Lord Guilford. Lady Jane was eminently pious, and strongly attached to the principles of the reformers.

On the death of Edward, she was proclaimed queen by Northumberland and his party; but her rival, Mary, proved more powerful, and seized the kingdom for herself. Cruelty was a conspicuous trait in the character of Mary; and bitter were the marks of it, which Lady Jane and her friends experienced. She saw her father-in-law and his family, her own father and his numerous adherents, brought to the Tower, and at last expire under the hand of the executioner; and she herself, together with her husband, completed the bloody tragedy. She suffered with the most Christian resignation, exclaiming with fervency, "Lord, into thy hands I commend my spirit."

*Sec. 58.* To give the papal cause the appearance of justice and moderation, but, in reality, to triumph still more over the Protestants, a public disputation was ordered at Oxford, in

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*Sec. 57.* What measures did Mary adopt to strengthen herself and the papal cause? How did she treat Elizabeth and Lady Jane Grey?

Why had Edward settled the crown on Lady Jane? What was her character? How did she suffer? Were others involved in her ruin?



the spring of 1554, between the leading divines, on both sides. Cranmer, Ridley, and Latimer were brought from prison to manage the dispute for the Reformers. They spoke with great power and boldness, but were declared to be vanquished, required to adopt the popish faith; and for refusing, were pronounced obstinate heretics, and excluded from the church.

*Sec. 59.* In the same year, Cardinal Pole arrived in England, from Rome, with authority from the Pope to receive the submission of the king and queen, which they offered upon their knees. When this was done, the Cardinal pronounced the kingdom absolved from all censures, and once more returned to the favour of his Holiness, and to the bosom of the Catholic Church.

Thus the Catholic religion was publicly acknowledged, as the religion of the land; and the bishops were required to see that it was fully established. Such of the clergy, as conformed, were anointed, and clothed with priestly garments. More than 12000, however, refused, and were deprived of their livings, and many of them imprisoned.

*Sec. 60.* Soon after the reconciliation between the English Church and the Pope had been effected, an act was passed in parliament, for the burning of heretics; and from this time the work of persecution began. The queen committed the sanguinary work to Gar-

*Sec. 58.* Between whom was a dispute held in 1554? Why? What was the issue of it?

*Sec. 59.* Who arrived in England the same year? For what purpose?

Was the Catholic religion now established? How were the conforming clergy treated? How the non-conforming?

*Sec. 60.* What act soon after passed parliament? To whom was the work of burning committed? How

diner and Bonner, by whom, in the space of two years, not less than 400, and some make the number double, were publicly executed. Among the distinguished men who suffered, were Rogers, Saunders, Hooper, Taylor, Ridley, Latimer and Cranmer.

*Mr. Rogers* was burnt in Smithfield, Feb. 4. 1555. A pardon was offered him at the stake, which he refused, although his wife and ten small children were within his view, whom he was leaving destitute in the world. With these he was not permitted even to speak.

*Saunders* was burnt at Coventry. When he came to the stake, he exclaimed, "Welcome the cross of Christ! Welcome everlasting life!" Next to him, suffered the active and pious bishop *Hooper*. The fire consumed him so slowly, that his legs and thighs were roasted, and one of his hands dropped off, before he expired. His last words were, "Lord Jesus, receive my spirit." On the same day, Dr. Rowland *Taylor* was burnt at Smithfield.

The effect of these burnings, was different from what the Papists had expected. Gardiner supposed that one or two burnings would extirpate Protestantism from England. But seeing himself disappointed, he committed the prosecution of the work to the infamous Bonner, who, Neal says, "behaved more like a cannibal, than a Christian."

many suffered in the space of two years? Mention some distinguished men who suffered?

Who suffered first? Give some particulars of the burning of Rogers;—of the burning of Saunders;—Of Hooper. Was the effect of this persecution what the papists expected? To whom did Gardiner now commit the work? What does Neal say of Bonner?



BURNING OF RIDLEY AND LATIMER.

In October, *Ridley* and *Latimer* suffered at Oxford, at one stake. The former of these was one of the most able and learned of the English reformers; the latter was a man of great simplicity of character, who, by his preaching, had in no small degree contributed to expose the superstitious of popery. He was now nearly 70 years old. Before these venerable men suffered, they embraced each other, and then kneeling, prayed. As the fire was applied to the pile, *Latimer* exclaimed, "Be of good courage, master *Ridley*, and play the man. We shall this day light such a candle by God's grace in England, as, I trust, shall never be put out."

It is worthy of record, that the very same day on which these noble men suffered, the cruel *Gardiner* was seized with the illness of which he died. He would not sit down to dinner, till he had received the news from Oxford of the burning of the two bishops, which was not till four o'clock in the afternoon. While at dinner, he became unwell, and lingering till the 12th of November, died. His last words

Give particulars of the burning of *Ridley* and *Latimer*? What remarkable language did *Latimer* use, as he was about to be burned? What is said of *Gardiner*? When did *Cranmer* suffer? Of what

were a true, but melancholy comment upon his life, "I have sinned with Peter, but have not wept with Peter."

*Cranmer* was burnt, March 21st, 1556, in the 67th year of his age. Such a fate he had anticipated, and had settled, some time before his arrest, all his private affairs. After his arrest, great efforts were made to induce him to abjure his faith, and embrace the Romish religion. In a moment of terror, in view of death, *Cranmer* yielded; and set his hand to a paper, renouncing the principles of the Reformation, and acknowledging the authority of the papal Church.

Notwithstanding this concession, his enemies resolved to bring him to the stake. Accordingly he was not long after led forth. But the worthy man had had time to consider upon his conduct. Sorely did he lament his apostacy, and firmly did he resolve to die, like a true martyr.

Before the multitude, he confessed his error, and deeply repented of it. This manly conduct surprised his enemies, who immediately dragged him to the stake, to which he was fastened.

The fire was soon kindled, and the venerable martyr, stretching his right hand into the flames, exclaimed, "this hand hath offended, this unworthy hand." His miseries were soon over, and his last words were, "Lord Jesus, receive my spirit."

*Sec. 61.* While these things were transpiring in England, the attention of the queen was directed to Ireland, where the Protestants had much increased, through the energetic proceedings of *George Brown*, whom *Henry VIII.* had created archbishop of Dublin. *Mary* now resolved upon sanguinary measures, against them also, and commissioned *Dr. Cole*, a zealous Catholic, to erect his tribunal in Dublin. By a singular providence, however, the

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unworthy act was *Cranmer* guilty? Did he recant? How did he die?

*Sec. 61.* What was the state of Ireland at this time? Who had forwarded the Reformation there? What did *Mary* resolve upon, with respect to that country? To whom did she commit the execution of her wishes? How was the plan frustrated?

Dr. lost his commission, and the lives of the Irish were spared.

On his way from England to Ireland, Cole halted at an Inn, in the city of Chester. Here he was waited upon by the mayor, to whom he announced his business to Ireland, and taking from his baggage a leather case, exclaimed—“Here is a commission, which shall lash the heretics of Ireland.”

The words fell upon the ear of the hostess, who was a Protestant; and while the doctor waited upon the mayor down stairs, she hastily took from the case the boasted commission, and placed in its stead a pack of cards.

The next morning, the doctor sailed for Ireland. On his arrival in Dublin, he opened his commission, in the presence of the public authorities, and to his confusion found only a pack of cards. Before a second commission could be obtained from England, the queen was no more. Elizabeth, the successor of Mary, was so pleased with the story, that she settled upon the woman a pension of forty pounds a year, for life.

*Sec. 62.* The year 1554 is distinguished for the rise of the *Puritans*, at Frankfort, in Germany. They, at first, consisted of English Protestants, who, fleeing from England, to avoid the persecutions of Mary's reign, took refuge at the above place, where they availed themselves of the opportunity of carrying the Reformation further than the British court had hitherto allowed. They abandoned several parts of the service book of king Edward, with the surplice and the responses, aiming at a greater simplicity in their manner of worship.

The term *Puritan*, was first applied to these exiles, by

Tell this story?

*Sec. 62.* When did the Puritans rise? Where? Who were they? Why had they fled from England? What parts of the service book of Edward did they abandon?

How was the term “Puritan,” at first applied? Who opposed

way of ridicule. In the steps they had taken, they met with violent opposition from many of their brethren. Dr. Cox, who had been tutor to king Edward, disturbed their worship, by answering aloud after the minister, and accused the celebrated John Knox, who was then pastor of these exiles, of enmity to the Emperor. Knox and his friends were driven from the city, and the episcopal forms of worship were re-established. But from this time the Puritans increased rapidly in number, both in England, and on the continent.

This was the first breach, or schism, between the English exiles, on account of the service book of king Edward; which made way for the distinction, by which the two parties were afterwards known, of *Puritans* and *Conformists*.

**Sec. 63.** After a reign of a few months more than five years, Mary was summoned to her account, and was succeeded by her sister, Elizabeth, A. D. 1558. During the reign of this princess, Protestantism was firmly established, in her dominions, and was favoured by her in other parts of Europe. When her accession was known abroad, all who had fled into foreign countries returned.

Elizabeth began to reign at the age of 24, and governed England for the space of 45 years, with an energy, sagacity and prudence, which have rarely been excelled.

Great was the joy which was diffused among the Protestants, on her accession. On her way to London, she was greeted by thousands; and as the bishops and clergy advanced to tender her their congratulations, she suffered all to kiss her hand, except Bonner, from whom she turned in disgust. At her coronation, as she passed under a triumphal arch, an English Bible was let down into her hands,

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them, and disturbed their worship? Of what did Dr. Cox accuse Knox? What was the consequence? Did the Puritans however, increase? By what names were the two parties afterwards known?

**Sec. 63.** When did Mary die? Who succeeded her? What is said of Protestantism during her reign?

How old was Elizabeth when she began to reign? How long did she reign? How did she administer the government? Was her accession hailed with joy? What took place on her way to London?

by a child, representing truth. The queen received it with reverence, accounting it the most valuable gift which could have been bestowed.

*Sec. 64.* Although Elizabeth was a Protestant, and in favour of the Reformation, she proceeded with a caution in all her measures, in relation to religion, which may be thought to have been excessive. For a time, few changes were effected; the popish priests kept their livings, and went on celebrating mass; and such of the Protestants, as began to use the service book of Edward, were forbidden, and all preaching was prohibited until the meeting of parliament.

Although Elizabeth ranks among the Protestant monarchs, and did in several particulars favour the cause of the Reformation, she evidently had a high regard for the Catholics; and in respect to her own supremacy, the true spirit of popery. She never regarded the Puritans, but with disgust. Preaching she abhorred, and would suffer but little of it during her reign. She loved pomp and splendour, rather than simplicity; and regarded with an eye of jealousy, the spirit of liberty to which the doctrines of the Puritans tended. Real religion, during her reign, was low; and at the close of it, things in the Church were hardly, in point of protestantism and reformation, equal to what they were in the latter part of the life of king Edward.

*Sec. 65.* On the meeting of parliament, in Jan. 1559, a majority were found to be on the side of the Reformation. Several acts passed in favour of the Protestant cause; but the acts which deserve the most notice, on account of

*Sec. 64.* How did Elizabeth proceed in the work of reformation? What changes were effected?

How did Elizabeth regard the Catholics? How the Puritans? What is said of her love of pomp? What was the state of religion during her reign? What was the state of the reformation at its close?

*Sec. 65.* What two acts passed the parliament of 1559, which had much influence on religion?

their influence upon religion, were the *Supremacy of the Sovereign*, and *Uniformity of Common Prayer*.

By the act of supremacy, the queen and her successors, were invested with supreme power, in all cases temporal and ecclesiastical. It forbid all appeals to Rome; repealed the laws relating to the punishment of heresy; and restored the policy of the Church, to the state in which it stood during the reign of king Edward.

The act of uniformity was designed to bring all, not to the belief of the same doctrines, but to the observance of the same rites and ceremonies. Hence, the queen was empowered to ordain and publish such rites and ceremonies, as she might think calculated to advance the interests of the Church.

Elizabeth was fond of several of the ancient ceremonies; and, moreover, it was her policy to retain some, from a wish to please her Catholic subjects. She was desirous of retaining images and crucifixes in Churches, with all the old popish garments.

This act of uniformity, which was urged in relation to things indifferent, was the rock, on which the peace of the Church of England was shipwrecked. The rigorous execution of this act, to which the Puritans could not submit, was the occasion of most of the mischiefs, which befel the English Church, for more than 80 years. Had the reformers followed the apostolic precedent—"Let not him that eateth judge him that eateth not," the Church of England would have made a more glorious figure in the Protestant world, than she did, by this compulsive act of uniformity.

*Sec. 66.* In the act of supremacy, above mentioned, was a clause, which gave rise to a new Court, called the "*Court of High Commission.*" This consisted of persons appointed by the Queen, and to whom jurisdiction was given over such matters of a spiritual nature,

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What power did the act of supremacy give to the Queen and her successors? What did it forbid? What did it repeal? What restore? What was the design of the act of uniformity? What power did it give the Queen? What were the consequences of the act of uniformity?

*Sec. 66.* To what event did the act of supremacy



as her Majesty might entrust to them—viz. “to visit, to reform and amend all errors, heresies, schisms, abuses, contempts, offences and enormities whatsoever.” Under the authority of this clause, the Queen instituted this court, which, in respect to the Puritans, was little short of the inquisition.

*Sec. 67.* About this time, Elizabeth appointed a committee of divines to revise king Edward’s liturgy, and to make such alterations, as might appear judicious. Yet she required, that all passages offensive to the pope, should be stricken out; and that nothing which could favour the Puritans, should be admitted.

The Liturgy, as thus settled, was less in favour of the reformers, than it had been in the days of king Edward. At that time the surplice only was required; but now the square cap, the tippet, and other garments, were ordered to be used. This gave great dissatisfaction to the Puritans; since it was obviously designed as a compliment to the Roman Catholics, in opposition to themselves. *Sec. 46.*

*Sec. 68.* On the termination of parliament, the oath of supremacy was tendered to the bishops and clergy. All the bishops, except the bishop of Landaff, to the number of 14, refused it, and left their places, as did 175 others, who held benefices. These, out of 9400,

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give rise? Of whom did it consist? What powers had they? What was the character of this court?

*Sec. 67.* What, about this time, took place in respect to king Edward’s Liturgy? What respect was paid, in the revision, to the pope? What to the Puritans?

Did the Liturgy now come up to its former standard? What more did it require in respect to clerical garments? How did the Puritans regard this?

*Sec. 68.* When the oath of supremacy came to be tendered to the bishops and clergy, who refused it?

who had been beneficed men, under Queen Mary, were all who refused to take the oath.

In the time of Mary, all the above were Papists, the open friends of Rome, and advocates of the supremacy of his Holiness. What must have been the pliancy of their consciences, when in a few months, they could, in order to retain their livings, deny all allegiance to Rome, and acknowledge a queen to be the legitimate head of the Church.

Such Papists, as chose, now retired to other countries. Such as retired from the priest's office, were pensioned. The monks, who had come to England, during the reign of Mary, returned to secular life; the nuns went to France and Spain. Bonner refusing to submit to the queen, was committed to prison; where, sometime after, he died.

*Sec. 69.* The return of England from the authority of his Holiness to Protestantism, was a great mortification to the friends of popery, who now employed every means, within their power, to regain their lost dominion. At first, the pope addressed a conciliatory letter to the queen, inviting her to return to the bosom of the Catholic Church; but, finding her unwilling to resign her supremacy, he excommunicated her, and absolved all her subjects from their oath of allegiance.

This, however, was far from being all. Several plots were devised to place Mary, queen of Scots, upon the throne. Those around the queen were secretly instigated by the Jesuits to assassinate her; and, finally, the whole power of Spain was armed against the kingdom. With an immense

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What bishop took it? How many of the clergy accepted of it?

In the time of Mary, what cause did these persons advocate? Was it not strange that they should so soon change? Why did they now espouse the cause of the Reformation? What became of such papists as did not take the oath of supremacy? What became of Bonner?

*Sec. 69.* What measures did the pope adopt to regain England to his views? Upon his failure, what course did he pursue?

force, called the *Spanish Armada*, Philip entered the British channel, designing to seize upon the throne, and re-establish popery. A superintending Providence, however, scattered the fleet by a tempest, and thus annihilated a darling project of the friends of Rome.

*Sec. 70.* On the organization of the Court of High Commission, Parker, archbishop of Canterbury, who was a violent opposer of the Puritans, was placed at its head. From him they received no favour; for such as would not subscribe to the act of uniformity were suspended; many were driven from their homes in great indigence, and several were executed.

The subsequent history of the Court of High Commission is of a similar character. For many years it continued to be a powerful engine, in the hands of the sovereigns, against the Puritans; and all who would not conform to their wishes in ecclesiastical matters. But, notwithstanding the trials and sufferings of the Puritans, they continued to increase. Religion among them was of a pure and fervent character. Before Elizabeth's death, it was computed that there were not less than 100,000 Presbyterians within her realm.

*Sec. 71.* The year 1581, gave rise to a new sect among the Puritans, called *Brownists*, from their leader Robert Brown. They not only denied the Church of England to be a true Church, but rejected presbyterianism, and pleaded for *independency*. The order was

What other plans were laid against the queen? What force did Spain send against England? What became of the armada?

*Sec. 70.* Who was placed at the head of the Court of High Commission? What course did he adopt?

What is said of the character of this Court, afterwards? Did the Puritans continue to increase? How many Presbyterians were there in the realm, before Elizabeth's death?

*Sec. 71.* Who were the Brownists? In what year did they rise? What did they deny and reject? What did they plead for? Who afterwards improved the order?

afterwards improved by Mr. John Robinson, whose Church, in 1622, removed to Plymouth, in New England.

The first Church of Brownists was formed in London, in 1592. They were considered as fanatics, and were greatly oppressed by the friends of the episcopacy. Many of them fled to Holland, and took refuge in that country. Brown, their leader, was confined in no less than thirty two prisons. Before his death, however, he conformed to the establishment.

*Sec. 72.* Elizabeth died, March 24, 1603, and was succeeded by James VI. of Scotland, who took the title of James I. This monarch, although educated as a Presbyterian, early espoused the cause of the Episcopalians against the Puritans, whom he caused to experience the utmost rigour of the ecclesiastical laws.

From the previous education of James, the Puritans, not without reason, hailed his accession as the harbinger of a better state of things, in respect to themselves. On his way to London, a deputation from them met him, and presented to him a petition called the *millenary*, because it contained the wishes of a thousand ministers for further reformation. The Puritans, however, had soon reason to change their expectations; for, although James appointed a conference at Hampton court, between the opposite parties, it was apparent that he was no friend to puritanism. Soon after, with his whole court he renounced Calvinism, and embraced the principles of the Arminians.

During his reign the celebrated Bancroft became archbishop of Canterbury. He was an inveterate foe to the Puritans, against whom he raised a bitter persecution, eject-

When and where was the first church of the Brownists formed? How were they regarded? What is said of Brown, their leader?

*Sec. 72.* In what year did Elizabeth de cease? By whom was she succeeded? What part did James take?

How were the Puritans affected by his accession? Was this joy soon diminished? What conference did James appoint? What principles did he embrace? Who was archbishop of Canterbury in his reign? What was his conduct towards the Puritans? Whither did many puritan families flee?

ing from the pulpit and excommunicating from the Church, every one who favoured non-conformity. To avoid this oppression, many Puritan families left the kingdom, and emigrated to New England and Virginia.

*Sec. 73.* In the year 1605, a scheme was formed by the Roman Catholics, against whom James entertained the most inveterate hostility to cut off, at one blow, the king, lords, and commons, at the meeting of parliament. This was called the *gun powder plot*. Happily, the design was discovered, in season to prevent its execution. Not only the Roman Catholics suffered in consequence of this, new and severe measures being adopted against them; but the Puritans also, upon whom the plot was wickedly charged by the Catholics, to excite against them the public indignation.

The discovery of this treasonable plot, arose from a letter addressed to a Catholic peer, by an unknown hand, about ten days before the meeting, earnestly advising him not to attend. The nobleman showed the letter to the king, who suspecting treachery, ordered the vaults below the house of parliament to be examined. Thirty-six barrels of gunpowder were found concealed, and Guy Fawkes or Vaux, the man who was to set fire to the train, making the necessary preparations.

*Sec. 74.* Among the important acts of king James was the ordering of that *translation* of the sacred scriptures which is now in common use. Fifty-seven distinguished divines were

*Sec. 73.* What do you understand by the gun-powder plot? Who were the authors of it? To what year does it belong? Who suffered severely on its discovery?

How was it discovered? What quantity of powder was concealed? Who was to have fired it?

*Sec. 74.* When were the Scriptures, now in use, translated? By whose order? When first published? How many were engaged in the translation?

appointed to the work ; but some dying, and others removing, after their appointment, only forty-seven were engaged in the translation. It was first published in 1611.

Nine translations into English had been previously made ; viz. Wickliffe's Testament in 1380. Tyndall's do 1526—first edition of the Bible 1535 ; Matthew's Bible 1537 ; Cranmer's 1539 ; Geneva 1559 ; Bishop's 1568 ; Rhenish New Testament 1582, and Bible by the Catholics 1609, 1610.

To the above translation, king James was induced by a request of the Puritans, at the Hampton court conference. The translators were divided into six companies, each of which took such a portion of the Scriptures, as was deemed best. To guard against errors, learned men from the two universities, were appointed to revise the whole before it was printed.

*Sec. 75.* James I. died in the year 1625, and was succeeded by his son Charles I. a prince, who adopted much the same policy, as his father, in ecclesiastical matters, and who aimed to extirpate Puritanism and Calvinism from his realm.

Charles, at first, was thought to favour the Puritans, as Dr. Preston, the head of that party, came up to London in the coach with him on his accession ; but this proved to be a mistake, for he not only married a papist, but promised at the time of his marriage, to counteract the force of the laws against the Catholics. Towards these, his heart was evidently turned, and all his acts in favour of the reformed religion were extorted and enforced by parliament.

*Sec. 76.* The great promoter of Charles' good will towards the papists, and indeed the

How many English translations had there been, previous to this one ? Who induced king James to this measure ?

*Sec. 75.* When did James die ? By whom was he succeeded ? What policy did he adopt in ecclesiastical matters ?

Was Charles at first thought to favour the Puritans ? Why ? What proved the contrary ?

*Sec. 76.* Who was the author of Charles' good will

chief author of all the calamities of his unhappy reign, was Dr. Laud, who was raised to the see of Canterbury in 1633.

Laud was not only an Arminian in doctrine, but in other points, he approached the Papists. He was exceedingly fond of pomp and ceremonies, and by the authority with which the king had invested him, much of the Roman superstition was incorporated with the public service.

*Sec. 77.* Against all non-conformists, Laud exercised the greatest severities ; whipping and mutilating, and otherwise treating with indignity, such as ventured to oppose his views.

A volume would not contain the sad story of Laud's violence, cruelty and superstition. A single instance will serve as an example of his vindictive spirit. One Dr. Leighton, a Puritan, was condemned in the Star Chamber—a criminal court in those days—for publishing an appeal to the parliament against prelacy. When sentence was pronounced, Laud pulled off his cap, and gave thanks. This is his own record of the execution of a sentence, which raised his gratitude to heaven. “His ears were cut off, his nose slit, his face branded with burning irons ; he was tied to a post and whipped with a treble cord, of which every lash brought away the flesh. He was kept in the pillory near two hours in frost and snow.” He was then imprisoned for eleven years, and when released by parliament, he could neither hear, nor see, nor walk.

*Sec. 78.* Under such cruel treatment, the Puritans could not and would not live. Several thousands, therefore, removed, and became planters in America. Many more would have removed, but they were prohibited by law.

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to the Papists ? When was he elected archbishop of Canterbury ?

What were his religious sentiments ?

*Sec. 77.* How did Laud treat all non-conformists ?

What instance can you mention, in which he shewed his hatred of them ? How was Dr. Leighton treated ?

*Sec. 78.* Whither did many of the Puritans flee to escape persecution ? Why did not more escape ?

“The sun,” said they, “shines as pleasantly on America, as on England; and the sun of righteousness much more clearly. Let us remove whither the providence of God calls, and make that our country, which will afford us what is dearer than property or life, the liberty of worshipping God in the way which appears to us most conducive to our eternal welfare.”

In the twelve years of Laud’s administration, 4000 emigrated to America. These persecutions drained England of half a million; and had the same infatuated counsels continued, the fourth part of the removable property of the country, says a writer, would have been transported to America.

*Sec. 79.* From this time, the troubles of the kingdom increased. Great disaffection took place between the king and his parliament. The nation, in general, were exasperated at the conduct of Laud, and the severities of the court of High Commission. Laud was accused of treason, and after a long imprisonment, was beheaded. Episcopacy was abolished, and on the 30th of January, 1648, Charles I. was himself brought to the scaffold.

These great revolutions were brought about by the parliament, which was assembled by the king, in 1640. With some intermission, it continued its sittings for more than 18 years, whence it is called the *Long Parliament*.

The members of this parliament were by *profession* members of the established Church; but it was soon apparent, that even *they* were unwilling to submit to the arbitrary proceedings of Laud, in relation to religion. Several changes were, from time to time, proposed and effected. The

How many emigrated in 12 years? In what respect was this injurious to England?

*Sec. 79.* How from this time did the king and people stand affected towards each other? What became of Laud? What is said of episcopacy? What was the fate of the king?

By whom was the revolution brought about? How long did the Long Parliament hold its sessions? To what Church did the



Star Chamber and High Commission Court were abolished. Laud was accused of aiming to unite the Church of England to Rome. At first, he was imprisoned; then deprived of his office; impeached and condemned. In the mean time, changes took place in parliament. Fresh members were added, upon the death or decline of those first elected; and as the discontented had increased in influence, it is likely that these new members were of that party. At length, the king and parliament no longer agreed. A civil war ensued. The king was seized, tried, condemned and executed.

*Sec. 80.* While affairs were in an unsettled state in England, and matters were tending to the above sad issue, a general insurrection of the Papists occurred in Ireland, (Oct. 23, 1641) which was followed by the massacre of more than 200,000 Protestants.

The project of this insurrection was formed several months before; but it had been industriously concealed from the English court. Nothing was known of it among the ill-fated Protestants themselves, till the work of murder began. No language can describe the shocking barbarity of the Catholics. No ties of friendship or relationship—no entreaties—no sufferings, could soften their obdurate hearts. In the year 1648, Oliver Cromwell subdued the Catholics of Ireland, and brought them into a state of subjection, from which they have never been able to rise.

The causes which led to this horrible butchery, may be found in an unremitted persecution which the Irish had endured for years. They had suffered extortions, imprisonments, and excommunication. Their estates were seized and confiscated; and from the free exercise of their religion they were precluded. To Charles I. they had re-

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members of this parliament belong? What courts did they abolish? What war ensued?

*Sec. 80.* What was the state of Ireland at this time? When did an insurrection break out in that country? How many Protestants were massacred?

When was the plot which had been formed first discovered? What was the character of the massacre? Who at length put an end to the rebellion? What were the causes which led to this tragical scene?

peatedly applied for a toleration, which was scornfully rejected. Under evils so numerous, and long endured, they became maddened; and in their phrenzy, made the innocent Protestants the objects of their savage fury.

*Sec. 81.* Three weeks after the death of king Charles I. the famous Assembly of divines at Westminster was dissolved, having, in connexion with parliament, broken down, and set aside the episcopal form of government, and introduced a directory for public worship, instead of the liturgy.

As early as the year 1641, the parliament had petitioned the king to call an assembly of divines, to make suitable alterations in the doctrines and discipline of the Church. But, as the king refused, in 1643 the parliament passed an ordinance convening an assembly.

Accordingly, this assembly met the same year. It originally consisted of ten lords, 20 commons, and 121 divines. Seven of these were independents, and ten episcopal; the latter of whom soon after withdrew, the king issuing his proclamation, forbidding the convening of the assembly.

By advice of the assembly, which met, notwithstanding the royal prohibition, the parliament, in 1644, established the directory for public worship, which they had prepared. The old Liturgy was now abolished, and the use of the new form enjoined under severe penalties.

Besides the above directory, the Assembly published a Confession of Faith, known by the name of the Westminster Confession of Faith, which was adopted by the Churches of Scotland, and continues to be held there to the present day. The Catechism, known by the name of the Westminster Catechism, was also their work.

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*Sec. 81.* When did the assembly of divines, which met at Westminster, dissolve their meeting? What had they done?

Who called this assembly? When did they convene? Of whom was it composed? Who withdrew? Why? When did the parliament establish the directory for public worship prepared by the assembly? What became of the old liturgy? What else did the assembly publish? What Churches adopted it? What Catechism did the assembly prepare?

*Sec. 82.* In 1649, parliament declared Presbyterianism the established religion of the land, and thus it continued during the protectorate of Oliver Cromwell, till the year 1660, when king Charles II. by the voice of the nation ascended the throne. On this event, known by the name of "*the Restoration,*" Episcopacy, unexpectedly to the presbyterians, was fully re-established, and the observance of its forms, most rigorously enforced.

The parliament, at the time of establishing Presbyterianism as the religion of the land, abolished all penal statutes for religion, and permitted every one to think and act on this subject as he pleased. Among the Presbyterians, this excited loud complaints. Now, that the power was in their hands, they insisted on uniformity of worship, as strongly as the Papists had, in the day of their glory. It was also a source of deep grief, that Cromwell, and the parliament, who had grown jealous of them, should patronize the independents, so that they increased greatly in numbers and respectability.

During the ascendancy of Presbyterianism, the Episcopal clergy, as might be expected, experienced their full share of oppression. Seven thousand clergymen, on the former establishment, were ejected from their livings, and in not a few instances, the bishops were shamefully abused.

But, notwithstanding the age was one of so much turmoil and confusion, it is admitted by historians that there existed much genuine piety. Religious knowledge greatly increased. The Lord's day was sacredly observed. Under the preaching of Owen, Baxter, Poole and Flavel, ma-

*Sec. 82.* When was presbyterianism established? How long did it continue? When did Charles II. ascend the throne? What is this event called? What change now took place? Was it unexpected?

What had a former parliament done in respect to penal statutes for religion? Who at that time complained? What did they now wish for, since the power was in their hands? Whom did Cromwell patronize? How were the episcopal clergy treated, during the ascendancy of presbyterianism? Notwithstanding the tumults of the age, is religion said to have flourished? What distinguished divines

ny were hopefully converted. Even in the army of Cromwell, religion was exceedingly popular. That distinguished man himself expounded the Scriptures to his troops. Profanity was unknown throughout the camp. The soldiers spent their leisure hours in reading the Bible, or in the duties of religious conferences. By many, however, the religion of these times is regarded with suspicion. Much fanaticism doubtless prevailed; but it is to be hoped that it was not merely a blind zeal, unmingled with genuine piety.

*Sec. 83.* On St. Bartholomew's day, Aug. 24, 1662, an act of uniformity was passed, by which every officiating clergyman was required to give his assent, on oath, to every thing contained in, and prescribed by, the book of common prayer. At the same time, Presbyterian ordination was declared null and void. These acts operated most oppressively on the several dissenting denominations which existed in the kingdom; especially upon the Puritans, 2000 of whose clergy were ejected from their livings.

Sixteen denominations are mentioned as existing at this time in the kingdom, all of whom felt the arm of oppression. Spies were placed in all quarters. The non-conformists were afraid to pray in their families, or ask a blessing at their meals, if five strangers were present.

Finding no peace, and the prospect of none remaining, many fled from the kingdom. Not less than 60,000, however, are supposed, in various ways, to have found an untimely grave. Of these, 8000 died in prison. Property to the amount of two millions sterling was taken from them.

Amidst these acts of oppression, as if the judgement of

were accessory to this? What is said of Cromwell? Do any doubt about the genuineness of the religion of these times?

*Sec. 83.* What act passed Aug. 1662? How did this act affect the Puritans? How many of their clergy were deprived of their livings?

How many denominations of Christians are mentioned as living in England, at this time? Did all these suffer? How many are supposed to have met an untimely fate? How many died in prison? How much property was taken from them? What dreadful scourge was visited upon the city of London, about this time? How many

God could sleep no longer, the city of London was visited with that awful scourge, the *plague*. One hundred thousand of the inhabitants were swept away. Soon after, the city was burned to the ground.

In 1672, Charles suspended the penal laws against dissenters, and granted a general declaration of indulgence. Still, however, much power remained in the hands of the Papists, who received all the favour which a devoted monarch could consistently give.

About this time was passed the *test act*, making the Episcopal sacrament a qualification for civil office and employment. This was continued to the year 1828, but is now repealed.

*Sec. 84.* Charles died in the year 1684, and was succeeded by James II. who, like his predecessor, was a bigoted Catholic, and who, for a time, did all in his power to advance the cause of the papacy. Finding, however, opposition arising in the Church, he, at length, began to court the dissenters, and was proceeding to publish a declaration, repealing all penal laws on religion, and abolishing all tests. To this the Episcopalians would not submit.

*Sec. 85.* At length, James becoming odious to the nation, his Protestant subjects all united against him, dethroned him, and invited his son-in-law, William, prince of Orange, to succeed. This, event, known in English his-

of the citizens were swept away? What meliorating act did Charles pass in 1672? Did he however, continue to favour the Papists? What do you mean by the test act? When was it passed? When was it repealed?

*Sec. 84.* When did Charles die? By whom was he succeeded? What was his religious character? Why did he at length court the Dissenters? How did the Episcopalians regard his conduct?

*Sec. 85.* When was James dethroned? Who united in this measure? Who was invited to succeed him? What is this event called?

tory by the name of *the Revolution*, occurred in 1688.

*Sec. 86.* The accession of William was auspicious to the interests of religion. The Catholics were, by an act of parliament, forever excluded from holding any office in the nation. Episcopacy was declared the established religion of the state. Free toleration, however, was granted to all dissenters from the Church of England, excepting the Socinians.

*Sec. 87.* Since the revolution to the present time, the Church of England has moved on without any essential alterations in her government and discipline.

*Sec. 88.* The English Church is, at the present day, divided, and has been thus divided since the revolution, into two parties—the *high Church* and the *low Church*. The former maintain the *divine* right of episcopacy; the latter consider it a *human* institution, excellent, indeed, but not essential. By the high church party, dissenters are regarded with great jealousy; in the view of the latter, they are a legitimate branch of the kingdom of Christ, and are treated with charity and moderation.

*Sec. 86.* How were the interests of religion affected by this change? What is said of the Catholics? Of Episcopacy? Of toleration? Who were excepted in the act of toleration?

*Sec. 87.* Since the revolution what has been the state of the Church of England?

*Sec. 88.* How is the English Church at the present time divided? How long have they been thus divided? What does the High Church party maintain? What the Low Church party? How are Dissenters regarded by the former? How by the latter?

During the reign of William, the power was in the hands of the low Church. In the reign of queen Anne, violent disputes were carried on between these parties; and, for a time, the low Church was treated with much abuse. By George I. the low Church party was exalted to the highest places of power and trust. This ascendancy they maintained, until the accession of George III., when the other became popular, from expressing a warm attachment to the house of Hanover, and opposing the American Revolution.

The present monarch, George IV. favours the high Church party. The sentiments of this party are Arminian, and religion among them is exceedingly low. The other party are moderately Calvinistic, and exhibit much genuine piety. A warm dispute has for some time existed between these parties, on the subject of circulating the Bible accompanied by the Prayer Book. The former maintain the importance of the Prayer Book, as an appendage; the latter would send it abroad, without note or comment.

Of the Church of England, the king is the temporal head. He appoints her bishops. She has 2 archbishops, those of Canterbury and York, and 26 bishops; 60 archdeacons or bishop's deputies; 1800 clergy; 10,500 livings, 1000 of which are in the gift of the king; a population of five millions, and a revenue of three millions sterling. Ireland has 4 archbishops, and 18 bishops. Few of these ever reside in that country.

The bishops of the establishment have generally great incomes; but most of the subordinate clergy are confined to an hundred pounds. Each bishop has a chapter or council to assist him, and each chapter a dean. The dean and

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Which of these parties had the ascendancy during the reign of William? During the reign of Anne? Of George I.? George II.? George III.? Which party does George IV. favour? What are the sentiments of the High Church party? What is the state of religion among them? What are the sentiments of the Low Church party? What is said of their piety? What dispute has existed between these parties for some time? What does the former party maintain? The latter? Who is the temporal head of the Church of England? Who appoints the bishops? What is the number of archbishops? Of bishops? Of clergy? Of livings? How many livings are in the hands of the king? What population is attached to the Church of England? What is her revenue? How many archbishops has Ireland? How many bishops? Do they reside in that country? What is said of the income of the bishops? Of the

chapter are composed of dignitaries, who are called canons or prebendaries, because they possess a prebend, or revenue allotted for the performance of divine service in a cathedral or collegiate Church. These form the bishops court and take cognizance of all ecclesiastical offences.

The other principal clergy are *rectors*, who hold a living, of which the revenue, or tithes, are entire; *vicars*, who hold a living which has passed into secular hands; *curates*, who are subject to a rector or vicar; *deacons*, who are licensed to preach, but not to administer the ordinances.

A *convocation* is an assembly of clergy, convened to consult on ecclesiastical affairs. It is held during the session of parliament, and consists of an upper and lower house. In the upper house sit the archbishops and bishops; in the lower house sit the inferior clergy, represented by their proctors or delegates. The latter house consists of 143 divines, viz. 22 deans, 53 archdeacons, 24 prebendaries, and 44 proctors of the diocesan clergy.

The English Church maintains the sufficiency of the Scriptures, as a rule of faith and practice. Her doctrines are contained in the book of Homilies, (Sec. 44,) and in the 39 articles, which latter, with the three creeds and her catechism, are contained in the book of common prayer.

*Sec. 89.* The Dissenters, or Independents, in England, are a numerous and respectable body of Christians, who do not belong to the establishment. They have at present, in England and Wales, 1024 congregations, and are steadily on the increase.

The ministers in this connexion are very evangelical;

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subordinate clergy? What is a chapter? What is its province? Of whom is it composed? What are canons or prebendaries? What are rectors? Vicars? Curates? Deacons? What is a convocation? When is it held? Of how many houses does it consist? Who compose the upper house? Who the lower house? Of how many does this latter council consist? What does the English Church maintain in respect to the scriptures? Where are her doctrines to be found?

*Sec. 89.* Who are the dissenters in England? How many congregations have they in England and Wales? are they increasing?

What is the character of the clergy and people in this connexion?



and in the Churches under their care, much piety exists. Their ministers are chiefly supported by contribution. George I. gave 1000 pounds annually for the maintenance of the dissenting clergy. This was afterwards increased to 2000, and is still divided among them. The Independents are much engaged in the benevolent schemes of the day. They patronize the cause of the Bible, foreign missions, Sabbath schools, and other religious enterprises. Within a short period, an inquiry has been instituted in relation to the means of promoting a wider and deeper attention to religion in England which promises to result in much good to the cause of evangelical piety in the nation.

### *III. Presbyterian Church of Scotland.*

*Sec. 90.* The exact period, when Scotland first received the doctrines of the Reformation, is not ascertained. As early as 1526, it appears, however, that Patrick Hamilton, a youth of noble descent, was converted, probably by means of the writings of the German reformers ; and after spending two years in Germany, returned to Scotland, to communicate to his countrymen the knowledge, which he had received.

*Sec. 91.* The power of Papal Rome was, at this time, universally triumphant throughout Scotland. Ignorance and superstition every where prevailed. On his arrival, Hamilton began to inveigh against the reigning corruption ;

How are the ministers chiefly supported ? What sum did George I. allow them ? What is now allowed them ? In what benevolent schemes are they engaged ? What inquiry has lately been instituted among them ?

*Sec. 90.* When did Scotland first receive the doctrines of the Reformation ? How early was Patrick Hamilton converted ? By what means ? Where did he spread the above doctrines ?

*Sec. 91.* What religion at this time prevailed in

on which account, he drew upon himself the jealousy of the popish clergy, by whom he was put to death, 1528.

*Sec. 92.* The cruel death of Hamilton, and the undaunted fortitude, with which he bore his sufferings, excited much inquiry into the “new opinions;” the consequence of which was, the conversion of considerable numbers. But the popish clergy adopted the most rigorous measures for their extirpation; and between the years 1530 and 1540, many innocent and excellent men suffered death, in a manner the most cruel.

Persecution seldom effects its object. In Scotland, it served only to increase the number of the reformed. Dr. McCrie remarks, that in 1540 not only a multitude of the common people, but many of rank and respectability, were decided friends of the doctrines of the German reformers. From 1540 to 1542, they increased rapidly. Twice did the clergy attempt to cut them off at a blow, but a holy Providence prevented the cruel design.

*Sec. 93.* Of all the persons, who laboured in Scotland, during the Reformation, and who were accessory to its progress and completion, John Knox is the most conspicuous. He was converted during the general inquiry excited by the death of Hamilton; but being persecuted, he fled to Germany, whence, at length, however, he returned, and by his boldness, his

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Scotland? What befel Hamilton, for preaching against the papacy? When did his death occur?

*Sec. 92.* What was the consequence of Hamilton's cruel death? Between what years did the reformed suffer greatly?

What was the effect of the persecution in Scotland? What is the remark of Dr. McCrie?

*Sec. 93.* Who of all others laboured with most suc-

zeal, his piety, attained to the honourable title of "the apostle of Scotland."

Knox was born in the year 1505, and was educated at the university of St. Andrews. He was destined for the Church, and sedulously applied himself to the study of divinity. Having embraced the tenets of the Protestants, he began to spread them abroad; but was soon obliged to flee, to escape the fury of cardinal Beaton, who was, at that time, putting to death all whom he could seize of the reformed.

Knox resided for several years in different countries, not being able with safety permanently to settle in Scotland. In 1559, however, we find him in his native land, engaged in a struggle of the most arduous and perilous kind. He was fitted for unsettled times; for just such a religious warfare as was carried on for many years in Scotland. He was ardent, bold and persevering; eminently devoted to the Protestant cause, and distinguished for a piety which commanded the respect, even of his bitterest foes.

Knox lived to see the great work in which he had been engaged, accomplished. His death occurred Nov. 4th, 1572. Morton the regent of Scotland, pronounced his eulogium, as his body was laid in the grave,—*there lies He, who never feared the face of man.*

*Sec. 94.* While Knox resided in Germany, he visited Geneva, the residence of Calvin, whose views of Church government (Presbyterian) he adopted; on his return to Scotland, the Scots, through his instrumentality, embraced the same views, in opposition, both to Popery and Episcopacy.

*Sec. 95.* The date of the establishment of

cess in Scotland? What is he hence sometimes styled?

When was Knox born? Where educated? Why did he flee from Scotland? Where did he reside for several years? About what year did he return? What did he here do? What was his character? When did his death occur? What did he live to see accomplished? What was said of him at his grave?

*Sec. 94.* Whom did he visit while he resided in Germany? What views of Church government did he adopt? Did the Scots embrace these views?

the Reformation in Scotland, is about the year 1560. At this time, the Presbyterian Church in that country, began to assume a regular form. This year was held the first General Assembly. It was, however, a feeble body, consisting of 40 members, only six of whom were ministers.

Previous to this time, the reformed Churches in Scotland had used "the Book of Common Order," agreed upon by the English Church at Geneva, as their directory for worship and government. But now, Knox, assisted by five divines, drew up a plan, which was received by the whole nation, called, "The first book of Discipline." The plan was judicious, says a distinguished writer, and well adapted to promote the interests of religion and learning. After some time, however, it gave place to a more perfect form—"the Westminster Confession of Faith."

*Sec. 96.* In 1561, Mary, the queen, returned from France into Scotland. She had resided in the former country for several years, on account of the unsettled state of her kingdom. During her absence, the nation had become Protestant. Great efforts were made by her to re-establish Popery; but her subjects boldly resisted her efforts, and only allowed her the liberty of mass, in her own chapel, and that without pomp or ostentation.

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*Sec. 95.* When may the reformation in Scotland be said to have been established? What Church began now to assume a regular form? What assembly was at this time first held? What kind of body was it?

What service book had, until this time, been used by the Scots? For what was this changed? What more perfect form succeeded?

*Sec. 96.* When did Mary, queen of Scotland, return from France? Why had she resided there? What change did she find among her people? What effort was made by her in respect to popery? With what success?

*Sec. 97.* On the accession of James I. to the English crown, 1603, with the title of James VI. although he had been educated as a Presbyterian, and had pronounced the Church of Scotland "the purest kirk (church) in the world," he became a friend to Episcopacy, and caused it to be established in Scotland, contrary to the wishes of the people.

*Sec. 98.* Charles I. succeeded his father James, in 1625. The oppressions of the father were rather increased, than diminished by the son. In 1637, a liturgy for the Scots, which had been begun by James, and was completed by order of Charles, and which in substance was the same with the English liturgy, was appointed to be read in all the churches.

*Sec. 99.* The establishment of this liturgy produced the greatest excitement, and the following year the Scots solemnly renewed their subscription to their confession of faith, or national covenant.

The spirit which pervaded the nation, may be learned, from the dissatisfaction which was manifested in the great church at Edinburgh, in 1637, on the introduction of the liturgy in that place. On this occasion were assembled a vast concourse of people, says Neal, among whom were archbishops and bishops, lords of the session, and magis-

*Sec. 97.* On the accession of James I. to the crown of England, what change did he effect in Scotland? Had he been educated an Episcopalian?

*Sec. 98.* Who succeeded James? When? Did he adopt a different policy from his father? What is said of a liturgy for the Scots? Did it resemble the English liturgy?

*Sec. 99.* What took place on the introduction of this liturgy?

What occurred particularly at Edinburgh?

trates of the city. As soon as the *dean* began to read from the new liturgy, the people interrupted him, by clapping their hands, and shouting, as loud as they were able. Efforts were made to command silence; but a still greater clamour arose. Stones were hurled at the windows, and the lives of the clergy endangered.

*Sec. 100.* Notwithstanding the universal dissatisfaction which prevailed, Charles was determined to maintain Episcopacy. In consequence of this rash determination, a civil war burst forth, which involved the whole of Great Britain. In 1643, the Scots formed, with the Puritans of England, and Ireland, *The Solemn League and Covenant*, in which they abjured Popery, and prepared for mutual defence. In the issue, monarchy and Episcopacy were abolished, and in 1648, Presbyterianism was re-established.

*Sec. 101.* During the protectorate of Cromwell, the Scotch Presbyterians continued in a flourishing condition, although the protector himself was partial to the Independents, and on all occasions favoured their cause.

*Sec. 102.* Soon after the restoration of Charles II. to the throne of England, 1660. Episcopacy was re-established by order of that

*Sec. 100.* Did the dissatisfaction which prevailed cause Charles to relax? What was the consequence? What league did the Scots form with the Puritans in England? In what year? What was the issue of the contest?

*Sec. 101.* What was the state of the Scotch Presbyterians during the protectorate of Cromwell? To whom, however, was he partial?

*Sec. 102.* When was Episcopacy re-established? During the reign of Charles II. what is said of the Scots?

monarch, during the whole of whose reign, the Presbyterians suffered even greater acts of severity, than did the non-conformists in England.

Great complaint was made on every side, at this time, because the churches of the Presbyterians were closed, and the people required to attend upon the services of the Episcopal clergy. Of these, Neal says, they were immoral, stupid, ignorant and greedy of gain. Great numbers of the people were cast into prison; others were fined, and some were publicly whipped about the streets. The exiled ministers, however, continued to preach in retired places, in the fields. But, even here, they were pursued by the king's forces, and many of their people were put to death.

*Sec. 103.* At the *revolution*, that is, on the accession of William and Mary to the throne of England, 1688, Episcopacy was once more abolished, and Presbyterianism firmly established.

The accession of William, forms an important era in the history of religious toleration. Although by the act which politically united Scotland to the English monarchy, in 1603, Presbyterianism was to be the established religion of Scotland, the people of that country had enjoyed but little peace. But no sooner had William ascended the throne, than he proceeded to place his Protestant subjects in a condition to enjoy the free exercise of their religious rights and privileges. The Scotch convention, or parliament, having ascertained the mind of the king, proceeded to abolish Episcopacy, and to establish Presbyterianism, as the religion of the land.

*Sec. 104.* Since the revolution, the Church

What complaints were made? What was the character of the Episcopal clergy? How were the Presbyterians treated?

*Sec. 103.* When was Episcopacy abolished, and Presbyterianism firmly established?

When was Scotland politically united with England? What was then stipulated in respect to the religion of the former country? Did the Scotch peaceably enjoy their religious establishment? What did William do? What measures did the Scotch parliament adopt?

of Scotland has experienced occasional internal dissensions, yet her religious establishment has remained unbroken. There have been several secessions from the mother system, but the greater part of the Scotch sectaries maintain their attachment to the Presbyterian form of government.

*Sec. 105.* Of the one million and eight hundred thousand inhabitants which Scotland contains, only about four hundred thousand do not belong to the established Church; and of this number two hundred and fifty thousand are Presbyterians who are seceders; the remainder consist of Baptists, Roman Catholics, Methodists, &c.

The government of the Church of Scotland is strictly Presbyterian. Each church has its *Kirk session*, which is composed of the minister and ruling elders; and upon this body devolves the management of the concerns of the Church. Next to the kirk session is the *Presbytery*, composed of neighbouring ministers and delegates of elders. *Synods* are composed of delegates from Presbyteries; and the *General Assembly*, the highest judicatory, of delegates from the several Presbyteries, together with commissioners from the universities and royal boroughs. The president of the assembly is a nobleman, who receives his appointment from the king.

The Scotch are generally distinguished for their intelligence and piety; for their attachment to the doctrines of

*Sec. 104.* What has been the state of the Church of Scotland, since the revolution?

*Sec. 105.* How many dissenters from the Presbyterian establishment are found in Scotland? How many seceders, who are Presbyterian? What other denominations are found?

What is the government of the Church of Scotland? What is meant by the Kirk session? What tribunal is next higher? What next? What is the highest? Of whom does this court consist? Who appoints the president? For what are the Scots distinguished?



the Reformation, and great attention to the improvement of their children by means of catechetical instruction. Religion in Scotland, is of a more fervent character than in England. While in the latter country little is known of what are termed "revivals of religion," in Scotland, such seasons are common. The year 1742 is memorable in the annals of her Churches, for a revival, which extended over nearly the whole country. The last half century has been in a degree distinguished for a departure, on the part of the clergy and laity, from the simplicity of the gospel; but recent accounts inform us that the state of the Churches is improving.

#### IV. *Moravians.*

*Sec. 106.* The period from which the *Moravians*, or United Brethren, date their modern history, is the year 1722, when a small company from Fulneck, in Moravia, removed, under the direction of one Christian David, to the estates of Count Zinzendorf, in Upper Lusatia, where they commenced a settlement by the name of Herrnhut, or the Lord's Watch.

Bohemia and Moravia first received the gospel, in the year 890, from two Greek monks, Methodius and Cyrilus; and for a time united with the Greek Church; but, afterwards, were compelled to submit to the authority of Rome. In the 15th century, through the labours and example of John Huss and Jerome of Prague, they renounced the papal dominion. Sometime before the Reformation, they took the name of "United Brethren." (Period 6, Sec. 45.)

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What attention is paid to education? What is the character of their religion, compared with that of England? What year is distinguished for great alteration in the Scottish churches? What is their present state?

*Sec. 106.* When does the modern history of the *Moravians* begin? What took place at this time?

When did Bohemia and Moravia first receive the gospel? With whom were they at first united? With whom afterwards? When did they renounce the papal authority? Through whose influence? What are they called? What is said of them Period VI. Sec. 45?

During the Reformation, they held a friendly correspondence with Luther, and other reformers. In subsequent years, they experienced a great variety of fortune. In 1621, a civil war broke out in Bohemia, and a violent persecution, which followed it, occasioned a dispersion of their ministers, and brought great distress upon the brethren in general. Some fled to England; others sought refuge in different countries. Numbers, who remained, conformed to the Church of Rome. The colonists mentioned above, appear to have retained their principles and practice, in original purity.

*Sec. 107.* Not long after their settlement at Herrnhut, Count Zinzendorf, from being a zealous Lutheran, was converted to their faith. In 1735, he was consecrated one of their bishops, and became their spiritual father and benefactor.

Zinzendorf died in the year 1760. His death was a severe loss to the Brethren. With much reason do they honour him, as having been the instrument by which God restored and built up their Churches. By some he is represented to have been fanatical in his preaching.

*Sec. 108.* The United Brethren profess to adhere to the Augsburg confession of faith. In the government of their Church they are Episcopal; their bishops, however, are superior to the ordinary ministers, only in power of ordination.

The Moravians have a general Synod, which consists of delegates from the several congregations. It meets once

With whom did they correspond, during the Reformation? What befel them in 1621? Whither did many flee? What is said of the colony of Fulneck?

*Sec. 107.* What distinguished man was converted to their faith? What did he become to them?

When did Zinzendorf die? How was his death regarded? What is said of him by some?

*Sec. 108.* What faith do the United Brethren profess? What is their Church government? What rank have their bishops?

What general tribunal have they? Of whom composed? How

in seven years, and has the superintendence of the Churches and missions. All questions are determined by lot. At the close of the Synod, a subordinate body is appointed, on whom devolves the management of their spiritual and secular concerns. This is called *The elders' conference of the unity*. It consists of thirteen elders, who are distributed into four departments. The first manages the missions; the second watches over the principles and morals of the people; the third superintends the domestic concerns; and the fourth looks to the maintenance of the constitution and discipline of the brethren. To this tribunal all classes, bishops, ministers, people, and even servants, are amenable.

Each congregation, also, has a conference of its own. Formerly they had a community of goods; but about the year 1818, this was abolished. Landed estate, however, is considered as belonging to the Church, and is rented by individuals. They also married only in their own connexion, and their partners were selected by lot. These peculiarities are now done away.

*Sec. 109.* In their manners, dress, and inoffensiveness, they strongly resemble the Quakers. They pay peculiar attention to the education of their children. In their worship they use a liturgy, but not uniformly. Their missionary operations have been very extensive, and by means of them, they have accomplished great good, in various quarters of the globe.

In their home settlements, they reckon 12,000 or 14,000 members. Their converts among the heathen are compu-

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often does it meet? What does it superintend? How are all questions determined? What is meant by the elders' conference of unity? Into how many departments is it divided? What does the first manage? Second? Third? Fourth? What classes are amenable to this tribunal? What conference has each congregation? What is said of community of goods? Of landed estate? Of marriage?

*Sec. 109.* What is said of their manners, dress, &c.? Of education? Of their use of a liturgy? Of missionary operations?

What is their number at home? Abroad? What is their num-

ted at 30,000. They have 14 settlements in Germany; also settlements in Denmark, Holland, England, Scotland, Ireland and Russia. In the United States their principal settlements are at Bethlehem, Salem, N. C. Lititz and Nazareth. They have a flourishing Seminary at Bethlehem, 50 miles from Philadelphia, and a theological institution at Nazareth, nine miles north of Bethlehem.

#### V. *Congregationalists of New England.*

*Sec. 110.* *Congregationalists* are so called, from their maintaining, that each congregation, or assembly, which meets in one place for religious worship, is a complete Church, and has the power of self-government, without being accountable to any other Church.

*Sec. 111.* The Congregationalists of New England are descendants of a body of people, who formerly belonged to the counties of Nottinghamshire, Lancashire, and Yorkshire, in England, and who, becoming desirous of a *purser* Church, separated from the English establishment, about the year 1602, resolved, "whatever it should cost them," to enjoy liberty of conscience.

The Congregationalists are supposed by some to be a branch of the Brownists, of whom an account has been given, *Sec. 71.* They appear to have adopted some of the views of the Brownists in relation to church government; but it is evident, as a writer remarks, that the discipline for which they contended, and which they practiced, was

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ber of settlements in Germany? Where else have they settlements? Where a seminary? Where a theological institution?

*Sec. 110.* Whence have Congregationalists their name?

*Sec. 111.* From whom did the Congregationalists of N. E. descend? Why did they separate from the Church of England? When?

What are they supposed by some to be a branch of? What is said of the Brownists, in *Sec. 71*? In what respect did they differ?

fraught with more moderation and charity, than belonged to the system of Robert Brown.

*Sec. 112.* These people, on separating from the establishment, became organized into two Churches, the history of one of which, after a little time, is unknown. Of the other, Mr. John Robinson, a learned, pious and accomplished divine, was not long after elected pastor, and Mr. William Brewster, elder and teacher.

The Church, whose history is in a great measure unknown, had for its pastor, for a time, Mr. John Smith; but its members falling into some errors, it became neglected, and little more is known of it. Of the other Church, Mr. Richard Clifton was the first pastor. He was an eminently pious and devoted minister, and singularly successful in his preaching. Mr. Robinson, who succeeded him as pastor, was among his converts.

*Sec. 113.* The existence of such a people could not long remain unknown; nor was it compatible with the intolerance of the times to leave them unmolested. The spirit of persecution arose against them like a flood; to escape which, in 1608, Mr. Robinson and his flock took refuge in Holland.

To us who live at the present day, it seems incredible, that a man so accomplished, so unassuming, so inoffensive, as Mr. Robinson was—and a people so harmless, pious and humble, as were his flock, should not have been tolerated in England, but although the fires of Smithfield were quenched, toleration was a virtue unknown on English ground.

*Sec. 112.* Into how many Churches were they at first organized? What is known of one of them? Who was the pastor of the other? What was his character? Who was elder and teacher?

Who was pastor of the first named church? What became of it? Who was the first pastor of the second?

*Sec. 113.* Did the Church of Mr. Robinson enjoy peace? Whither did they flee? When?

In exile alone, was security to be found from the pains and penalties of non-conformity to the Church of England.

But even escape was difficult. Mr. Robinson and his Church were obliged to depart by stealth. The strong arm of *law* had barred every harbour and vessel against them, and not without the severest trials, did they, at length, effect their escape.

*Sec. 114.* On arriving in Holland, the pilgrims, for such they might be truly called, first established themselves at Amsterdam, but the following year, they removed to Leyden, where, for twelve years, they lived in much peace, and were greatly prospered.

Here they were joined by many from England. The congregation became large, and the Church numbered 300 communicants. In doctrine, they were Calvinistic; in discipline, exact; in practice, very exemplary. It was a high encomium on the purity and inoffensiveness of their lives, which the Dutch magistrates passed from the seat of justice: "These English have lived among us now for 12 years, and yet we have never had one suit, or action, come against them."

*Sec. 115.* Although the condition of the pilgrims in Holland was thus peaceful and prosperous, they had many reasons for wishing to remove. The fathers in the Church were dropping away; fears were entertained, lest their young men would be overcome by temptation, and their Church, in a few years, be lost. Hence, they strongly wished for a place, where they might perpetuate the precious blessings which they enjoyed.

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Did they escape with difficulty? What rendered escape difficult?

*Sec. 114.* Where did they first settle in Holland? Whither did they remove? What was their condition here?

By whom were they joined? What doctrines did they hold? What was said of them by the Dutch magistrates?

*Sec. 115.* Why did they wish to remove from Holland?

*Sec. 116.* At length, they resolved to go. It was settled, that a portion of the Church, under charge of Elder Brewer, should embark for America, leave having been obtained of the Virginia Company to begin a settlement, at the mouth of the Hudson river.

It was designed that Mr. Robinson and the remainder of his flock should remove, when things were duly prepared; but he never followed them. Various circumstances, for a time, prevented, and in March 1625, death put a period to his valuable life. His removal excited great grief among all his Church, who justly regarded him as a spiritual father, and one who had power with God. The family of Mr. Robinson, and the remainder of his people, soon after joined the emigrants in America.

*Sec. 117.* Preparation having been made for removal, on the 6th of September, 1620, one hundred and one souls set sail from Southampton, in England, accompanied by the fervent prayers of all who were left behind. For two months, they were tossed on the stormy ocean. To add to their calamities, the captain, who had been bribed by the Dutch, carried them north of their destination; and instead of settling at the mouth of the Hudson, they landed on the rock at Plymouth, on the 22d of December, and began the settlement of New England.

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*Sec. 116.* Whither did they resolve to go? What plan did they adopt?

Who were to follow? Did Mr. Robinson ever come to America? What prevented? What became of his family, and the remainder of his flock?

*Sec. 117.* When did the emigrants leave England, after touching there? How many sailed? How long did their voyage last? What added to the calamities of their voyage? Where did they land? When?



LANDING AT PLYMOUTH.

*Sec. 118.* For nine years from this date, the Church of Plymouth was destitute of a stated pastor, and consequently deprived of the enjoyment of the ordinances. This was a great grief to the pious pilgrims. Yet, under the preaching of Elder Brewer, the Church flourished, and grew. In 1629, Mr. Ralph Smith became their pastor.

As Mr. Brewer was only a ruling elder and teacher, he had no authority to administer the ordinances. This latter was the exclusive prerogative of the pastor. The pastor was a practical and experimental, and the teacher a doctrinal preacher. The elders assisted the pastor in the work of discipline, and were ordained, like the ministers. It was the business of the deacons to distribute the elements

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*Sec. 118* How long was the Church of Plymouth destitute of a pastor? Who preached for them? Did the Church flourish? Who was their first pastor?

Why could not Elder Brewer administer the ordinances? Wherein did the offices of pastor and teacher differ? How did the elders assist the pastor? Were they ordained? What was the



in the celebration of the sacrament, and to provide for the poor. These were the officers of the Church of Plymouth, which was the model of the Congregational Churches of New England, for many years afterwards.

At a subsequent period, the office of pastor and teacher was united in one man; ruling elders were generally discontinued, although they are still retained in a few Churches.

The grand principle of the Church at Plymouth, and of the Churches which were subsequently formed on the Congregational plan, was that of *independence*. Every Church had the exclusive right to choose its ministers, and to exercise discipline, according to its sense of the Scriptures.

Synods and general councils were acknowledged, as warranted by the Scriptures; but they were only advisory bodies.

*Sec. 119.* The colony of Plymouth had been established but a few years, before the attention of many others in England, who were denied liberty of conscience, was directed to America, as an asylum from their oppressions. These, therefore, among whom were numbers distinguished for their learning, rank and wealth, came over, and settled at Salem, Charlestown, Roxbury, Dorchester, and other places.

*Sec. 120.* In the years 1635 and 1636, as the number of planters had considerably increased, the churches of Dorchester, Water-

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business of deacons? Did the Churches, which were afterwards formed in New England, for some time, resemble that at Plymouth? What change, at length, took place, in respect to pastor and teacher? What office was generally discontinued? What was the grand principle, upon which the Congregational Churches were formed? Who chose the ministers? Who administered discipline? What councils were acknowledged? What power had they?

*Sec. 119.* Did the colony at Plymouth soon have accessions? Where did the new emigrants settle?

*Sec. 120.* When was Connecticut settled? By whom?

town, and Newtown removed, and began the settlement of Connecticut.

The people from Dorchester settled at Windsor ; those from Watertown settled at Wethersfield ; and those from Newtown, among whom was the distinguished Mr. Thomas Hooker, their pastor, settled at Hartford. The first company which removed, consisted of about one hundred men, women, and children. Their route lay through an unexplored wilderness. Many were the distresses which they endured, during their journey ; which, from unanticipated difficulties, occupied fourteen days. The forests through which they passed, for the first time since the creation, resounded with the praises of God. They prayed, and sang psalms and hymns, as they marched along ; the Indians following, in silent admiration.

*Sec. 121.* From this time, emigration to New England was more rapid. The country seemed to have been reserved by Providence, as a refuge from the oppression of religious intolerance. By the year 1650, only thirty years from the time the pilgrims landed on "forefather's rock," at Plymouth, about 40 Churches had been planted in New England, over which had been settled 80 ministers, and which had embosomed 7,750 communicants.

The character of the first emigrants to New England, deserves a more extended notice, than we have room to give. Both ministers and people were an extraordinary set of men. Many of the former possessed high literary endowments, and popular pulpit talents. An historian remarks of them, "They were men of great sobriety and vir-

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Who settled Windsor? Wethersfield? Hartford? What distinguished divine came to Hartford? Did the settlers experience much distress in their removal?

*Sec. 121.* Did emigration from this time increase? What number of Churches had been formed by 1650? How many ministers settled? How many members had these Churches numbered?

What was the character of the first emigrants? Of the ministers? Of the people? What is said of their religion?

tue, plain, serious, affectionate preachers, exactly conformable to the doctrines of the Church of England, and took a great deal of pains to promote a Reformation of manners, in their several parishes." In their labours—in preaching, in visiting from house to house—in prayer, in catechetical instruction, they exhibited a fidelity, a holy zeal, worthy ambassadors of God.

The effect of these abundant labours was, as might be expected, correspondingly great. The first emigrants had faults—in some points they erred much; but as a body of men, none were ever more pious—more exemplary—more humble and devoted servants of God. Religion among them was the business of the week day, as well as of the Sabbath. The common vices of mankind were little known among them. "Whatsoever things were pure and lovely, and of good report," were the things which were admired by them, and long existed among them.

*Sec. 122.* Distinguished as were the fathers of New England, for their attachment to the order and peace of the gospel, it was not to be expected that difficulties would not occur—that harmony would not sometimes be interrupted. As early as the year 1634, the peace of the Churches in the vicinity of Boston, was disturbed by novel opinions advanced by Roger Williams, one of the ministers of Salem; on account of which, the magistrates of the colony considered themselves justified in banishing him.

It is to be regretted, that dissensions should have thus early prevailed in the New England Churches; but still more to be regretted, that the fathers should have proceeded to measures inconsistent with the principles of religious toleration, which they had advocated on the other side of the water.

Mr. Williams refused to hold communion with the Church

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*Sec. 122.* When was the peace of the Churches first seriously disturbed? By whom? What measures did the magistrates adopt?

Did the fathers act consistently, in relation to Mr. Williams?

of Boston, because its members would not confess their guilt, for having communed with the Episcopal Church, while they remained in England; and induced the Church at Salem to address admonitory letters to that at Boston, and several others. At length, he separated himself from the Church at Salem, because it would not refuse to hold communion with the Churches in New England. Moreover, he taught that it was not lawful for a pious man to commune in family prayer, with those whom he judged to be unregenerated.

Historians generally agree in censuring the conduct of Mr. Williams; but in later times, more justice has been done him, than formerly. The fathers of the country, too, soon forgot their condemnation of the conduct of their persecutors, in England, which drove them to these shores. "To punish a man for any matters of his conscience, is persecution."

Mr. Williams, on retiring from Massachusetts, began the settlement of Rhode Island. He became a Baptist, and was the principal founder of the first Baptist Church. The colony of Rhode Island has the honour, under the guidance of Mr. Williams, of introducing into America proper notions on the subject of religious liberty, and the right of conscience.

*Sec. 123.* About the same time, the Churches in Massachusetts were still more seriously disturbed by Anna Hutchinson, a member of the Church in Boston, who among other things held, that the person of the Holy Ghost dwells in a justified person—that a man is justified before he believes—that faith is no cause of justification, &c. On these and other topics.

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What was Mr. Williams' offence? What did he teach? Was Mr. Williams censurable? Is it ever right to punish a man for his religious opinions? Where did Mr. Williams settle, after his banishment? What denomination did he join? What church did he gather? What colony took the lead in religious toleration in America?

*Sec. 123.* Who caused still more serious disturbance in the colony of Massachusetts? What opinions did she hold? How did she propagate them?

she gave public lectures, and gained many proselytes.

*Sec. 124.* The controversy, which hence arose, pervaded the whole colony, and excited no small disturbance. In 1637, a synod was convened at Cambridge, which, after a session of three weeks, condemned 82 opinions, among which, those of Mrs. Hutchinson were involved. At the next session of the general court, she was banished from the colony.

The sentence of the court added to the wildness and fanaticism of this erring woman, who now retired to Rhode Island. The effects of the controversy were long felt; but says an historian of the times, "nothing can justify persecution—no, not the character and piety of the New England fathers."

At a subsequent date, it may here be added, severe laws were passed against Baptists and Quakers; both of whom inveighed against the magistrates, and abused the ministers. For these, and other extravagant errors of *conduct*, they may well be censured; and had the laws enacted against them referred only to their *improper conduct*, and not to their *religious tenets*, the course pursued by the fathers would have borne a different aspect.

*Sec. 125.* In the year 1646, a synod was convened at Cambridge, by the general court of Massachusetts, for settling an uniform scheme of ecclesiastical discipline. Most of

*Sec. 124.* What effect had this controversy upon the colony? When was a synod convened to examine the case? How many opinions did it condemn? Were those of Mrs. Hutchinson involved? What measure did the next court adopt?

What effect had the sentence of the court, on Mrs. Hutchinson? Whither did she go? Were the effects of this controversy long felt? What acts were passed afterwards against the Baptists and Quakers? What did the fathers condemn? What ought they rather to have condemned?

*Sec. 125.* When was the Cambridge platform framed? By whom was it framed? Was it generally

the Churches of New England were represented. The synod continued its sessions by adjournments for two years, when it adopted the platform of Church discipline, called the *Cambridge platform*, and recommended it, with the Westminster Confession of Faith, to the Churches. This platform was generally adopted by the Churches of Massachusetts, and, until the adoption of the Saybrook Platform, (60 years afterwards,) was the constitution of those of Connecticut.

In this platform the distinction between pastor and teacher is recognized, together with the existence in the Church of ruling elders. The visible Church consists of saints and their baptized offspring. Churches are to choose their own officers, and to ordain them by imposition of the hands of the brethren, if elders, or ministers are not to be obtained. Controversies about faith and practice are referred to synods and councils, which, however, have no disciplining power.

*Sec. 126.* About the year 1650, an unhappy controversy arose in the Church at Hartford, respecting church membership. Hitherto, great watchfulness had been exercised, to admit only such as gave visible evidence of piety. The choice of pastors, also, had been confined exclusively to the Church, and all the honours and offices of the state had been distributed to professors of religion, who only had the right of suffrage, in meetings of a political character.

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adopted by the Churches of Massachusetts? How long did the Churches in Connecticut receive it?

What did the platform recognize? Of whom does the visible Church consist? What powers have Churches? To whom are controversies to be referred?

*Sec. 126.* When did a controversy arise in the Church at Hartford? What was it about?

*Sec. 127.* During the lives of the first generation, little trouble had arisen on these points, as most of the first emigrants were professors of religion. But the fathers were nearly all now removed; a new generation had succeeded, many of whom, on account of their not belonging to the church, were excluded from their proper influence in the community. Most of them had been baptized, and by virtue of this, it was claimed, that they might own their covenant, have their children baptized, and thus perpetuate the Church.

*Sec. 128.* The controversy which thus arose in the church at Hartford, soon extended to other Churches; until, at length, the whole of New England became more or less agitated on the subject. In 1657, the disputed subject was referred to a council, composed of the principal ministers of New England, at Boston. In consequence of the decision of this council, the *half-way covenant*, as it has since been termed, was introduced, and adopted by many of the Churches.

The decision of this council declared, "That it was the duty of those come to years of discretion, baptized in infancy, to own the covenant; that it is the duty of the Church to call them to this; that if they refuse, or are scandalous in any other way, they may be censured by the

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*Sec. 127* Had any difficulty arisen on these points before? Why not? What rights were claimed for baptized persons?

*Sec. 128.* How far did this controversy extend? To whom was it referred? What covenant was introduced, in consequence of the decision of this council?

What was the substance of this decision? Did many baptized

**Church.** If they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, giving up themselves and their children to the Lord, baptism may not be denied to their children. In consequence of this decision, many owned their covenant, and presented their children for baptism, but did not unite with the Church in the celebration of the Supper. Hence, it was termed the *half-way covenant*.

**Sec. 129.** The decision of the above council was far from producing peace, in the Churches. Those of Massachusetts generally adopted the practice recommended; but those of Connecticut, for many years refused, and in some Churches the practice was never introduced. Toward the conclusion of the 18th century, the practice was generally abandoned, throughout New England.

**Sec. 130.** The year 1692 was rendered memorable in the annals of New England, by the prevalence of a strong delusion, in several places, on the subject of *witchcraft*. Hitherto, the Churches had been remarkably free from superstition; but now, for a short time, like a sweeping deluge, it spread over the land, and for a season was seriously injurious to the cause of vital piety.

This delusion first made its appearance in the family of the Rev. Samuel Paris, of Salem, Mass.; two of whose children, being affected with an unusual distemper, it was ascribed by the physician to witchcraft. From this time,

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persons now own their covenant? Did they come to the sacrament?

**Sec. 129.** Did the above decision produce peace? What Churches generally adopted the half-way covenant? What Churches did not? When was the practice laid aside?

**Sec. 130.** When did the delusion about witchcraft begin?



several others were affected in the same neighbourhood; and, at length, the madness extended to many parts of the country.

The anxiety and distress occasioned by this delusion were intense. The whole country became agitated. Councils were called; legislatures acted; many were executed. At length, however, the spell was broken; the cloud passed over; it was all a delusion; was seen and acknowledged to be such; and deep regret pervaded the minds of the people, that they should have thus been blinded, and should have acted so contrary to the principles of the gospel.

*Sec. 131.* Until the year 1708, the Churches in Connecticut had adopted the Cambridge platform, as their scheme of discipline; but at this date, a convention of ministers and delegates met at Saybrook, and adopted what is called the *Saybrook platform*, which was received by most of the Churches of the Congregational order, and was recognized by the legislature of the state.

This platform among other things, established district associations, a general annual association of ministers and delegates from the respective district associations, and a consociation of ministers and delegates, as a standing council, to which ecclesiastical difficulties might be referred, and whose decision should be final.

*Sec. 132.* The year 1737 was distinguished for an extraordinary excitement throughout New England, on the subject of religion. The attention of thousands was arrested, converts to the faith of the gospel were multiplied, and vast numbers united themselves to the churches

Where did it begin? Did it extend? What effect had it upon the country? What, at length, was it seen and felt to be?

*Sec. 131.* When was the Saybrook platform framed? By whom? By whom was it adopted?

What councils did the platform establish? What council for the Churches? Of whom is the consociation composed? Is its decision final?

*Sec. 132.* For what was the year 1737 distinguish-

in the land. In some places, unhappily, a degree of extravagance prevailed, which among many brought the work into discredit, and by such it was strongly opposed.

The good effects of this work among many, were long happily seen. They adorned their profession, and became strong pillars in the Church of God. With others, the excitement was only temporary; and among these latter a serious defection took place. Errors and corruptions greatly increased, and sadly marred the beauty of the spiritual edifices of the land.

*Sec. 133.* During the French war, which commenced in 1755, and terminated in 1763, foreigners, for the first time mingled extensively with the inhabitants of New England. The influence of these upon the country was greatly injurious to religion. In the army were many infidels, who diligently and too successfully inculcated their principles among the yeomanry of New England.

*Sec. 134.* During the war of the Revolution, religion suffered still more materially. Many of the foreigners, with whom the people had intercourse, were far more dissolute than those who had come to New England, in the war of 1755. They were the disciples of Voltaire, Rousseau, D'Alembert, and Diderot. The

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ed? Was there any extravagance mingled with this religious excitement?

Did good effects result from this? Did some errors afterwards appear?

*Sec. 133.* When did the French war begin and end? Whose influence during this war was injurious to religion?

*Sec. 134.* What was the state of religion during the revolutionary war? What set of men were necessary to this?

writings of these infidels were spread over the land. Great laxity of morals prevailed, and at the termination of the war, religion had sunk to a low ebb.

*Sec. 135.* A happier state of things, however, awaited the Churches. The weakness and impiety of infidelity were powerfully opposed by many divines, among whom the late president Dwight stands pre-eminent. The Churches became enlivened and purified; the colleges were signally blessed. The standard of piety and morality was raised.

*Sec. 136.* Within the last twenty years, the condition of the Congregational Churches in New England has been rapidly improving. Her ministry has become learned and powerful; her numbers are rapidly increasing; Sabbath schools, and Bible classes have been instituted; moral societies have been organized; domestic missionary societies are repairing her waste places; revivals of religion are multiplying, and a general prosperity of her interests is apparent.

The Congregational Churches in New England are about 1000 in number. A few of these in Mass. particularly in Boston, and its vicinity, have recently become Unitarian. In other parts of the United States, the number of Congregational Churches may be estimated at 200.

The Congregationalists have several valuable theological

*Sect. 135.* Did a happier state of things ensue after the war? Who particularly shewed the weakness and folly of infidelity? What took place in the Churches and colleges?

*Sec. 136.* What has been the state of the Congregational Churches during the last 20 years? What is said of the ministry? Of moral and religious societies?

What is the number of Congregational societies in New England?

seminaries. One at Andover, established in 1808, and which is munificently endowed; a theological school is, also, connected with Yale College, and with Harvard University. One is established at Bangor, Maine, for the education of young men for the ministry, who have not received a collegiate education.

### *VI. Presbyterian Church in the United States.*

*Sec. 137.* The Presbyterian Church in the United States was originally composed of a few Presbyterians, from Scotland and Ireland, united to a like number of Congregationalists, chiefly from New England. They principally resided in the middle states; but had few ministers, and no bond of union among them.

*Sec. 138.* In 1716, a synod was formed, called the Synod of Philadelphia; but the body proved not harmonious; the old Presbyterians, inclining to strict Presbyterianism, and the Congregationalists among them, being less rigid and formal.

*Sec. 139.* In 1729 the synod adopted the Westminster confession of Faith, as the standard of the Churches; but to this measure the Congregationalists were not cordial. Contention ensued; and for several years, little

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How many in other parts of the United States? To what faith have some of the Congregational Churches in Massachusetts recently turned? What theological institutions belong to the Congregationalists?

*Sec. 137.* Of whom was the Presbyterian Church originally composed? Where did they principally reside?

*Sec. 138.* When was the Synod of Philadelphia formed? Was the body harmonious? What differences existed?

*Sec. 139.* What standard did they adopt in 1729?

harmony prevailed in the body. The two parties were called Old side and New side, and sometimes Newlights.

*Sec. 140.* At length, during the preaching of Mr. Whitfield in the country, a division was made among the Presbyterians; the synod of New York being established by the New side in opposition to the synod of Philadelphia. In 1758 this breach was healed, from which time harmony has prevailed, and their cause has rapidly gained strength.

*Sec. 141.* In 1789 was convened the first assembly at Philadelphia, which has continued to be the place of its annual meeting to the present time. Great prosperity has attended the cause of Presbyterianism, in the United States. Presbyterians are now found scattered through the middle, southern, and western states. The clergy attached to the order, are an able, enlightened, evangelical, and pious body, and their labours have been signally blessed.

In the Presbyterian connexion are found 16 Synods: 89 Presbyteries; 1214 Ministers; 1887 Churches, and 135,285 communicants. In 1812 a theological seminary was established at Princeton, N. J. At a more recent date, other theological institutions have been founded, at Au-

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What two parties were formed, in consequence of this?

*Sec. 140.* What occasioned another division among the Presbyterians? When was this breach healed? What has been their state since?

*Sec. 141.* When was the first general assembly convened? Where? Is the usual place of its meeting? Where do the Presbyterians chiefly live? What is the character of their clergy?

How many synods have they? Presbyteries? Ministers?

burn, N. Y. ; at Hampden, Sydney, Va. ; and at Alleghany town, near Pittsburgh, Pa.

Between the Presbyterians and the Congregationalists of New England, a good understanding exists. In the General Assembly, the several ecclesiastical bodies of New England, in the Congregational connexion, are represented by delegates ; to which bodies, delegates are annually sent by the General Assembly in turn.

### *VII. Episcopal Church in the United States.*

*Sec. 142.* Episcopacy was introduced into America, on its first settlement by the English ; all the colonists of Virginia belonged to the English establishment, at the time of their emigration, and continued connected with it, for many years after.

The Virginia settlers, in their removal to America, sought not religious liberty, like the colonists who planted New England. This they enjoyed at home. Their object was emolument. Yet, they were not unmindful of religion, nor regardless of the form of their religious establishment. They chose to continue Episcopalians, and early took measures to maintain their own worship.

In 1621, the Virginia company made provision for the support of religion, by appropriating 100 acres of land in each borough, for that purpose, and two hundred pounds sterling, which together constituted a living for the minister.

To guard against encroachments by persons of different religious views, laws were from time to time enacted, which excluded all preachers who had not received ordination from England. In process of time, however, this exclusive spirit was relaxed, and other denominations grad-

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Churches? Communicants? What theological seminaries? Is there any connexion between the Presbyterian and Congregational Churches?

*Sec. 142.* When was Episcopacy introduced into the United States ?

What was the object of the Virginia settlers in coming to America? What did they choose for their form of Church government? What provision for the support of religion did the Virginia company make in 1621? What laws did they pass?

ually formed societies in Virginia, and also in the other southern states.

*Sec. 143.* The first Episcopal society in New England was formed at Boston, in 1686, on Sir Edmund Andross' assuming the government of the colony.

*Sec. 144.* The progress of Episcopacy in the northern and middle states was for many years slow. At the commencement of the war of the Revolution, the number of Episcopal clergy north and east of Maryland, has been estimated at about eighty.

Most of the Episcopal clergy, at this time, derived their support from the society established in England, for the propagation of the gospel in foreign parts. In Maryland and Virginia, and in the principal cities north, they had legal establishments for their support.

*Sec. 145.* Antecedently to the Revolution, repeated applications were made by the churches in America to the proper authorities in England, for an Episcopate of their own; but owing chiefly to political considerations, their request was not granted.

*Sec. 146.* During the war, all intercourse with the mother country being suspended, the Episcopal cause in America was much depres-

*Sec. 143.* In what year was the first Episcopal Church formed in New England? Where?

*Sec. 144.* What was the progress of Episcopacy at first in the northern and middle states? At the commencement of the revolutionary war, what was the number of Episcopal clergymen north and east of Maryland?

How were they generally supported? How in Maryland and Virginia, and the principal cities?

*Sec. 145.* What measures to obtain an Episcopate had been taken before the war? With what success?

sed. No candidates could obtain orders, and many parishes being deprived of their ministers by death, became vacant.

*Sec. 147.* Early after the establishment of the American government, the Episcopal Churches took measures to obtain their long desired object, and were now successful. Parliament passed the act necessary for consecration, upon which the Rev. Samuel Provost, D. D. Rector of Trinity Church, New York, and the Rev. William White, D. D. of Philadelphia, were consecrated Bishops by the Archbishop of Canterbury. This was in 1787.

The eastern Episcopal Churches, had before this obtained a bishop—the Rev. Samuel Seabury, D. D., who was consecrated to that office by the nonjuring bishops of Scotland, who had broken from the state in the revolution of 1688. In 1789 an union was formed between the eastern and southern Churches, upon which bishop Seabury was acknowledged.

*Sec. 148.* The union between the eastern and southern Churches formed in 1789, continues to the present day. At that time, the liturgy was revised, and the book of common prayer established in its present form.

*Sec. 146.* What was the state of the Episcopal Churches during the war ?

*Sec. 147.* In what year were bishops consecrated for America ? Who were they ? By whom consecrated ?

What bishop had before this been consecrated for the eastern Churches ? By whom ? When was Bishop Seabury acknowledged, and a union consummated between the eastern and southern Churches ?

*Sec. 148.* Does that union continue ? What took place in the convention of 1789, in respect to the liturgy and book of common prayer ?



The Episcopalians in the United States are now a large and respectable body of Christians. They have ten bishops, and about 700 Churches. Several of their clergy have been distinguished, and some of their bishops eminent.

### VIII. Baptists.

*Sec. 149.* The term *Baptists*, is, at the present day, applied to that denomination of Christians, who maintain that baptism, as a religious rite, conveys the idea of *immersion*, and is to be applied only to adults, or to such as make a personal profession of their faith.

The term *antipædobaptists* has sometimes been applied to the denomination, as better expressing the peculiarity which distinguishes them—viz. rejection of infant baptism. And, on the other hand, *pædobaptist* is applied to all denominations, which practice this kind of baptism.

*Sec. 150.* The Baptists themselves, in tracing up their history, would ascend to the first Churches planted by the apostles, which they believe to have maintained their peculiar views. Others, however, do not admit these claims; but deduce their origin as a sect, to the Anabaptists, who excited great commotions in Germany, in the years 1524 (Period VII. Sec. 33.) and 1533 (Period VII. Sec. 45.)—but who were afterwards united into a regular and respectable community, by Menno Simon, in the year 1536.

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What is said of the Episcopalians in the United States? How many bishops have they? How many Churches?

*Sec. 149.* Who are the Baptists?

What is the meaning of the term *Antipædobaptist*? What is the meaning of *Pædobaptist*?

*Sec. 150.* To whom do the Baptists trace their origin? What origin do others assign them? Who is supposed to have reduced them to order? About what year?

The true origin of the anabaptists, says Dr. Mosheim, is hid in the remote depths of antiquity, and, is of course extremely difficult to be ascertained. There were some among the Waldenses, Petro-brussians, and other ancient sects, who appear to have entertained the notions of the anabaptists; but, "as a distinct community," says Bogue, "they appear not to have existed, till about the time of Luther."

But, however, the *antiquity* or *origin* of the sect may be settled, it appears probable, that as a distinct communion—a regular sect, it may be dated about the year 1536, and is indebted to that "famous man," Menno Simon, mentioned above.

Menno was a native of Friezland, and for many years a popish priest. But, at length, resigning his office in the Romish Church, he embraced the communion of the anabaptists.

From this time to the end of his days, that is, for twenty-five years, he travelled from one country to another with his wife and children, giving strength and consistency to the sect. "Menno," says Mosheim, "was a man of genius. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, and extremely zealous in promoting practical religion." His disciples after him were called *Mennonites*.

Menno drew up a plan of doctrine and discipline, of a much more mild and moderate nature than that of the anabaptists, already mentioned, and gave to the community an appearance, not dissimilar to that of other Protestant Churches.

*Sec. 151.* The Mennonites, as they were now generally called, soon separated into two great parties, distinguished by the name of the rigid and moderate, or austere and lenient. The former were sometimes called Flandrians;

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What does Dr. Mosheim say of their antiquity? What is Bogue's opinion? When probably did they become a regular sect? Who was Menno? What course did he pursue to give consistency to the sect? What were they called?

*Sec. 151.* Into what parties did the Mennonites divide? What were they called?

the latter Waterlandrians, from the places where they resided.

The rigid Mennonites were far more strict than any other denomination of Christians, and bordered upon cruelty and superstition. They were disposed to excommunicate not only all open transgressors, but even those who varied from their established rules, as to dress, without a previous admonition, and to separate them from all intercourse with their wives and friends. The moderate Mennonites, were for treating offenders with more lenity and moderation.

*Sec. 152.* During the reign of Henry VIII. some of the Anabaptists, or Mennonites, fled from persecution at home, and took refuge in England. But here they were cruelly persecuted. Some of them were put to death. In the reign of Elizabeth, they were banished from England, and took refuge in Holland.

*Sec. 153.* In 1608, however, some of the Independents in England appear to have separated from their own communion.

At this time, one of their number was sent to Holland, to be immersed by the Dutch anabaptists, that he might be qualified to administer the ordinance in England. By him all the rest of the society, about 50, were baptized.

*Sec. 154.* From this time they rejected the name of Anabaptists and Mennonites, and adopted that of Baptists, claiming to be the only true Church; and through the Walden-

What did the strict contend for? What the lenient?

*Sec. 152.* When did the Anabaptists appear in England? Why? How were they treated in England? What act in Elizabeth's reign was passed against them? Whither did they flee?

*Sec. 153.* When did they revive in England?

What measures were adopted to spread the sect?

*Sec. 154.* What name did they now assume? What did they claim?

ses to have descended directly from the Churches planted by the Apostles.

*Sec. 155.* In 1611 an unhappy dissension arose in the communion, and they became divided into two great parties, which continue to the present day—viz. *general* Baptists, and *particular* Baptists. The former are Calvinistic; the latter Arminian.

The particular Baptists have always been, and still are, the most numerous. Within a few years some of the Baptist Churches, belonging to both parties, have so far relaxed from their exclusive principles, as to admit persons baptized in infancy to the sacrament of the Supper. A more liberal spirit is obviously prevailing among this respectable denomination of Christians.

*Sec. 156.* For many years, the English Baptists suffered in common with other dissenters, especially during the reign of the infamous court of High Commission and the Star Chamber. They also experienced much trouble from the Quakers; and in 1662, by the act of uniformity of Charles II. were ejected from their pulpits.

*Sec. 157.* At the Revolution, in 1688 (on the accession of William, prince of Orange,) the Baptists, with other dissenters, gained a

*Sec. 155.* How were they divided in 1611? Do these parties continue to this day? What are the sentiments of the general Baptists? Of the particular Baptists?

Which are the most numerous? In what respects have both parties relaxed?

*Sec. 156.* When did the Baptists suffer much in England? From what other sect? How did they suffer in 1662?

*Sec. 157.* What favour did they receive at the revolution in 1688?

legal toleration, which they have enjoyed to the present time.

The increase of the Baptists in England during the last century, was small. In 1800 the particular Baptists had in England about 360 Churches; in Wales 80; and in Ireland 8 or 10. The general Baptists have about 100 Churches in Great Britain.

*Sec. 158.* The first Baptist church in America was formed about the year 1639, at Providence, R. I. by the famous Roger Williams. (Sec. 122.) The increase of the denomination for many years was small. About the year 1741, however, many churches in New England embraced their sentiments.

By the year 1790, they had increased so rapidly, as to number 800 Churches. At the present time, the number is estimated at 3,000, and the ministers in their connexion at 2,000. They have several Churches in New England; but are chiefly to be found in the southern and western states.

*Sec. 159.* The Baptists in the United States are generally particular and Calvinistic. As a body they are highly serious and respectable, and number among their divines several distinguished men.

They have a college at Providence, R. I., which is a re-

What was the number of their Churches in England in 1800? In Ireland? What is the number of Churches belonging to the General Baptists in Great Britain?

*Sec. 158.* When was the first Baptist Church formed in America? Where? By whom? Did the denomination increase rapidly? About what year did many Churches embrace the sentiments of the Baptists?

What was their number in 1790? What is their present number. Number of ministers? Where are they chiefly found?

*Sec. 159.* What are the sentiments of the Baptists generally in New England? What is said of them as a body?

What college have they? What theological seminaries?

spectable institution ; a theological seminary at Waterville, Maine, and another at Washington city.

*Sec. 160.* The general, or Arminian Baptists, in the United States, are comparatively few. They are known by the name of *free willers*. They date their rise in 1780, at New Durham, New York.

Besides the above denominations of Baptists, might be mentioned various others, such as seventh day Baptists ; Tunkers ; Rogerenes ; Emancipators, &c. These are distinguished for various peculiarities ; but are too few, and unimportant, to merit a particular description.

### *IX. Methodists.*

*Sec. 161.* The *Methodists*, as a sect, owe their origin to John Wesley, a native of England, who was born in the year 1703. While a tutor in the University of Oxford, 1729, becoming impressed with the conviction of the importance of a deeper attention to spiritual things, he began to hold meetings for religious improvement, in connexion with several of the students, among whom was the celebrated George Whitfield. The superior devotion and even austerity of this little band, gained for them, by way of derision, from the other members of the university, the name of *Methodists*.

Wesley was, at this time, an ordained deacon in the established Church ; but he seems not to have become much

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*Sec. 160.* What is the number of the general Baptists ? What are they called ? When and where did they rise ?

What other denominations of Baptists can you mention ?

*Sec. 161.* Who was the founder of the Methodists ? When was he born ? What was the origin of the name ? Who was associated with Wesley ?

acquainted with the true nature of religion, till some years after. Under an impression of the importance of high attainments, however, in religion, he associated with him Mr. Morgan, Mr. Kirkham, his brother Charles, and several others, who held meetings, in which they observed great order; and in their conduct and conversation abroad, maintained a noticeable strictness, much superior to the licentious members of the university.

Notwithstanding the derision in which they were held by their fellow members of the university, and others, the society obtained some popularity among the more strict and pious abroad, by their visits to the poor and sick, in the vicinity, who tasted of the fruits of their labours and benevolence.

*Sec. 162.* The popularity of this society of Methodists, whose principles had spread somewhat abroad, and had obtained some adherents, at length became so great, that the trustees of the new colony in Georgia invited Mr. Wesley to go thither, and preach to the Indians. Accordingly, in 1735, he sailed for America; but in a few years he returned, without having effected much good.

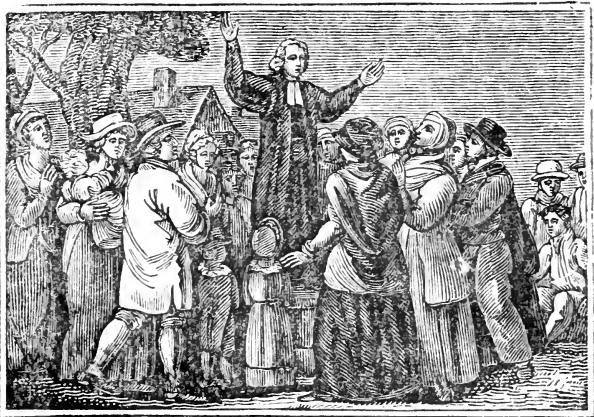
*Sec. 163.* In the mean time, Whitfield, who was now only twenty-one years of age, (1736) began to preach with a popularity, before unknown to any man in England. He had abandoned, in a great measure, his former austerities, and had become decidedly Calvin-

Did Wesley appear to know much about religion at this time? Whom besides Whitfield did he associate with him? In what estimation were they held in the university? How were they regarded by others?

*Sec. 162.* Did they become more popular? When did Wesley sail for America? By whose request? How long did he stay? Did he accomplish much good?

*Sec. 163.* How old was Whitfield, in 1736? In what estimation was he held as a preacher? What

istic in his views. On the return of John Wesley from Georgia, in 1738, he embarked for America, to take his place.



WHITFIELD PREACHING.

*Sec. 164.* The popularity of Whitfield in America was even still greater, than it had been in England. Having established an orphan house in Georgia, he passed through New England to procure assistance for it, and again went to England for a similar purpose. In all parts, whither he went, great success attended him ; thousands heard him with delight, and many were converted by his preaching.

On his return to England, he was by many regarded as  
 change had been effected in his views ? When did he sail for America ?

*Sec. 164.* What was his popularity in America ? What did he erect in Georgia ? Where did he apply for assistance ?



an enthusiast; and though he belonged to the establishment, from several pulpits he was excluded. Upon this, he adopted the plan of field preaching, and at times collected assemblies exceeding 20,000 in number.

*Sec. 165.* Although Wesley and Whitfield had originally entertained the same views, on the subject of religion, they at length came to think very differently. Wesley became Arminian; Whitfield continued Calvinistic. Their final separation took place about the year 1741.

*Sec. 166.* After the above separation, Whitfield continued, as before, to preach in England, Scotland and America, with the same unexampled popularity, and unexampled success. At length, he closed his life, at Newburyport, Mass. 1730, having crossed the Atlantic fourteen times, and been the means of bringing many thousands to the acknowledgment of the truth. His followers are known by the name of the *Whitfieldian*, or *Calvinistic Methodists*.

The followers of Whitfield embraced many from among the higher classes of Society. The countess of Huntingdon, a lady of great wealth and distinguished piety, became his admirer and patron. She invited Whitfield to become her chaplain, and for the benefit of his followers, erected several chapels, in various parts of England and Wales, and filled them with preachers.

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How was he regarded by many on his return to England? Was he admitted into the pulpits of the establishment? What plan did he adopt upon being excluded?

*Sec. 165.* What at length became the sentiments of Wesley? Of Whitfield? When did they finally separate?

*Sec. 166.* Where did Whitfield after this preach? Where did he die? By what name are his followers known?

From what classes were his followers? What distinguished lady

Whitfield never organized his followers into a distinct sect ; but continued a member of the English establishment himself, and advised them to follow his example. After his death, however, the Calvinistic Methodists formed an union ; but they have never been reduced to much order. They are few in number, compared with the followers of Wesley. In England, they have about 60 places of worship ; and in Wales 300.

*Sec. 167.* The alteration in the views of Wesley appears to have taken place during his voyage to America, in 1735 ; and to have been in consequence of conversation with some Moravians, who were his fellow-passengers. He imbibed several of their opinions ; and on his return to England, visited the settlement of the Moravians, in Germany. His followers are known by the name of Wesleyan or Arminian Methodists.

*Sec. 168.* The success of Wesley was singularly great. An immense body of people became attached to his views. These he supplied with preachers, whom he selected from among his followers, as he found any to possess the proper qualifications.

*Sec. 169.* The first general conference among the preachers in the Methodist connexion was held in 1744, at which time the estab-

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embraced his sentiments ? What did she do for the cause ? Did Whitfield organize his followers into a distinct sect ? What became of them after his death ? How many congregations have they in England ? In Wales ?

*Sec. 167.* When did an alteration take place in Wesley's views ? From what cause ? Whose opinions did he embrace ? What are his followers called ?

*Sec. 168.* Was the popularity of Wesley great ? How did he supply his followers with preachers ?

*Sec. 169.* When was held the first general Conference ? What was done at this time ?

lishment was reduced to order, under the direction of Wesley himself.

At this time, the whole kingdom of England was divided into convenient circuits, in each of which were stationed a number of preachers, according to its extent and importance. After preaching in a circuit a proper time, the preachers gave place to others; thus the hearers were often called to attend to new preachers; a plan eminently calculated to awaken attention, and gather proselytes to the connexion.

*Sec. 170.* Wesley died in the year 1791, in the 88th year of his age, and 65th of his ministry, having travelled as has been estimated, 300,000 miles, preached 40,000 sermons, and attended 47 annual conferences.

*Sec. 171.* During the life of Wesley, he had maintained a supervising control over his followers. He adhered to the Church of England, and required his followers to imitate his example. But after his death, a division took place among them, on the subject of government. A large party withdrew from the English establishment, and formed a separate connexion.

The number of Methodists, under the care of the British and Irish conferences, is estimated at 300,000; their travelling preachers at 1,100.

*Sec. 172.* The year 1766, marks the date of

How was the kingdom divided? In what rotation do the Methodist preachers go? What is said of this plan?

*Sec. 170.* When did Wesley die? How old? What year of his ministry? How many miles had he travelled? How many sermons had he preached? How many conferences had he attended?

*Sec. 171.* Did Wesley continue in the establishment? Did he advise his followers to follow his example? What took place after his death?

What is the number of Methodists in England and Ireland? How many preachers?

the introduction of Methodism into America, at which time a few Methodists came from Ireland, and established themselves at New York. Several preachers followed in succeeding years, being sent over by Mr. Wesley. Through the instrumentality of these ministers, the numbers increased so greatly, that in 1773, a regular conference was held in Philadelphia.

*Sec. 173.* In 1784, the American Methodists became independent of those in England. Mr. Wesley having, at that time, consecrated in England, Thomas Coke, as their bishop, the latter, on his arrival, raised Francis Asbury to the same dignity. Since this time, the cause of Methodism has gradually, and even rapidly increased in the United States.

The consecration of a bishop for America, was highly pleasing to the Methodists in this country. Bishop Asbury, in watchfulness and untiring zeal, strongly resembled Mr. Wesley himself. The conferences are now 17, divided into numerous districts, which are subdivided into circuits.

The number of Methodists in the United States is computed at 300,000; and their travelling preachers at 1,300.

In religious sentiments, the Wesleyan Methodists in America, strongly resembled those of England. Their meetings consist of class meetings, band meetings, love

*Sec. 172.* When was Methodism introduced into America? Where? When was the first conference held? Where?

*Sec. 173.* When did the Methodists of America become independent of those in England? Whom did Wesley consecrate as bishop for them? Whom did Coke consecrate? What has been the success of Methodism in the United States?

What was the character of bishop Asbury? How many conferences are there in the United States? Number of Methodists? Travelling preachers? What are their sentiments? What meet-

feasts, and quarterly meetings for communion, and camp meetings.

Their ministers are well supported by the voluntary contributions of the people. To each travelling preacher is allowed 100 dollars; if married, his wife receives 100, and each child under seven years of age, 16 dollars; between seven and fourteen, 24 dollars. When enfeebled by age, or other infirmity, their preachers receive an adequate support.

### X. Quakers, or Friends.

*Sec. 174.* The Quakers, or, as they choose to denominate themselves, the *Society of Friends*, owe their origin, as a sect, to George Fox, an Englishman, who finding nothing in the religion of the times, which pleased him, began, about the year 1647, to propagate his peculiar sentiments.

Fox was born at Drayton, Leicestershire, in 1624. He was bound by his father, who himself was a weaver, to a shoemaker and grazier. Becoming discontented with his employment, he commenced a wandering life in 1643, sometimes retiring into solitude, and at other times frequenting the company of religious and devout persons.

Fox soon became dissatisfied with the existing state of things in the Church. He inveighed against the clergy and their vices; against the Church—its modes of worship, its doctrines, and the manner in which it was supported.

His peculiar notions, at length, exposed him to persecution and imprisonment. He was first imprisoned at Nottingham, in 1649. After his release, he travelled through

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ings do they hold? How are their ministers supported? What is allowed to each minister? To his wife? To his children? What support have the old and enfeebled?

*Sec. 174.* Who was the founder of the Quakers? What name do they prefer to that of Quakers? When did Fox begin to preach?

When and where was he born? What was his employment? What kind of life did he afterwards follow? How did he treat other denominations? Why was he imprisoned? When and where? On his release, where did he travel? What sentiments did he pro-

England, Ireland, Scotland, Holland and Germany. He also visited the American colonies, and the West Indies. During the whole of his laborious life, he employed himself in calling upon men to disregard the ordinary forms of religion, to attend to the *divine light* implanted in the human mind, which he maintained to be sufficient to lead to salvation.

Fox was imprisoned no less than eight different times. By some, he is represented as a meek, devout, inoffensive man; but the opinions he advanced, and the fanatical spirit which he manifested, could not but bring upon him the censures of other denominations. He died in London, in 1690.

**Sec. 175.** The followers of Fox were called Quakers, as some affirm, from the circumstance of his once telling a judge, before whom he was arraigned, to *tremble*, or *quake* at the word of the Lord. Others derive the term from certain distortions of the face observed during their worship. The sect choose to be called Friends, an appellation which they borrow from scriptural example: "Our *friends* salute thee,"—"Greet the *friends*."

**Sec. 176.** The principal doctrine, which distinguishes the Quakers from other denominations, is, that to every man is imparted a measure of the Holy Spirit, or as they call it, *light of Christ*, which, independent of the Bible, is able to lead him to a knowledge of his duty, and to eternal life.

In practice, they reject a regular gospel ministry; but admit any one, whether male or female, to exhort, as they

fess? How many times was he imprisoned? How is he represented by some? When did he die?

**Sec. 174.** Why were his followers called Quakers? From what do they derive the name Friends?

**Sec. 176.** What is the principal doctrine of the Quakers?

Who are their preachers? What are their views of baptism?

are moved by the spirit. They also reject the Sabbath, the ordinances of baptism and the supper. Singing among them forms no part of worship. They have no family worship, and no religious service at meals.

They also refuse to take an oath, but practice affirmation. In war, they never engage, nor to any person pay outward homage. In their dress, they are remarkably neat, plain and uniform. In their manners, they are reserved; but distinguished for their love of order and sobriety.

In their ecclesiastical discipline, they may be denominated Presbyterian, as they have monthly, quarterly, and yearly meetings; which appear to be set one over another, much as the respective ecclesiastical tribunals are in the Presbyterian Church.

A writer remarks of them, that "their benevolence, moral rectitude, and commercial punctuality, have excited, and long secured to them, very general esteem; and it has been observed, that in the multitudes that compose the vast legion of vagrants and street beggars, not a single quaker can be found."

*Sec. 177.* As the sect arose during the protectorate of Oliver Cromwell, it was narrowly watched by that sagacious man, and for a time was on the point of being suppressed by him. But the more he became acquainted with them, the less he was inclined to measures of severity, although he did not put an end to the persecutions, which were waged against them.

As their numbers increased, the protector required Fox to promise not to disturb his government. This engagement was to be given in writing. To this Fox agreed, and wrote to the protector, by the name of Oliver Cromwell, declaring that, "he did deny the wearing or drawing a sword, or any outward weapon, against him or any man."

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The Lord's Supper? Singing? Family worship? Oaths? War? What can you say of their dress? Manners? For what are they distinguished? What is their form of Church government? What meetings do they hold? What does a writer say of them?

*Sec. 177.* When did the sect arise? How did Cromwell at first regard them? How afterwards?

What did he require Fox to do? What did Fox reply?

*Sec. 178.* At the restoration of Charles II. the Quakers participated in the general joy, anticipating, as did the dissenters generally, a free toleration ; but in this they, as well as others, were disappointed. Charles seized the first opportunity to persecute the Quakers, who suffered many calamities.

*Sec. 179.* On the accession of James, they joined with other dissenters in congratulating him ; but until the revolution which placed William on the throne, they enjoyed but little peace.

*Sec. 180.* In 1656, the Quakers first made their appearance in New England. They consisted of several females, who for their indecent and seditious conduct, were punished with stripes and banishment, and some were put to death.

The wild and fanatic conduct of the Quakers justly drew upon them the odium of the fathers of New England ; but the measures of the latter against them were, it must be acknowledged, of a character so severe as not to be justified.

*Sec. 181.* The principal residence of the Quakers in America is in the state of Pennsylvania, called after an eminent Quaker, William Penn, to whom Charles II. granted the territory in 1680, as a reward for the services

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*Sec. 178.* How did they regard the restoration of Charles II. ? How did Charles treat them ?

*Sec. 179.* How did they act on the accession of James ? When did they enjoy peace ?

*Sec. 180.* When did they first come to New England ? How did they conduct ? What severe measures were adopted in respect to them ?

Was their conduct reprehensible ? But did the fathers of New England err in respect to them ?

*Sec. 181.* Where is the principal residence of the



of his father, who was a vice admiral in the British navy.

The territory was settled by the Friends, who, under the direction of Penn, emigrated to America, and founded the city of Philadelphia, which received this name, from the harmony which prevailed among the order. The Quakers have rapidly increased in this state, and among their number are many of the most wealthy and respectable citizens.

In America, they have nearly 700 congregations; in England, their numbers are estimated at about 50,000.

*Sec. 182.* In 1774, appeared in America a sect by the name of *Shakers*, formed in England by one James Wadley, and afterwards headed by Ann Lee. Their principal establishment is at New Lebanon, New York.

In the above year, Ann Lee emigrated to America, with her followers. She claimed to possess the gift of languages, of healing, to be sinlessly perfect, and to hold continual intercourse with the invisible world, and to talk familiarly with angels.

The number of Shakers exceeds 4,000. They derive their name from contortions of the body, which they practice in their religious dance. Like the Quakers, they observe great neatness about their persons and dwellings. They are exceedingly industrious, and are growing wealthy. They reject matrimony, and hold all things in common.

### *XI. Unitarians.*

*Sec. 183.* The *Unitarians* are those, who re-

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Quakers in America? Who was Pennsylvania called after? Who granted this territory to him? Why?

Who settled Pennsylvania? Are the Quakers numerous in that state? How many congregations have they? What is their number in England?

*Sec. 182.* When did the Shakers appear in America? Who was their founder? Who headed them afterwards? Where is their principal establishment?

What did Ann Lee claim? What is the number of Shakers? From what do they derive their name? In what do they resemble the Quakers? What is said of their views of matrimony? Have they a community of goods?

ject the doctrine of the Trinity, or the distinction of three co-equal persons in the Godhead, and suppose Jesus Christ to be a created being. They consist of several classes or sects, among which the principal are the *Arians* and *Socinians*.

*Sec. 184.* The *Arians*, among whom considerable diversity of opinion exists, derived their name from Arius, who flourished in the 4th century, and of whose opinions an account has been given, (Period IV. Sec. 15.)

*Sec. 185.* The *Socinians* derive their name from Lælius Socinius, of the illustrious family of the Sozzini, in Tuscany. He died at Zurich, in 1562. Among the doctrines rejected by Socinius, was that of the Trinity—original sin—predestination—propitiation for sin by the death of Christ, and the plenary inspiration of the Scriptures. Christ he supposed to be only a man, inspired as a preacher of righteousness, and whose death is to be regarded as an example of heroism. The Holy Ghost he considered as nothing but the power of the Father, who alone is God.

*Sec. 186.* The doctrines of Socinius, after his death, were embraced by multitudes, prin-

*Sec. 183.* Who are the Unitarians? Which are the principal branches?

*Sec. 184.* From whom do the Arians derive their name? What were the opinions of Arius? (Period IV. Sec. 15.)

*Sec. 185.* From whom do the Socinians derive their name? When did he die? What doctrines did he reject? What were his views of Christ? Of the Holy Ghost?

*Sec. 186.* By whom were his doctrines embraced?

cipally in Poland and countries around it, by means of his writings, which were published by his nephew, Faustus Socinius. His followers continued to flourish, until the year 1638, when they drew upon themselves the indignation of the Catholics, through whose instrumentality, the government of Poland demolished their flourishing academy at Racow, and shut up their churches. By the diet of Warsaw, in 1658, they were forever banished the country. From this time, they were scattered through Europe, and were to be found chiefly embodied among other sects.

*Sec. 187.* In the beginning of the 18th century, the Unitarian controversy was revived in England, by Mr. Whiston, Dr. Samuel Clarke, and others, who adopted the Arian scheme, with some variation. For a time, Arianism prevailed to a considerable extent in England, particularly among the Presbyterian and general Baptist Churches.

*Sec. 188.* At a later date, Socinianism has met with more advocates through the labours of Dr. Lardner, Dr. Priestly, Mr. Lindley, Gilbert Wakefield, and Mr. Belsham.

Within a few years, Unitarianism has extensively prevailed in Germany and Switzerland. In 1794 Dr. Priest-

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Who published his writings? What persecutions did they experience? When? What took place at the diet of Warsaw? In what year was this? Where were they scattered?

*Sec. 187.* When was the Unitarian controversy revived? Where? By whom? Where did Arianism prevail?

*Sec. 188.* What prevailed at a later date? Who advocated it?

ly, meeting with opposition in England, emigrated to America, where he gained some adherents, and was instrumental in forming a few congregations in the middle states. He was a man of extensive learning, and contributed much to the advancement of science. His death took place in 1804

*Sec. 189.* The principal seat of Unitarianism, in the United States, at present, is in Boston and its vicinity. Large and respectable congregations have embraced the general scheme; but they are far from maintaining an uniformity of views.

The professorships of Harvard University are at present held by gentlemen of Unitarian faith. A theological seminary is connected with the institution, designed to qualify young men as ministers for the Unitarian Churches.

## *XII. Universalists.*

*Sec. 190.* The *Universalists* are those, who believe that all mankind, through the merits of Christ, will finally be admitted into the kingdom of heaven.

The advocates of this doctrine have not been openly numerous, in any period of the Christian world. Origen, who flourished in the former part of the third century, is supposed by Mosheim to have embraced the sentiment; and from him several others in that age, and in later times, interpreted the Scriptures in the same manner.

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Where has Unitarianism prevailed recently? When did Dr. Priestly come to America? Why? What was his success here? When did he die?

*Sec. 189.* Where is the principal seat of Unitarianism in the United States? Are the Unitarians agreed among themselves?

What are the religious views of the professors of Harvard University? What theological seminary have they?

*Sec. 190.* Who are the Universalists?

Have they been openly numerous in any age? Who in the third century is supposed to have adopted the notion of Universal salvation?

*Sec. 191.* As a distinct sect, the Universalists belong to modern times. The first open advocate of the doctrine was Dr. Chauncey, of Boston, who in an anonymous volume, published in 1784, strongly maintained, that as Christ died for all men, it is the purpose of God to bring all men, either in the present state, or in another, to a willing subjection to his moral government.

The writers in favour of Universal salvation, have in modern times been considerably numerous, though there appears to be no small diversity of opinion among them. One class hold that mankind are already perfectly restored to the divine favour, and receiving what correction is due to them, in the present world, are, at death, immediately admitted to the enjoyments of the heavenly world. Another class dissent from the opinion that the whole of man's punishment is received in the present state; but maintain that it is extended to another world, where being, as it is here, corrective and disciplinary, it will ultimately prepare the soul for the felicities of the divine kingdom.

The above work of Dr. Chauncey was answered by Dr. Jonathan Edwards, of New Haven. A similar work entitled "Calvinism Improved," by Dr. Joseph Huntington of Coventry, Con. was answered by Dr. Nathan Strong of Hartford.

The number of societies in this connexion in the United States, amounts to between two and three hundred; and the number of preachers is, at present, about one hundred and forty. The number of organized Churches is supposed to be about sixty. There are at present 10 or 15 peri-

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*Sec. 191.* As a sect do they belong to modern times? Who first openly advocated the doctrine? In what manner? What did he maintain?

Have the writers on this doctrine been numerous? Do they agree? What does one class maintain? What the other? By whom was Dr. Chauncey answered? What other work was published? Who replied? What number of societies have they in the United States? How many preachers? What number of Churches? How many publications are devoted to the dissemination and defence of the doctrine?

odical publications devoted to the dissemination and defence of the principles of Universal salvation.

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## PROTESTANT MISSIONS.

*Sec. 192.* During the progress of the Reformation, but little attention was paid to the extension of the gospel among the heathen nations; the Reformers being exclusively occupied in directing that great work, to its full completion and establishment.

*Sec. 193.* Since the Reformation, little, also, has been done by Protestant communities, in reference to this subject, in comparison to the extent of the field before them, and the urgent wants of millions, who in heathen lands are enveloped in darkness and superstition.

*Sec. 194.* The various missionary operations of the Protestants may be classed as follows: Missionary efforts of the *first settlers of New England*—of the *Danes*—*Moravians*—*Methodists*—*Baptists*—*British*—*American Board*.

*Observation.* The unexpected length to which this work has already extended, forbids a *minute* account of the interesting operations made by various societies belonging to the above communities. A rapid sketch only, therefore, will be attempted.

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*Sec. 192.* Did the Reformers pay much attention to missions among the heathen? Why not?

*Sec. 193.* Have the efforts of Protestants, since the Reformation, in this respect corresponded to the wants of the heathen?

*Sec. 194.* How may the missionary efforts of Protestants be classed?

1.—*Missionary Operations of the first settlers of New England.*

*Sec. 195.* The missionary labours of the first emigrants to New England, were confined to the Indian tribes, scattered over the country. By means of these labours, many belonging to those tribes were brought under the influence of the gospel, and not a few were hopefully converted. Churches were, at length, organized among them, whose members, in general, walked according to the rules of the gospel. Of those who contributed to these happy effects, the most distinguished were Mr. Eliot, the Mayhews, and, at a later date, the pious David Brainerd.

Mr. Eliot emigrated to America in the year 1631, soon after which, he became the pastor of the Church at Roxbury, in Massachusetts. The miserable condition of the Indians, early attracted the attention of this benevolent man. He saw in them the deplorable effects of ignorance and superstition. Led by their priests, who were called powows, they worshipped, in a manner the most unmeaning, a good spirit and an evil spirit, under the names of Kitchian and Hobbomok.

To the improvement of the Indians, Mr. Eliot applied himself. Having learned their language, he commenced preaching among them. Besides several other books, he translated the whole Bible into their language. This was a labour, which but few men could have performed in a long life. The whole, moreover, it is said, was written with a single pen. The labour was greatly increased, by the unusual length of many of the Indian words. The

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*Sec. 195* What missions did the first emigrants to New England establish? What was the success of their efforts? Who particularly distinguished themselves?

When did Mr. Eliot remove to America? Of what Church was he pastor? What first directed his attention to the Indians? What spirits did they worship? What means did Mr. Eliot adopt to bene-

longest word occurs in Mark 1. 40, and is printed thus—Wuttappesittukgussunnoohwehtunkquoh.

The success of Mr. Eliot, by his preaching and writings, was unexpectedly great. He lived to see six respectable Churches gathered from among the Indian tribes, in his neighbourhood; and 24 Indian preachers, successfully employed as missionaries of the cross. This truly excellent man died in the year 1690, at the advanced age of 86, leaving behind him the highest evidence of a useful life; and has since received the honourable title of “the apostle of the Indians.”

The labours of the Mayhews, were principally devoted to the Indians who lived on the island of Martha’s Vineyard. For a whole century and a half, did the father and his descendants devote themselves to the spiritual improvement of the Indians on that island; nor were their labours in vain. In 1652, no fewer than 282 Indian converts were admitted to the privileges of the Christian Church. At a still later period, of 180 families, but two continued heathen. Unfortunately, the war with the Indians, which occurred sometime after, interrupted the efforts of the benevolent to evangelize them, and in the issue, drove them from the soil of New England.

The labours of the pious and devoted Mr. Brainerd, were among the Indians at Crosweeksung, in New Jersey. Few men ever surpassed this godly man in the exercise of the missionary spirit, or have ever laboured with greater assiduity in the cause of Christ. Considerable success attended his exertions. The attention of many was arrested, and a respectable Church gathered from among the sons of the forest. In the year 1747, at the early age of 29, this eminent and pious missionary rested from his earthly labours.

## 2.—*Missionary Operations of the Danes.*

*Sec.* 196. Of modern nations, the honour of first engaging in the conversion of the heathen,

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fit the Indians? With what success? How many churches did he gather? When did he die? What is he called? Where did the Mayhews labour? How long? How many converts did they number? What event suspended all missionary efforts among the Indians? Where did Mr. Brainerd labour? With what success? When did he die?



belongs to the Danes. Their missionary efforts were commenced about the year 1705, and were directed, in the first place, to the inhabitants on the coast of Malabar, in the East Indies ; and a few years after, to the people dwelling in Greenland. The missionaries who have been particularly distinguished in the Danish Mission are Zeigenbalg and Plutsche, who led the way in 1705 ; Swartz, who entered upon the work in 1750, contemporary with whom were Gericke, Kolhoff, and several others.

The Danish mission may be said to have been, in general, remarkably successful. Their missionaries translated the whole Bible into the Malabar tongue, and were the means, it is supposed, of bringing not less than eighty thousand, of different casts, under the influence of Christian principles.

The venerable Swartz, who was engaged in the above missionary efforts in India, deserves a passing tribute of respect. For the space of 48 years, he laboured with indefatigable zeal, and probably obtained a greater influence over the heathen, than any other man in the annals of modern missions. The Rajah, or Hindoo governor of Tanjore, made him his counsellor, and when he died, came to do honour to his memory, in the presence of his Braminical court. He covered the body with a gold cloth, and made great lamentations over it. He erected a monument to his memory, and caused an epitaph to be inscribed upon it, which he composed himself. Swartz closed his life on the 13th of Feb. 1798, in the 72d year of his age.

The attention of the Danes was first directed to Greenland, in 1703. In 1721, Hans Egede, a clergyman of Norway, sailed for that inhospitable region, under the patron-

*Sec. 196.* What modern nation first established missions among the heathen ? In what year ? Where ? What missionaries led the way ? Who followed ?

Has the Danish mission been successful ? What has it effected ? How long did Swartz labour ? What is said of his influence ? What respect was shown him at his death ? When did that event occur ?

age of his Danish majesty. Other missionaries followed in subsequent years, who were aided by missionaries in the Moravian connection. The result of their united labours, has been the almost entire abolition of paganism in that country.

### 3.—*Missionary Operations of the Moravians.*

*Sec. 197.* The Moravians commenced their missionary operations about the year 1732. Being led to enter upon this noble work by the example of the Danes. Though a small people, they for a time exceeded all others, in their missionary enterprises. They have now about thirty stations, employing 170 labourers, including females, and estimate their foreign converts, at 30,000. Their attention was first directed to the Danish and English West India Islands; next to Greenland and Labrador; to the Indians of America; to the Hottentots, in Southern Africa; and to several countries on the Eastern Continent.

### 4.—*Missionary Operations of the Methodists.*

*Sec. 198.* The missionary enterprises of the Methodists among heathen nations are of recent origin. A Wesleyan Missionary Society was formed in London, in the year 1814, which has since raised, in a single year, nearly

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When did the Danes first send missionaries to Greenland? What has been the result of this mission?

*Sec. 197.* About what year did the Moravians first attempt missionary efforts? Through whose example? How many stations have they? How many foreign converts do they reckon? In what countries have they established missions?

*Sec. 198.* What is said of the date of heathen missions by the Methodists? What society was formed

140,000 dollars. During the same year, 1814, Dr. Coke, with seven other missionaries, sailed from England, for the island of Ceylon. Dr. Coke died on his passage; but his associates, at length, reached the island, and established a mission at Columbo. Since the above date, the Methodists have planted stations at Australia, Sierra Leone, South Africa, Bombay, and among several of the Indian tribes of North America.

It deserves to be recorded, to the honour of Dr. Coke, that as early as 1786, he commenced a mission to the blacks in the West Indies, which was undertaken on his own responsibility, and sustained, for some time, by his individual exertions. Other missionaries, however, followed him, in his labours, who have succeeded in adding great numbers to the Methodist connection. From the slave holders and the established clergy, they all along have experienced an unabated opposition, suffering in some instances imprisonment, and even corporal chastisement.

#### 5.—*Missionary Operations of the Baptists.*

*Sec. 199.* The missionary operations of the Baptists were first effectively commenced, in the year 1792, about which time, a society was formed in England, through the instrumentality of the Rev. Mr. Carey, of Leicester. This gentleman devoted himself to the great work.

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in their connexion in 1814? What funds have they raised? To what island have they directed their attention? Who led the way? Where did Dr. Coke die? In what countries have the Methodists planted missions?

When did Dr. Coke commence a mission to the blacks in the West Indies? What has been the success of this mission? Has it met with opposition?

*Sec. 199.* When did the Baptists first commence their missionary operations? Through whose instru-

He arrived in Calcutta, the following year, where he joined Mr. Thomas, a surgeon, who had resided in India for several years, and who was appointed his associate. In subsequent years, they were joined by Messrs. Marshman, Ward, and others. They have planted several stations in and around Calcutta, and have up to the present time, been signally blest in their missionary labours, although some of them have died.

The field of labour into which the Baptist missionaries were thus introduced, is immense. They are surrounded by hundreds of millions, who are enveloped in the thickest spiritual darkness, and devoted to the most gross idolatry and debasing superstition. Every family has its household god, made of brass, or wood, or stone, which is worshipped with the most profound adoration. Worship is also paid to the heavenly bodies, to various animals, and to the river Ganges. The country is filled with a multitude of temples, of which the temple, or car, of Juggernaut is considered the most sacred, and which is annually visited by millions, several of whom yearly sacrifice their lives to this horrid idol.

The worship of the heathen is mingled with the most cruel, debasing, and polluting practices. Grievous self torture, in various forms, is recommended and applauded. Thousands of infants are yearly sacrificed; and hundreds of widows burned on the funeral piles of their husbands.

The greatest obstacle to the introduction of Christianity among the heathen, in India, arises from the separation of the people into different tribes, or classes. These are called *casts*, of which among the Hindoos there are four—the

mentality? Whom did they send to Calcutta as missionaries? What other distinguished men have laboured in the same field? What, in general, has been the success of the Baptist mission in the east?

What is said of the extent of the field, in which the Baptist missionaries are labouring? What of the state of the heathen? What do they worship? Which is the principal idol? How is this esteemed? With what is their worship connected? What is the greatest obstacle to the introduction of Christianity into India?

*Bramins*, or sacred order; the *Chehterce* or soldiers and rulers; the *Bice Vaissya*, or husbandmen and merchants; and the *Sooders*, or labourers and mechanics. Between these different casts there are no marriages, and no social intercourse. The son pursues the profession of his father, nor by any course of conduct, however meritorious, can he hope to attain to a higher elevation in society. To act contrary to the rules of his cast, subjects a person to the loss of property, and the loss of friends. He becomes an outcast from society, and is treated as unworthy, even of existence. By a profession of Christianity, a Hindoo subjects himself to all the calamities incident upon the loss of cast.

Notwithstanding the above almost insuperable barrier to the introduction of Christianity into India, the Baptist missionaries have laboured with a fidelity worthy the cause, and have met with so much success, especially by means of schools, in which the rising generation are instructed, as to give promise that the great system of heathen idolatry may at some future period be dissolved.

*Sec. 200.* In connexion with the missionary efforts of the Baptists in England, we shall, in this place, speak of similar efforts of the Baptists, in America. In 1814, was formed at Philadelphia an American Baptist Missionary Board, by delegates from eleven states. The attention of this board has been chiefly directed to the Birman empire. Their missionaries, however, of whom the principal is Dr. Judson, have met with many discouragements, and suffered grievous hardships.

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How many casts are there among the Hindoos? What are they called? What intercourse subsists between these casts? Can any one rise from a lower to a higher cast? What is the consequence of acting contrary to the rules of cast? Does a profession of Christianity involve a loss of cast? Notwithstanding this obstacle, has the Baptist mission made some progress among the heathen?

*Sec. 200.* When was the American Baptist Missionary Board formed? Where? By whom? To what empire has it chiefly directed its efforts? Who has been their most distinguished missionary?

The first missionaries sent by the American Baptists to Birmah, were Messrs. Judson and Rice, who were originally engaged in the service of the American board; but left that service, in consequence of a change of sentiments on the subject of baptism. Dr. Judson has translated the New Testament into the language of the Birmans; but whether this missionary enterprise will ultimately succeed, time only can determine. The Baptist Board have stations also in Africa, and among the North American Indians, at which their missionaries have been more successful.

#### 6.—*Missionary Operations of the British.*

*Sec. 201.* The principal missionary enterprises of the British have been conducted under the auspices of three societies, viz. the *London Missionary Society*, formed in 1795—the *Edinburgh Missionary Society*, formed in 1796, and the *Church Missionary Society*, formed in 1800.

*Sec. 202.* The attention of the London Missionary Society was first directed to the South Sea Islands. For fifteen years little success attended their efforts. At length, in 1813, Pomare, the king of Otaheite, and his people, renounced idolatry, since which time Christianity has made rapid progress. This society has also, establishments among the Hottentots

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In whose service were Dr. Judson and Mr. Rice originally engaged? Why did they leave it? Into what language has the former translated the New Testament? What other stations have the Baptist Board?

*Sec. 201.* What three missionary societies can you mention among the British? When was the first founded? When the second? Third?

*Sec. 202.* Towards what region did the London Missionary Society first direct their attention? Did their missionaries immediately succeed? What is the date of their success? Who were converted? What other establishments has the society?

and Bushmen of Africa, and in the East and West Indies.

Few missionary enterprises have ever excited deeper interest, than that under the direction of the London Missionary Society to the South Sea Islands. On the 11th of August, 1796, thirty persons sailed from London, in a ship called the *Duff*, commanded by captain Wilson. After encountering incredible hardships, some were landed on the Friendly Islands, and the remainder at Otaheite. The missionaries at the Friendly Islands were, in part, destroyed, and the rest made their escape to New Holland. The missionaries at Otaheite found the inhabitants of that Island sunk to the lowest moral debasement. After a perseverance worthy the missionaries of the cross, the heralds planted there have succeeded in enlightening and reforming the inhabitants of Otaheite, and of six or eight neighbouring islands. Idolatry has been renounced; schools established; churches erected; and the spirit of the gospel widely disseminated.

The missionary efforts of the above society among the Hottentots and Bushmen of Africa, were commenced in 1798, by Dr. Vanderkemp, a distinguished physician, and Mr. Kicherer. This mission has been signally blest. Among those who have laboured in the East Indies, under the patronage of this society, no one appears more prominent than Mr. Morrison. With great labour he has compiled a grammar and a dictionary in the Chinese language; into which he has translated the Scriptures, and circulated many thousand pamphlets and tracts.

The *Edinburgh Missionary Society* first directed their attention to Africa; but being unsuccessful, they have more recently been labouring in Tartary, where, besides planting several stations, they have distributed many Bibles and

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When did the first missionaries to the South Sea islands sail? In what ship? Where were the missionaries landed? What became of those which were landed at the Friendly Islands? What was the state of the people at Otaheite? What is the present state of the people? When did the above society direct their attention to the Hottentots and Bushmen? What distinguished men took charge of the latter missions? What distinguished man has laboured in the East? What has he done?

Where did the Edinburgh Society first direct their attention? Were they successful? Where more recently, have their missionaries laboured?

tracts among the hordes of that country; and, also, to some extent, in Persia and China.

The *Church Missionary Society* sent their first missionaries to western Africa, where their stations are said to be flourishing. The British dominions in Asia, however, have been the principal theatre of their operations. The missionary establishments under their direction have been well supported, and greatly blest.

In this place it belongs, to notice the labours of two distinguished individuals in England, who have accomplished important services for the heathen world. The first of these was *Dr. Buchanan*, a chaplain to the East India Company, at Bengal; who, for several years, devoted himself to ascertain the moral and religious state, particularly of Hindostan, and other neighbouring countries. An account of his labours and sufferings has been published, which has powerfully contributed in exciting the interests of the whole Christian world, in favour of sending the gospel to the heathen. Dr. Buchanan ended his valuable life in 1815. The other gentleman engaged in a similar course of benevolence, was *Henry Martyn*, who was led to devote himself to a missionary life, by reading the history of that eminent man, David Brainerd. Having obtained a chaplaincy in the East India Company, he sailed for Hindostan, where he arrived in 1806. Here, he applied himself with great diligence to the study of the Hindostanee, into which he translated the liturgy and the New Testament. From India, Martyn passed into Persia, into the language of which country he translated the New Testament, and produced a powerful excitement in that kingdom, by his disputation with several Mahometan doctors. He ended his life at Tocat, a city of Asiatic Turkey, in 1812, at the early age of thirty-one.

### 7.—*Missionary Operations of the American Board.*

#### *Sec. 203.* Several missionary Societies have

Where did the Church Missionary Society first send their missionaries? Where has been the principal theatre of their operations? Have their labours been blessed?

What two distinguished individuals have greatly contributed to a knowledge of the heathen nations of the East? Where did Dr. Buchanan travel? Where did Henry Martyn? When did the former die? When the latter?



been formed in the United States, since the war of the Revolution. The New York Missionary Society in 1796; the Connecticut, in 1798; the Massachusetts, in 1799; the New Jersey, in 1801. The operations of these societies have been chiefly confined to the new settlements in our own country, in which they have accomplished an amount of good, to be estimated only at the last great day. The establishment, however, which has recently attracted the attention of a great portion of the American people, is the *American Board of Commissioners for Foreign Missions*, which was formed in 1810, and has now establishments in *India*, *Western Asia*, the *Sandwich Islands*, and among the *North American Indians*.

In India the Board have stations at Bombay and Ceylon; in western Asia; at Beyroot in Syria, and at Malta, an island in the Mediterranean; in the Sandwich Islands, at Hawaii, Oahu, Maui, and Taui; in North America, among the Cherokees, Chickasaws, Choctaws, Cherokees of the Arkansas, Osages, and the Indians in Ohio, at Mackinaw, Green Bay, and in the state of New York.

At these various places, the board have forty-six stations, at which are 223 missionaries and assistants, male and female; 600 native assistants; about 500 native communicants; 30,000 scholars in the schools, and seven printing presses. About 1,500 associations, and 69 auxiliaries con-

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*Sec. 203.* What missionary societies can you mention, which have been formed in the United States? To what settlements have their operations been chiefly confined? When was the American Board of Commissioners for Foreign Missions formed? Where has this Board missionary stations?

Mention the stations in India; in Western Asia; in the Sandwich islands; among the North American Indians. How many stations have the Board? How many missionaries and assistants? How many native assistants? Communicants? Scholars in the schools? Printing presses abroad? How many Associations contribute to

tribute to the support of the operations of the Board. The receipts of the year 1828 exceeded 100,000 dollars. At several of the above stations, great success has attended the labours of the missionaries ; and at all, the work has so prospered, as to give the highest encouragement to the board, and to the friends of Zion, to continue in this work of benevolence.

*Sec. 204.* It would be extending this volume to a tedious length, were we even to notice the other benevolent institutions, and the other benevolent exertions of the present day. The Church of Christ, in every quarter of the globe, is evidently awaking to enterprises hitherto unknown, in the annals of Christendom. In the Bible Societies which have been established, and Tract Societies, and Education Societies—in efforts made to enlighten the minds of children in Sabbath Schools—to reform those who go down to the sea in great ships, and to send light to those who for crime inhabit the gloomy cells of our prisons—we see convincing evidence that the Captain of salvation is effectually carrying forward his triumphs over the empire of darkness, and that the Church is strongly and rapidly advancing to the enjoyment of her millennial glory.

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support the operations of the Board? What was the amount of receipts in the year 1828? Are the operations of the Board and their missionaries generally prosperous?

*Sec. 204.* What indications exist that the millennial glory of the Church of Christ is rapidly approaching ?

## DISTINGUISHED CHARACTERS IN PERIOD VIII.

*Observation.* During the Reformation, we have seen that there was a great increase of eminent men, throughout Christendom. Since the establishment of that glorious event, however, the number has continued to swell, until only the mention of such as might be thought entitled to notice, would add many a page to our volume. We must limit ourselves, therefore, and notice such only, as have been, perhaps, most conspicuous; and, moreover, as the history of these men is better known than the history of those, who belong to our former periods, we shall omit any biographical notice in smaller type, of those who belong to this. It may be added, that in the following catalogue, we shall not be particular as to the order of time, in which they lived, but shall rather follow the *order in which we have treated the several sects.*

1. IGNAZIUS LOYOLA, a Spanish knight, founder of the order of Jesuits, 1540.

2. FRANCIS XAVIER, a Jesuit missionary to India, who from his zeal and success in spreading the Romish faith in that country, has been styled "the apostle of the Indians."

3. ROBERT BELLARMIN, an Italian Jesuit, and one of the most celebrated controversial writers, in the Romish connexion. Died, 1543.

4. FATHER PAUL, the distinguished historian of the Council of Trent.

5. LOUIS BOURDALOUE, justly esteemed one of the most eloquent preachers among the Catholic clergy. Died in France, 1704.

6. JOHN BAPTISTE MASSILLON, a French preacher, distinguished for his powers of elocution, and for his volume of published sermons.

7. FENELON, archbishop of Cambrai, distinguished for the beauty of his style in writing, and for the uncommon purity of his manner of life. Died 1651.

8. PHILIP JAMES SPENER, a *Lutheran* German divine, founder of the Pietists. Died 1715.

9. EMMANUEL SWEDENBORG, a Swede, who about the year 1750, founded the New Jerusalem Church, and after whom his followers are called *Swedenborgians.*

10. **JAMES ARMINIUS**, a professor of divinity at Leyden, who about the beginning of the seventeenth century, gave rise to the "*Arminian Schism*."

11. **JOHN LE CLERC**, a celebrated Arminian and theological writer, and universal scholar. Died at Geneva, 1736.

12. **DANIEL WHITBY**, an English Arminian divine, author of more than forty works, which display a fund of sense and learning. Died, 1726.

13. **HENRY VIII.** king of England, in whose reign the Reformation in that country commenced.

14. **EDWARD VI.** son and successor of Henry VIII. a prince distinguished for his piety, and for the countenance which he gave to the cause of the Reformation in England.

15. **MARY**, queen of England, who opposed the Reformation in England, and attempted the re-establishment of the Roman Catholic religion, in that country.

16. **JOHN ROGERS**, a zealous *English divine*, who suffered martyrdom, at Smithfield, 1555, in the persecuting reign of Mary.

17. **THOMAS CRANMER**, archbishop of Canterbury, a great friend to the cause of Protestantism, and for which, he was burnt at Oxford, 1555, by order of Queen Mary.

18. **HUGH LATIMER**, bishop of Worcester, who for his zeal in the Protestant cause, was burnt at Oxford, in 1555.

19. **NICHOLAS RIDLEY**, bishop of London, burnt at the same time with Latimer, and for the same cause.

20. **EDWARD BONNER**, bishop of London, a violent and cruel persecutor of the Protestants, in the reign of queen Mary.

21. **STEPHEN GARDINER**, bishop of Winchester, and chancellor of England, like Bonner a powerful and cruel persecutor of the Protestants, during the reign of queen Mary.

22. **ELIZABETH**, queen of England, during whose reign the Reformation in that country was firmly established.

23. **JAMES BANCROFT**, archbishop of Canterbury, under King James I. a furious persecutor of the Puritans. Died, 1610.

24. **WILLIAM LAUD**, archbishop of Canterbury, in the reign of Charles I. a violent opposer of the Puritans, but who, for high treason, was beheaded in 1645.

25. **OLIVER CROMWELL**, protector of the Commonwealth

of England, who greatly favoured the cause of the dissenters, in that country, and promoted the faithful preaching of the gospel. Died, 1658.

26. JAMES USHER, archbishop of Armagh, in Ireland, a prelate of distinguished learning and piety, author of "Annals of the Old and New Testament." Died, 1655.

27. ISAAC BARROW, a learned English divine, highly celebrated for his sermons, which are said to be richer in thought, than any other sermons in the English language. Died, 1677.

28. JOHN TILLOTSON, archbishop of Canterbury, the most popular preacher of his day, author of several volumes of sermons, characterized by great simplicity and ease of language. He introduced into England the custom of preaching with notes. Died, 1694.

29. EDWARD STILLINGFLEET, bishop of Worcester, author of "Origines Sacræ," or a rational account of natural and revealed religion. Died, 1699.

30. HUMPHREY PRIDEAUX, dean of Norwich, author of "Connexion between Sacred and Profane History."

31. GILBERT BURNET, author of a "History of the Reformation," and of a "History of his own Times." Died, 1714.

32. ROBERT SOUTH, a preacher, distinguished for his great learning, and uncommon powers of satire. Died, 1716.

33. JOSEPH BUTLER, bishop of Durham, the learned author of the "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." Died, 1752.

34. GEORGE BERKELEY, bishop of Cloyne, a distinguished benefactor of Yale College, author of the "Minute Philosopher." Died, 1753.

35. ROBERT LOWTH, bishop of London, author of "Lectures on the Poetry of the Hebrews," and a "Translation of Isaiah." Died, 1757.

36. WILLIAM PALEY, archdeacon of Carlisle, author of "Natural Theology," "Moral Philosophy," &c. Died, 1805.

37. JOHN NEWTON, who, from being eminently bold in sin, became a distinguished minister of the gospel, in London, and author of several valuable works. Died, 1807.

38. THOMAS SCOTT, an English divine, distinguished

for his invaluable, learned, and practical Commentary on the Bible. Died, 1821.

39. JOHN OWEN, an eminent English divine among the *Dissenters*, a man of great learning and piety, whose works are highly esteemed, at the present day. Died, 1683.

40. RICHARD BAXTER, an eminent non-conformist divine, author of various theological treatises, which abound in fervent piety, and eminent love to the souls of men. Died, 1691.

41. JOHN FLAVEL, a distinguished dissenting minister, author of several valuable sermons and treatises, which are marked with the same piety and benevolence as those of Baxter. Died, 1691.

42. MATTHEW HENRY, an eminent English dissenter, best known by his valuable "Exposition of the Bible." Died, 1714.

43. THOMAS RIDGELY, a dissenting clergyman, author of a *Body of Divinity*. Died, 1731.

44. ISAAC WATTS, a dissenting divine, author of several valuable treatises on philosophical subjects; but still better known for his sermons, and his metrical version of the *Psalms*. Died, 1748.

45. DANIEL NEAL, a dissenting divine, author of a "History of New England," and a "History of the Puritans." Died, 1743.

46. PHILIP DODDRIDGE, an English dissenter, distinguished as a theological instructor, and for several valuable works, viz. "Lectures," an "Exposition of the New Testament," "Rise and Progress of Religion in the Soul," &c. Died, 1751.

47. NATHANIEL LARDNER, a dissenting divine, author of the "Credibility of Gospel History." Died, 1768.

48. JOHN ROBINSON, a distinguished English clergyman, who with his people removed to Holland, and is called the "father of the *Congregational Churches* in New England." Died, 1625.

49. JOHN COTTON, one of the most distinguished ministers in New England, highly celebrated for his wisdom and learning. Died, 1652.

50. THOMAS HOOKER, first minister at Cambridge, Mass. one of the founders of Conn. and the first minister of Hartford. Died, 1647.

51. JOHN DAVENPORT, first minister of New Haven, and

one of the founders of the colony of that name. Died, 1670.

52. INCREASE MATHER, a clergyman of Boston, and president of Harvard College, greatly respected both for his learning and usefulness. Died, 1723.

53. COTTON MATHER, son of the former, justly reputed the most distinguished minister of New England. His publications amounted to 382, several of which, as his *Magnalia*, were large. Died, 1728.

54. JONATHAN EDWARDS, president of New Jersey College, distinguished for his able works on "Original Sin," "Freedom of the Will," &c. Died, 1758.

55. JONATHAN EDWARDS, president of Union College, son of the preceding, an able metaphysician. Died, 1801.

56. JOSEPH BELLAMY, a minister of Bethlehem, in Conn. a powerful preacher, and an able instructor in theology. Died, 1790.

57. SAMUEL HOPKINS, minister of Newport, Rhode Island, author of a System of Divinity, in which he maintains that holiness consists in disinterested benevolence, and sin in selfishness. Died, 1803. It is from his name that the term *Hopkinsianism* is derived.

58. JOSEPH LATHROP, a minister of West Springfield, eminently pious and profoundly versed in theology, author of several volumes of popular sermons. Died, 1820.

59. TIMOTHY DWIGHT, president of Yale College, distinguished for his great usefulness, while at the head of that institution, and for a much admired course of theological lectures, delivered to the students; besides other valuable works. Died, 1817.

60. NATHAN STRONG, pastor of a Congregational church in Hartford, distinguished for his talents, eloquence, piety and learning. Died, 1816.

61. JOHN SMALLEY, a divine, of Berlin, Conn., distinguished for his great logical powers, and for a volume of sermons, which greatly contributed to the advancement of theological science.

62. SAMUEL DAVIS, president of Princeton College, New Jersey, an eloquent and powerful *Presbyterian* preacher, whose published sermons are still much admired. Died, 1761.

63. JOHN WITHERSPOON, for some years minister of Paisley, in Scotland; afterwards president of Princeton Col-

lege, in New Jersey, an eminent politician, and a sound and pious divine. Died, 1794.

64. JOHN ROGERS, father of Presbyterianism, in the city of New York. Died, 1811.

65. SAMUEL SEABURY, an Episcopal clergyman, bishop of Conn., and the first diocesan in the United States. Died, 1796.

66. THEODORE DEHON, bishop of South Carolina, distinguished for his eminent learning and piety, and for two volumes of sermons, which are much admired, both at home and abroad. Died, 1817.

67. ROGER WILLIAMS, founder of the colony of Rhode Island, and father of the *first Baptist Church* in New England. Died, 1683.

68. JOHN GILL, a distinguished Baptist divine, in London, well known for his *Commentary on the Bible*, and for a *Body of Divinity*. Died, 1771.

69. JOHN RYLAND, an eminent Baptist preacher in England, and head of the Baptist academy at Bristol. Died, 1792.

70. JAMES MANNING, president of Rhode Island College, the most learned man of his time, among the American Baptists. Died, 1791.

71. SAMUEL STILLMAN, a Baptist clergyman in Boston, distinguished for his uncommon eloquence and fervent piety.

JOHN WESLEY, an Englishman, founder of the sect called *Methodists*. Died, 1791.

73. GEORGE WHITFIELD, an Englishman, a most popular and truly useful preacher, and the leader of the *Whitfieldian*, or *Calvinistic Methodists*. Died, 1770.

74. FRANCIS ASBURY, the first bishop of the *American Methodist Church*, distinguished for his great attachment to the principles of his sect, and for the zeal with which he promoted its cause. Died, 1816.

75. GEORGE FOX, the founder and head of the *English Quakers*. Died, 1690.

76. WILLIAM PENN, an Englishman, and father of the *Friends*, or *Quakers*, in the state of Pennsylvania, distinguished for his intelligence, and benevolence of character. Died, 1718.

77. LÆLIUS SOCINUS, a native of Tuscany, the reputed founder of the *Socinian sect*. Died, 1562.



78. JOSEPH PRIESTLY, a distinguished polemical and philosophical English writer, who having embraced the Unitarian faith, and meeting with opposition in England, removed to America, where he died in 1804.

79. JOSEPH STEVENS BUCKMINSTER, an eloquent Unitarian minister, in Boston, and Lecturer on Biblical Criticism in Harvard College. Died, 1812.

80. CHARLES CHAUNCEY, a Congregational minister in Boston, the first open advocate in America of the doctrine of Universal salvation. His volume on that subject was answered by Dr. Edwards of New Haven. Died, 1787.

81. JOSEPH HUNTINGTON, minister of Coventry, Conn. author of "Calvinism Improved," which was answered by Dr. Strong of Hartford. Died, 1785.

82. JOHN ELIOT, minister of Roxbury, Mass., and who from his missionary labours among the Aborigines of New England, has been called the "apostle of the Indians." Died, 1640.

83. MAYHEWS, Thomas, John, and Experience, ministers on the Island of Martha's Vineyard, and distinguished for their zeal in preaching to the Indians of that island.

84. DAVID BRAINERD, a pious and devoted missionary of New England, to the Indians in New Jersey. Died, 1747.

85. BARTHOLOMEW ZEIGENBALG, the first Protestant missionary to India; he was sent out by Frederick IV. king of Denmark, in 1706; and died at Tranquebar in 1719. He was indefatigable and successful in his labours.

86. CHRISTIAN F. SWARTZ, a most eminent and devoted missionary to India. He entered the field of his labours in 1750, under the government of Denmark; and laboured at Tanjore, and other stations in its vicinity, until his death, in 1798. It is said he reckoned 2,000 persons, converted through his instrumentality.

86. WILLIAM WARD. D. D., Baptist missionary to Serampore. He died in 1823.

88. J. T. VANDERKEMP, D. D., missionary to South Africa. He laboured with success among the Caffres and Hottentots, and died at Cape Town in 1811.

89. CLAUDIUS BUCHANAN, D. D. a Scotch divine; one of the chaplains of the East India Company, and Provost of the College at Fort William. By his writings, he excited a spirit of inquiry in reference to the moral condition of the heathen, and materially aided the cause of missions. He died in England, in 1815.

90. HENRY MARTYN, an English missionary to Hindostan and Persia. He engaged in the work of evangelizing the heathen with the ardour and zeal of an Apostle, but in 1812, he sunk under the severity of his labours, and the destructive influences of the climate. He lived, however, to complete a translation of the New Testament and the Psalms, into the Persian language.

91. SAMUEL NEWELL, American missionary to Bombay. Died, 1821.

92. GORDON HALL, one of the first American missionaries to Bombay; where he, with his associates, established schools and preached the gospel until 1826, when he died.

93. LEVI PARSONS, American missionary to Palestine. He arrived at Smyrna in January, 1820; proceeded to Scio to learn the modern Greek, and soon after visited the seven Churches of Asia. He then went to Jerusalem, but in consequence of ill health he sailed soon after to Alexandria, where he died, in 1822.

94. PLINY FISK, missionary to Palestine, and companion of Parsons, he died in Oct. 1825.

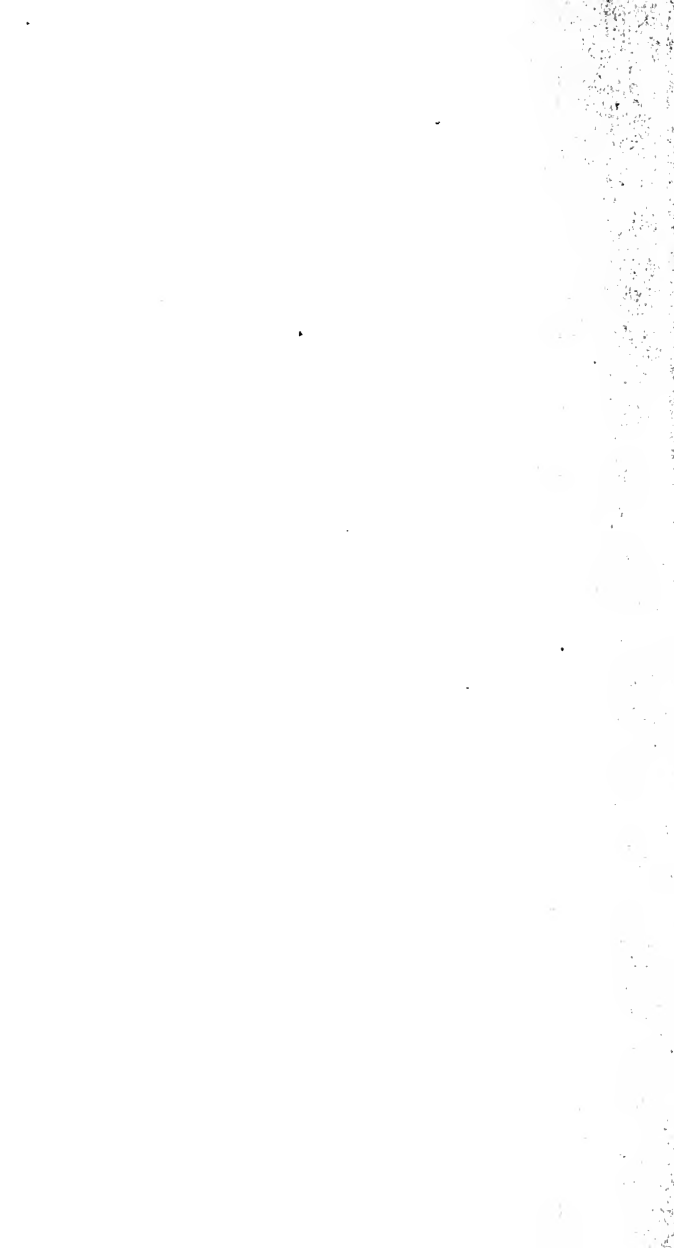














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