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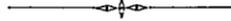
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earthly hope shall fail; when the memories of the past shall fade before the fainting and clouded spirit; when the enfeebled mind shall lose its grasp of the things of sight and sense; when our days shall seem, as we look back upon them, "rather to be a confusion than a life,"<sup>1</sup> while the future is opening upon us like the morning spread upon the mountains in coldness and gloom. In that hour (and it is an hour which must come to all) the great truth of the atoning sacrifice and its deep reality will rise before us in all its intensity of comfort, in all its unspeakable grandeur. It will be to us "as the shadow of a great rock in a weary land," as the "light shining on unto the perfect day." Then will the loneliness of Christ be the breaking up of our solitude; His mourning will be our comfort, His thirst our supply, His weakness our strength; and that simple and sufficient prayer which thousands of devoted Christians have in every age put forth as their last entreaty, will find utterance in our hearts even if it dies voiceless on our lips:

"Lord Jesus Christ, put Thou Thy Passion and Cross and death between Thy judgment and my soul."

R. C. JENKINS.



### ART. III.—NOTES ON EARLY CHRISTIAN INSTITUTIONS.

#### PART II.

IN the valuable tractate lately discovered, called the "Teaching of the Apostles," and dating about 120 A.D., are preserved some of the early sacramental prayers of the Christians.<sup>2</sup> The work probably represents the custom of the Ebionites, or "poor" Christians of Pella and Kaukaba, in Bashan,<sup>3</sup> who claimed to a late date that descendants of the brothers of Christ lived among them. They were a very Judaizing sect, who received only the Gospel of Matthew, and who continued to circumcise down to the fourth century, and turned to Jerusalem in prayer as the Holy City. The prayer of the Cup was

<sup>1</sup> S. Laur, Justiniani, Opp.

<sup>2</sup> See Professor Harnack's paper, *Contemporary Review*, August, 1886, as to date.

<sup>3</sup> The site of Kaukabah, near Ashteroth Karnaim, has only recently been found. See Eusebius, H.E., I., vii. 15. Some of the inscriptions found on osteophagi of the second, third, and fourth centuries on Mount Olivet seem to have been those of native Christians—probably Ebionites. See "Syrian Stone-Lore," pp. 259, 260. The cross occurs in some instances, but they are undated.

as follows among those who accepted the supposed "Teaching of the Apostles":

"We thank Thee, O Father, for the holy vine of David, Thy servant, which thou madest known to us by Jesus, Thy servant. We thank Thee, our Father, for the life and knowledge which Thou madest known to us by Jesus, Thy servant; to Thee be glory for ever and ever. As this broken bread was scattered on the mountains, and being brought together was made one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom.<sup>1</sup> For Thine is the glory and power, by Jesus Christ for ever."

"But," continues this tractate, "let no one eat or drink of your Eucharist except those baptized into the name of the Lord, for respecting this the Lord hath said: 'Give not that which is holy to the dogs.'

"After being satisfied give thanks thus: 'We thank Thee, O Holy Father, for the holy name which Thou hast enshrined in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us by Jesus, Thy servant. To Thee be glory forever. . . . Hosanna to the Son of David!'"

Justin Martyr was a native of Shechem, in Palestine, and wrote about 160 A.D. It is thus that he describes the Christian rites of his own time:<sup>2</sup>

<sup>1</sup> Compare 1 Cor. x. 17: "So we, being many, are one bread" (or "loaf").

<sup>2</sup> *Liturgies*.—Justin Martyr in the passage quoted says that the president (*Proestōs*) prayed "according to his ability." If it is understood that the "Teaching of the Apostles" represents a regular liturgy, it does not recall those of later times. There are references to the forms used in Rome and Carthage in the works of Tertullian and Cyprian (200 A.D.), but the liturgy ascribed to St. James is found only in a work—"The Apostolic Constitutions"—which critics believe to have taken its present form not earlier than the fifth century, though perhaps based on the customs of the third century. Ambrose and Augustin refer to ancient liturgies. The *Gloria Patri* was appointed by the Council of Nice, and ordered to be sung after the Psalms by Pope Damasus (366-384 A.D.). St. Basil composed a liturgy, and Chrysostom says, "Omnes eandem precem concipiebant" (see Dean Hook's "Church Dictionary"). These various facts point to the slow growth of the liturgies after the establishment of the faith. A very ancient Jerusalem liturgy, used in 350 A.D., is described in Cyril's "Lectures" (xxiii. 1). The order for the Eucharistic rite began by the priest washing his hands; the deacon then gave the signal for the holy kiss, and *Sursum Corda* was sung, followed by *Omnia Opera*, after the words "Let us give thanks," by the priest. Prayers for the State followed the "perfecting of the sacrifice," then followed prayers in memory of the pious dead and the *Pater Noster*, after which the bread and the cup were offered to the baptized.

The rites of the East were not, however, at that time, the same as in the West. The "Pilgrimage of St. Silvia" (Palestine Pilgrims' Text

"On the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles are read or the writings of the prophets, as long as time permits; and then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all together rise and pray, and, as we before said, when our prayers are ended bread and wine and water<sup>1</sup> are brought, and the president in like manner offers prayers and thanksgivings according to his ability, and the people assent, saying 'Amen,' and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons" (1 Apol., ch. lxvi).

Tertullian was converted about 185 A.D., and wrote at

Society, 1891) gives the earliest known account of some of the differences which she noticed in visiting Jerusalem about 385 A.D. The *Kyrie Eleison* was unknown to her (p. 46), and was not introduced into the Roman service till later. Incense, which, according to Dean Hook, is unnoticed before the time of Gregory the Great, late in the sixth century, was used in Jerusalem in the fourth (p. 48). Christmas Day appears to have been celebrated at Epiphany in Egypt and in Palestine (pp. 25, 50). All the congregation communicated (p. 61) on Maundy Thursday in the evening. Lent lasted eight weeks (p. 52), a custom otherwise unknown, though a fast of forty days is said to be traceable to very early times. This curious tract contains also the oldest known notices of the festivals of the Purification and of Palm Sunday (pp. 51, 58). Special psalms for certain seasons were still unknown in the Church of Gaul (p. 76). So imperfect is our acquaintance with the liturgies, even of the fourth century, that this new tractate, discovered in 1883, has been regarded as very important by students of liturgy.

<sup>1</sup> *Water and Wine*.—According to Professor Harnack ("Alt Christlichen Literatur," vii. Band, Heft, 2, *Brot und Wasser*, 1891), the word "wine" has been introduced into the text of the passage quoted from Justin Martyr by a later copyist. However this may be, it is well known that certain Christian sects used water only, and not wine, in the second century. Irenæus (V., i. 3) says this of the Ebionites, and Jerome of Tatian ("Comm. on Amos," ii. 12), and Clement of Alexandria ("Pædag.," II., ii. 23) of the Encratites, or "abstainers," who were the followers of Tatian. Tatian was of Mesopotamian birth, and died about 166 A.D. All these sects were severely ascetic in other matters, as well as in discarding wine at the Eucharist. Tertullian ascribes the same teaching to Marcion ("Against Marcion," l. 14), but the custom continued to the third century, as is clear from Cyprian's denunciations. Cyprian (quoted by Harnack, pp. 121-124) regarded it as equally objectionable to use wine alone. The mixture of wine and water represented, according to him, Christ and the congregation. The custom of using water only was certainly not original. (Matt. xxvi. 26, 27, etc.), and Papias (in Irenæus, V., xxxiii. 3) speaks of "wine" no less than the "Teaching of the Apostles." But the mixture with water was a very ancient custom (Irenæus, V., xxxvi. 2, *mixtio calicis*), and in the account of the Passover supper, given in the Mishnah and written in the second century A.D., we also find that a cup was "mixed" for the "cup of blessing" (Pesakhim, x. 2).

Carthage. He also describes similar Christian ceremonies—prayer before meals, the washing of hands, singing of hymns, and final prayer (Apol. 39). In none of these passages is there any vestige of mysticism in the celebration of the Memorial Supper.

The feasts called *Agapæ*, or Love-feasts, which became distinct from the Eucharist, were celebrated in the evening, as pagan writers state equally with Christian Fathers.<sup>1</sup> The Last Supper itself was an evening celebration of the Passover, though, as we have seen above, it was early celebrated in Pontus, before sunrise. In the fourth century it was still the custom throughout the Christian world to celebrate the Communion at night on Maundy Thursday, and the evening Communion continued in the fifth century in Egypt on that day.

It was a usual custom of the more temperate among the ancients to mingle water with the *merum*, or strong wine, which they drank. This custom was also early observed by the Christian Church in connection with the Eucharist. Irenæus, writing in Gaul about 185 A.D., speaks of the "mingled cup and made bread" and of "water and wine mixed in the Eucharist" (Book v., i. 3, ii. 3), and Justin Martyr, as above quoted, appears to say the same; but no mystic reason is given by either.

As regards the rite of baptism,<sup>2</sup> Tertullian, seeking to persuade the heathen, uses a somewhat curious argument:

"For washing is the means of initiation into some of the

<sup>1</sup> Tertullian, Apol. 728, "To the Gentiles," ii. and viii.; Minucius Felix, ix., x., xxx., xxxi.

<sup>2</sup> *The baptismal rites* of the early centuries included several peculiarities. Unction after baptism is mentioned by Tertullian ("On Baptism," ch. vii.), and the Marcionites gave honey and milk to the newly baptized ("Adv. Marcion," l. 14). Cyril describes the Easter rites fully. The candidates were separated, and the women placed in charge of the deaconesses. That they were stripped for total immersion is clear ("Epistle to Innocent, Bishop of Rome," 2, written by Chrysostom in 404 A.D.). The ceremony described by Cyril (Lect. xix. 1) took place in the evening. The baptisteries attached to the churches were large tanks, some of which still remain in Palestine. The candidates assembled in the hall and faced to the west; and they repeated a renunciation of "things done in honour of lifeless idols, the lighting of lamps, and burning incense by fountains or rivers; the watching of birds, divination, omens, amulets, charms on leaves, and sorceries." These were the common pagan customs of the fourth century. Being stripped (xx. 2), they were anointed with exorcised oil from the hair of the head to the feet; they were then led to the pool, and after confessing the Father, Son, and Holy Ghost, they descended into the water, and came out again—apparently thrice (Tertullian, "In Prax," 26; "De Corona," 3), after which the *Chrism* consisted in touching with oil the forehead, ears, nostrils, and breast.

sacred rites of the notorious Isis or Mithra. They honour the gods themselves with washings; moreover, carrying water round and sprinkling it, they everywhere expiate country places, houses, temples, and cities" ("On Baptism," v.).

Thus the sprinkling of holy water was a pagan rite, which is independently known in connection with the Isis cultus.

It is evident that in the early ages of the Church infant baptism could not be the invariable rule, since many were converted after they had grown old. In the fourth century it was often delayed till towards the close of life,<sup>1</sup> though participation in the Eucharist was denied to the unbaptized. The rite was accompanied by unction in the second century, and was usually one of total immersion. Cyril of Jerusalem, in his "Sermons to Catechumens" (about 347-348 A.D.), fully describes the rites, which took place only once a year at Easter time. In the "Teaching of the Apostles," at a very early period, the rules as to baptism are laid down:

"Baptize ye . . . in running water; but if thou hast no living water, baptize in other water, and if thou canst not in cold, in warm. And if thou have neither, pour out water thrice upon the head."

Justin Martyr (1 Apol., lxvi.) says of the Eucharist: "Only the baptized take the bread and drink, which are the flesh and blood of Christ."

As regards the sign of the cross,<sup>2</sup> we have no indications of its general use before the establishment of Christianity. The Christians seem to have been afraid to use the symbol, at all events publicly, and it does not occur on Christian texts or monuments of the East before Constantine.<sup>3</sup> The cross was a very ancient symbol, unconnected with the Christian religion. It may be seen in the British Museum, hung to the neck of

<sup>1</sup> The *Cathari* still deferred baptism till old age in Chrysostom's time, holding that it remitted all previous sins (Hom. xx. 1; Euseb., H.E., vi. 43; Cyprian, Epistle lxix.).

<sup>2</sup> Tertullian ("De Corona," 3; "Ad Uxor," ii. 5) speaks of making the sign of the cross; but Rénan supposes, that the custom may have been peculiar to the gnostic heretics ("Église Chrétienne," p. 525; Marc Aurèle, p. 529).

<sup>3</sup> *The Cross*.—Crosses occur on early texts in Syria in 350 A.D., 359 A.D., and 397 A.D. (Waddington, Nos. 2,037, 1,912, 2,197), but not on texts older than the Council of Nicæa, with one exception (No. 2,565), when, if the era is that of the Seleucidæ, the date is as early as 197 A.D. The name Soaimos in this text is found, as early as the first century, as that of Princes of Emesa and Ituræa. The text, if the date is correct, is of special interest as the oldest known that gives a representation of the cross in Syria. It occurs at the old Christian village of M'alûla, near Damascus, and runs as follows:

✠ Έτους θρ. Σόαιμος Διοδώρου Φιλίππιωνος ἐπ' ἀγαθῷ το σπήλειον συνετέλεσεν.

the Assyrian king, Assur-nizir-pal, who lived in 885 B.C. Tertullian ("To the Gentiles," xii.) speaks of the crosses, which were emblems of Pallas of Athens and the Pharian Ceres. Yet, according to the same passage, the Christians of his time were accused of worshipping the cross, which, indeed, they did after its reputed discovery at Jerusalem about 380 A.D.

In the Roman catacombs<sup>1</sup> there are some 10,000 inscriptions, of which, perhaps, 4,000 are older than the establishment of Christianity. Yet the cross never appears in connection with these, or on the frescoes. There are, it is true, representations, probably at a later date, of the *labarum*, or mystic sign of Constantine, which is flanked by the letters *Alpha* and *Omega*, and which may be Christian; but it is remarkable that the *labarum* is also a sign older than Christian times. It occurs on a coin of Herod the Great, as a symbol of unknown significance, beside the Greek inscription giving his name.<sup>2</sup> When Christianity was established it became customary even for kings to mark themselves on the forehead with the cross,<sup>3</sup> but the Latin form (the long cross) always differed from that of the Greek Church (the square cross). Inscriptions, after this time, were divided into clauses by crosses instead of stops. The sudden change in this respect is attested by the dates of the various texts.

When Clement of Alexandria suggests suitable designs for the signet rings of Christians he recommends (*Pædagogus*, iii. 11) the dove, the fish, the ship, the lyre, and the anchor, but does not mention the cross. In the Catacombs the fish and anchor, or the fish and wreath, appear to be early Christian emblems in 234 A.D., and the word *ichthus*, "fish," occurs on the early Christian texts of Syria,<sup>4</sup> while Tertullian says, "We

<sup>1</sup> As regards the emblems in the Roman catacombs, where the first distinct Christian text is said to date about 204 A.D. (see Marc Aurèle, p. 536). The *fylfot*, which is called the "Croix Cramponée," occurs on the tomb of Diogenes Fossor in the second century (Lundy, "Monumental Christianity," p. 15), in connection with the figure of Diogenes bearing his lamp; but this emblem is not of necessity Christian. It is the Buddhist *swastika*, and an ancient sign so widely spread that it is found on the dolmens of Cornwall as well as in India. The Christian signs of the catacombs are the dove, the fish, the olive-branch, etc. The Christian cemeteries are mingled with those of Jews and worshippers of Mithra, and many subjects of the frescoes are pagan. The crucifixion and resurrection are not represented, though other New Testament and Old Testament subjects are treated. The date of the representations of the *labarum* in the catacombs is uncertain.

<sup>2</sup> Madden's "Coins of the Jews," p. 107.

<sup>3</sup> Chrysostom, "Quod Christus sit Deus."

<sup>4</sup> *Secret Christian Symbols*.—The emblem *Ichthus* is found in Syria even as late as the fifth century, and occurs with the cross. At *Suwbret*

little fishes, like our *Ichthus* Jesus Christ, are born of water" ("On Baptism," chap. i.). None of the Fathers mention making the sign of the cross in baptism, but in a Christian poem carved on a stone found at Gerasa, which dates from a later time than that of the establishment of Christianity, there is a distinct notice of signing the cross on the forehead.<sup>1</sup>

There were also great differences of custom among early Christians as regarded the observation of Sunday and of Christmas Day. Sunday is mentioned in the "Teaching of the Apostles," and by Justin Martyr. In the Epistle of Barnabas, which is one of the earliest Christian books outside the Bible, the "eighth day"—as the day of resurrection—is apparently Sunday (chap. xv.); but some of the Judaizing sects of Palestine continued to observe the Jewish Sabbath till the end of the second century or later.<sup>2</sup> As regards Christmas Day, we learn from Chrysostom that it had not been celebrated in Antioch on December 25 until the year 386 A.D.<sup>3</sup> There was nothing in the gospels to fix the day, but it is very remarkable that December 25, or 8th of the Calends of January, was observed by the Romans as the "Birthday of the Unconquered Sun."<sup>4</sup> We can hardly avoid the suspicion

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*el Kebîreh*, in Trachonitis, a fish is represented with the words, "Jesus Christ, help" (No. 2,537c, Waddington). At *Hâs*, in North Syria, is the curious inscription, "Ichthus alleluia" (No. 2,659, Waddington). The letters occur in 439 A.D. at Refadi, in the same region (No. 2,695, Waddington). At Canatha, in Bashan, they accompany a cross (No. 2,363, Waddington). Another Christian monogram of unknown meaning found in these texts consists of the letters XMF. It possibly stands for *Χριστός ὁ ἐκ Μαρίας γεννηθείς*: "Christ, born of Mary." This expression occurs yet more fully in a text from Refadi, which speaks of "Jesus of Nazareth, born of Mary, the Son of God," dating from 516 A.D. (Waddington, No. 2,697). The monogram is found at *Shakka*, in Batanea, accompanying a curious Greek poem of uncertain date (No. 2,145, Waddington). There are eighteen lines, and though seemingly pagan, M. Waddington believes that there are secret allusions to Christianity in the words used. At *Dana*, in Syria, the three letters of this monogram are carved above (No. 2,674). At *Deir Sambil*, in the same region (No. 2,663) they occur as late as 399 A.D. on a tomb belonging to Heliadēs, and accompany a cross.

<sup>1</sup> I have given the full translation in "Palestine," p. 181.

<sup>2</sup> St. Silvia, in her "Pilgrimage" about 385 A.D., curiously speaks of the "seventh, that is the Lord's, day," but in other passages reckons it as the first day (Palestine Pilgrims' Text Society's Translation, p. 47).

<sup>3</sup> According to St. Silvia (p. 50), it was celebrated at Epiphany in Egypt and Syria alike.

<sup>4</sup> Chrysostom, Homil. 31, quotes (according to King's "Gnostics," p. 49) an ancient calendar in which the 8th of the Calends of January is the date for Christmas fixed at Rome: "That while the heathen were busied with their profane ceremonies the Christians might perform their holy rites undisturbed." The coins of Constantine bear the inscription, *Soli Invicto Comitati*, with the sun on the reverse. The *dies natalis Invicti* thus coincided with a festival of the *Sol Invictus*.

that a popular festival (like our Yuletide) was consecrated in the fourth century, by being set apart for the celebration of Christmas. Such was the policy of the Roman Church in dealing with the heathen, as is very clearly shown by the letter of Gregory the Great to his missionaries.<sup>1</sup>

It was in Rome especially that this adaptation of paganism to the rising organization of the Church was most fully carried out. The Pope assumed the title of Pontifex Maximus, which was that of the official who, in pagan times, took charge of all sacrifice, and who lived in the college north-east of the Palatine.<sup>2</sup> The term Vicar of Christ was only known to Tertullian as signifying the Holy Spirit ("On the Veiling of Virgins," chap. i.), and it would no doubt then have been regarded as impious to apply it to any bishop of the Church.

The clerical dress of the Roman priesthood was in like manner borrowed from the customs of pre-Christian Rome.<sup>3</sup> The cardinals still wear the flame-coloured robes of Flamines. The alb was an ancient sacred dress. The dalmatic, or sleeveless shirt, was first worn in Rome by Commodus and the Syrian Emperor Elagabalus. The stole and chasuble were not adopted till the ninth century. The custom of kissing an emperor's foot, which was later applied to the Pope, was introduced by Caligula. The "Mass" may possibly take its name from the unleavened cake of the Passover<sup>4</sup> (Hebrew מצֶה); but in the early ages of the Church Hebrew was very little known, Origen being one of the few Christian scholars before Jerome who knew that language, and the same word was used in Egypt of the unleavened cakes offered to Osiris on the New Year's Day. This rite was brought to Rome with the Isis worship, and the term might thus possibly have become known in Italy. Tertullian says distinctly (Præscript xl.): "Mithra sets his mark on the soldiers' foreheads, and celebrates also the oblation of bread, and introduces an image of a resurrection." It was from the priests of Mithra that the Persian head-dress

<sup>1</sup> Greg. Papæ "Epist.," xi. 71.

<sup>2</sup> Stanley, "Christian Institutions," p. 207.

<sup>3</sup> *Ibid.*, p. 152.

<sup>4</sup> *Mass.*—There is no very well recognised derivation of the word *missa*, or *Mass*. The usual derivation (see Skeat's "Etymological Dictionary") is from the words *Ite missa est* at the end of the service (Piers Plowman, B. v., 419), or from the dismissal of the unbaptized before the ceremony; but it is difficult to understand how this could be converted into such terms as the "sacrifice of the Mass" or the "saying of a Mass." It is certain that the Passover loaves were called *Mazoth*, and also certain that *mes* in Egyptian meant "bread" or "a loaf" (Pierret, Dict., p. 233); but the question is one on which further light is needed. The *mes* cakes offered to Osiris are represented on Egyptian pictures.

called the mitre<sup>1</sup> was copied by the Western Church—for bishops in the East wear crowns, and not mitres. The word occurs in both Latin and Greek as meaning a head-dress, but the mitre is found as the peculiar head-dress of Persian and Parthian priests on monuments older than the Christian era.

Finally, it is almost needless to say that the institution of celibacy for vestals and monks is not of Christian origin.<sup>2</sup> It is common to many nations from the earliest times, and the Essenes and Therapeuta were celibates in the centuries before Christ, living in monasteries or in solitary caves, like the Buddhist celibates,<sup>3</sup> who were well-known to Clement of Alexandria, Jerome, and other Fathers. In the centuries preceding Constantine the clergy were married men, in East and West alike, but Rome had its vestal virgins and its celibate pagan priests. In the first Christian age there was no distinct clerical order regarded as a sacred caste. A respectable layman might be made a bishop or "overseer,"<sup>4</sup> and the word presbyter (whence priest is derived) meant nothing more than an "elder" member of the congregation, who conducted the prayers of the younger.<sup>5</sup> Justin Martyr speaks of the "president" of a congregation—resembling the Imam, or leader of a Moslem congregation, who may be any respectable elderly member known for piety and good living. The bread and wine were given to all, so long as they were baptized, and not reserved for priests. The "Teaching of the Apostles" speaks of "bishops and deacons," not mentioning presbyters, and probably there was no distinction in the mind

<sup>1</sup> Clement of Alexandria (Cohort. xii.) speaks of the mitre in connection with the fawn skin, and other emblems of the Eleusinian mysteries into which he had been initiated (ch. ii.).

<sup>2</sup> See Dean Hook ("Ch. Dict."), who, after quoting 1 Tim. iii. 2 and 1 Cor. ix. 5, remarks that Polycarp mentions Volens, the married presbyter of Philippi. Tertullian also wrote to his own wife. Cyprian speaks of the married presbyters of Carthage, who were still so living after ordination. The Council of Nicæa left the clergy at liberty. Hilary of Poitiers wrote to a daughter, apparently born when he was a bishop. Siricius was the first pope, in 397-399 A.D., to forbid the marriage of the clergy, but celibacy was not completely established even in the time of Gregory VII., in the eleventh century. The "Epistle of Barnabas"—a very early Christian book—says (ch. iv.): "Do not, by retiring apart, lead a solitary life."

<sup>3</sup> Clement of Alexandria, "Stromata," iii. 7; Clementine, "Recognitions," i. 33.

<sup>4</sup> By the "laying on of hands," without having been a deacon, and having, of course, been baptized.

<sup>5</sup> There is nothing to show that the synagogue ministers after the destruction of Jerusalem were specially consecrated. The Christian organization naturally grew out of that of the synagogue.

of the writer between the "overseer" of a Christian community and the "elder."

These observations are not founded on the customs and institutions of any of the numerous heretical sects of the early Christian age. They are based on well-known authentic and dated inscriptions of Syria and of Italy and on the words of the Fathers of the Church, or those which are found in works like the "Epistle of Barnabas" and the "Teaching of the Apostles," which those Fathers quote with approbation as received by the Church. After reading through the works of the principal Patristic writers down to Origen, one finds that there is nothing therein described, as a Christian institution, which in any way countenances the peculiar dogmas and rites of later times adopted by the Church of Rome. Justin's account of a Sunday service in Palestine in the second century reminds us rather of the religious gatherings of the Huguenots or of the Scottish Presbyterians, who stood to pray. Where, then, in the Fathers is found any authority for transubstantiation, for the adoration of the host, for the Mass, for the denial of the cup or the bread to any baptized Christian,<sup>1</sup> for the claim of the Bishop of Rome to be the head of all churches, or for the celibacy of the clergy? The Fathers were married men, like the Apostles,<sup>2</sup> and for the most part Syrians or Greeks, who wrote and taught in the East, and who say nothing of any Roman bishop as head of the Christian churches.

If we laymen are referred to "ancient authors," it is surely to the Christian Fathers of the second and third centuries of our era that we must look for information as to the earliest Christian institutions, and to the little-studied Christian monuments of Syria and of Palestine—the very home of the faith. But so studying, we do not find that institutions existed which were not sanctioned by the teaching of the Gospels or of the Epistles, except, indeed, among gnostics and other heretical and semi-pagan sects. We find nothing, indeed, that is not generally practised by the Protestant sects of our own country and allowed by the Church of England Articles.

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<sup>1</sup> St. Chrysostom ("In Matt.," Homil. 1. 2) urges the laity to read the Scriptures at home. They were written in Greek, which his congregation could read. There was no pretension of shutting up the Scriptures in a dead language. The rustic clergy knew only Syriac ("To the People of Antioch," Homil. xix. 1); but there were Syriac versions of the Bible.

<sup>2</sup> Hence the words *episcopa* and *presbyteria*, for the wives of bishops and presbyters, and even *draconessa*, for a deacon's wife, as Dean Hook points out ("Ch. Dict.," s.v., Deaconesses).

Christianity, after a struggle of four centuries, prevailed over all the various religious systems of the ancient world of Europe and Western Asia; but paganism revenged itself by the corruption of Christian teaching and of Christian institutions. In the words of the Emperor Hadrian, when he witnessed the corruption of Christianity in Egypt, "Even those who styled themselves bishops of Christ are devoted to Serapis. The very Patriarch himself when he comes to Egypt is forced by some to adore Serapis, and by others to adore Christ" (Hadrian to Servianus, "Vopiscus Vita Saturnini").<sup>1</sup>

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HEBREW AND GREEK EARLY CHRISTIAN TEXTS FROM THE MOUNT OF OLIVES.

<sup>1</sup> ΧΑΡΙΤΑΣ ΠΑΙ  
 ΣΤΑΣΩΜΟΛΟΓ  
 ΩΤΩΘΕΩΚΑΙΤ  
 ΩΧΡΗΣΤΩΑΥΤΟΥ  
 ΕΓΩΚΑΒΒΕΘΟΔΙΑΚΟ  
 ΝΟΣΤΩΒΟΗΘΗCΑΝΤΙ  
 ΕΙΜΕΤΕΛΙΩCΕΤΗΝΠΙ  
 ΡΟCΦΟΡΑΤΗCΟΙΚΟΔΟ  
 ΜΗCΤΟΥΟΙΚΟΥΤΟΥΤΟ

No. 2,466, Waddington, from Harrân, in Bashan.

✠ ΕΤΟΥCΘ̄ΦCΟ  
 ΑΙΜΟCΔΙΟΔΩΡΟΥ  
 ΦΙΛΙΠΠΙΩΝΟCΕΠ  
 ΑΓΑΘΩΤΟCΠΗΛΕ  
 ΟΝCΥΝΕΤΕΑΒCΕΝ

No. 2,565, Waddington, from M'alula, 197 A.D. (?)

CΥΝΑΓΩΓΗΜΑΡΚΙΩΝΙCΤΩΝΚΩΝ  
 ΑΕΒΑΒΩΝΤΟΥΚΥ. ΚΑΙCΡΗΧΡ̄CΤΟΥ  
 ΠΡΟΝΟΙΑΠΑΥΑΟΥΠΡΕCΒCΤΟΥΑΧΕΤΟΥC

No. 2,558, Waddington, from Deir 'Aby, dating 318 A.D.

ΕΚΠΟΝΟΙΑCΚΕCΠΟΥΔΗCΒΟΗΘΟΥΠΡΟΚΑΟΥ  
 ΚΕΝΕCΤΟΡΟCΑΔΔΑΘΟΥΚΕ ΑΖΙΖΟΥ  
 ΟΥΛΙΠΙΑΝΟΥ ΚΕΘΙΕΜΟΥΑCΜΑΘΟΥΠΡΟ  
 ΝΟΗΤΩΝΑΦΙΕΡΩΗΗ ΒΑCΙΑΙΚΗΚΗΘΥΡΑ  
 CΤΟΥC CΚΕ

No. 2,044, Waddington, from Amwas, dating 330 A.D.

. . . ΧΡΗΣΤΕΒΟΗΘ . . .  
 ΕΙC ΘΕΟC ΜΟΝΟC  
 ΕΚΤΙCΕΝΘΑΛΑCΙC  
 ΟCΑΛΕΥΓΦΙΑΕΚΕCΟΙΤΑΔΙΠΛΑΕΤΟΥCΠΤΩΙCΕΛΘΕΧΕ

No. 2,704, Waddington, from Khatura, dating 331 A.D.

ΘΑΡCΙΑΟ  
 ΜΕΤΙΛΑ  
 ΟΥΔΙCΑΘΑΝ  
 ΑΤΟC

Tablet of Dometilla, 95 A.D. (?)

†  
Hebrew, "Judah," with cross.

Hebrew, "Kuriakos."

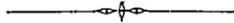
HECOVC

Greek, "Jesus," with cross.

NATANIAOY

Greek, "of Nathaniel."

CHARLES R. CONDER, Major R.E.



ART. IV.—THE MIRACLES OF CHRIST IN CONFLICT  
WITH THE LAW OF NATURAL SELECTION.

IT is remarkable that the law of Nature, which is discernible as working towards the development of animal life on earth, is directly disturbed in its operations—at least, as far as human life is concerned—by the kind of miracles which Christ performed, together with the practical teaching suggested by them.

In the several grades and species of lower life on earth the survival of the fittest is the rule; the individuals best adapted to their surroundings, and capable of further adaptation, live their time and thrive, and fresh types may be evolved on occasions, while the weaker and worse adapted perish.

The same law, with like results, would work in the human race if it were not interfered with; but Christ, in the character of His miracles, directly opposed its operation, and conformity with the teaching of Christianity continues the disturbance and keeps an antagonism at work for the purpose of another kind of development belonging to a higher life in a different sphere of being. Man left to himself, as an animal, without such influence from Christianity, or a like influence, however derived, is subject to that law of Nature which regulates animal life in this world, which is the sphere of animal life. Where no interference has been introduced, the race, like a piece of mechanism, is conformed to such rule; the fittest survive and the best adapted develop in connection with the circumstance of existence and progress in this present sphere of being, while the feeblest and least ready for adaptation fail and die, and their unfitness and fall seem not to be noted or cared for by those that live and remain. In barbarous, unchristianized communities, infancy and old age, infirmity and disease, do not command the special care required by such conditions; there is a callous indifference to the weakness and need of any who are subject to them; they fail on the highway of human life, while those who have not fallen among such thieves of strength and fitness pass by on the other side. Nature seems the sole governess there. She nurtures some