AN EPITOME
OF THE
HISTORY
OF
THE CHRISTIAN CHURCH
DURING THE
FIRST THREE CENTURIES;
AND OF THE
REFORMATION IN ENGLAND.

COMPiled FOR THE USE OF STUDENTS IN SCHOOLS
AND UNIVERSITIES.

BY
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QUEENS' COLLEGE, CAMBRIDGE.

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ECCLESIASTICAL HISTORY.

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CHAPTER I.

PRELIMINARY OBSERVATIONS.

1. Mosheim defines Ecclesiastical History to be "a faithful narrative of those affairs which have either happened from without to that society of men which takes its name from Christ, or have been transacted within its own body. In this," he proceeds, "events are so connected with their causes, that men may both see God's providence in establishing and preserving it, and grow not less in piety than in wisdom."

1. Define Ecclesiastical History.
2. Our English word *Church* is derived from the Greek adjective Ἐκκλησία, *relating to the Lord*, a compound of Ἐκκλησία, *the House of the Lord*: hence, *Church* signifies "any place peculiarly appropriated to, or set apart for, the worship of God." The word *Church*, however, is not restricted to this signification, but answers to all the senses in which *Ecclesia* is used in the New Testament.—*Ecclesia* comes from ἔκκαλεῖν, *to call out*, and was used originally to denote an assembly of Greeks, "called out," whether lawfully or otherwise, by the civil magistrate (*Acts* xix. 32, 39, 40). But in the New Testament the word has various significations:—(1) The whole body of true believers, or the visible Church (*Matt.* xvi. 18—*Eph.* v. 23, 25, 27—*Col.* i. 18, 24): (2) The spirits of the just made perfect, or the invisible Church (*Eph.* v. 27): (3) Any congregation of Christians met together in a single place, or the body of believers resident in a town or district (*Acts* viii. 1; xi. 22; xvi. 5): (4) The place in which they assembled for Divine worship (*Acts* xi. 26—1 Cor. xi. 18, 22.)

3. The sources from which we obtain our information concerning the Church of Christ during the first three centuries are the four Gospels, which bring down the history to A.D. 33; the *Acts* of the Apostles, as related by St. Luke, which extend over a period of about 30 years, from A.D. 33 to A.D. 63; the Fathers, to wit, Clement of

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3. Whence do we derive our information concerning the early history of the Church? To what date do the historical books of the New Testament carry the history of the Christian Church? Who is the earliest, and who the chief, of ancient ecclesiastical writers?
Rome, Barnabas, and Hermas, in the first century, Ignatius, Polycarp, Justin Martyr, Irenaeus, and Dionysius of Corinth, in the second century, and Clement of Alexandria, Tertullian, Origen, Cyprian, and Gregory Thaumaturgus, in the third century; and ancient ecclesiastical writers, the earliest of whom is Hegesippus, who flourished about A.D. 170, and the chief of whom is Eusebius, who was probably born at Cæsarea in Palestine about A.D. 270.

4. At the period of Christ's birth the Emperor Augustus reigned at Rome, and his dominion extended over the greater part of the known world. The Roman empire was then in the utmost perfection as to arts and magnificence; but much declining as to vigour and virtue. Distant nations, submitting to a power too mighty to be withstood, were either governed by Roman Proconsuls, invested with temporary commissions; or indulged by their conquerors with their own princes and laws, yet reduced to own the claim of Rome to supreme sovereignty, and to enroll themselves in the number of its sons and subjects. The Roman Senate and people, indeed, retained little of authority but the name, for the empire was in reality governed by the victorious and accomplished Augustus. It is said by Orosius that the temple of Janus was shut when Jesus Christ came down to men: whether this were so or not, it admits of no doubt that the time was eminently free from wars, as compared with preceding ages. The imperial laws were mild; but commotions were not uncommon, in consequence of the extortions and rapacity of provincial governors and taxgatherers.

4. Who reigned at Rome when our Blessed Lord was born? What was then the political state of the world?
5. All nations, except the Jews, were plunged in the grossest superstition and idolatry. Each country had its peculiar Gods, whom the people were taught to propitiate with various rites and ceremonies. Religious homage was not confined to the natural world, to departed heroes, or to the improvers of elegance or convenience; but was extended to things inanimate, and to persons merely ideal. Most of the wiser people contemned and ridiculed the popular creeds: but they had nothing else to rest upon; consequently an universal corruption of morals prevailed, and crimes which at this day cannot be named with decency were then practised with impunity.

6. It forms no part of the design of this work to give a history of the Jewish nation: nevertheless one or two matters connected therewith may be profitably noticed before we proceed to speak of the birth of Christ, and the events which followed it. Herod the Great was nominal King

5. What was the religious state of the world when our Blessed Lord was born?
6. Who was nominal King of Judæa at the time of Christ's birth? Give a short account of him. What was his character?
of Judæa* at the time of our Saviour's birth, but the country was tributary to Rome. This man, an Idumean by birth, obtained the kingdom of Judæa from the Senate of Rome, through the interest of Anthony and Augustus, about 40 B.C. In three years he became master of the

* The following table exhibits the Herodian Family, so far as connected with Sacred History:—

Herod the Great (son of Antipater the Idumean.)

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<td>Herodias, m. her uncle Herod Philip, and deserted him for Herod Antipas, his brother.</td>
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<td>Bernice, Agrippa II, Drusilla, m. her uncle Herod, (the younger), m. Felix, the Roman Governor.</td>
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<td>King of Chalcis. (5)</td>
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(1) Archelaus inherited Judæa, Samaria, and Idumea; banished to Gaul by Augustus, A.D. 6, for his cruelty, and died there.

(2) Philip inherited Batanaea, Iturea, and Trachonitis; died in possession of his tetrarchy, A.D. 34.

(3) Herod Antipas inherited Galilee and Peraea. He put to death John Baptist. To him Christ was sent by Pilate. Having offended Caligula, he and his adulterous wife Herodias were banished, A.D. 38, to Lyons, in Gaul.

(4) To Herod Agrippa, Caligula gave the tetrarchy which his uncle Philip had governed. On the banishment of Herod Antipas, his tetrarchy was also given to Herod Agrippa. Claudius added to his territories Judæa, Samaria, and Abilene; so that

the kingdom of Herod Agrippa (A.D. 44) included all the countries governed by his grandfather, Herod the Great. He put to death James the Great, the son of Zebedee and brother of John; and imprisoned Peter. Struck by God with a loathsome disease, he died at Caesarea A.D. 44 (Acts xii. 20—23).

(5) Agrippa the younger was only 17 on the death of his father, Herod Agrippa. Too young to succeed his father in the government, Claudius granted him, when 21, the small kingdom of Chalcis, with the superintendence of the Temple at Jerusalem, and the appointment of High Priests. Before this Agrippa, Paul pleaded.
whole country, which he enlarged, and brought to more grandeur and magnificence than ever it had been in since the reign of Solomon; yet at the same time he depressed the priesthood, extirpated the Maccabeæan family, which had held the government for 130 years, and miserably enslaved the people. "This man," says Mosheim; "by cruelty, suspiciousness, wars, drew infinite hatred on himself, while he exhausted the wretched nation's wealth by mad luxury, a magnificence beyond his fortune, and immoderate largesses. Under his administration, Roman luxury and great licentiousness spread over Palestine. In religion he was professedly a Jew; but he copied the manners of those who despise all religion."

7. The most considerable of the Jewish sects at the time of Christ's birth was that of the Pharisees, who took their name from the Hebrew word Pharash, to separate, because they separated from all others in their extraordinary pretensions to piety. They affected great sanctity, austerity of manner, and peculiarity of dress; held tradition to be of equal authority with the written law; believed in a resurrection, tainted, however, with the Pythagorean doctrine of metempsychosis; placed great reliance on fastings, ablutions, rigorous payment of tithe, long prayers, and ceremonial observances.—Next came the Sadducees, opposite to the Pharisees both in temper and principles. They derived their name from Sadoc, one of the followers of Antigonus Sochæus, President

7. Which was the most considerable of the Jewish sects at the time of Christ's birth, and what were their peculiar habits and doctrines? Briefly describe the Sadducees—the Essenes—the Scribes—the Caballists. Were there any other religious sects among the Jews at this time? Why did the peculiar creed of the Sadducees render it impossible for them to embrace the doctrines of the Gospel? Can you give any reason for the striking difference in the behaviour of the Sadducees towards the followers of Christ, before and after His resurrection?
of the Sanhedrim about B.C. 250, whose doctrines Sadoc and his disciples perverted. They totally rejected the traditions of the elders, to which the Pharisees paid so much deference, but acknowledged the authority of the written law; denied the existence of a spiritual world, and the doctrine of the resurrection, a peculiar creed which subsequently made them directly antagonistic to the propagators of the Gospel; held that God created the world and preserved it by his providence, but denied that the good will be recompensed by any but temporal rewards, or the wicked punished by other than temporal evils. They were the most violent persecutors and oppressors of the Apostles, who in their preaching constantly insisted upon the doctrines of the resurrection, a day of judgment, and a state of retribution.—The Essenes, who are not mentioned in Scripture, differed from the Pharisees in not relying on tradition and ceremonies, and from the Sadducees in their belief of a future state. They affected privacy and solitude, and by their austerities and recluse life are thought to have given rise to monkish practices and superstitions.—The Scribes were originally mere copiers, then expounders, of the law. By their corruptions, misinterpretations, and additions, they may be said to have originated that blindness which led to the rejection of the Messiah.—The Caballists perhaps claim a place in this paragraph. They had their name from a Hebrew word signifying oral tradition, and maintained a mystical mode of expounding the law, revealed to Abraham and Moses, and from them handed down. According to this mode, every letter in the inspired volume contained a figurative, as well as a direct, sense, and each word was to be interpreted according to the arithmetical power of the letters which composed it.—In
addition to these religious sects, there were Publicans, Roman officers whose duty consisted in collecting tribute, tolls, and imposts: Herodians, a political sect, who were the devoted adherents of the Herodian family: and Galileans, or Gaulonites, a political faction directly opposed to the Herodians.

8. It will have been observed that at the period of our Saviour's birth Judæa groaned under the tyranny of Herod the Great, by whom the country was harassed, rather than governed. The Jews were not wholly prohibited by their Roman masters from retaining their national laws, and the religion established by Moses. They still had their High Priest, their Priests and Levites, and their Sanhedrim or national council, but the civil power thereof was greatly diminished. With Roman conquest came Roman manners, rites, and superstitions, and these were diffused over the whole of Palestine, and blended more or less with those of the Jews. The narrow limits of Palestine could not contain so numerous a nation. Hence, when our Saviour was born, there was hardly any considerable province in which were not found many Jews, who lived by traffic and other arts.

9. The Jews looked for the appearance of some great deliverer*—not a spiritual prince, such as the meek and lowly Jesus, but a temporal and warlike hero,

* We learn from Tacitus and Suetonius that the same expectation prevailed among the heathen: "Pluribus persuasio inerat, antiquis sacerdotum, literis continent, co ipso tempore fore, ut val-

8. What was the political state of Judæa at Christ's birth.
9. What was the religious state of the Jews at Christ's birth? *[Note.] Show that the heathen partook of the Jewish expectation of a great temporal deliverer.
who, bringing victories and triumphs in his train, should deliver them from the thraldom of the Roman yoke, and exalt their nation above the rest of the world. They had introduced superstitions and corruptions into their worship. Religion, according to their ideas, consisted in the rites appointed by their great law-giver, and the performance of some external acts of duty towards the Gentiles: the spirit of their religion had expired with the Prophets, and nothing survived but a fanatical zeal for the outward observance of the corrupted ceremonial law. They excluded the rest of mankind from the hope of eternal life, and treated them with rigour and contempt. Even the directors in religious concerns, whose superior knowledge should have exalted them above the ignorant multitude, contributed to their errors, by dividing into a great variety of sects, which, though generally agreed upon the ceremonial part of the Jewish religion, were involved in continual disputes.

CHAPTER II.

LIFE AND TIMES OF CHRIST.

10. In the thirty-fifth year of the reign of Herod the Great, God made his last manifestation concerning His Son. He declared to Zacharias, a priest of Judæa, that his wife

opinio, esse in fatis, ut eo temperatorem Judææ profecti rerum potin-entur." Sueton. Vespasian cap. 4.

10. Give a short account of the life of John the Baptist.
Elizabeth, now stricken in years, should bear a son, who should be baptized with the Holy Ghost from his mother’s womb, and convert great numbers of the Jews from their corruptions, going before the Messiah in the spirit of the great reformer Elias, to prepare His ways and dispose men to receive Him. The shame of barrenness was consequently removed from Elizabeth, and in due time she gave birth to a son, even John the Baptist. God, that he might prepare this infant for the office for which He designed him, daily strengthened him with all spiritual gifts, and kept him in the deserts of Judæa till he had attained the age of 30 years, the legal age for Priests and Levites to commence their ministry. In the 15th year of Tiberius, John began to preach about Jordan, calling himself the Messiah’s precursor, and warning his countrymen that they must put away their vices if they would become worthy of the benefits from the advent of the Son of God. Multitudes flocked to hear him, and to those who promised amendment of life and mind he administered the baptism of repentance, in the river Jordan. Having boldly reproved the incestuous marriage of Herod Antipas with Herodias, his brother Philip’s wife, he was cast into prison and beheaded, A.D. 30.

11. In the 36th year of the reign of Herod the Great, King of the Jews, and the 39th of Augustus, Emperor of Rome, 4,000* years after the creation of the world, JESUS CHRIST was born at Bethlehem,† in Judæa,

* Four years before the vulgar computation now in use.
† Bethlehem was about five miles south-west of Jerusalem.

It was the birth-place of David, and was foretold to be that of his great anti-type, the Messiah.

1. In what years of the reigns of Augustus and Herod the Great respectively, was Christ born? How did it happen that He was born at Beth-
the mother city of the tribe of Judah, whither his mother the Virgin Mary, and his supposed father Joseph, (both being of the tribe of Judah and family of David,) had proceeded from their usual habitation at Nazareth, to render an account of their property, in obedience to an edict* of Augustus. The conflux of persons was so great that the houses of reception were full, and the parents of our Lord were constrained to repair to a stable, in which mean place the Blessed Virgin was delivered of her Holy Burthen.† On the night of our Saviour's entrance into the world, God was pleased to make a revelation of Him to certain poor shepherds, who were tending their flocks in the very plains where David had often tended his; and on the eighth day, in accordance with the law of Moses, He was circumcised, and called Jesus, as appointed by the angel Gabriel before His conception. Two other commandments of the law were equally observed with that concerning circumcision: forty days after her delivery, the Holy Virgin with Joseph went up to Jerusalem, to offer sacrifice for her purification; and Jesus, as her first-born male, was presented to God at the Temple, upon which occasion two devout inhabitants of Jerusalem, Simeon and Anna, under divine inspiration, acknowledged Him to be the Christ. Herod, at this time

* The edict was issued three years before this time.
† The time of our Saviour's birth was predicted by Daniel (Daniel ix. 24, 27); and the place by Micah (Micah v. 2).

The person of the Virgin was predicted by Isaiah (Isaiah vii; 14). See also Haggai ii. 6, 7; Malachi iii. 7; Genesis xlix. 10; Isaiah xi. 7; and Jeremiah xxiii. 5.

Jehem? What commandments of the law were observed with regard to the infant Jesus? What was the result of the arrival of Magi at Jerusalem? Give a short summary of the life of Jesus Christ after His baptism by John. What were the charges on which our Lord was condemned? Why did the Sanhedrin think it necessary to accuse Him before the Roman Governor? In what year was Christ crucified?
embarrassed with many troubles and conspiracies, was further alarmed by the arrival at Jerusalem of Magi, or astronomers, from Arabia, or Chaldea, who, having seen an extraordinary star in their own country, and understanding it to signify the birth of the Messiah promised to the Jews, travelled to the capital of Judæa to worship the new-born Prince, whom they hailed as "King of the Jews." This drove the king into great consternation: he conceived Jesus to be some great temporal prince; and, resolving to destroy his supposed rival in his kingdom, he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. ii. 16). But God frustrated this design, by warning Joseph in a dream, and causing him to flee into Egypt with the young Child and His mother, where they tarried until the death of Herod. Upon their return from Egypt, the Holy Family proceeded to Nazareth.† At 12 years of age we find Jesus disputing publicly with learned Jewish doctors in the Temple at Jerusalem, whither His parents had gone to celebrate the Passover. Afterwards, till He was thirty years of age, He dwelt with His parents at Nazareth, as a good and dutiful son. Divine wisdom has not seen fit to give us more particulars concerning the early days of our Saviour, but superstitious writers have ventured to fill up this obscure part of His life with extravagant and ridiculous fables. Before entering upon His office of teaching, Jesus chose to receive from John the baptism of repentance,

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* These were Gentile philosophers, skilled in moral and physical sciences, who flourished chiefly in Persia. A learned man and a magician were equivalent terms. It is probable that the Magi knew the signification of the star by immediate Divine revelation.

† Nazareth was a mean and contemptible place in Galilee; whence Jesus obtained the reproachful title of the Nazarene.
lest, according to His own words, He should seem to have neglected any observance that became a Jew. Being thus prepared for His prophetic office, He was carried into the desert of Judæa, and having been there tempted by the Devil forty days and forty nights, He returned to Nazareth, and commenced His ministry in the district of Galilee. His principle habitation from this time was at Capernaum, on the sea of Galilee. We need not enter into a particular detail of the ministry of our Lord; His life and actions are to be contemplated in the writings of the inspired penmen. For about three years, according to the most received accounts, amidst great sorrows, molestation, and perils, He instructed the Jewish people in the counsels and purposes of the Most High; and at the end of that period, having preached the Gospel, appointed the twelve Apostles as the founders of the Church, and confirmed His Divine mission by a series of stupendous miracles, He was betrayed to His enemies by Judas, and dragged before the High Priest, Caiaphas, and then before the Sanhedrim, on a charge of blasphemy. But the Jewish Council having no longer the power of life and death, He was accused of sedition and treason against Cæsar, before the Roman Governor, Pontius Pilate, who reluctantly condemned Him to death. Having come into the world to make expiation for the sins of men, 

A.D. 31. He voluntarily submitted to be nailed to a cross, on which He yielded up His spotless soul to God. His body was buried by Joseph of Arimathea; but on the third day He rose again from the dead. He now continued forty days with His disciples, instructing them more fully concerning the nature of His kingdom. At length, having led them forth to Bethany, He was
taken up from their presence into the glories of Heaven. Our Lord ascended in the 36th year of His age, and the 19th of the reign of the Emperor Tiberius.

12. After the slaughter of the innocents, Herod began to feel the Divine vengeance. He was stricken with a strange and terrible distemper, and, after great torments, died in the 70th year of his age and 37th of his reign, about a year and a quarter after our Saviour's nativity. By his testament, which the Emperor Augustus ratified in its material points, he divided his kingdom among his three sons, giving Judæa, Samaria, and Idumea to Archelaus, with the title of Ethnarch; Batanesæ, Ituræa, and Trachonitis to Philip; and Galilee and Peræa to Herod Antipas, with the title of Tetrarchs. Archelaus in a short time made himself odious to the Jews, and Augustus banished him, in the 10th year of his government, to Vienne, in Gaul, where he died. His dominions were reduced to the form of a Roman province, and ruled by a Roman officer, called a Procurator, subordinate to the President of Syria. The duties of the Procurator were for the most part of a fiscal nature, but he was concerned also in the administration of justice and the repression of tumults. He was generally stationed at Caesarea, and the President of Syria resided at Antioch.

* From εθνός, a nation, and ἐδραχία, a government. It was a title inferior to βασιλεία.
† From τετράς, four, and ἐδραχία, a government; hence, a ruler over the fourth part of a former kingdom, and therefore a proper title for Philip and Herod Antipas, for Archelaus had half his father's kingdom, and the remaining half was divided between the other two.

12. How long did Herod the Great survive the birth of Christ? How was his kingdom divided after his death? What became of the kingdom of Archelaus? By whom was it governed at the time of our Saviour’s crucifixion? What were the duties of a Roman Procurator?
Coponius, a Roman knight, was the first Procurator, and to him succeeded Ambivius, Annius Rufus, Valerius Gratus, and Pontius Pilate, who held the office at the time of our Saviour’s crucifixion. His government lasted ten years; but in the year 36 his violent conduct towards some Samaritans led to his removal, and in the following year he was banished to Vienne, where he is said to have destroyed himself. Judæa and Samaria were now annexed to the presidency of Syria, until the accession of Claudius, A.D. 41, when they were conferred upon Herod Agrippa the elder. Of the other divisions of Herod’s kingdom, Philip retained his tetrarchy until his death, A.D. 34, when it was annexed to the presidency of Syria; but Caligula, on his accession, A.D. 37, gave it also to Herod Agrippa the elder, who shortly afterwards received likewise the tetrarchy of Herod Antipas, so that his dominions were almost co-extensive with those of his grandfather, Herod the Great.

13. We have seen that at the death of Herod the Great, the Romans were politic enough to divide his territory into parts. Moreover, Judæa had already been included in the edict of Augustus that the whole empire should be taxed; but it was not till the deposition of Archelaus, A.D. 8, that the tax was levied, and the conquest of Judæa undisguisedly avowed. From this time for many years the Jews retained not a shadow of national independence: jurisdiction in capital cases was taken out of their hands; taxes were paid immediately to the Roman government; and a garrison of Roman soldiers occupied the tower of Antonia at Jerusalem, to overawe the inhabitants. In religious matters,
however, the Romans interfered but little: the spiritual power of the High Priest and Sanhedrin remained undisturbed, although the conquerors had taken into their own hands the appointment of the former; the Roman Procurator, residing at Caesarea, and visiting Judæa only upon extraordinary occasions, kept aloof from the religious disputes of the Jews, unless they affected state policy, and we find that he declined to give orders for the execution of our Lord until his jealousy of a temporal rival of the emperor was aroused.

14. About four months after our Lord’s entrance upon His ministry, He made choice of twelve persons, according to the number of the tribes of Israel, to be witnesses of His actions and discourses, and after His departure out of the world to be propagators of His Gospel. These He called Apostles, which imports a special messenger or ambassador. They were plebeians, mostly fishermen, poor and illiterate; for He employed not the rich, the eloquent, or the learned, lest the success of their mission should be ascribed to human and natural causes. The men thus honoured by our Saviour were the following:—

(1) Simon, named Peter, the eldest of all the Apostles, for which reason probably histories give him precedence.
(2) Andrew, brother of Peter.
(3) James, commonly called James the Great, son of Zebedee and Salome.
(4) John, younger brother of James, and the youngest of all the Apostles. These two were surnamed by our Lord Boanerges or the Sons of Thunder, on account of their brave and resolute tempers.
(5) Philip, who was called first by our Saviour.

14. When did our Lord choose His Apostles? What rank in life did they hold? Give their names. When were the Seventy chosen? What has been conjectured from their number? What was their commission?
(6) Bartholomeu, probably the same with Nathanael.
(7) Matthew,* called also Levi, son to one Alpheus, a rich publican of Capernaum.
(8) Thomas, called also Didymus, a Galilean, of mean parentage.
(9) James, commonly distinguished by the name of James the Less, the son of Alpheus, or Cleopas, and Mary, sister to the blessed Virgin; upon which account, according to the Jewish custom, he is often called the brother of our Lord.
(10) Simon, distinguished from Simon-Peter by the titles Canaanite and Zealot. Whether he was that Simon who was brother to James the Less is uncertain.
(11) Judas, commonly called Jude, and sometimes Thaddæus and Lebbeus, brother to James the Less.
(12) Judas Iscariot, who betrayed our Lord.

About eight months after their election, our Lord sent out these Apostles, two and two together, into all parts of Palestine inhabited by Jews, to preach the Gospel and work miracles. Sixteen months after the election of the twelve Apostles, our Lord thought fit to make a second choice of Disciples; and as His first choice was of Twelve, according to the number of the tribes of Israel, this was of Seventy, † according to the number of senators composing the Sanhedrim. Hence, it is conjectured that Christ intended to admonish the Jews that the authority of their Sanhedrim was now at an end, and that all power in relation to religious matters was vested in Him alone. The commission of the Apostles was to go at large to any of the cities of Israel; but the Seventy were to go only to those particular places which Jesus Himself designed to visit, to make way for His preaching and reception. The appointment of the Seventy is mentioned by St. Luke (x. 1), and this is the only information concerning them that we get from the New Testament. The office was temporary, and therefore was not continued in the Church.

* He wrote the Gospel under his name about the year 41, at the request of Jewish converts, for whose use it was principally designed.
† There are two fictitious lists of the Seventy Disciples now extant. Eusebius expressly declares that no catalogue of them was to be found anywhere in his day.
CHAPTER III.

HISTORY OF THE CHRISTIAN CHURCH.

15. The foundation of the Christian Church may be dated from Christ's ascension, or more correctly perhaps from the day of Pentecost immediately succeeding His ascension. It is clear that when Christ began His preaching, the Church did not exist, for He proclaimed to the Jews that "the kingdom of Heaven," i.e. the Church of Christ (Daniel ii. 44; vii. 14), was "at hand" (Matt. iii. 2); He spake of it as that which then was not, but afterwards was to be; as when He also said to Peter, "upon this rock I will build my Church" (Matt. xvi. 18), a future event being indicated. But when He ascended into Heaven, and the Holy Ghost came down upon the Apostles ten days afterwards, it is related that "the Lord added to the Church daily" (Acts ii. 47). The Church was then constituted, and its foundation may therefore be dated from the day upon which the Apostles received the Holy Spirit, or from the interval between that day and the Ascension.

16. The twelve Apostles were men destitute of all human advantages—poor, friendless, neither eloquent nor learned,
and, moreover, as Jews, odious to all other nations. With such disadvantages, to say nothing of the smallness of their number and their imperfect insight into the doctrines they were to preach, they were manifestly unequal, without Divine aid, to the task of persuading mankind to abandon the religion of their fathers. But this aid their Master, according to His promise (Luke xxiv. 49), vouchsafed to give them. Ten days after His ascension, on the day of Pentecost, Christ sent the Holy Ghost upon them, and by this celestial gift empowered them to fulfil their high commission. They were immediately freed from all their former blindness of mind, and endued with the power of performing miracles and conferring miraculous gifts upon others, the faculty of discovering hidden counsels,* &c. With these endowments was joined the knowledge of foreign tongues, which enabled them to preach the redemption of mankind in languages understood by auditors in all parts of the world.

17. These heavenly aids contributed greatly to the success which immediately attended their labours. After the preaching of Peter on this day 3,000 persons acknowledged Christ as the Messiah sent from God, and were baptised in His name. Now, as it was the Feast of Pentecost when

* We have an instance of this faculty in the case of Ananias and his wife Sapphira, struck dead by Peter for "lying to the Holy Ghost" (Acts v. 1, 10). This was the first punishment inflicted by the Apostles, as a seasonable preventative of that dissimulation by which many might have endeavoured to impose upon the Church.

17. What was the result of Peter's preaching on the day of Pentecost? In what way was this preaching particularly favourable to the spread of the Gospel?
these miraculous events happened, Jerusalem was filled with strangers. Many of the converts, therefore, were doubtless foreign Jews, who carried the new doctrines with them into various parts of the world upon returning to their respective homes. And thus, within a few weeks of the foundation of the Church, the Gospel was spread into distant quarters.

18. This was the first establishment of the Christian Church, the form of which appears from St. Luke’s history (Acts ii. 41—47), in four particulars:—
(1) In admission by baptism alone; (2) in a steadfast continuance in the communion of the Apostles, and the doctrine which they taught; (3) in frequent celebration of the Eucharist; and (4) in public and united prayers. At first the poor were most forward to embrace the Gospel; and while their souls were nourished, their bodily wants were supplied out of a common fund contributed by those believers who possessed property. It is a mistake to suppose that the first believers maintained, in the literal sense of the expression, a community of goods; but they rejected the notion that the good things of this life were given for their own selfish enjoyment; and they therefore devoted a part of their income to those who would otherwise be in want. To suppose that they had all things in common in such a sense as to retain nothing of their own would be inconsistent with the frequent exhortations of the Apostles in the Epistles to alms-deeds

18. In what particulars does St. Luke’s history instruct us as to the forms of the Church in its earliest days? Who were the most forward to embrace the Gospel? Was there a community of goods amongst the first believers? Which was the first established Christian Church?
and the right use of riches. The Church of Jerusalem we thus find to be the first established and most ancient Church: and to it, as St. Luke tells us, "the Lord added daily such as should be saved" (Acts ii. 47).

19. It is probable that a Ritual existed in the earliest days of the Church. Participation in the Lord's Supper was the great feature of public worship in the primitive Church, and both canonical and patristical notices of it show that it was a formal act. St. Paul implies a prayer of consecration when he uses the phrases, "The cup of blessing, which we bless" (1 Cor. x. 16); and, "When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv. 16). In the latter passage, the Apostle contemplates the celebration of the Eucharist in a language unknown to the congregation, and asks how the blessing pronounced by the minister over the Bread and Wine is to be understood by the people, and the several parts of the Liturgy to be properly recognized, so that they may take their share in it: for in the terms, "when thou shalt bless," and "at thy giving of thanks," there is comprised, almost beyond a doubt, a service of considerable detail. Commenting upon the above passage, St. Chrysostom supposes it to have reference to a formulary then in use; "for," says he, "what the Apostle means is this—if you bless in a strange language, the


19. Is there any reason to suppose that a ritual existed in the earliest days of the Church?
layman, not knowing what you are uttering, and not able to interpret it, cannot add the Amen; for, not hearing the 'world without end,' which is the conclusion (of the prayers), he does not repeat the Amen.' And Cyprian (who, as well as Justin, Irenæus, and Tertullian, has left on record detached passages and fragments of the primitive Liturgy,) mentions "the usual prayer" in the Eucharist,* whilst describing the case of a female fanatic who affected to consecrate the elements by a ritual of her own. Independent of the Communion Office, there was a public form of Baptism in the apostolic age, traces of which are discoverable in Scripture. St. Peter says, "The like figure whereunto even Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God" (1 Pet. iii. 21). The stipulation or promise made at that Sacrament is clearly alluded to in the term "answer," which conveys the idea of the interrogatories put at Baptism even then. That there were forms also for Confirmation and Marriage is more than credible, although the traces of them are less distinctly apparent in the Scriptures of the New Testament.

20. At the first establishment of the Christian Church, a distinction existed between Catechumens and the Faithful or Believers. At the earliest promulgation of the Gospel, all who professed a firm belief in Jesus, and

* Ep. 75.
promised to lead a holy life, conformably to His religion, were received immediately among the disciples of Christ. A more full instruction in the principles of Christianity did not precede, but followed baptism. But this custom was changed when Churches were everywhere established; and no adults were admitted to the sacred font, unless previously well instructed in the primary truths of religion, and affording indubitable evidence of a sincere and holy character. Hence the distinction between Catechumens, or such as were in a course of instruction and discipline, and the Faithful, or Believers, who were admitted to all the mysteries, having been initiated into the Church by baptism.

21. The Church of Christ having been founded in its purity and simplicity, Peter and John healed a cripple at the gate of the Temple called Beautiful, and subsequently preached to the Jews, whereupon five thousand were brought over to the faith (Acts iv. 4). This growth of Christian doctrine roused the malice and envy of the Chief Priests and Sadducees, who, having insinuated to the Roman captain in command of the tower of Antonia, that the preaching of the Apostles tended to sedition, came upon them with soldiers, and cast them into prison. Next morning they were brought before the Sanhedrim, and after an attempt to awe them into silence by threats, they were dismissed. This was the beginning of the persecution of the Apostles.

21. When did the persecution of the Christians commence? Who were the earliest enemies of the Apostles, and what charge did they make?
22. The dissensions which prevailed among the rulers of the Jews served to mitigate the persecution with which the Apostles were pursued. At this time the High Priest was a Sadducee; but Gamaliel, the most learned and influential man among the Jews, was a Pharisee. Between these two sects jealousy and hatred raged. The new religion was hateful to both: it forcibly inculcated the doctrine of the resurrection, which the Sadducees denied; and as forcibly rebuked the external observances, as opposed to inward purity, in which the Pharisees prided themselves. Both, therefore, were ready to persecute the followers of Jesus, but jealousy of each other restrained their hands: the Sadducees would not be anxious to punish the Apostles for practices and doctrines which depreciated Pharisaical rites; nor would the Pharisees consent to their death for the zeal with which they promulgated the doctrine of the resurrection. Add to this that the government was in some sense aristocratical; that the Romans (who did not care to interfere with the intestine troubles of a religion which they affected to despise,) had the appointment of High Priest; and that the chief persons among the Jews would therefore be desirous to propitiate their Roman masters, which they might do by suppressing commotion and promoting tranquillity,—and we have a combination of circumstances favourable to the Apostles and the progress of the Gospel.

23. Mention any circumstances which were likely to have been favourable to the early progress of Christianity, (1) among the Heathen, and (2) among the Jews. Why was Christianity particularly hateful (1) to the Sadducees, and (2) to the Pharisees? What considerations were likely to restrain their hands?
23. Sceptics have taxed imagination for causes of the spread of Christianity, independent of Divine aids bestowed upon the Apostles. Some have conjectured that the kindness of the Christians to the poor induced multitudes to embrace their faith: but it is here forgotten that the profession of Christianity involved an immediate risk of life. Others have represented that the profligate lives of the Pagan priests caused many to become Christians: but the profligacy of the priests could not infuse the love of a faith which put credit, property, and life itself to the hazard. Others again, as Celsus, Julian, and Porphyry, have affirmed that the Churches gathered by the Apostles were composed of plebeians and women, i.e., of persons deficient in intelligence, rank, and wealth, who might easily be persuaded to believe almost anything by persons of moderate talents: but this is not true, for among those converted by the Apostles were many persons of wealth and learning (1 Tim. ii. 9: 1 Peter iii. 3: Col. ii. 8); and "a great company of the Priests were obedient to the faith" (Acts vi. 7).

24. The number of Believers increasing daily, the time of the Apostles became fully occupied in baptising, attending the Common Prayers of the Church, administering the Sacrament of the Lord's Supper, healing the sick, and distributing the common fund. A complaint of the Hellenistic* against the Jewish Christians having arisen,

* From Ἐλληνικός, to copy Greek speech or manners. The Hellen-ists, or Græcising Jews, were foreign Jews who used the Greek

23. Mention some of the causes of the progress of Christianity which sceptics have advanced, and show them to be groundless.

24. As the number of Believers increased, how were the Apostles occupied?
because their widows were overlooked in the daily distribution of the Church's money, the Apostles directed Seven Deacons, of eminent report for wisdom and the endowments of the Holy Spirit, to be chosen as stewards of the common stock, so that the Twelve might be enabled to give themselves "continually to prayer, and the ministry of the word" (Acts vi. 4). Stephen, Philip, Prochorus, Nicanor, Simon, Parmenas, and Nicholas a proselyte of Antioch, were elected by the body of Believers, and ordained to this special ministry by imposition of the hands of the Apostles.* But their office was ecclesiastical, as well as civil. They not only "served tables," i.e., waited upon the necessities of the poor, but preached, baptised, and made daily provision for the celebration of the Holy Eucharist. The power of imparting the extraordinary gifts of the Spirit was withheld from them, the privilege of conferring these gifts being confined to the Apostles.

James, the first Bishop of Jerusalem.

25. There is some uncertainty as to the date of the appointment of James† to the Bishopric of Jerusalem. It is undoubted, however, that at an early period, perhaps about the year 32, in consequence of the

language: by some, however, they are thought to have been Gentile proselytes to Judaism. The Jews of Palestine treated them with great contempt.
* It appears from the case of Joshua and others under the Jewish dispensation, that institution to an office by Divine commission, and blessings sacramently conferred, were ratified by the imposition of hands.—See Numbers viii. 10; xxvii. 18: Deut. xxiv. 9: 2 Samuel xiii. 9.
† There are two persons of the name of James mentioned in the

What was the immediate cause of the appointment of the Seven Deacons? Give their names. What were their duties?
25. Who was the first Bishop of Jerusalem? About what period, and why, was he appointed to preside over the Church at Jerusalem? How long did he hold his office? Give an account of his martyrdom. By whom was he succeeded? Are any of his writings extant? [Note.] Give a brief account of those mentioned in the New Testament who bore the name of James.
frequent engagements of the Apostles in other places, James the Less was selected to preside as Bishop over the Church at Jerusalem. He is spoken of in Scripture as the brother of our Lord, by which it is to be understood that he was the cousin* of our Lord, being supposed to have been the son of the Virgin’s sister, by her husband Cleopas. For thirty years he held the perilous situation of Bishop of Jerusalem, obtaining by his divine temper and pious life the universal title of James the Just. In the year 62 the fury of the unbelieving Jews was turned against him; and taking advantage of the interval between the death of the Roman Governor, Festus, and the appointment of his successor, Albinus, they induced Ananus, the High Priest, a bold and daring Sadducee, to call a Council of the chief men of the Jews, who were enemies of Christianity, before whom James was brought. But the people so greatly venerated the justice and sanctity of James that his enemies dreaded to proceed against him by a formal accusation. An attempt was, therefore, made to ensnare him into assisting to check the growth of Christian doctrines. It was the time of the Passover, and he was placed upon the battlements of the Temple, that he might exhort the multitude who had come together for the feast not to become Christians. He did the very opposite to this, whereupon the people below glorified the blessed Jesus. His enemies, perceiving their mistake, threw him

New Testament, viz., James, the son of Zebedee, put to death by Herod Agrippa the elder; and James the Less, first Bishop of Jerusalem. Some, however, suppose James the Less and James the brother of Jude to be two distinct persons; and thus hold that there are three persons of the name of James mentioned in the New Testament. Of this opinion is Dr. Burton, who follows Eusebius and Gregory Nyssen; against whom are to be placed Epiphanius, Jerome, Augustine, and others, whose view is adopted by Dr. Lardner. * See p. 17.
down from the place where he stood. He was bruised, but not killed, by the fall, but was soon despatched with stones and a fuller's club. His brother Symeon succeeded him in the Bishopric.* He was the author of the Epistle which bears his name, addressed to the converted Jews, the exact date of which cannot be ascertained.

26. Although we have called James the first Bishop of Jerusalem, we are not to take it for granted that he bore that title in his own lifetime. He was the inspector, or overseer, of the Christians of Jerusalem; but it probably was not until a few years after his time, when Church government was more uniformly established, that the word Bishop acquired the exact signification now attached to it. We may here introduce some account of the government of the primitive Church. Although Christ himself left no positive and direct instructions for the form of government which the Church was to assume, yet from the very first we find a regular chain of authority and subordination, in the appointment of the twelve Apostles, and the ordination of the seventy Disciples. The authority exercised by the Apostles was considerable and extensive, as we learn from various passages in the New Testament (Acts vi. 1; vi. 2; xv. 6: 1 Cor. v. 5, 13: 2 Cor. xi. 5). It has been thought that the offices of Bishop and Presbyter were originally the same; and that the name of Presbyter, or Elder, was expressive of age, or rather of gravity and wisdom. The number of Presbyters was proportioned to

* The first fifteen Bishops of Jews. Marcus, the first Gentile Jerusalem were all circumcised Bishop, was appointed A.D. 135.

25. Show that a regular chain of authority and subordination existed in the earliest days of Christianity. How did the office of Bishop originate? What
the size of their congregations. When the number of Churches and ministers increased, new regulations became necessary: one, therefore, from among the Presbyters was chosen to preside in their councils, and was generally styled Bishop, and sometimes the Angel (Rev. ii. 1), of the Church to which he belonged. This is the opinion generally entertained as to the origin of the office of Bishop; and yet it is evident that different ranks and degrees existed from the very first among the ministers of the Church, for we find the Seven Deacons appointed to their diaconate by the Apostles, with definite and inferior powers; and, again, we find Timothy and Titus ordained by St. Paul to govern with authority the Churches in Ephesus and Crete, with an injunction “to ordain other faithful men”—“to charge”—“command”—“rebuke”—“receive accusations”—and to “set in order.” And it appears incontestably from the epistles of the primitive Fathers, and particularly from those of Ignatius,* that

* Ignatius was a disciple of St. John, and must consequently have been acquainted with the Apostolic government of the primitive Church. Hooker in concluding his argument in favour of Apostolic succession, (Ecc. Pol. vii. 5, 10,) says, “Let us not fear to be herein bold and peremptory, that if anything in the Church’s government, surely the first institution of Bishops was from Heaven, was even of God, the Holy Ghost was the author of it.” Bishop Pearson, on Ignatius, says, “No writer of the second century ever gave to a Presbyter the title of Bishop, or that of a Presbyter to a Bishop.” The Church of England, in the Preface to her Ordinal, declares, “it is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles’ time there have been these orders of Ministers in Christ’s Church; Bishops, Priests, and Deacons.” The Student is referred to Potter “On Church Government,” for an able examination of this subject.

is to be inferred upon the subject of Church government from the writings of Ignatius? Mention any practices of the early Christians which you think to have been illustrated by them. Give a short account of Church government in the early days of Christianity.
Church government by the three distinct orders of Bishops, Presbyters, and Deacons was fully established in the course of the first century: each of these orders is particularly addressed, and Ignatius does not mention the institution as a novelty; there is reason to believe, therefore, that the arrangement was made by the Apostles themselves. There was but one Bishop in each Church, or rather in each district: but the number of Presbyters depended upon the circumstances of the Society. Of the inferior order of ministers, called Deacons, we have already spoken. The number of these was generally in proportion to the wants of the Church. Some Churches, however, after the example of their first institution at Jerusalem, confined the number to seven. The order of Deaconesses, generally widows who had only once been married, was likewise appointed in the Apostolic age. Their duties consisted in performing all those inferior offices towards the female part of the congregation, which the Deacons were designed to execute for the men.

27. Such was the arrangement which appears to have been adopted in the primitive constitution of the Church. The first century had not, however, elapsed, when an additional order became necessary. The Bishops who lived in cities gathered new churches in the neighbouring towns and country. As these new churches continued under the care and inspection of the Bishops through whom they received Christianity, ecclesiastical provinces were gradually formed, which obtained the name of dioceses. Over the new churches the city Bishops appointed Suffragans to instruct and govern them, who were...

27. Give an account of the origin of Suffragans. What were they called, and why?
called Chorepiscopi, or Country-Bishops, and held a middle rank between Bishops and Presbyters, being inferior to the former in jurisdiction, and superior to the latter in order.

Ministerial Revenues.

28. The scanty revenues of the ministers arose at first entirely from their share of the oblations, or voluntary gifts, which were presented according to the generosity or ability of the congregation. After providing for the expenses of public worship, these were divided between the Bishops and the Presbyters, the Deacons and the poor.

Forms of Worship in the Primitive Church.

29. The first Christian Church established at Jerusalem by Apostolical authority became a model for the greater part of those which were founded in the first century. Assembling at first in small numbers, the places where the primitive Christians met for pious purposes were doubtless sequestered retreats, or the houses of private individuals, which in time would probably become the property of the community, and be gradually extended and improved. Select portions of Scripture were publicly read in these assemblies, and were succeeded by a brief exhortation to the people. The preacher usually delivered his sermon sitting, while the people stood; which was, probably, in conformity with the practice of the synagogue. The Common Prayers, which formed a considerable part of public worship, were repeated after the

* From χώρα, a country place, and ἐκκλησίαν, a bishop. Some have contended that the institution of Chorepiscopi was not known before the third century; and others, that they were mere Presbyters.

28. Whence did ministerial revenues arise in the earliest days of the Church?
29. Where did the primitive Christians assemble for religious purposes? Give an account of their forms of Worship.
Bishop or Presbyter, who presided in the service. To this succeeded the oblations, and the distribution of the Holy Eucharist; and the whole service concluded with a social and friendly repast, denominated Agape, or the feast of love, to which all who were able contributed, and of which all who were willing partook. During stated intervals of the time allotted to these services, hymns were sung, not by the whole assembly, but by persons expressly appointed for that purpose.*

30. The discipline exercised in the primitive Church was strict, and even bordering on severity. Two kinds of excommunication were practised at this early period. By the former, profligate persons, heretics, and apostates were separated both from the civil and sacred communion of the Church (Rom. xvi. 17: 1 Cor. v. 7, 9: Tit. iii. 10), for a period of thirty days; to be renewed at the discretion of the Bishops, &c. The other was termed anathema, or "the delivering a convict to Satan" (1 Cor. v. 5: 1 Tim. i. 20), which was a still more complete exclusion; and it appears that it was thus termed, because the offender was in that case supposed to be delivered up defenceless to his spiritual enemy, unprotected by the prayers of the Church, or the benefit of the Holy Sacrament. This last species of excommunication was reserved for very obstinate sinners.

* Unquestionable as are the evidences of the existence of a set service in the sub-apostolical Church, the earliest we possess of the existence of a written service is in the account of the persecution of Diocletian about the year 303, when Eusebius tells us he saw "sacred writings;" as well as "divine," consigned to the flames.—Blunt's History of the Christian Church.

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30. What discipline was exercised in the primitive Church? Cite passages from the New Testament illustrative of the excommunication practised at this early period.
31. The initiatory rite of Baptism was administered in the primitive Church, both by immersion and aspersion. The Sacrament was generally administered by the Bishop or Presbyter, but sometimes by lay persons. Rivers or fountains were at first chosen for their convenience and publicity; but the rise of persecution and other causes soon led to the administration of baptism in houses (Acts x. 47), in prisons (Acts xvi. 33), or even in bed (clinical baptism). We learn from Irenæus and Tertullian that it was the undoubted practice of the Church to baptise infants. Baptism and the Lord's Supper are the only rites appointed by Christ, as binding on all His followers.

32. Upon the election of the seven Deacons the Christian religion gained ground more than ever. Stephen, one of the Seven, very much contributed to the happy progress, so that his zeal and diligence soon awakened the malice of the unbelieving Jews. At the feast of Tabernacles he was drawn into dispute with learned men selected from five Synagogues;* and having baffled them by the Divine wisdom and spirit with which he spake, they suborned men to accuse him of blasphemy against Moses and the Law. Upon this charge he was brought

* One of these belonged to the Cilicians; whence it seems probable that Saul, a native of the capital of that country, took part in, or was present at, the disputation.

31. How, and to whom, was the rite of baptism administered in the primitive Church? What change subsequently took place? Mention the rites instituted by our Saviour.

32. Who was the first Christian martyr? Upon what charge was he condemned by the Sanhedrim? What death did he suffer? Was his death strictly the execution of a judicial sentence? *[Note.] Is there any reason to suppose that St. Paul took part in the disputation which led to Stephen's martyrdom?
before the Sanhedrim, and condemned to death, in the midst of noise and clamour. Without leave from the Roman governor, his enemies hurried him out of the city, and stoned him to death, according to the ancient law against blasphemers. The death of the first Christian martyr may be looked upon as partly the execution of a judicial sentence, and partly an act of popular tumult. At this time the Jews had not the power of life and death in civil matters, but were left very much to themselves in all cases which concerned religion. It may be, then, that the execution of Stephen was not altogether one of those acts of frenzy and excitement which, under the denomination of judgments of zeal, the Rabbins were wont to justify by the example of Phineas. For, if the power of inflicting capital punishment were wholly taken from the Jews, a form of law was so far observed in Stephen's case that the accused was put upon his defence; he was stoned, as the Jewish law required in cases of blasphemy (Lev. xxiv. 16), and the first stones were cast by the witnesses (Deut. xvii. 7).

33. The Christian Church had been hitherto tossed with gentle storms, but now a more violent tempest overtook it; for the Jews were so galled by Stephen's conquest over their chief scholars, that they raised a terrible persecution. One of the most active agents in this persecution was a young man named Saul, (afterwards called Paul, the great Apostle of the Gentiles,) a native of Tarsus in Cilicia, a Hebrew of the Hebrews, and a Roman citizen, either as a native of Tarsus,

33. Give an account of the first persecution to which the Church was subjected. Who was one of the most active agents in it? State some particulars concerning him previous to this period.
which was a free city, or more probably in virtue of the franchise conferred upon one of his ancestors for services rendered during the civil wars. His native city was in great repute for learning, and there he was instructed in heathen literature: subsequently, according to the custom of the natives of Tarsus, he travelled to finish his education, and arrived at Jerusalem, where he became a scholar of the great Gamaliel, and one of the most zealous of the sect of the Pharisees. His active and fiery genius, together with his passionate concern for the traditions of the elders, made him pursue his designs with the spirit of a zealot and the rage of a madman. Having furnished himself with a commission from the Sanhedrin,* he "made havoc of the Church, entering into every house; and halting men and women, committed them to prison" (Acts viii. 9). Saul was present at the death of Stephen, for we read that the witnesses laid their garments at his feet.

34. The persecution which ensued upon the death of the protomartyr Stephen was so severe, that it dispersed in a great measure the whole body of the Church. The Apostles alone remained still at Jerusalem, firm to their ministry there. Of the rest of the Disciples, some went into the regions of Judæa and Samaria; some to Damascus; some to Phœnicia, and Cyprus, and Antioch; and others, it is probable, as far as Rome. Hitherto the Church had been for the most part

* The power of the Sanhedrim in religious and ecclesiastical affairs extended to all the Jewish Synagogues, even in the remotest parts of the empire.

34. What was the immediate consequence of the first persecution to which the Church was subjected? How did the persecution tend to the propagation of Christianity?
confined to Jerusalem; but this persecution enlarged the bounds of Christianity, so that the measures intended for its ruin proved the means of its propagation.

Philip the Deacon—Simon Magus.

35. Among those who were dispersed, Philip the Deacon was driven to the city of Samaria, a noted place about thirty miles north-east of Jerusalem; and although the example of the Apostles seemed to confine the Gospel to the Jews only, yet since our Saviour had named Samaria (Acts i. 8), and the Samaritans were in some sense Jews,* as observing the Law and expecting the Messiah, he thought it lawful to preach Christ to them. His preaching was seconded by many eminent miracles, and multitudes believing were baptised by him. In this city was one Simon, surnamed Magus, or the Sorcerer, born at Giton, not far distant, who by sorcery and magical arts had so amazed the eyes of the vulgar that they believed him to be "the great power of God;" † and so he styled himself, as Irenæus

* Samaria was inhabited by a race descended from the remnant of the Jews left behind when the ten tribes were carried away captive by the King of Assyria, and a colony of Cutheans sent to occupy the country: their religion was compounded of that of Moses, and different forms of idolatry and superstition. A bitter rivalry sprang up between them and the Jews upon the return of the latter from captivity, in consequence of their being denied the privilege of taking part in the rebuilding of the Temple. Holding that God might be worshipped on Mount Gerizim as effectually as on Mount Sion, they built a temple of their own at the former place. They rejected all the Scriptures, except the five books of Moses, to which they paid great reverence, and at the time of our Saviour's appearance on earth, the enmity between them and the Jews was at a high point.

† Justin Martyr says that a statue was erected to him at Rome, with the inscription "Simoni Deo

35. By whom was the Gospel first preached in Samaria? By what remarkable event was the preaching attended? How do you reconcile the preaching of Philip to the Samaritans with the practice of the Apostles, which seemed to confine the Gospel to the Jews only? *[Note.] Give an account of the Samaritans. Why was there enmity between them and the
assures us. But this man; seeing his admirers in great numbers converted and baptized by Philip, became himself nominally a convert and was baptized; although his main design was probably to insinuate himself into the good opinion of Philip, and find out the art by which he wrought his miracles. The success of Philip's preaching in Samaria having become known to the Apostles at Jerusalem, they sent Peter and John to confer the gifts of the Holy Spirit upon the new converts, a power reserved to the Apostles themselves. Simon, observing that a power of miracles and speaking in different tongues was conveyed by the imposition of the hands of the Apostles,* offered them money† to be empowered to do as they did. His impious proposal was rejected with scorn; whereupon he professed repentance for his sin; but there was probably little sincerity therein, for he proceeded more and more with his blasphemies, and his name was subsequently associated with one of the earliest and worst heresies‡ of the Church, namely, Gnosticism, of which he was said have been the founder.

Sancta." There is probably some mistake in this. In the year 1574 a statue was dug up in the island of the Tiber, on which were inscribed the words "Semoni Sanco Deo Fidio Sacrum." It is supposed that this statue was dedicated to the Sabine deity, and that Justin mistook it for one dedicated to Simon.

* The rite of Confirmation of those admitted into the Church by baptism originated in this Apostolic practice. See also Acts xix. 6: Heb. vi. 2.

† Hence Simony, an unlawful contract for presenting a clergyman to a benefice.

‡ Heresy comes from the Greek word αἵρεσις, choice, and was originally used without any imputation of censure: it was subsequently applied, in an ecclesiastical sense, to an obstinate denial of Christian truths clearly revealed in Scripture. Schism and Apostacy are distinguishable from Heresy: the former comes from σχίσκω, to divide, or tear asunder, and implies a withdraw-

Jews? *[Note.] In what did the rite of Confirmation originate? ‡[Note.] What is meant by Heresy, Schism, and Apostacy? With whom is the Gnostic heresy said to have originated?
although it is probable he was only the founder of it in the sense of having introduced into it the name of Christ.

The Gnostic Heresy. 86. The mention of Simon Magnus and Gnosticism leads us to speak of that system of "knowledge falsely so called," to which may be traced nearly all the early heresies, and which became so widely diffused as to be found in a modified form even in the writings of some of the Fathers. Christian societies were scarcely formed when discontented men attempted innovations. Saint Paul makes frequent mention of persons who either endeavoured to mould the Christian doctrines into conformity with the philosophy to which they were addicted; or were disposed to combine with Christianity Jewish opinions, customs, and institutions; as Hymenaeus and Alexander, Philetus, Hermogenes, Phygellus, Demas, Diotrephes. Even in the times of the Apostles, numerous sects were organized, although at first they met with no great success. At the head of them all stand the Gnostics, who claimed ability to restore to mankind the lost knowledge (γνώσεως) of the true and supreme God, and announced the overthrow of that empire which the Creator of the world* and his associates had set up. The history of this and other sects is for the most part very obscure, in consequence partly of the deficiency of ancient records, and partly of the cloudy character of their tenets. In its leading principles Gnosticism seems to point to the oriental philosophy, which treated of two principles, one

ing from the communion of the Church; and the latter from ἀπό, from or apart, and στάσεις, a position, and implies a for- saking of our religion.

* They made a distinction between the Supreme God and the Creator of the world.

36. To what may we trace most of the early heresies? Are any heresies mentioned by St. Paul? Give a short account of Gnosticism. What were
good, and the other evil, as its genuine parent; but the Fathers refer it to Platonism. At Alexandria the speculations of the Greeks and the Orientals converged, and frequently reissued from thence after fusion into a common mass; and it is certain that Gnosticism prevailed very extensively there. We may therefore, probably, regard Gnosticism as a compound of Platonism, the original notion of two principles, and a Judaized form of Christianity. The grand principle of this system seems to have been an attempt to reconcile the difficulties attendant upon the existence of evil in the world. Evil, it was supposed, being the contrary of good, must be contrary to, and therefore the opponent of, God; if the opponent of God, then independent of Him and co-eternal. From the many imperfections which are involved in all outward and sensible objects, it was held that matter must contain in itself the principle of all evil. The human soul, on the contrary, which aspires after and tends to a higher and more perfect development, was held to be the gift of the supreme Deity, imparted to man for the sake of combating against the material principle, and with the prospect of finally subduing it. From the supreme God on the one hand and matter on the other, the Gnostics produced various fanciful genealogies of superior intelligences, under the name of Æons,* each generation of which gradually deteriorated, and bore less and less resemblance to the first great cause. One of these later Æons, named Demiurgus,† derived from the evil principle, is supposed to have passed the boundaries of the Pleroma, or abode of the

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* From the Greek word αἰών, signifying properly a period, in the language of Platonist writers, it denotes an exalted and mysterious agent, by whose means the distinctive features of this system? From what source were they derived?
Deity, and formed the world by contact with matter. Hence, the misery and evil in the world. The Demiurgus was held to be the God of the Old Testament, whom they considered to be an object of aversion to the one supreme God, who sent into the world the Oeon* Christ to counteract his machinations. These views led them of course to deny the Divine authority of the books of the Old Testament. They admitted Christ to be a messenger sent from the Pleroma, but held most unworthy sentiments concerning His person and offices. They could not call Him God, for true Deity was inconsistent with their notion that He was far inferior to the Father: nor could they call Him man, for they considered every thing corporeal intrinsically bad and vicious. Hence, most of them divested Christ of a material body,† and denied that He had really undergone for the sake of men those sufferings which are recorded of Him: as the Son of the supreme God they indeed consented to regard Him; but held that He was inferior in His nature, and believed that His mission upon earth was designed to

God is supposed to have created the world. Hence, the Demiurgus, or Logos, is identified by the Platonizing Christians with the second person in the Trinity.

* The number of the Oeons was fancifully multiplied in later times, and an extravagant theory of morals founded upon the system, the object of which was to depreciate the body, as part of matter, and to elevate the thinking faculty. The Gnostics imagined that by assiduous practice of austerities they could obtain an intuition of the divine nature; and this part of their system is adopted to some extent by Clemens Alexandrinus, in his Pedagogus.

† Before the end of the first century a division of the Gnostics made a distinction between Jesus and Christ, as two different beings. They held that Jesus was a mere man, but Christ an emanation from God, united to Jesus at his baptism, and continuing so united until the crucifixion of Jesus, when Christ left him and returned to Heaven.
rescue the virtuous soul from the tyranny of wicked spirits. Denying the death of Christ, and asserting His apparent body to have been a phantom,* they necessarily gave up the doctrine of the atonement. They denied also the resurrection of the body, as too gross for a higher destiny; or, if they agreed at all with the language of the Apostles, they gave to it a figurative interpretation, and said that each person rose again when he attained to fullness of knowledge and was initiated in their mysteries. This is a general sketch of the doctrines of the Gnostics; but in process of time they split into numerous divisions, differing in faith and practice. Whilst the more rigid sects rejected the most innocent gratifications, their more relaxed brethren abandoned themselves to the impulse of the passions. The principal Gnostic† sects were founded by Carpocrates, Basilides, Tatian and Valentinus. Irenæus was the chief writer against them. St. Paul is supposed to allude to them in his Epistle to the Colossians (ii. 18, 19).

87. Having introduced the subject of heresy, we will here state the opinion of two eminent writers upon the general character of the heresies which troubled the early Church. Dr. Burton favours the opinion that all the early heresies sprang from Gnosticism. Mosheim distinguishes them

* The Gnostics who held this opinion were called Docetae, from δοκίμως, appearance.
† It must be borne in mind that some of the early Christians, as also some of the Clergy, styled themselves Gnostics, although the name was adopted and abused by heretics.

what is said of the resurrection by Christians? *[Note.] Who are the Docetae? Are the tenets of the Gnostics noticed at all in the New Testament? 37. What were the opinions of Dr. Burton and Mosheim upon the heresies which troubled the Church? Was Simon Magnus a heretic.
into three classes:—(1) Those in which Christianity was associated with Judaism: to which class belong the Nazarenes and Ebionites. (2) Those in which Christian doctrines were infused into the oriental philosophy: to which class belong the followers of Simon Magus, Menander, Saturninus, Cerdo, and Marcion, of the Asiatic School; Basilides, Carpocrates, and Valentinus of the Alexandrian School. (3) Those which are founded upon the principles of the Grecian philosophy, as the heresies of Praxeas, Artemon, Theodotus, and others. Mosheim holds that Simon Magus was not a heretic, but one who proclaimed open war against Christianity. Dr. Burton, however, says that "if he borrowed any part of the Christian scheme and united it to his own, he would be called in ancient times a heretic, and the Fathers assert that he was the parent of all heresies."

Conversion of St. Paul

38. Upon the dispersion of the Believers, after the martyrdom of St. Stephen, Saul still continued to persecute the Church with ungovernable fury, and having procured letters of commission from the Sanhedrim to go into Damascus,* a noble city about 160 miles northeast of Jerusalem, he set out to carry on his persecution there. On his way thither he was miraculously con-

* Damascus was at this time held by Aretas, a prince of Arabia, who had recently beaten his son-in-law, Herod Agrippa, in a pitched battle, and placed a garrison in Damascus. This probably caused him to fear Roman interference, and to desire to pro-

pitiate the Jews; consequently he would not be likely to restrain Saul's intended persecution of me hateful to the Jews. We have no direct intimation that the Gospel had been extended to Damascus until we read of Saul's journey thither.

38. Give an account of the conversion of Saul.
verted (Acts ix), and it was revealed to him that he was to preach the religion of the Jews to the Gentiles. Having been baptised by Ananias, and having remained three days in Damascus, he retired to Arabia, where he remained upwards of two years. At the end of this time, we find him again at Damascus, (in which city he escaped from the fury of his enemies by being let down the wall in a basket,) and then at Jerusalem, from which place he was conveyed to his native city of Tarsus.

39. According to the chronology which we have adopted, the conversion of Saul took place in the first year of the Church, dating the foundation thereof from the day of Pentecost, A.D. 31. The following events, as related by St. Luke, had already occurred:—Matthias having been elected and numbered with the Apostles, and the Holy Spirit having descended upon them, 3,000 persons were converted by the preaching of Peter: the cripple was healed at the Beautiful gate of the Temple by Peter and John, who were imprisoned in consequence of the success attending a discourse of the former, but were discharged next day: Ananias and Sapphira fell down dead at the rebuke of Peter, for lying to the Holy Ghost: the Apostles were then imprisoned, but set at liberty on the advice of Gamaliel: seven Deacons were then chosen to perform certain civil and ecclesiastical duties: persecution followed the increase in the number of disciples which now took place, and Stephen died, the first Christian martyr: the persecution grew more

39. Mention some of the principle events which took place in the Church during the first year after our Lord's resurrection.
fierce, and the Church was dispersed: Philip fled to Samaria, where he baptised Simon Magnus, the Ethiopian eunuch, and many others, and Peter and John went there to complete the work which Philip had begun, by conferring the gifts of the Holy Ghost: the religion now spread, and Saul was converted to the Christian faith, while on his way to persecute the Church at Damascus.

40. We may suppose that the Gospel continued to advance, notwithstanding the difficulties which it had to encounter. As addressed to the Jews, these difficulties may be referred to the following causes:—(1) It was adverse to the opinions upon which their national hopes were founded, for they clung to the expectation of a temporal Prince, who was to raise their nation above every other. (2) Without repealing the Levitical code, it lowered its estimation greatly, and decried the long-esteemed merit of ritual zeal. (3) It represented the crucifixion of its founder as a cruel and unjust murder. On the other hand, it was not without circumstances favourable to its progress. The Roman government was indifferent to the religious disputes of the Jews, and consequently gave no encouragement to the opposition to the spread of the Gospel. It was bent on preserving peace; and the Jewish dignitaries for the most part knew their own interest too well to neglect so manifest a means of ingratiating themselves with their Ro-

40. Mention any circumstances which were likely to have been unfavourable to the early progress of Christianity among the Jews. How would the Roman government be likely to regard the opposition of the Jews to the spread of the gospel? How was the management of a Church founded by an Apostle
man masters as that of endeavouring to abate a disposition to turbulence in consequence of religious differences. The work of evangelization; then, advanced. In various parts of Palestine, no doubt, Churches were established by the Apostles; and as each of these was founded, the care of it seems to have been committed to one or more ministers, the Apostles themselves continuing to be the superintendents of it, and travelling from place to place, wherever they had planted a Church. It is thought that there were also other ministers, in addition to those specially appointed to the different Churches, whose office it was to go about in the country, discharging their spiritual duties. These were called Evangelists. Mark* and Luke† were probably of this class, in addition to their being Evangelists in the modern acceptation of the term. Thus matters proceeded for some few years, during which there is little for the historian to record out of the scanty materials that have come down to us. In the year 36 a disturbance happened in Samaria, in consequence of the delusions practiced by an impostor, possibly A.D. 36. Simon Magus. Pilate, who was then Procurator of Judæa, acted with great barbarity upon the occasion, committing cruel slaughter among the people. Complaint was made to Vitellius,‡ President of Syria, who

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* Mark's Gospel is supposed to have appeared about two years after that of Matthew. It was principally composed out of the discourses of Peter, upon whom Mark attended in his travels. Mark was the first Bishop of Alexandria.

† Luke, who was Paul's companion and attendant, is supposed to have been a native of Antioch, a proselyte, and a physician by profession. In addition to his Gospel, he wrote the Acts.

‡ Vitellius had been at Jerusalem the year before, at the Passover, when he deposed Caiaphas, and made Jonathan High Priest.
deposed Pilate and sent him to Rome to answer to the Emperor. Pilate did not reach Rome until the following year, when Tiberius was dead. Caligula, who succeeded Tiberius, banished him to Vienne, in Gaul, where, according to Eusebius, he destroyed himself.

41. Tiberius having been murdered, after a reign of 22 years, was succeeded, in the year 37, by Caius Caligula, son of his nephew, Germanicus. Caligula began his reign at the age of 25 with all clemency and regularity; but his promising qualities soon vanished, and he acquired such a complication of enormities that he became one of the worst monsters that ever trod the earth. For a few years he proved a terrible scourge to the Romans, and insulted over that proud city which had so often insulted over the rest of the world.

42. In the reign of Caligula the Jews were reduced to such difficulties and dangers by the pride of the Emperor that they had little thought to bestow upon the persecution of the Christians; and to this may in a great measure be attributed the peace which the Church enjoyed at this time, and the progress which the Gospel made. The Emperor expected that all nations should adore him as a God, and sent express orders to Petronius, the successor of Vitellius in Syria, to dedicate a large and costly image to him, and set it up in the very Temple at Jerusalem, which was henceforth to be called "The Temple of illustrious Caius and propitious Jupiter." This outrage kept Judæa in a ferment, and Petronius was

41. What was the general character of Caligula, fourth Emperor of Rome?  
42. In what manner did the conduct of Caligula affect the Church? What particular reason was there for commotion amongst the Jews during his reign?
so affected by the distress of the Jews that he deferred the dedication of the image, and the Jews were finally successful in their resistance, through the mediation of Agrippa. 

**The Church at Antioch.**

43. During these transactions the Church flourished exceedingly, and the Gospel spread among the Jews in all parts. But probably there was no place, except Jerusalem, where the new religion made such great progress as it did in Antioch, the capital of Syria. Rejecting the idea of some that Peter founded a bishoprick here in the year 39, there is no doubt that in the first few years of Christianity, the Church at Antioch (founded probably after the dispersion upon the death of Stephen) was one of the most flourishing. It was long before it was visited by any one from Jerusalem: the deposition of Pilate, however, and the annexation of Judæa to the Presidentship of Syria, brought the two cities into closer connexion, and established more regular communication between them. About the year 41 a report of the number of converts at Antioch having reached the ears of the Apostles at Jerusalem, they sent Barnabas to visit the Christians there. Barnabas, encouraged by the favourable prospect, proceeded to Tarsus to engage the services of Saul, who came and remained at Antioch for a whole year, during which time the gospel seems to have spread rapidly among all ranks (Acts xi. 22). It was the pivot on which the Church of the Gentiles more especially revolved. “And disciples were called Christians* first in Antioch” (Acts xi. 26). Evodius was

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* It is doubtful whether this appellation was first applied to them by the Jews or Romans in contempt, or assumed by them-

43. By whom was the Church of Antioch founded? By whom, and when, was it first visited from Jerusalem? Where were the disciples of Jesus first called Christians? *[Note.] What other names had they previously? Who was the first Bishop of Antioch? By whom was he succeeded?
Caligula appointed the first Bishop of Antioch, about the year 46 or 46. In the year 70 he was succeeded by Ignatius, who suffered martyrdom at Rome, A.D. 107.

44. For several years after the Ascension, the Jews only had the merciful offers of salvation by Jesus Christ. The Apostles had received commission to baptize all nations, but they understood it only of the Jews of all nations: But now God thought fit to open a door to the Gentiles. A special revelation upon the subject was made to Peter, who baptized the first Gentile convert, namely, Cornelius, a Roman Centurion quartered at Caesarea, the usual residence of the Roman governor. Cornelius was a devout men who feared God (Acts x. 2), and was probably distinct from the idolatrous Gentiles on the one hand, and from Proselytes* (with whom he is often ranked) on the other.

Claudius, fifth Emperor of Rome.

45. Caligula, having reigned somewhat less than four years, was stabbed and succeeded by his uncle, Claudius,

A.D. 41. Claudius published two edicts, one in favour of the Jews at Alexandria, and the other in favour of the Jews throughout the empire, whereby they

selves. They had very early the names of "Jesseans" (Ἰσσαίας), "Saints" (ἡγιασμένοι), "Believers (πιστεύοντες), "Elect" (ἐκλεγόμενοι), &c., among themselves, and those of "Nazarenes," "Galileans" &c., among the Jews.

* Proselytes (converts to the Jewish religion) were of two kinds:—(1) Proselytes of righteousness, who were circumcised, and took upon themselves the observance of the whole Jewish law; and (2) Proselytes of the gate, who did not conform to the whole of the law, and were admitted only to imperfect privileges.

44. Who was the first Gentile convert to Christianity? *[Note.] How many kinds of Proselytes were there?
45. What was the conduct of Claudius, fifth emperor of Rome, to the Jews?
were allowed to live according to their own laws and the rites of their ancestors, provided they did not abuse their liberty in disturbing the liberty of other nations. But Dion* assures us that when the Jews became numerous in Rome, he forbade all their public assemblies, and put down their colleges and their taverns where they usually met.

Famine in Judæa—} 46. In the year 43, certain persons who had the gift of prophecy came from Jerusalem to Antioch; one of whom, named Agabus, foretold† that there would be a great famine‡ through many parts of the world. The predicted affliction visited Judæa in the following year; whereupon the disciples in Antioch, having raised a subscription for the relief of their brethren in Judæa, sent it by the hands of Barnabas and Saul to the elders in Jerusalem (Acts xi. 30). This is the first time the word προηγομένος is used in the New Testament: it has given rise to much controversy, because the distinction between Presbyter and Bishop is sometimes not clearly marked in the sacred writings. Dr. Short says, "there is much indistinctness about the names of Bishop and Priest, or Elder

* A profane historian of the third century.
† This is an instance of those preternatural gifts of the Spirit which were so plentifully vouchsafed to the early Christians. In the New Testament the gift of prophecy is spoken of in two distinct meanings:—(1) the power of interpreting the Scriptures, preternaturally supplied; and (2) the power of foretelling future events.
‡ This famine prevailed at Rome in the second year of Claudio; in Judæa in the four following years; in Greece in the ninth year; and again at Rome in the tenth and eleventh years.

46. When did the famine occur in Judæa, and what was the conduct of the Christians in Antioch? By whom was it foretold? *[Note]. How is the gift of prophecy spoken of in the New Testament? What is Dr. Short's opinion upon the distinction between Bishop and Presbyter?
47. The accession of Caligula led to the advancement of Herod Agrippa the elder, son of Aristobulus, and grandson of Herod the Great. He was aspiring, politic, and insinuating, and zealous for Judaism and the Mosaic rites. Having run through various changes of fortune, he eventually gained the special favour of Tiberius, by whom, upon some suspicion of his intentions arising, he was thrown into prison. He had also contracted a friendship with Caligula, who, upon obtaining imperial authority, released him from prison, and made him king of all his uncle Philip's dominions, with the addition of the tetrarchy of Abilene, in Syria. Claudius completed his honours and sovereignty, adding Samaria, Judæa, and Idumea to his former dominions of Trachonitis, Galilee, Pææa, and Abilene, conferring consular honours upon him, giving him the superintendence of the Temple and the appointment of the High Priest, and moreover bestowing the small kingdom of Chalcis, at the foot of Mount Libanus, on his brother Herod. Thus Agrippa possessed nearly all the territories of his grandfather, Herod the Great, and the whole country of Palestine was in his person again governed by a Jewish prince.*

* See Paley's Evidences, part ii. c. 6.

47. Give a short history of Agrippa the elder. What was his conduct to the Christians during the prevalence of the famine in Judæa? Who was the Apostolic protomartyr? What effect had his constancy upon his accuser?
and in this sense restored to independence. During the prevalence of the famine foretold by Agabus, the Christians at Jerusalem, who for ten years before had met with no great disturbance, suffered from a sharp persecution raised against them by King Herod Agrippa. Desirous to ingratiate himself with the Jews; he struck at the Apostles themselves, and began with James, son of Zebedee and brother of John, whom he "killed with the sword" (Acts xii. 2). Thus fell James, surnamed the Great, the Apostolic protomartyr, the first of that number who gained the crown. Clemens Alexandrinus relates that his accuser, convinced by the extraordinary courage and constancy displayed by James at his trial, publicly professed himself a Christian, and was beheaded at the same time as the Apostle. The death of James was so gratifying to the Jews, that Agrippa proceeded to apprehend Peter also, and committed him to prison, designing to have him executed immediately after the feast of the Passover. But Peter was miraculously delivered by an angel, and withdrew himself to a place of greater security. Upon this the King, having commanded the keepers of the prison to be put to death, departed from Jerusalem to Cæsarea, where he was seized with a loathsome malady, and died miserably, after enduring exquisite torments in his bowels for five days. The memory of this first prince who dipped his hands in the blood of the Apostles was insulted by the inhabitants of Cæsarea and Samaria, who adorned themselves with garlands, and made offerings to Charon for joy at his death.
48. Herod Agrippa left one son, called also Agrippa, and three daughters. Agrippa the younger was only 17 years old when his father died: he was at that time with the Emperor at Rome, and would probably have obtained his father's kingdom, had not Claudius been persuaded that it would be dangerous to commit it to a youth. Judæa thereupon became again subject to a Roman Procurator; and not only Judæa, but all the territories held by Agrippa the elder. Caspius Fadus was appointed the first Procurator, upon this renewal of the office; he was succeeded by Tiberius Alexander, Ventidius Cumanus, Felix, Porcius Festus, Albinus, and Gessius Florus. Four years after his father's death, Agrippa, being then 21 years old, obtained from the Emperor the kingdom of Chalcis,vacated by the death of his uncle Herod, and with it the superintendence of the Temple and the appointment of the High Priest. In the year 52, Claudius transferred him to Trachonitis and the adjoining district.

49. About the time of Agrippa's death, Saul and Barnabas, having disposed of their contributions at Jerusalem, returned to Antioch, where a divine revelation was made that these two should be set apart for the service of the Gentiles (Acts xiii. 2). They were accordingly ordained to be ministers of the uncircumcision. From this joint commission Barnabas also obtained the name of Apostle: St. Jerome calls him the fourteenth Apostle, and the Greek and Latin Church ever honoured him as such.

48. How was Palestine governed after the death of Herod Agrippa?
49. Which of the Apostles were set apart for the service of the Gentiles?
50. For twelve years after the Ascension all the Apostles, except St. Paul, confined themselves in a manner to Palestine; but now the time was come when, according to their Lord’s command, they were to disperse and preach the Gospel in all parts of the world. Some suppose that before their departure they composed the Apostles’ Creed* and the Apostles’ Canons; but most learned men are satisfied that both belong to later times. The part of the world which each Apostle should take was probably decided by lot, under the guidance of the Holy Spirit. Peter went into Pontus, Galatia, and Lesser Asia. Andrew had Scythia and Sogdiana allotted to him; though afterwards he is supposed to have turned towards Greece, and founded the Bishopric of Byzantium. John’s portion was partly

* It is probable that this creed arose from small beginnings, (1 Pet. iii. 21—1 Tim. vi. 22—Heb. x. 22, 23,) and was gradually enlarged, as occasion required, in order to exclude new errors from the Church. It appears to have been the general creed of the Church from, at least, the close of the second century, for we have a clear exposition of it in Irenaeus’ Treatise against Heresies; nor did it undergo any very great or material change. The common form of it in the fourth century was the following:—“I believe in God, the Father Almighty, and in Jesus Christ, his only begotten son, our Lord, who was born of the virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead, on the third day ascended to the Heavens, and sits on the right hand of the Father, whence he shall come to judge the quick and the dead; and in the Holy Spirit; the Holy Church; the remission of sins; and a resurrection of the body.” A few centuries later, it attained in the Romish Church its ampler form, in which it has since been adopted by most Protestant Churches.
the same as Peter's, namely, Lesser Asia, but he remained in Jerusalem till after the Virgin's death.* Philip had upper Asia, with parts of Scythia and Colchis. Arabia Felix was allotted to Bartholomew, into which parts he carried the Gospel of St. Matthew. Matthew himself preached in Asiatic Ethiopia, by Chaldæa, Persia, and Parthia: but Parthia was more particularly allotted to Thomas, who also preached to the Hyrcanians, Bactrians, and Indians. James the Less, being Bishop of Jerusalem, continued principally in that city. Simon had Egypt, Cyrene, Lybia, and Mauritania. Jude had Syria and Mesopotamia. Matthias had Cappadocia and Colchis.

St. Paul's Apostolic Journeys.†}

51. Of the travels and actions of the Apostles named in the preceding paragraph we have but a very short and uncertain account. The narrative of St. Luke, leaving the rest of the Apostles, proceeds with the separate memoirs of that eminent teacher whose extraordinary and sudden conversion has been already related, namely, Saul, the thirteenth Apostle. Having been separated with Barnabas to the ministry of the Gentiles, these two, accompanied by John Mark, the nephew of Barnabas, sent out from Antioch to Cyprus,‡

* The death of the Virgin is thought to have occurred at Jerusalem, about A.D. 48; but there is a great uncertainty about it. Some imagine that she died a natural death; others, that she suffered martyrdom. The Romanists affirm that the Apostles were miraculously transported from various parts of the world to be present at her death, which was altogether without pain, and that on the third day after her burial she rose again and ascended into Heaven; in memory of which they keep the 15th day of August, with great pomp and solemnity.
† See Paley's Evidences, Part I. c. 4, for a fuller account of these journeys.
‡ A famous island in the Mediterranean.

51. Give a short account of St. Paul's Apostolic Journeys. When did be
where they converted Sergius Paulus, the Roman Governor, and Saul adopted the name of Paul.* From A.D. 46. Cyprus, Paul proceeded to Perga in Pamphilia, and having suffered various persecutions at Antioch (in Pisidia,) Iconium, and Lystra, he returned to Antioch. A.D. 50. After abiding here some time, the Council at Jerusalem (see next par.) having been held meanwhile, Paul, accompanied by Luke, proceeded on a second journey† through Assia Minor to Ephesus, and, crossing the Ægean sea, visited Philippi,‡ where he was whipped and imprisoned; then Thessalonica, where the Jews raised such commotions as obliged him to escape to Athens;§ then Corinth,‖ where he was brought before the Roman tribunal, but dismissed, from the contempt the magistrate entertained for the Jewish controversies, of

* Paul is a Roman name; and was probably adopted by Saul in honour of his first Gentile convert, and as being more familiar than Saul among the Gentiles, with whom he was now about to associate.

† On this journey, either at Derbe or Lystra, St. Paul met with Timothy, a Gentile convert, whom he took with him as an assistant. Although Paul opposed the circumcision of Titus when perverse men declared it necessary, he nevertheless circumcised Timothy, being aware that the Jews would never receive instruction from one uncircumcised, and being willing in indifferent matters to accommodate himself to men’s humours.

‡ The capital of Macedonia. This was the first place upon the continent of Europe where the Gospel was preached.

§ Here Paul converted Dionysius the Areopagite, whom it is generally supposed he constituted first Bishop of Athens. About this time Claudius, by his edict, banished all Jews from Rome, in consequence of the tumults they created about Christ. The Christians also were expelled; for the Romans made little distinction between the two.

‖ From Corinth, Paul is supposed to have written his two Epistles to the Thessalonians.
which he accounted Christianity to be one; then Ephesus, and so through Asia Minor to Jerusalem. After this Paul again visited Antioch, and then Ephesus, * passing through Asia Minor: at Ephesus, where he daily ministered for two years, he nearly lost his life, in a commotion raised by Demetrius, the silver-smith, in consequence of the decline of the trade in images: he was driven from Ephesus only to renew his labours in Greece, where, after proceeding as far as the borders of Illyricum, he re-visited Corinth †, and, in consequence of a conspiracy of the Jews, traced his steps back through Macedonia to Philippi; whence he took shipping to Jerusalem, reaching that city in time for the feast of Pentecost, after an absence of nearly five years.

52. The principle that it was not necessary for a heathen to conform to the Mosaic law before his conversion to Christianity was established by Paul and Barnabas during their first journey. This was not the doctrine of a party in the Church at Jerusalem, whatever

* Ephesus was one of the seven Churches of Asia, mentioned by St. John (Rev. ii., iii.), the others being Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira. Probably Paul visited Crete about this time, where he planted Churches, over which he left Titus to preside. From Ephesus it is thought that Paul wrote the first Epistle to the Corinthians, the first Epistle to Timothy, and the Epistles to the Galatians and to Titus. Paul entrusted the care of the Church at Ephesus to Timothy, who has consequently been called the first Bishop of Ephesus.

† From Corinth Paul wrote his celebrated Epistle to the Romans, having before his arrival there written from Philippi his second Epistle to the Corinthians.

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the Christians to be banished from Rome by Claudius? *[Note.] Name the seven Churches of Asia mentioned by St. John.

52. What disagreement arose in the Church at Antioch during St. Paul's
was the practice of the Church at Antioch; for upon the return of Paul and Barnabas to the latter city, they found the brethren greatly disturbed, in consequence of the teaching of Jewish converts from Judæa, that unless they observed circumcision and the Mosaic institutions they could never be saved (Acts xv. 1). This was so complete a subversion of the doctrine of salvation by Christ, that the teaching could not be for a moment admitted. After many conferences and disputations, it was judged requisite to send a deputation to consult the Apostles and Presbyters at Jerusalem, and to bring back a definite sentence concerning this important question. Accordingly, early next year, Paul and Barnabas, taking with them Titus and others, repaired to Jerusalem for this purpose. [See note, par. 51.] James, Peter, and John were at this time at Jerusalem, and it was resolved to appoint an assembly* of themselves and the Presbyters to settle this matter. At this assembly, James appears to have presided. After “much disputing,” Peter spake in favour of the Gentiles, showing that it is only “through the grace of our Lord Jesus Christ we shall be saved” (Acts xv. 11). Paul and Barnabas followed to the same effect, “declaring what miracles God had wrought among the Gentiles by them” (Acts xv. 12); and then James gave sentence

* This was the first Council of the Christian Church. Apostolic synods had been held before, to elect a successor to Judas (Acts i. 26,) and to select the seven Deacons (Acts vi. 5); but these could not be called Councils of the Church in the sense which we give the word Council now.

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first Apostolic journey? Give an account of the Council held at Jerusalem, and of the decree which was there drawn up. Who were present at it? Give the purport of St. Peter’s speech. Who presided, and what do you infer from thence?
that the Jewish rites ought not to be imposed upon the believing Gentiles; but, that the zealous Jews might have no offence, it was agreed that the Gentile converts should observe these four things:—(1) To abstain from meats offered to idols, because the contrary might seem a participation in the idolatry: (2) to abstain from fornication, which the Gentiles accounted little or no crime: (3) to abstain from things strangled, which were extremely odious to the Jews: and (4) to abstain from blood, which was supposed to be forbidden to affright men from cruelty and bloodshed. This decree was delivered by James, in the name of the Council, and having been formally written out, was sent by Paul and Barnabas, together with Judas and Silvanus,* to Antioch and other parts.

58. Epiphanius tells us that the noted heretic, Cerinthus, was the ringleader of the faction at Antioch, which disturbed the Church there, upon the question of the circumcision of Gentile converts; but others assign so late a date as the end of the century to his notoriety. He was by birth a Jew, but was initiated in letters and philosophy at Alexandria. His heresy was a species of Gnosticism, modified so as to seem not quite inconsistent with Jewish opinions.† Thus, he allowed that the creator of the world was the law-giver of the Jews, and a being endowed at first

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* Contracted into Silas, under which name he is mentioned in Acts xvii. 4 and xviii. 5. In the Epistles he is called Silvanus. See 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1.

† Neander says, “Cerinthus is best entitled to be considered as the intermediate link between the Judaizing and the Gnostic sects.”
with the greatest virtue; but asserted that he derived his power from the Supreme God; and that he had by degrees fallen from his native dignity and virtue—that in order to destroy his corrupted empire, the Supreme God had commissioned one of his glorious Æons, whose name was Christ, to descend upon earth, and that Christ entered into the body of the man Jesus (Christ and Jesus being two distinct beings) which was crucified, but that Christ had not suffered, but ascended into Heaven. Cerinthus required his followers to retain part of the Mosaic Law, but to regulate their lives by the example of Christ; and taught that a resurrection of the body would take place, after which Christ would reign upon earth with his faithful disciples a thousand years, which would be spent in the basest sensual indulgences. In the doctrine of a millenium he partly agreed with Justin Martyr, Irenæus, Tertullian, and others; but these celebrated persons did not share in his gross notions of the millenial sabbath. This mixture of Judaism and Oriental philosophy made many converts, and the Cerinthians soon became numerous. They admitted a part of St. Matthew’s Gospel, but rejected the rest, and held the Epistles of St. Paul in great abhorrence. Irenæus says that St. John wrote his Gospel “to root out the erroneous doctrine which had been spread by Cerinthus.”

54. Not long after the Council at Jerusalem, Peter came to Antioch, and for a time mixed freely with the Gentile converts; but subsequently, from

Cerinthus connected in his false opinions? Wherein did he differ in some points from them? What is the testimony of Irenæus with respect to St. John’s Gospel?

54. Give a short account of the disagreement between Paul and Peter. What was the origin and result of it?
Claudius. fear of offending certain Jewish Christians, began to separate himself from them, which tended to confirm the Jews in their darling opinions, and to fill the Gentiles with new doubts and scruples. Even Barnabas followed the example of Peter; but Paul stood firm, and reproved Peter in the face of the whole Church, lest the weaker brethren should be more led away to attach importance to unessential points. Peter bore the reproof with patience, and no doubt amended his carriage. This is the last time that we read of Peter in the Holy Scriptures (Galatians ii. 11, 19).

Nero. \[Nero, the \textit{fifth} \textit{Emperor of Rome.}\] poisoned by his wife, Agrippina, after a reign of about thirteen years and a half. He was succeeded by Nero, son of Agrippina by a former marriage with C. Domitius Ahenobarbus, at this time only 17 years of age. Nero showed himself, in the beginning of his reign, just, liberal, and merciful, but was afterwards a monster of cruelty and barbarity. He was the first emperor that persecuted the Christian Church.

A.D. 54. \[St. Paul's Imprisonment.\] 56. Paul had not been many days at Jerusalem after his third journey, when the Jews, with whom the city was crowded in consequence of the feast, forced him out of the Temple, and would have destroyed him, had not the sudden presence of the Roman guard, under Claudius Lysias, from the tower of Antonia, rescued him out of their hands. It was the duty of this guard to

55. When did Nero begin to reign? What was his character? What emperor first persecuted the Christian Church?
56. Give an account of St. Paul's apprehension, and his first imprisonment
preserve the public peace, and to this, and not to any favour to the Apostle, must the interposition be attributed; for no sooner had Lysias secured his person in the fortress than he began to examine him by torture. But on finding that Paul was a Roman citizen, he sent him to Cæsarea, where the Procurator Felix usually resided. Here he was detained for two years; but upon Festus succeeding Felix in the office of Procurator, in the year 60, declining to have his case heard at Jerusalem, and appealing to the Emperor as a Roman, he was sent to Rome, accompanied by Luke, Aristarchus, Trophimus, and some others. After a tempestuous voyage they were wrecked on the Island of Melita, now called Malta, where they stayed three months, planting a Church and making many converts. In the early part of the spring they left Malta, and landed at Puteoli, a port of Campania, whence they proceeded shortly to Rome, the Christians of that city having come out to meet them, some as far as Appii Forum, a distance of fifty-one miles. For two years he received all that came to him, in a house which he was permitted to hire; he was under the restraint of a soldier chained to him by the arm, but he preached the kingdom of God freely during this imprisonment.*

57. After Paul had been above four years a prisoner to the Roman power, of which the latter two were passed at Rome, he was

* During the two years that he was at Rome, St. Paul wrote his Epistles to the Philippians, Ephesians, Colossians, and Philemon.
Nero. * Set at liberty,* being found not guilty of the breach of any Roman law. We have no certain account of the subsequent career of Paul; but it is supposed by many that, in the course of his zealous endeavours to extend the Gospel, he travelled westward as far as Britain. His martyrdom will be spoken of immediately.

58. When St. Paul arrived at Rome, there were many Christians in the city, for St. Luke says, "When the brethren heard of us, they came to meet us, as far as Appii Forum and the Three Taverns" (Acts xxvii. 15). Christianity was probably introduced into Rome by the "strangers of Rome, Jews and proselytes" (Acts ii. 10), who listened to the preaching of Peter on the day of Pentecost. St. Paul's preaching at Rome during his first imprisonment was abundantly fruitful: his principal converts were probably Gentiles, some of them being people of rank and fortune, and even members of the emperor's household: "All the saints salute you, chiefly they that are of Caesar's household" (Phil. iv. 22). St. Paul seems to have been the first Apostle who visited Rome: St. Peter joined him there, (at what precise period we know not), and is mentioned by early writers as his associate in founding and organizing the Church, the care of which they committed to Linus, who is therefore called the first Bishop of Rome. [See note, par. 76].

* Soon after his release he wrote in Judea, the Jews of other his Epistle to the Hebrews, that countries being called Hellenists, is, to the converted Jews, dwelling

58. Which of the Apostles first visited Rome? Show that there were many Christians there upon his arrival. Is there any reason to suppose that he made many Gentile converts? By whom was the Church of Rome founded? What was the state of Christianity there previous to the death of St. Paul? Who was the first Bishop of Rome?
59. Alexandria* was a place of eminence for learning,† and was remarkable for the ardour with which divers philosophical tenets were cultivated. Moreover, the country about Alexandria was inhabited by a set of men called Therapeutæ,‡ of contemplative habits, not unlike those of the Jewish sect of the Essenes, whose system of morality in some points bore no marked dissimilarity from that of the Gospel. This variety of opinion and the prevalent philosophical habits were favourable to the toleration of the new doctrines at Alexandria; and accordingly we find that Christianity made more progress there than in any other Gentile city. Its schools, Jewish and Christian, were held in great esteem; and considerable attention was paid to the multiplying copies of the Scriptures: one of these, the Codex Alexandrinus, a work of the fourth century, is now in the British Museum. We have no authentic account of the introduction of Christianity into Alexandria; but as dwellers in Egypt, and in the parts of Lybia about Cyrene, were in Jerusalem when the Holy Spirit came down upon the Apostles, it is probable that the doctrine of the Cross was carried thither upon the return of these to their homes.

* Alexandria was one of the patriarchal sees, the others being Rome, Antioch, Jerusalem, and Constantinople.
† Many of the Jews at Alexandria were men of learning; and it will be remembered that the Septuagint translation of the Old Testament, which was made there, caused a knowledge of the true God to be widely diffused in Alexandria.
‡ It is debated whether they were Christians, Jews, or heathen philosophers. Eusebius regarded them as Christian monks, established in Egypt by St. Mark.

59. What was there in the state of Alexandria favourable to the reception of Christianity? By whom was the Church at Alexandria founded? What is known of the early state of Christianity there? Who were the Therapeutæ? *(Note.) Name the patriarchal sees.
The first Bishop of Alexandria was Mark,* the Evangelist, by whom the Church there is supposed to have been founded. There is a tradition that he suffered martyrdom; but the probability is that he died a natural death in the eighth year of Nero's reign. Annianus succeeded him in the administration of the Alexandrian Church.

60. St. Peter settled at Rome in the latter part of his life, and in the reign of Nero; but the exact date is uncertain. He found Simon Magus, whom he had before defeated in Samaria, in great repute both with the people and with the Emperor, who was a professed patron of magicians. The progress of this man provoked the indignation of Peter, who zealously opposed and defeated him in various encounters. Hegesippus relates a tale which is generally held to be fabulous, namely, that Simon offered to demonstrate his power, by ascending to Heaven as the son of God, whereupon he raised himself into the air by the help of two invisible devils, as in a chariot of fire. By Peter's prayers the impostor was unmasked; his two spirits were taken from him, he fell headlong to the ground, and was so bruised that he died shortly afterwards.

61. It does not appear that public laws were enacted against Christianity, till the reign of Nero. The reason for this may be, that the con-

* It does not appear to be satisfactorily decided whether he is the John Mark so often men-

60. What do we know of St. Peter at Rome? What notorious person did he meet there?

61. When were public laws enacted against the Christians? To what cause do you attribute the freedom from Roman persecution up to this time?
vorts to Christianity were regarded only as a Jewish sect, who had seceded from their brethren on account of some difference of opinion of trifling importance; and as the Romans were not accustomed to trouble individuals on account of their religion, and as they suffered the Jews in particular to live according to their own laws, it is not likely they would pay much attention to what they regarded as the intestine quarrels of the Jews. But in the time of Nero, Christianity had acquired considerable extent and stability, and its steady and uniform opposition to heathen superstition could not long pass unnoticed.

Causes of Roman Persecution.

62. Independent of the general cause of persecution arising from the steady progress of Christianity, the following particular causes may be mentioned:—(1) The Christians contemned the religion of the state, which was closely connected with the Roman Government; and the Romans, although they tolerated religions from which the commonwealth had nothing to fear, would not suffer the ancient religion of their nation to be derided, and the people to be withdrawn from it. Yet these things the Christians dared to do. They also assailed the religions of all other nations. Hence, they were concluded to be unfriendly to public peace.* (2) The Christian worship had no sacrifices, temples, statues, or oracles: hence, its professors were deemed Atheists, and by the Roman laws Atheists were

* This is probably the reason why Tacitus calls Christianity a destructive superstition.

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62. Mention any circumstances which were likely to have been unfavourable to the early progress of Christianity among the heathen. Why were the early Christians deemed Atheists by the Romans? In what light were Atheists regarded by the Roman laws?
regarded as the pest of human society. Moreover, the
worship of so many pagan deities afforded support
great numbers, who were in danger of coming to want if
Christianity should prevail. (3) Their cautious method
of performing the offices of religion, dictated at first by
fear or necessity, caused horrid calumnies to be circulated
against them; and it was believed that national calamities
were sent by the Gods, because the Christians, who con-
temned their authority, were tolerated.

First General Persecution.* 63. Under these circumstances, it is not
wonderful that Nero, who had now
fallen into monstrous vices, should endeavour to transfer
to the Christians the guilt of which he was
strongly suspected, that of having set fire to
Rome, in the year 64. With this view, he inflicted upon
them the most exquisite tortures. Some, as Tacitus informs
us, were crucified; others impaled; some thrown to wild-
beasts; and others wrapped in garments dipped in pitch, and
burned as torches to illuminate the night. In this persecu-

* The persecutions of the Chris-
tians by the Romans have been
accounted ten in number, in con-
squence of an arbitrary inter-
tation of prophecy (Rev. xvii. 12,
14). But history does not sup-
port this precise number; for if
we reckon the general and more
severe persecutions, they were

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<td>1. Nero......... 64</td>
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<td>4. Hadrian ... 125</td>
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63. What is the date of the first systematic persecution of the Christians by
the heathen? Mention some of the more remarkable circumstances connected
with it. What account does Tacitus give of the sufferings of the Christians
as the incendiaries of Rome? Name some of the eminent Christians who
suffered in this persecution. *[Note.] Name the ten principal persecuting
tion it is supposed that Paul and Peter suffered Martyrdom at Rome; but there is a controversy about the year, some contending that it was 64, and others 67 or 68. Paul, as a Roman citizen, was beheaded, and Peter crucified.† It is said they both suffered on the same day. Linus, the first Bishop of Rome, is also thought to have suffered about this time. The first persecution ended in the year 68: it is uncertain whether it extended beyond Rome.

Effects of Persecution. } 64. This and other Pagan persecutions were probably not upon the whole unfavourable to the progress of Christianity. For, their extreme barbarity was not only revolting to the spectators, but gave fortitude to the sufferers, whose constancy in torture won the admiration of the best part of the heathen,† and convinced them of the sincerity of the Christians. And, in addition to this, Christians were dispersed into distant lands by the cruelties practised against them, and carried with them the doctrines of the Gospel to places which would otherwise have long remained without them.

* Those who died for the Gospel were called Martyrs, (from μάρτυρες, witnesses,) a term denoting that they were witnesses for Christ: those who only suffered loss of honours, goods, or liberty, were denominated Confessors; they obtained veneration and influence, and enjoyed many prerogatives.

† Origen says he was crucified with his head downwards, as if he felt himself unworthy to die after the manner of his Heavenly Master.

‡ We are told that Justin Martyr was converted to Christianity by witnessing the constancy with which the Christians endured torture.
65. Towards the latter end of the year in which Rome was burnt, Gessius Florus succeeded Albinus as Procurator of Judæa. The rapacity and oppression of this man created great discontent among the Jews, who at length broke out into open rebellion against Rome, in the year 66. After various skirmishes and massacres, Cestius Gallus, Governor of Syria, advanced against Judæa and Jerusalem, but retired with considerable loss. The management of the war was subsequently entrusted to Vespasian, who laid siege to Jerusalem. In the year 69, Vespasian* was proclaimed Emperor, and some time afterwards his son Titus took the command of the besieging army. Jerusalem, with its Temple was taken and entirely destroyed† by Titus in the year 72, after a siege of about five months. Upwards of a million Jews are said to have perished in this war, and it has been asserted that every Christian escaped. Here ended the temporal state and economy of the Jews, who were now dispersed throughout all parts of the world.

66. Our Lord had given the Christians a warning to flee from Jerusalem when they should see it compassed with armies (Matt. xxiv. 15, 21). Accordingly, in the early part of the Jewish war, they

* Galba, Otho, and Vitellius, the three successors of Nero, held their disputed titles for only eighteen months.
† Upon the destruction of Jerusalem, the piece of money which each Jew used to pay for the maintenance of the Temple was ordered to be paid henceforward to the Capitol at Rome.

65. Give the date and the cause of the Jewish war. By whom, and in what year, was Jerusalem destroyed? Did many Christians perish during this war?
66. What became of the Christians of Jerusalem at the siege of that city?
fled, accompanied by Symeon, their Bishop, to Pella,* a little Gentile city beyond Jordan, belonging to Agrippa's dominions. During their residence here, the Church was vexed by the two sects of the Nazarenes† and Ebionites.‡ The former were most likely not heretics, but Christians, who adhered too rigorously to Mosaic ceremonies, and were consequently somewhat slightly spoken of by their brethren, now that the destruction of Jerusalem and the Temple had weakened the respect for the law, and diminished the number of Judaizing Christians. The Ebionites, on the other hand, were decidedly heretical, entertaining certain Gnostic errors. They denied the divinity of our Saviour, believing that he was born of human parents, and that Christ descended upon Jesus at his baptism; enjoined the observation of the law as necessary to salvation; received part of the Old Testament, but utterly rejected the New Testament, except St. Matthew's Gospel, from which, however, they expunged everything relating to the miraculous conception and birth of Christ; and condemned Paul as an apostate, for having proved the dissolution of the Mosaic law.

67. About the time of the destruction of Jerusalem, or perhaps a little later,§

* After the war, when things were quieted in Judea, it is believed that they returned to Jerusalem, where they built a little oratory upon Mount Zion.
† Although first applied to the disciples of Christ, by way of reproach, the term was afterwards given to Judaizing Christians.
‡ The origin of the name is the subject of controversy: some derive it from the supposed founder of the sect, Ebyon; others from a Hebrew word signifying poor.
§ The chronology of the latter half of the first century is very obscure.

Into what two sects were the Jewish Christians divided who remained in the neighbourhood of Pella after the destruction of Jerusalem; and what was the difference between their doctrines? Explain the origin and tenets of the Nazarenes and Ebionites.

67. Give an account of Menander and his religious system. Was he properly a heretic? By whom were his doctrines opposed?
there flourished at Antioch Menander, a Samaritan, who, like Simon Magus, was a notorious impostor and magician. He was one of those who arrogated to themselves the character of Saviours of mankind, and ought, therefore, rather to be ranked among madmen and lunatics than among heretics proper. As he erected his religious system upon the same fundamental principles as Simon Magus did his, the ancients supposed he must have been a disciple of Simon. Irenæus, Justin Martyr, and Tertullian opposed the doctrines of Menander; and it is from their testimony we learn that he gave himself out to be one of the Æons sent from the pleroma to succour souls, and save them from the demons that rule in this sublunar world.

68. Vespasian was succeeded in the year 79 by his son Titus, who had a bad reputation on account of his severity and voluptuous life. But when he became charged with the burden of the empire his virtues displayed themselves, and he ruled with moderation and advantage to the people. Although Linus, first Bishop of Rome, is said by some to have suffered in Nero's persecution, others assign his martyrdom to the reign of Titus. It does not appear, however, that the Christians were generally molested, either in this or the preceding reign.

69. After a reign of little more than two years, Titus was succeeded by Domitian, not inferior
to Nero in baseness of character. In the early part of his reign Domitian was probably too much engaged in cruelties against his heathen subjects to allow of much consideration being bestowed upon the Christians; but about the year 94 he began to exact with great severity the tax levied upon the Jews (with whom the Christians were confounded) towards the maintenance of the Capitol at Rome. Moreover, in addition to the general causes of persecution mentioned in a former paragraph, he was excited to acts of cruelty against the Christians by political motives, for he had heard that a person would come from the line of David, who would attempt a revolution and produce a commotion in the empire. He particularly commanded, therefore, that the posterity of David should be sought out and put to death. In pursuance of his command, two grandchildren of the Apostle Jude were brought before him. Their poverty and humility, together with their declaration that Christ's kingdom was not of this world, convinced him that he had nothing to fear from them, and consequently they were dismissed. Hegesippus and Tertullian assert that Domitian immediately published a decree, terminating the persecution; but others are of opinion that the persecution was continued until the Emperor's death in the 96. It raged throughout the Roman empire against both Jews and Christians. The principal Christian martyrs named are Flavius Clemens, uncle to the Emperor, and Consul the

Christians enjoyed in the early part of Domitian's reign? When did his persecutions commence? What political motives excited him to acts of cruelty against the Christians? Did the Jews suffer from this persecution? Mention some of the principal Christian martyrs under Domitian. What
preceding year, and Acilius Glabro, who were put to death on a charge of atheism, with which Christianity was sometimes confounded. Flavia Domitilla, the wife of Flavius Clemens, was also banished. But the most memorable incident in the Domitian persecution was the suffering of the Apostle John, at that time residing at Ephesus, whither he went to oppose the spread of the Gnostic heresy. Charged as a disturber of the public peace, he was sent bound to Rome, where he was treated with all the cruelty that rage could suggest. Tertullian relates that he was cast into a cauldron of boiling oil,* from which he came unhurt. This tale is, however, discredited; but John was banished to Patmos, an island in the Ægean sea, there to be employed in digging mines. In this place God gave him a prospect of the future state of Christianity in those Revelations which are transmitted to us in the book of that name.

The Nicolaitan Heresy.

70. In the reign of Domitian there appeared the sect of the Nicolaitans, who are said to have derived their name from Nicolas, the deacon. They are mentioned in the Revelations of St. John (ii. 6, 14, 15), where the angel of God reproaches the Church of Pergamos with harbouring persons of this denomination. It is true they are not there taxed with errors in matters of faith, but only with licentious

* Hence, the ancients gave him the title of a martyr; for though martyrdom had no power over him, yet he yielded his body to all its torments, and was willing to die for Christ.

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and a disregard of the injunction of the Apostles to abstain from meats offered to idols. But Irenæus, Tertullian, Clemens Alexandrinus, and others accuse them of partaking of the Gnostic opinions concerning two principles, the Æons, and the origin of this present world. It is doubtful, however, whether on this point there be not some confusion between the Apocalyptic* Nicolaitans, and a Gnostic sect of the second century, founded by a man named Nicolaus.

71. Domitian, who was stabbed by Stephanus, in the year 96, was succeeded by Nerva. One of the earliest acts of the new Emperor was to rescind the decrees of his predecessor, particularly recalling the banished Jews and Christians, and permitting them the practice of their religion. The Church increased greatly during his reign; nevertheless it was not without martyrs.

A.D. 97. Timothy, Bishop of Ephesus, suffered in the early part of the year 97. He is said to have opposed the celebration of a festival by the votaries of Diana, which so enraged the people that they attacked him with clubs and stones, two days after which he died of his wounds.

72. About this period Apollonius of Tyana is said to have died. Our means of information concerning him are very imperfect; but

* The Revelation of St. John | ἀποκάλυπτω, to make manifest, is called also the Apocalypse, from | or reveal.

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71. What was the conduct of the emperor Nerva towards the Jews and Christians? Give a short account of the death of Timothy in this reign.

72. State what is known concerning Apollonius of Tyana. What arguments were drawn from his life during the second and third centuries?
he is supposed to have been one of those men who wandered from country to country, boasting of Divine revelations and supernatural powers. A life of him was written by Philostratus, at the close of the second century, in which marvellous stories are related concerning him. Dr. Burton ranks him amongst those fictitious characters which some of the opponents of Christianity used to set up as rivals of our Saviour and his Apostles in the working of miracles. In the second and third century his name was employed with a view to weaken the effect that was produced by the evidence of miracles: it was asserted, not that Jesus had worked no miracles, but that Apollonius had worked greater.

The Apostle John. 73. We have seen that John was banished to Patmos by Domitian. Soon after the death of Timothy, he took advantage of Nerva's edict and returned to Ephesus, and was invested with the care of the Church at that place. It is supposed that he wrote his Epistles and Gospel, as well as the Revelations, after his return. Many suppose St. John's Gospel to have been the last of the Holy Scriptures. The other three Evangelists had shown the humanity of Jesus Christ—St. John manifested his Divinity. Two reasons are assigned by the ancients for the writing of this Gospel. First, to refute the Gnostic heresy,*

* Michaelis says that "the positions maintained in the first fourteen verses are antitheses to positions maintained by the Gnostics, who used the words λόγος, Ἵσι, φῶς, μονογενής, πληρωμα, &c., as technical terms of their philosophy.

73. Who was the last surviving Apostle? Where and in the reign of what Roman emperor did he die? What reasons have been assigned for writing St. John's Gospel?
which denied our Saviour's Divinity, and His existence before His incarnation; wherefore St. John begins with asserting, "In the beginning was the Word, and the Word was with God, and the Word was God." Secondly, to confirm the history of the other three Evangelists, and supply their omissions. St. John is said to have died at Ephesus, in the reign of Trajan, about the end of the first century, having attained the age of 100 years or more, and having outlived the rest of the Apostles by many years.

**Canon of Scripture.**

74. The canon* of Scripture, that is, the authorized and received catalogue of the sacred books, is sometime said to have been settled by St. John. We are not, however, to understand by this that he collected all the books of the New Testament, and formally sanctioned them by his authority: it is enough that the fact that John acknowledged the genuineness and authenticity of the books of the New Testament cannot be doubted. As to the time when and the persons by whom they were collected into one body or volume, the learned are not agreed. It was necessary at an early period that some authorized catalogue should be prepared, in consequence of the spurious writings that were circulated: and we know that before the middle of the second century most of the books composing the New Testament†

* From κανών, a rule.
† The genuineness of the Epistle to the Hebrews, the Epistles of James and Jude, the last Epistles of Peter and John, and the Revelations, has been questioned; but these were at length received in every Church.

74. By whom is the canon of Scripture said to have been settled? In what sense are we to understand this? Why was it necessary to prepare an authorized catalogue of the Holy Writings?
were regarded as the Divine rule of faith and practice in every Christian Church throughout the world.

75. The joint testimony of sacred and profane writers informs us of little more concerning the Apostles than that, after a succession of dangers, difficulties, and distresses, many of them closed a laborious life by a painful and ignominious death. We have seen that James the son of Zebedee and James the Just received their martyr's crown at Jerusalem, and Peter and Paul at Rome; and that John died at Ephesus. Many fabulous stories are related of some others of the Apostles; but of authentic information concerning them we have very little indeed.

76. Those authors who are known to have been pupils of the Apostles have acquired the name of the Apostolic Fathers. They are five in number, namely, Clemens Romannus, Ignatius, Polycarp, Hermas, and Barnabas. Among the writers of the early days of Christianity, the most distinguished place, after the inspired penmen, is due to

(1) *Clement*, third Bishop of Rome, supposed to have been the friend and fellow-labourer of St. Paul. The accounts we have of his early life are for the most part uncertain, but probably he was a Roman, educated at Athens, and converted to Christianity upon discovering the unsatisfactory foundations of heathen philosophy. There are extant two *Epistles to the Corinthians* which have been ascribed to him; but the second is generally reputed not genuine. The Epistle which is accounted genuine was written to allay certain dissensions in the Church of Corinth, and until it was rejected by

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75. Mention what is known of the fates of the Apostles?
76. Who were the Apostolic Fathers? State their extant writings. Give some account of Clemens Romanus and his writings. Who was Ignatius?
the Council of Nice, A.D. 325, it was equally esteemed with Aposto-
lical Epistles. Ten books of Recognitions; an Epistle to James, our
Lord's brother; Clementines or Homilies; and The Apostolical Consti-
tutions and Canons, have also been attributed to Clement, but they
are universally allowed to be spurious. It is related that Clement
suffered martyrdom under Trajan, being condemned to be thrown into
the sea with an anchor about his neck; but this wants confirmation.
—Next after Clement was

(2) Ignatius*, a disciple of St. John, who about the year 70 suc-
cceeded Evodius as Bishop of Antioch,† in Syria. To the disgrace of
the otherwise moderate and upright Trajan, Ignatius, after a dispute
with the Emperor at Antioch in the year 107, was condemned to be
carried bound to Rome, and there thrown to wild beasts. On his
journey to Rome he confirmed the Churches in every city through
which he passed, by discourses and exhortations. From Smyrna,
according to Eusebius, he wrote Epistles to the Ephesians, Magnesians,
Trallians, and Romans, the purport of the last being to entreat the
Roman Christians not to interpose and prevent his martyrdom. From
Troas he wrote Epistles to the Philadelphians, the Smyrneans, and
his friend Polycarp. These seven Epistles are still extant. Others
have been attributed to him erroneously. The writings of Ignatius
bear strongly against Judaism and Docetism, and especially enforce
obedience and dependence upon the ministers of religion. Heros
succeeded Ignatius in the Bishopric of Antioch.

* Called also Theophorus, be-
cause he had Christ in his heart.
† Some ancient writers say that
Evodius was ordained into this
Church by St. Peter, the Apostle
of the circumcision, and Ignatius
by St. Paul, the Apostle of the
uncircumcision, and that the
Church was divided into two
castus, or assemblies, under their
respective Bishops. At the death

of Evodius, the distinction between
Jewish and Gentile converts began
to fail, and there was a coalition
of both the castus under the sur-
viving Bishop, Ignatius. The
Church of Rome is said by some
to have been founded in a similar
manner, Linus being ordained by
St. Paul, and Clement by St.
Peter: both castus united under
Clement.

*[Note.] By what other name was he called? Give a brief history of his life,
martyrdom, and writings. Show what doctrines he must have held. Give a
short account of Polycarp. From what source do we derive our information
Neva.

(3) Polycarp was appointed Bishop of Smyrna by St. John (whose disciple he had been) about the year 82. We know nothing of his early life. Of several Epistles attributed to him, only one is extant, that to the Philippians, which he sent to them with the seven Epistles of Ignatius. He was burnt with eleven brethren of Philadelphia about the year 167, in the reign of Marcus Aurelius, and an interesting account of the particulars of his martyrdom is preserved in the circular Epistle of the Church of Smyrna.*

(4) Hermas, who is spoken of by St. Paul in his Epistle to the Romans (xvi. 14.) is generally considered the author of The Shepherd, though some attribute it to Hermes, brother of Pius I, Bishop of Rome, and assign the year 140 as its date. The work is allegorical, and touches on fasting, second marriages, prayer, good and evil angels, &c. It proves the early existence of the three distinct orders of Bishops, Priests, and Deacons; and the Romans weakly argue from it in favour of Purgatory.—The Epistle ascribed to

(5) Barnabas, the companion of St. Paul, is regarded as the work of some unknown author, of whom Mosheim says he "had no bad intentions, but possessed little genius, and was invested with the fabulous opinion of the Jews." It was never reckoned canonical.

State of the Church
at the end of the first century.

77. At the end of the first century the Christian religion was spread through the greatest part of Europe, Asia, and Africa, extending from Britain to the farthest Indies, and fixing, not

* The Christians interred the bones of Polycarp after his body had been burnt, and met annually at the place of burial, to honour the memory of the dead, and encourage others to give like testimony to the faith. Hence arose the solemn anniversary commemorative of the Martyrs, generally observed in the primitive Church.

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[Note.] What was the kind of respect paid to the memories of martyrs, as gathered from the accounts written by the Church at Smyrna respecting the death of Polycarp? What work is attributed to Hermas? What is the nature of it? Is any mention made of him in the New Testament? Has any work been ascribed to Barnabas?  
77. To what country had Christianity extended at St. John's death? Who
only in cities, but in country villages. Evaristus governed the Church in Rome, Cerdo in Alexandria, Ignatius in Antioch, Symeon in Jerusalem, Publius in Athens, Polycarp in Smyrna, and Papias in Hierapolis. Christianity was increasing and flourishing; but grievously afflicted on one side by the malice of Jews and Pagans, and no less wounded on the other by heretics, namely, Simonians, Menandrians, Ebionites, Cepinthis, and Nicolaitans.

78. Before we advance into the second century, it will be well to say a few words upon the question of the continuation of miracles. Three opinions with regard to this question have been maintained—(1) That the power of working miracles still exists in the true church: this is the opinion of Romanists. (2) That this power ceased at the death of the Apostles. (3) That it gradually died away after the time of the Apostles. This last opinion seems the most consonant with what one would naturally expect to be the case. It does not, indeed, appear at what period of time miraculous powers were withdrawn: but those who believe that God neither bestows less than is necessary, nor more than is sufficient, will easily conceive that when by supernatural means Christianity was widely diffused, and mankind were disposed to receive the Gospel with less aversion, the powers which were no longer necessary were no longer given.

presided over the principal Churches at the end of the first century? What was the state of Christianity? Mention the heresies which prevailed.
78. What opinions have been advanced with regard to the continuation of miracles? Why should we expect miracles to be withdrawn after the time of the Apostles?
79. Nerva died in the year 98, and was succeeded by Trajan, a Spaniard by birth. The character of Trajan was for the most part that of a mild and virtuous Prince; yet his zeal for Paganism proved detrimental to the religion of Christ, and his character is sullied by the martyrdom of Ignatius. During Nerva's reign, Christianity had been allowed to spread with little or no opposition, and the fury of its enemies, for a while held in check, was ready to burst forth upon that emperor's death. Popular tumults against the Christians were therefore common in Trajan's reign, especially in the eastern part of the empire. Symeon, second Bishop of Jerusalem, is supposed to have suffered martyrdom in this reign, about the year 104. His death may be attributed to the jealousy of the Roman government against the line of David, which both Vespasian and Domitian had endeavoured to extirpate. He was denounced to Atticus, the President of Syria, by some Jewish sect, for being of the posterity of the kings of Judah; and after enduring tortures with a fortitude which extorted the admiration of his enemies, he was crucified in the 120th year of his age. Clement, as we have related, is also said to have suffered in the reign of Trajan. The emperor himself does not appear to have been personally connected with the death of either of these eminent persons.

80. Popular commotions against the Christians were prevalent about this time in the eastern parts of the

79. What was the general character of the emperor Trajan? Name any celebrated Christians who died during this reign. Mention any circumstances at the commencement of it that were likely to excite opposition to the Gospel.
80. For what reason did Pliny consult Trajan concerning the Christians?
empire. The younger Pliny was Proprætor of Pontus and Bithynia, and in the exercise of his office the Christians were brought before his tribunal. Not having been present at any such examinations before, the multitude of criminals and the severity of the proceedings against them seem to have greatly struck him, and caused him to hesitate about how far he ought to go without consulting the Emperor.

Accordingly, in the year 111 (some say 107) he wrote to the Emperor for instructions, informing him that "those who persisted in declaring themselves Christians, he ordered to be led away to punishment" (this is, to execution), and that "the contagion of this superstition had seized, not cities only, but the smaller towns also, and the open country." In his reply, the Emperor ordered that the Christians were "not to be sought for or molested upon anonymous accusation;" but if impeached and convicted, they were to be executed, unless they purchased pardon by denying their religion and offering sacrifice to the Gods. Thus, although Trajan's edict set bounds to the fury of the enemies of Christianity, it made perseverance in the Christian religion a capital offence. This

* From this letter we learn something of the mode of worship of the Christians at the beginning of the second century. Pliny says, "they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, or deny a trust committed to them when called upon to return it. After these things were performed they separated, but met together again to a meal, which they ate in common without disorder."
was the first legal enactment by a Roman emperor authorizing persecution of the Christians: they might, however, have been made amenable to the ancient laws against secret assemblies, associations, and public entertainments, of which the emperors generally were jealous, as capable of being converted to seditious purposes.

81. Papias, Bishop of Hierapolis in Phrygia, and one of St. John's disciples, flourished in the reign of Trajan. He was the first propagator of the doctrine of a Millenium, or temporal reign of Christ on earth for a thousand years, when the elect shall be gathered together, after the resurrection, in Jerusalem. Papias, having been a disciple of St. John, was supposed best to know the Apostle's mind as to the thousand years mentioned in Revelations [c. xx.] Hence, the doctrine of a Millenium was much in vogue for two or three centuries, and those who held it were termed Millenarians and Chiliasts. It was held, not only by the Gnostic heretics, especially the Cerinthians, and by the Montanists, but likewise by Justin Martyr, Irenæus, Tertullian, and others: but the notions of these latter were not of that gross and sensual kind which have been ascribed to Cerinthus and his followers. Origen powerfully refuted the millenarian doctrine.

82. Towards the latter end of Trajan's reign,* Saturninus, or Saturnillus, of Antioch, began to propagate, in several parts of Syria, the

*A long catalogue of semi-show themselves about this time Christian sects which began to might be gathered out of the

81. Who was the first propagator of the doctrine of a Millenium? What was the doctrine of the Millenium? By what Christian writers was it maintained? Who refuted it?
82. When did Saturninus flourish? Give an account of the doctrines which he propagated.