

# INDEX.

- ABGARUS**, King of Edessa, the spurious letter of, 230.
- Absolution**, language of Cyprian on, 115; how often, and on what terms conceded, 262.
- Acts of Cyrenius**, 48; of Pilate, *ibid.*
- Acts of Peter**, 51, 54, 56.
- Acts of the Apostles**, testimony of the Fathers to the Canonical authority of the, 347; the substance the same in their time as it is now, 362.
- Alexandria**, condition of Christianity at, 229; influence of its schools, *ibid.*
- Allegory**, the use of, objected against the Fathers by Daille, 169; unquestionably a prominent feature in primitive theology, 170; Origen the first of the Fathers who refines away the fact in it, 172; observation of Dr. Waterland, 174.
- Altar**, use of the word by Origen, 191; by Irenæus, 450; by Tertullian, 455; by Cyprian, 463.
- ἀνατολή**, a name of Christ, 458.
- Andrew**, St., 231.
- Angels**, worship of the, not favoured by the Fathers, 69, 75, 84, 97; believed by them to be present in Christian congregations, 519.
- Anicetus**, tolerated the observance of Easter at an uncanonical time, 156.
- Antiochist**, conjecture with respect to the name of, 74, 85; inconsistency of Tertullian respecting, 155.
- Antiquity**, the English Reformation characterized by reverence for, 4, 15; causes acting to the disparagement of, 15-19; its value maintained by Dr. Waterland, 178, 179; subjects on which the Church of England appeals to it, 180, 181; jealousy of reference to it explained, 213, 214.
- Antoninus Pius** confirmed the edict of Hadrian, 277, 282.
- Arians**, the, made use of unguarded expressions of the Fathers, 131.
- Aristides**, addressed his Apology to Hadrian, 281.
- Aristobulus**, a commentator on the books of Moses, quoted by Clemens, 49, 172.
- Arms**, the profession of, why objected to by Tertullian, 204, 205.
- Articles**, the thirty-nine, correspond with the writings of the Primitive Church, 5.
- Article**, the sixth, does not exclude the appeal to antiquity, 178, 346.
- Assurance**, the language of Tertullian is repugnant to the Calvinistic doctrine of, 500, 501.
- Athenagoras** replies to the charge of atheism, 44; a passage of his the counterpart of one in Justin, 70; disallowed second marriages, 195; to whom his treatise on the resurrection was addressed, 248; bears testimony to the activity of persecution in his time, 282; and to the domestic troubles of the Christians, 304; his sentiments on the Trinity, 402; on the effects of the Fall, 471; on inspiration, 484.
- Atonement**, testimony of Barnabas to the, 417, 421; of Clemens Romanus, 417; of Ignatius, *ibid.*; of Justin Martyr, *ibid.*; of Irenæus, 418; of Melito, 419; of Clemens Alexandrinus, 419-421; of Tertullian, 421, 422; of Hippolytus, 422; of Origen, 423, 424; of Cyprian, 425.
- Auditores**, 259, 441.
- Aurelius**, the edict of Trajan in force under, 277, 279; several Apologies put forth in the reign of, 282, 292.
- Autographs of the Apostles**, many understand Tertullian to speak of the, 352.
- Baptism**, particulars relating to the administration of, 31, 134; language of the Fathers respecting, 124; must be in the name of the Trinity, 398; Regeneration in, denied by the Socinians, 427; asserted by Hermas, *ibid.*; by Justin Martyr, 428; by Irenæus, 428, 429; by Theophilus, 429; by Clemens Alexandrinus, 430-

- 432; by Tertullian, 432-436; by Origen, 436; by Hippolytus, 437; by Cyprian, 438, 439; the efficacy of it not ascribed to the *opus operatum*, 440; probation of Candidates, 259, 260, 441; sponsors required, 260, 440; confessions, promises, and renunciations made in, 259, 441, 442; the benefit contingent on the observance of the vow, 442; strictness of the early Church on the obligations of, 443, 444; why the delay of it was recommended by Tertullian, 476.
- Baptism, heretical, Cyprian differed from Stephanus on, 38.
- Baptism of Infants, evidence for the, in Clemens Alexandrinus, 29, 440; in Justin Martyr, 71, 440; in Cyprian, 440; in the Apostolical Constitutions, *ibid.*
- Barbeyrac, Jean, origin of his treatise "on the Morality of the Fathers," 182; took his information at second-hand, 185, 201; not conversant with Justin Martyr or Clemens Alexandrinus, 183, 184; does not allow for circumstances which ought to be considered in reading the Fathers, 185, 186, 196, 197, 201, 213; some of his objections have no relation to morality, 186; charges the Fathers with encouraging the Christians to volunteer martyrdom, *ibid.*; with disparaging marriage, especially second, 195; with denouncing certain trades, 201; the profession of arms, 203; heathen customs, 205; offices of state, 206; regards their morality faulty on self-preservation, 210; imputes to Clemens Alexandrinus the justification of idolatry among the Pagans, 211.
- Barnabas, the Epistle of, considered fictitious by Daillé, 56; defended by Vossius, Hammond, &c., 58; we have most of it both in Greek and Latin, 68; contains strong language on the corruption of man, 153; is full of allegory, 170, 171; bears testimony to the Atonement, 417, 421; the effect of the Fall, 470, 477; the doctrine of spiritual influence, 482.
- Bartholomew, St., 230, 231, note.
- Basil, remarks on the strength of tradition in controlling private speculation, 396.
- Beveridge, William, Bishop of St. Asaph, shows that the Articles correspond with the writings of the Primitive Church, 6; defended and made use of the Fathers, 122.
- Beza, the bias of his Translation Calvinistic, 466.
- Bishops, how maintained in the Primitive Church, 250; amount of their salaries, 251; their frequent journeys, 252, 253; admonished not to be too hasty in excommunicating, 263, 264; their succession in the Church of Rome, 334. *See* Episcopacy.
- Bull, George, Bishop of St. David's, his method of accounting for the Sibylline verses, 49; defends the Shepherd of Hermas, 58; produced a passage in Irenæus which refers to the Epistles of Ignatius, 60; discusses a passage in Justin Martyr claimed by the Romanists, 69, 183; upholds the authority of the Primitive Fathers against Petavius, Zuicker, and Sandius, 102, 179; his opinion on the treatise "De Consummatione Mundi" ascribed to Hippolytus, 438, note; quotes the language of Socrates on sin after Baptism, 443.
- Burial Service, in what sense the word 'elect' is used in the, 497.
- Burton, Dr. Edward, his remarks on the various readings in Acts xx. 28, 375; gives instances of loose translation in the Latin version of Irenæus, 378.
- Βυθός, 516.
- Calvin, admired by Philpot, 10; and by Grindal, 13; the early Fathers unanimous against his leading doctrines, 466, 469, 471, 479, 481, 495, 503, 504, 506.
- Cambridge, the University of, makes the Fathers an element of Theological examination, 4.
- Canon of Scripture, the, a subject of discussion at the early Provincial Councils, 254; use of the Fathers in establishing it, 346-351.
- Casaubon, Isaac, his remark on the English Reformation, 4.
- καταγγέλλω, 235.
- κατήχησις, 259.
- Catechumens, admission to the class of, 259, 441; nature of the instruction imparted to, *ibid.*
- Catholic, Philpot questioned on the meaning of the word, 11.
- Celibacy, vows of, a passage opposed to them in Justin Martyr, 71; another

- in Irenæus, 75; origin of them in Tertullian, 82; yet their necessity denied, 84; the Clergy not under them in the time of Origen, 96.
- Celsus, remarks on Origen's treatise against, 100, 411; was an Epicurean, 240, note; objections of his answered by Origen, 88, *et seq.*, 239, 240, 258, 261, 280, 285, 423, 424, 479; some of them have reference to the Divinity of Christ, 410.
- κρηπίδα*, 235.
- Chalcedon, conduct of Paschasinus at the Council of, 103.
- Cherubim, the, were considered by Irenæus characteristic of the four Gospels, 359, 360.
- Chillingworth, William, effect of Dailé's treatise on, 20.
- Christ, the remembrance of the Cross is precious to all who rightly believe in, 8; how his meaning in saying, "This is my Body," is to be ascertained, 13, 14; some expressions of the Fathers respecting him liable to misconstruction, 151, 152; they interpreted the Old Testament with reference to him, 384-386; especially the Psalms, 386-388; testimonies to the unity of his Person, 73, 367, 399; to his Divine Nature, 61, 67, 89, 129, 131, 377-380, 393-395, 400-405, 410, 412; to his Incarnation, 406-408, 412. *See* Atonement.
- Christianity, use of the Fathers in relation to the evidences of, 220; their testimony to its wide dispersion in their time, 220-230; secret progress of it, 231-233; its disturbing effect on the relations of society instrumental to its propagation, 234, 235; its progress assisted by the resort of people to the games, 236, 237; a capital offence from the time of Nero downwards, 278; entailed domestic troubles on those who professed it, 301-305; pecuniary losses, 306; and other embarrassments, 308.
- Church, the Catholic, its peace and unity not broken by difference of customs, 114, 157; definition of it as understood by the Fathers, 330.
- Church, the Primitive, appealed to in the Articles, 5, 6; in the Canons, 7; by Jewel, 8; by Philpot, 10, 11; by Grindal, 14; the writings of the early Fathers acquaint us with its doctrines and discipline, 24, 28; adopted the allegorical method of interpreting Scripture, 170, 173; insisted on the previous probation of candidates for Baptism, 259; treated the lapse of her members with severity, 261; did not easily receive them again, 262; inflicted excommunication without calculating its effect on her numerical strength, 263; used precautions against mercenary converts, 265-268; its nature and construction, as represented in the Acts and Epistles filled up by the Fathers, 329; its Creed Trinitarian, 393, 304, 395.
- Church of England, the, refers her members to the Fathers, 4, 5, 346; explains the principle of her Prayer Book, 4; suggests the method of dealing with the Romanists, 8; effect of the Revolution on, 18; occupies the same ground as the Primitive Church on tradition, 78; her discretion in the use of the Fathers, 180, 181; concurs with them in their application of the Psalms to Jesus Christ, 388.
- Church of Rome, followeth not the Primitive, 10, 11: a passage of Irenæus supposed favourable to the, 37, 71; traces of its characteristics and pretensions in Tertullian, 82, 83. *See* Romanist.
- Churches, independence of, claimed by Cyprian, 111.
- Churches, of Ephesus, Smyrna, and Rome, appealed to by Irenæus, 77, 78.
- Cicero, incident in the life of, 289.
- Clarendon, Lord, a remark of, 20.
- Clemens Alexandrinus, account of his writings, 29, 135, 244, 249; use of them illustrated, 29; profuse in his references, 53; justified in quoting the Apocryphal Gospels, 53-56; discussion of four passages supposed favourable to Purgatory, 80; his language opposed to Transubstantiation, 81, 147, 454; the germ of future abuses may be traced in his writings, 81; some of his peculiarities accounted for, 136, 137; charged by Dailé with disingenuousness, 146; some passages of his liable to misconstruction, 148; instances of conflicting language, 153; ignorance of Hebrew, 167; excessive use of allegory, 172; his doctrinal errors not of a kind to invalidate his testimony,

- 175; his language moderate on martyrdom, 187, 188; his justifying heathen idolatry explained, 211, 212; his writings exhibit the state of Christianity at Alexandria, 229; and the activity of persecution there, 283; addressed himself to the upper and educated classes, 244, 249; relates the restoration of a lapsed youth by St. John, 258; mentions precautions taken against mercenary converts, 265; advises on domestic troubles arising from the profession of Christianity, 303; alludes to the continuance of miraculous power, 316, 317; is not concerned with ecclesiastical questions, yet intimates the three Orders, 336, 337; his testimony to the Canonical books of the New Testament, 51, 52, 347, 351; and to the Epistle to the Hebrews being St. Paul's, 355, 356; quotes the genealogy in St. Matthew and his account of the Conception, 361, 369; confirms the received reading in Acts xx. 28, 376; his testimony to the doctrine of the Athanasian Creed, 401; to the Atonement, 419-421; to regeneration in Baptism, 430-432; to Infant Baptism, 29, 440; to the obligations of Baptism, 441; his sentiments on the Eucharist, 81, 452-454, 464; on the freedom of the will, 467, 468; on the corruption of our nature, 152, 476; on the doctrine of grace, 29, 486-488, 496; his use of the term elect, 500, 501.
- Clemens Romanus writes in the name of the Church of Rome, 37, 161; his Epistle commended by Eusebius, 160; describes the extent of St. Paul's travels, 221; distinguishes between clergy and laity, 252; probably refers to miraculous gifts, 310; intimates three orders, 331; what he meant by *ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς*, 344; refers to the Epistle to the Hebrews, 355; his interpretation of the purple thread, 386; his testimony to the Trinity, 393; to the Atonement, 417; applies *προσφορά* to the Eucharist, 446; held the doctrine of spiritual influence, 482.
- Clergy, how maintained in the Primitive Church, 250; their number greater in proportion to that of the people than at present, 251; were devoted exclusively to the work of the ministry, 252.
- Commodus, the rescript of Hadrian acted on in the reign of, 277.
- Communion, the Holy, a set form of service for in the early Church, 31; administered in both kinds, 70, 74. *See* Eucharist.
- Confession, auricular, evidence against the necessity of, 41-43; germ of it, 81.
- Confession, public, a part of the primitive discipline, 41-43; proceedings connected with, 262.
- Constitutions, the Apostolical, not mentioned by Daille, 26; their date, *ibid.*; and use, 267; contain rules concerning orphans, 198, 255, 271; sponsors in Baptism, 260; Baptism of infants, 440; the duties of a Bishop, 263; the distribution of alms, 267, 268.
- Convocation, abeyance of, 19.
- Cornelius, Bishop of Rome, language of Cyprian towards, 111; speaks moderately on absolution, 115; his letter to Fabius quoted by Eusebius, 334.
- Corruption of human nature, the Fathers at variance with themselves on the degree of the, 152, 153, 469, *et seqq.*
- Councils, General, appealed to by Philpot, 11; were subsequent to the early Fathers, 162.
- Councils, not amounting to General, frequent in the early Church, 253.
- Creed, the Athanasian, compared with the language of the early Fathers, 397-408.
- Creed, the primitive, given by Tertullian, 157, 491; his remarks on, 157, 490.
- Creeds, definite, 15; the form in which tradition bears witness to doctrine, 79.
- Cross, the use of it in Baptism defended by an appeal to the Fathers, 7; the early Christians were accused of worshipping it, 44; custom of signing the forehead with, 32; abuse of it, 82.
- Custom and Verity, Grinda's Dialogue between, 13.
- Custom, distinguished from Apostolical tradition, 113, 114.
- Cyprian, use of his letters in modern controversies, 32, 34, 38, 42; his "De Unitate Ecclesie" interpolated, 105; other omissions and alterations have

been corrected, 108; evidence against the Romanists in his writings, 109-119; germ of Romish errors discoverable in them, 119-121; alludes to, but does not insist on Infant Communion, 158; his sentiments on martyrdom, 189, 190, 191, 193; on patience, 210, 211; his testimony to the progress of Christianity in his time, 226, 228, 230; and to the rank of the Christians, 246; furnishes information on the maintenance of the clergy, 250; and the organization of the early Church, 254; regulates the application of Church funds, 255, 266; denounces the buying off persecution, 256; instances of the administration of Church discipline by him, 262, 265, 267, 306; records an incident respecting a deserted child, 271; his martyrdom under Valerian, 284; circumstances of it, 294-296; details of persecution in his time, 300; visions related by him, 320; his testimony on the Apostolical succession, 330; on Episcopacy, 342; on Baptism in the name of the Trinity, 397; on the doctrine of the Athanasian Creed, *ibid.*; on the Atonement, 425; on Baptismal Regeneration, 438; on Infant Baptism, 440; his language on the Eucharist, 461-464; he insists on fear and reverence in coming to it, 465; his views on the freedom of the will, 469; on the Fall, 479; on the necessity of Divine Grace, 491, 492; on the offer of grace and salvation to all, 502; at variance with those of Calvin, 503.

Daille, no book has contributed more to depreciate the Fathers than his treatise on the right use of them, 20; its republication, 40; he divides into two heads, 22; i. That the testimony of the Fathers is obscure and uncertain, *ibid.*; exaggerates the paucity of early writings, 22, 23; gives an imperfect account of their contents, 27, 28, 30; represents the Fathers to be of no use in modern controversies, 27, 32, 36, 37; depreciates them on the suspicion of forgery and interpolation, 46; charges them with quoting apocryphal books, 48, 50, 56; account of his argument against the epistles of

Ignatius, 58-65; exaggerates the difficulty of ascertaining the text of the early Fathers, 66; charges the Romanists with mutilation of them, 67, 102; adduces a case of fraud attempted by Paschasinus, 103; Cyprian, the first Father against whom the charge is distinctly maintained, 105, 108; objects that the Fathers are obscure, 127, from their writing before controversies arose, 128, 129, 132; from design, 132; from the peculiarity of their style, 137, 140; from the change in the meaning of words, 143; charges them with disingenuousness, 146; illogical reasoning, 150; changes of opinion, 152; confounding the importance of things, 156; questions whether their opinions were those of their Churches, 159; or of the universal Church, 161; ii. That the testimony of the Fathers is not of authority to decide modern controversies, 22, 164; charges them with inaccuracy, 165, 166; ignorance of Hebrew, 167; heedless use of allegory, 169; doctrinal errors, 174; disagreement with each other, 176; contends that neither Romanists nor Protestants acknowledge them as umpires, 178; his motives, 58, 87, 102, 123, 142, 179.

Dan, the tribe of, why omitted from the number of the sealed, 347.

Deacons, called *Ministri*, 331; mentioned by *Hermas*, *ibid.*; *Clemens Romanus*, 332; *Ignatius*, *ibid.*; *Irenæus*, 334, 335.

Decius, aggravated persecution by an edict, 278.

*δέησι*, 97.

*διχοτομήσει*, 517.

*δίγαμος*, 195.

Dionysius of Corinth, information contained in a fragment of, 24.

*Disciplina arcani*, germ of the, 81; nature of it as taught by Origen, 91-94; and other early Fathers, 133.

Dissenters, the outcry against the Fathers joined in by, 123; why the Fathers are distasteful to them, 124, 125.

Dobree, Professor, an ingenious conjecture of, 308.

Dodwell, observation of, no the neglect of the early Fathers, 101; understands *Clemens* and *Ignatius* to speak of miraculous gifts, 311; under-

- stood "ipsæ authenticæ literæ" of the autographs of the Apostles, 352.
- Domitian, made laws against the Christians, 275.
- Ecclesiastical Fund, its amount considerable, 250; applied to the maintenance of the clergy, *ibid.*; expenses of journeys and of conferences, 252-254; relief of orphans, widows, the sick and others, 255, 256.
- Egyptians, the gospel according to, 51, 52.
- Election, how understood by Justin Martyr, 496; by Irenæus, 497, 498; by Tertullian, 499, 500; by Clemens Alexandrinus, 500, 501; by Cyprian, 502, 503; by Origen, 504-506.
- Eleutherus, Bishop of Rome, Irenæus was charged with a mission to, 253.
- ἔντευξις*, 97.
- Ephesians, the Epistle of St. Paul to the, whether properly so entitled, 354.
- Ephesus, the eighth Canon of the Council of, 39.
- ἐπίκλησις*, 143, 180.
- ἑπιούσιος*, 250.
- Episcopacy, the primitive form of Church Government, 330-343; the Fathers did not write treatises on it, 338, 343; imitated by the heretics, 343; nature of the evidence for it, 344; variety of quarters from which it is drawn, *ibid.*; language of Hooker on it, 345.
- Eucharist, particulars relating to the celebration of, given by Tertullian, 31, 32; spoken of by the early Fathers in terms inconsistent with Transubstantiation, 33-36; 70, 87, 88; their language respecting it, 125; its ceremonial described by Justin Martyr, 134; invocation of the Holy Ghost on the elements modified by our Church, 180; the term *προσφορά* applied to it by Clemens Romanus, 446; nature of it as represented by Justin Martyr, 446-448; by Irenæus, 448-452; by Clemens Alexandrinus, 452-454; by Tertullian, 454-457; by Hippolytus, 457; by Origen, 458-461; by Cyprian, 461-464; preparation before it, and consistency of life after, taught by these Fathers, 464, 465.
- εὐχαριστίαν*, 97.
- Eusebius, appealed to by Philpot, 11; misrepresented by Daillé, 22; a competent witness to the genuineness of the Epistles of Ignatius, 65; adopts the Fathers as his authorities, 160; quotes writers of the second century bearing testimony to the diffusion of Christianity, 227, 228, 231; considered the laws against the Christians to be in force from Nero downwards, 278; represents the persecution in Gaul as a sample of others, 284; records instances of martyrdom, 297; and details of persecution, 299, 301; bears witness to miraculous powers in the second century, 320; enumerates the clergy at Rome, 334; intimates that the Epistle to the Hebrews was generally attributed to St. Paul, 358.
- Excommunication, offences against which it was levelled, 262.
- ἔξομολόγησις*, 42, 81.
- Exorcism, claimed as existing in the early Church, by Justin, 311; by Irenæus, 312; by Tertullian, 315; by Minucius Felix, 317; by Origen, 318; more decidedly than other powers, 323.
- ἔξωτερικῶν λόγων*, 93.
- Expenditure of the early Christians, circumstances which increased the, 252-256.
- Extreme Unction, evidence in the early Fathers against, 117, 118.
- Evans, Robert Wilson, remarks of, on a passage in Irenæus, 38; on the works of Clemens, 135.
- Faith, Philpot offers to prove his from the Fathers, 12; their unanimity on the fundamental articles of the, 177; their use in maintaining orthodoxy, 383; that of the Sub-Apostolic Church Trinitarian, 393. *See* Creed.
- Fall of man, sentiments of the Fathers on the, 470-481.
- Fathers, the early, appealed to by our Church, 4-7, 178-181, 346; and by our Reformers, 8-14; estimate of them by English Reformed Divines, 122, 178, 179; little regarded by the Romanists, 101, 179; and by the later Councils, 101; depreciated by the Puritans, 15; and foreign Reformers, 20; and why, 15, 123-125. — Objections of Daillé against them stated and answered, 22, 27, 46, 47, 58, 66, 105, 127, 132, 137, 146, 150, 152, 156, 159, 161, 164,

- 165, 167, 169, 174, 176. Principal objections of Barbeyrac against them stated and answered, 186, 195, 201, 203, 205, 206, 210, 211.—Remarks on the nature of their testimony, 27, 28, 128; on their value, 169, 213, 214; and on the proper method of studying them, 28, 45, 125, 162.—Use of their writings in relation to the evidences of Christianity, 220; their testimony to its wide diffusion, 221–230; to its secret progress, 231–236; to the rank of the Christians, 238–244; to their wealth, 245–256; to their character, 259–263; to their disinterestedness, 264–268; to the extent of persecution, 280–284; to its intensity, 293; to its nature, 301; to the continuance of miraculous powers, 310–321: to a Ministry of three Orders and an Episcopal Church, 329–343; to the Canon of Scripture, 346–351; to its substance, 359–364; to its text, 365–370, 375–382; their principle of interpretation evangelical not rationalistic, 384, 385, 390; their language compared with the Athanasian Creed, 397–408; their testimony on the Atonement, 417–426; on Baptism, 124, 426; on Baptismal Regeneration, 427–439; on the Baptism of Infants, 440; on the Eucharist, 125, 445–464; on the freedom of the will, 466–469; their language on the degree of human corruption, 152, 153, 469–481; on the necessity of Divine grace, 482–494; on the nature of it, 495, 496; on election, 496–506; interpret the New Testament with reference to early heresies, 507; their value as expositors, 517.
- Fathers, the defence of the later, not undertaken in this work, 51, 122, 132, 177, 213.
- Feuardentius replaced the five last chapters of Irenæus' work on heresies, 108.
- Figures, the bread and the cup in the Eucharist so called, 36, 147, 449, 454.
- Firmilianus, language of, towards Stephanus, 110, 114; defended by Pearson, 111.
- Freedom of the will, testimony of the Fathers on the, 466–469.
- Friars, mendicant, the language of Terullian not satisfactory to, 84.
- Foreknown, who are meant by the, 496, 497.
- Games, the public, their effect on the propagation of Christianity, 236, 237; revolting details of, 290.
- Genealogies of Christ, the, are referred to by Clemens, 369; and by Origen, 370.
- Gibbon, remarks on the fifteenth and sixteenth chapters of his History, 220, 273; his unfairness in handling the evidence for the early dispersion of Christianity, 222, 223, 243; insinuates that the early Christians were almost all of the lower classes, 238; allows that a few were intelligent and wealthy, 241, 242; his acquaintance with the Fathers partial, 247; charges the Christians with receiving into their number abandoned characters, 258; mercenary persons, 264; and foundlings, 268; misrepresents the extent, 274; and the intensity of the persecutions, 293; his view of Pliny's correspondence with Trajan, *ibid.*; and of the martyrdom of Cyprian, 294; commends the narrative of Pontius, 295; endeavours to impair the authority of Eusebius, 301; overlooks the disturbing effect of Christianity on the domestic relations, *ibid.*
- Gideon, the fleece of, how interpreted by Irenæus, 498.
- Glossa ordinaria, refers to Fathers of a later date, 102.
- γνώσις*, 80, 136, 516.
- Gnostic, or perfect Christian, described by Clemens Alexandrinus, 184, 188.
- Gnostics, the, appealed to an expression in the primitive Communion Service, 30, 31; notices of their tenets and practices, 45, 73, 153, 360, 485, 508, 509, 513; Scripture interpreted by the Fathers with reference to them, 508–516.
- Godfathers and Godmothers, significance of the title of, 431.
- Gospel, testimony to its early dispersion, 220–230; its secret progress illustrated, 231–236.
- Gospels, the apocryphal, are quoted by Clemens Alexandrinus, 50; and why, 53.
- Gospels, the Four, are distinguished from apocryphal writings, 51, 52; testimony of Irenæus to their number,

- 76, 347; identity of ours with those of the first centuries, 359-362.
- Grace, the Fathers believed in the doctrine of, 481-494.
- Grace, irresistible, the statements of the Fathers inconsistent with the Calvinistic doctrine of, 495.
- Griesbach, remarks on his Edition of the New Testament, 375, 376.
- Grindal, Archbishop, passages from his Dialogue of Custom and Verity, 13-15.
- Grotius, remarks of Dr. South on his Annotations, 389, 390; his rationalistic bias, 466.
- Hadrian made no substantial change in Trajan's law, 277, 279; persecution was active under, 281.
- Hall, Joseph, Bishop of Norwich, popularity of his Contemplations, 174.
- Hammond, Dr. Henry, interprets St. John and St. Paul with reference to the Gnostic heresy, 508.
- Healing, the miraculous gift of, claimed for the early Church by the Fathers, 311, 312, 315, 318; more decidedly than other powers, 323.
- Heathen customs, why Tertullian dissuaded the Christians from, 205.
- Heathens, were ill-informed on the affairs of the Christians, 239.
- Hebrews, whether St. Paul was the author of the Epistle to the, 355-359.
- Hegesippus, information contained in the fragments of, 25.
- Heretics appealed to oral tradition, 30, 77; account of them in Tertullian, 123, 124; used arts to swell their congregations, 261; adopted the literal as opposed to the allegorical mode of interpretation, 170, 171; swelled the cry against the Christians, 291; affected a hierarchy, 339, 343; mutilated Scripture, 57, 364, 365; held that the God of the Old Testament was not the God of the New, 385; their doctrine a caricature of that of the Church, 395; information on the Sacrament of Baptism derived from their proceedings, 156, 428, 429; some of them Antinomians, 196, 467; their tenets a key to much of the New Testament, 507; succession of them, 509; condemned by anticipation in St. John, *ibid.*
- Hermas, the Shepherd of, quoted by Clemens Alexandrinus, 56; opinions of scholars on, 58; we have it only in a Latin version, 68; distinguishes the three Orders, 331; his language Trinitarian, 393; regeneration implied in his account of Baptism, 427; ascribes the virtues of Christians to the Holy Spirit, 482.
- Herodians, why sent to Christ, 518.
- Hippolytus, remains of, more considerable than Daillé represents them, 25; require re-editing, 85; not satisfactory to the Romanists, *ibid.*; the memorandum ascribed to him, an evidence of the early dispersion of Christianity, 230; bears witness to persecution in his time, 284; confirms a reading in the Revelation, 382; his testimony on the Trinity, 402; on the Incarnation, 407; on the Atonement, 422; on regeneration in Baptism, 437; on the Eucharist, 457; on the universality of Redemption, 504.
- Holy Ghost, the Scriptures believed by the Fathers to be the work of the, 385; their testimonies to his Personality, 393, 399, 400; to his Divinity, 403; to his Procession, 404, 405; to his operation in Baptism, 429, 432-439; in the Eucharist, 180, 449, 464; and to the necessity of his influence for the restoration of man, 481-494. *See* Spiritual Influence.
- Homilies, the, appeal to Scripture and the Fathers, 6; the Ante-Nicene often quoted in the second Book, only three times in the first, 102.
- Hooker, Richard, a point in morality illustrated by, 185; his language to the Puritans on Episcopacy, 344, 345.
- Horsley, Samuel, Bishop of St. Asaph, his method of dealing with Dr. Priestley, 28.
- Host, the worship of the, evidence against, in the early Fathers, 36, 37.
- Ἰησούς*, 441.
- Ἰδίας*, 129.
- Ἰδιώτης*, 252.
- Idolatry, connection of, with heathen trades, 202, 291; professions, 202, 203; customs, 205; offices of state, 206; passage from Tertullian's treatise on, 209.
- ἱερωσύνης*, 40.
- Ignatius, the Epistles of, considered spurious by Daillé, 58; referred to by Irenæus, 59; by Polycarp, 61; by Origen, 63; ours the same as



- those known to Eusebius, 65; not the author of an Epistle to the Philippians, 159; his testimony to the number of Christian communities in Asia Minor, 227, 251; suffered in Trajan's reign, 281; probably refers to miraculous gifts, 310; remark on the Syriac text, 332; his testimony to the three Orders, *ibid.*; confirms the ordinary reading in Matt. xxvii. 52, 53, 370; and in Acts xx. 28, 376; his testimony on the Trinity, 393; on the Atonement, 417; on the influence of the Holy Spirit, 483.
- Image-worship, use of the early Fathers in the argument against it, 43-45, 94, 95.
- Improved Version, of the Unitarians, 366, 370, 379.
- Incarnation, testimonies to the, 367, 369, 406, 407, 408, 412.
- Indulgences, Papal, germ of in Cyprian, 120.
- Infallibility of the Church of Rome, the impossibility of an universal defection from the faith magnified into the, 83.
- Infant Baptism. *See* Baptism.
- Infant Communion, alluded to by Cyprian, 158; not adopted by our Church, 180.
- Interpretation, allegorical, of early date in the Church, 169; object of it, 170; no instance of historical truth being lost in it before Origen, 171; the literal, as opposed to it, preferred by Jews and heretics, 170, 171.
- Interpretation of Scripture, the, depends much upon the principle adopted, 384, 389, 390, 466; and upon the standard referred to, 507.
- Invocation of departed saints, how it gained a footing in the Church, 120.
- Irenæus, referred to by Philpot, 10; by Grindal, 13; furnishes testimony bearing on Transubstantiation, 33; the Papal Supremacy, 37-38; the confessional, 41; image worship, 44, 45; refers to the Epistles of Ignatius, 59, 60; the Latin version not interpolated by the Romanists, 71, 72; his conjecture as to the name of Antichrist, 74; his language inconsistent with the Romish doctrine of Purgatory, *ibid.*; communion in one kind, *ibid.*; clerical celibacy, 75; worship of saints and angels, *ibid.*; tradition, 76-79; account of the last five chapters of his "Contra Hæreticos," 108; mentions a practice akin to Extreme Unction, 117, note; his language on the Eucharist, 143; on Episcopacy, *ibid.*; on secession from the Church, *ibid.*; quoted by Eusebius as a chief writer on heresies, 160; his ignorance of Hebrew, 167; allegorized Scripture, 170; but believed the incidents to be real, 171; errors imputed to him by Daille, 174, 175; his testimony to the constancy of the Christians under persecution, 193; to the progress of the Gospel, 221, 222, 227, 229; to the intercourse of the Churches, 254; to the extent of the persecutions, 192, 291; to the continuance of miraculous power, 312; appeals to the succession as a guarantee for the right interpretation of Scripture, 329; uses the terms Bishop and Priest indifferently, 333; yet bears witness to the Primitive Church being Episcopalian, 334, 335; mentions the order of Deacons, 335; his testimony to the authority of the four Gospels, 347; the Acts, *ibid.*; the Epistles, 348; the Revelation, 349; and to their substance, 359-361; quotes a great part of the first chapter of St. Matthew, 367, 368; confirms various readings, 380, 381; finds the key to the Old Testament in the Advent of Christ, 384; interprets several incidents in it as significant of him, 386; understood Ephes. iv. 6, of the Trinity, 394; confirms the doctrine of the Athanasian Creed, 397, 400, 401, 403, 404; his testimony on the Atonement, 418; on Regeneration in Baptism, 428; on Infant Baptism, 440; on the Eucharist, 448-452; teaches how to communicate worthily, 464; his views on free-will, 467; on the Fall, 472; on the necessity of Divine Grace, 485, 486; on the nature of spiritual influence, 495; on the possibility of salvation to all, 497; on predestination, 498; gives the succession of heretics, 509; understands St. Paul and St. John to speak with reference to the Gnostics, 184, 509-511.
- James, St., 202.
- James, St., the Epistle of, quoted by Irenæus, 348.

- James the Just, account of, in the fragments of Hegesippus, 25.
- James, Thomas, adduces no instance of Romish interpolation in any Father before Cyprian, 100, 105, 108.
- Jewel, John, Bishop of Salisbury, the Apology of, 8; his estimate of patristic testimony, 122; his use of it, 178.
- Jews, the bitterest persecutors of the Christians, 291; method of the Fathers in contending with, 384, 385.
- John, St., 202; restored a penitent to the Church, 258; credit due to the story of his being cast into a bath of hot oil, 298; the first and the second Epistles, and the Revelation of, quoted by Irenæus, 349; the third mentioned by Eusebius, 351; the substance of the Gospel the same in the earliest times as it is now, 360; many passages have reference to the early heresies, 509, 510.
- Johnson, Dr. Samuel, a remark of on the Revolution, 18.
- Jones, Jeremiah, gives the titles of apocryphal books, 47, 54; establishes the canon of Scripture by an appeal to tradition, 347.
- Jude, St., particulars respecting the grandsons of, 25; his Epistle quoted by Clemens and Tertullian, 351.
- Judas, use of his example in Cyprian, 503; and in Origen, 505.
- Justin Martyr, Daille's account of his writings imperfect, 27, 28; information derived from his Apologies, 29; describes the administration of the Eucharist, 36; and other parts of the Christian ritual, 133; replies to the charge of atheism, 44; and other calumnies, 239, 269; quotes the Sibylline verses, 48; a passage supposed favourable to the worship of angels, 69; his language inconsistent with Romish tenets, 70, 117, note; how made use of by the Socinians, 151; his inaccuracies, 165, 166, 483, note; ignorance of Hebrew, 167; use of allegory, 171; doctrinal errors, 174; does not encourage the Christians to volunteer martyrdom, 186; his personal history, 193, 232, 241, 282; bears witness to the diffusion of Christianity, 221; occasion of his Apologies, 186, 187, 282, 288; gives details of persecution, 299; attributes miraculous powers to Christians in his time, 311; the Gospels known to him the same as ours, 362; interprets several things in the Old Testament as significant of the Cross, 386; his testimony to the coeternity and consubstantiality of the Son, 129, 130; to the doctrine of the Athanasian Creed, 398, 404, 406; the Atonement, 417; Regeneration in Baptism, 428; Infant Baptism, 440; the obligations of Baptism, 441; the qualifications and obligations of communicants, 464, 465; the freedom of the will, 466; the doctrine of spiritual influence, 483, 484; what he understood by the foreknown, 496; confirms a statement of Origen, 521.
- Kaye, John, Bishop of Lincoln, shows that the edicts of Nero remained unrepealed, 275; produces a passage in Clemens Alexandrinus on the continuance of miraculous powers, 316; his theory respecting them, 327; his interpretation of "Ipsæ Authentica Literæ," 352; doubts the genuineness of the "Cohortatio ad Græcos" ascribed to Justin Martyr, 483, note; investigates the pretensions of Montanus, 489, note.
- Laius, the story of, made use of by Origen, 505.
- Last times, meaning of the, 515.
- Lebbæus, Mesopotamia assigned to, 231.
- Lector, 259.
- Libellatici, a considerable class in the time of Cyprian, 256.
- Libelli, furnished by the Martyrs to the lapsed, 120, 121, 342; abuse of, 120.
- Libelli, or certificates of exemption from persecution, 289.
- λίβέλλων, 40.
- Liturgy. See Prayer Book.
- Lord's Supper, water instead of wine and water, used by certain heretics in the, 34; the doctrine of the Socinians on it opposed to the early Fathers, 445. See Eucharist.
- Luke, St., the Gospel according to, quoted by Clemens Alexandrinus, 52; the preface implies the existence of other histories, 53; the substance the same now as in the time of Irenæus, 361.

- Lyons and Vienne, the Epistle from the Churches of, shows the progress of Christianity in Gaul and Asia, 227; speaks of Vettius Epagathus as a person of rank, 243; and of his martyrdom, 288; illustrates the disturbance of domestic relations, 305.
- Mackintosh, Sir James, his remark on Gibbon, 273.
- Macknight, James, a conjecture of, 355.
- Magistrate, the office of a, why it was objectionable for a Christian to hold, 206-209.
- Magistrates, the Roman, persecution of the Christians by, 286; some severe, some lenient, 287; their proceedings uncontrolled, 288, 289.
- Manuscripts of the early Fathers generally few in number, 67, 68; those of Cyprian numerous, 68, note; impracticability of corrupting them so that all should conspire, 107.
- Marcion, tenets of, 35, 153, 363, 377, 433, 470, 499, 513, 514, 515; changed the title of the Epistle to the Ephesians, 354.
- Mark, St., the Gospel according to, the same now as in the time of Irenæus, 359.
- Marriage, terms in which some of the Fathers speak of it accounted for, 163, 195-200.
- Marriage of the Clergy, not prohibited in Origen's time, 95, 96.
- Martyr, the title of, not easily bestowed, 282, note.
- Martyrdom, a disposition to court it not encouraged by the Fathers, 186-190; their language respecting it accounted for, 190-192; instrumental in the propagation of the Gospel, 192-194; early records of it not to be confounded with the fictions of later times, 296.
- Mary, the Virgin, language of Irenæus respecting, 71-73.
- Matthew, St., the Gospel according to, mentioned by name in Clemens Alexandrinus, 52; the first chapter quoted by Irenæus, 367, 368; the genealogy by Clemens, 369.
- Matthias, St., Irenæus refers to the election of, 363.
- Matthias, the traditions of, 51, 54.
- Melchizedek, a prophet among the nations of the East, 49; a personification of the Saviour, 454.
- Melito, confirms the doctrine of the Athanasian Creed, 407; yet wrote concerning the creation and generation of Christ, 409; his testimony on the Atonement, 419.
- Middleton, Thomas Fanshawe, Bishop of Calcutta, interprets 1 Cor. v. 9, 353; confirms a conjecture of Macknight, 355; remarks on the Socinian view of Rom. ix. 5, 375, note.
- Millenarians, how far countenanced in the Fathers, 162, 163.
- Millennium, Justin believed in the, 174.
- Milton, John, his opinion of the Fathers, 16, 17; and of the Reformers, 17.
- Ministry, the, described by the Fathers as consisting of three Orders deriving their authority from the commission of Christ to his Apostles, 330; those who withdraw from it considered by the Fathers to withdraw from the Church, 330, 332.
- Minucius Felix, replies to the charge of worshipping the Cross, 44; bears testimony to the number of the Christians, 226; the incidental progress of the Gospel illustrated from his Octavius, 233; assigns to Cæcilius an insinuation repeated by Gibbon, 239; makes him call the Christians "homines illicitæ factionis," 278; claims the power of exorcism, 317.
- Miraculous powers, difficulty of ascertaining how long they continued in the Church, 310; testimony of the early Fathers to their continuance, 310-320; those of exorcism and healing most generally claimed by them, 323; and most frequently exercised in the Acts, 324, 325; theory of Bishop Kaye respecting them, 327.
- Montanists, pretensions of the, 253, 359, 489, 490.
- Moses, mistake of Clemens respecting his name, 167; he shows that the Greeks derived their knowledge from, 148, 369.
- Mosheim, quotes no authority for the repeal of the laws against the Christians, 275; referred to by Gibbon, 293; attributes a misapprehension to Tertullian, 298; changed his opinion respecting Montanus, 489, note.

- Nero, made laws against the Christians, 275.
- Newcome, William, Archbishop of Armagh, his translation made the basis of the Improved Version, 370.
- Nice, the sixth Canon of the Council of, 103.
- Nonjurors, the, represent the old Church feeling, 19; renewed Jewel's challenge, 122.
- Novatianus, Cornelius writes to Cyprian concerning, 109; his treatise on the Trinity, 159.
- Novitioli, 259.
- Oblation of fine flour, a type of the bread in the Eucharist, 446.
- Oblations, *προσφοράς*, applied to the Eucharist by Clemens Romanus, 446, the material elements included in them by Justin, 447; by Irenæus, 448; by Origen, 459.
- Offering, a pure, Mal. i. 11, applied to the Eucharist by Justin, 446.
- οικονομίαν*, 146.
- ὁμολογία*, 441.
- ὁμοούσιος*, 129.
- Opus operatum, the efficacy of the Sacraments not attributed to the, 440, 464.
- Orders, the Christian ministry described by the Fathers as consisting of three, 330.
- Ordination, the mode of transmitting the authority conveyed by Christ to the Apostles, 330; the prerogative of the Bishop, 342, 343.
- Ordinations, not to be held by Bishops out of their own Dioceses, 40.
- Oriens, a name of Christ, 458.
- Origen, his opinion on the "Preaching of Peter," 54; quotes the Epistles of Ignatius, 63; state of his writings, 86, 107, 413, 414; they are not interpolated by the Romanists, 87-99; his testimony unfavourable to the corporal presence, 87, 88; to prayers in a tongue not understood by the people, 88; to the withholding of the Scriptures, 89; his views on the *Disciplina arcani*, 91-94; his language clearly opposed to the use of images, 94; the celibacy of the clergy, 95; the worship of angels, 97, 98; his notion of Purgatory, 99; remarks on the *Contra Celsum*, 100; some of his Homilies dictated off-hand, 165; his acquaintance with Hebrew limited, 168; his use of allegory, 172; his views on martyrdom, 189, 190; bears testimony to the progress of Christianity, 224, 225; to the rank of the Christians, 239, 243; to their character, 261; and disinterestedness, 264; to the extent of the persecutions, 283; is misrepresented by Gibbon, 285; describes the different quarters from which persecution issued, 286, 299; speaks of miraculous powers in his time, 317-319; appeals to the succession, 330, note; gives testimony to a ministry of three Orders, 341; mentions the third Epistle of St. John, 351; assigns the Epistle to the Hebrews to St. Paul, 356-358; asserts the authority of the Gospels, 362; dates the first Epistle to the Corinthians from Ephesus, 374; considered the Saviour the chief subject of ancient prophecy, 385; confirms the Athanasian Creed, 398, 401, 402, 403, 405, 406, 407, 408; his unguarded language accounted for, 410-415; his testimony on the Atonement, 423, 424; on regeneration in Baptism, 436; on the Eucharist, 458-461; on the qualifications of the communicant, 465; on the freedom of the will, 32, 468, 505; on the consequences of the Fall, 479; on the necessity of Divine grace, 492; his sentiments on election, 504-506; ascribes Calvinistic tenets to the Valentinians, 505; furnishes a clue to the question whether the Jews possessed the power of capital punishment, 520.
- Paley, Archdeacon, thought that the Epistle to the Ephesians was written to the Laodiceans, 355; dated the first Epistle to the Corinthians from Ephesus, 375.
- Papias, tells us that Barsabas having drunk a poison sustained no hurt, 298; and that one was raised from the dead in Philip's time, 313.
- Paschasinus, conduct of, at the Council of Chalcedon, 103.
- Passover, the, is compared with the Passion by Tertullian, 35, 36.
- Patience, necessary to the early Christians, 210; Cyprian and Tertullian composed essays on it, 211.
- Paul, St., pre-eminence assigned to, by

- Irenæus, 37; his example in risking martyrdom, 192; found Italy already inhabited by Christians, 231; met with different treatment at his two visits to Rome, 232; dates of his release and of his death, 231, note; the disturbing effect of Christianity shown from his writings, 234; connection of a passage in his first Epistle to the Corinthians, 308; several visions of his mentioned in the Acts, 327; use of the Fathers in proving the genuineness of his Epistles, 348-350; whether his autograph was preserved in Tertullian's time, 352; whether he was the author of the Epistle to the Hebrews, 355-359; whether any Epistle to the Corinthians is missing, 353; his first Epistle to that Church written from Ephesus, 374; use of the Fathers in interpreting his Epistles, 510-513.
- Pearson, John, Bishop of Chester, defends the Epistle of Barnabas, 58; was not aware of the second reference in Irenæus to Ignatius' Epistles, 60; gives instances of their coincidence with that of Polycarp, 62; argues that the Commentary on the Canticles was Origen's, 63; asserts the competency of Eusebius, 65; defends Firmilian, 111.
- Pelagianism, the Fathers unjustly charged with, 481.
- Penitents, method of re-admitting, 262.
- Perron, Cardinal, a suggestion of, adopted by Daillé, 146.
- Persecution, its effect on the domestic relations, 197, 301-305; money given to magistrates to buy it off, 256, 289; extenuated by Gibbon, 273, 293; the notion of ten great ones untenable, 274; continued with some intermissions during the first three centuries, 278-284; proceeded not only from the Emperors, but from the magistrates, 286-289; and the populace, 290, 291; details of it in the Fathers, 299-301.
- Peter, St., how spoken of by Cyprian, 39, 106, 111; germ of the undue exaltation of, 81, 83; remarks on his vision, 326; both his Epistles quoted by Irenæus, 349; the second by Theophilus, 349, note.
- Peter, the Preaching of, 54, 55; the Acts of, 54, 56.
- πεζούς*, 253.
- Pharaoh, his heart hardened judicially, 499.
- Philemon, the Epistle of St. Paul to, is referred to by Theophilus, 349; and Tertullian, 350.
- Philip, St., 313.
- Philo, influence of, on the interpretation of Scripture, 172.
- Philocalia of Origen, 64.
- Philpot, John, appealed to antiquity, 10-12.
- Plato, why referred to by the Fathers, 48; called the philosopher of the Hebrews, 139; says a lie is unworthy of God, but sometimes profitable to men, 149.
- πλήρωμα*, 516.
- Pliny, the laws against the Christians unrepealed in the time of, 276; remarks on his Letter, 293; mentions hymns to Christ, 388.
- Polycarp in his Epistle to the Philippians speaks expressly of Ignatius' Epistles, 61; is quoted by Eusebius, 160; an incident at his martyrdom, 237; suffered in the reign of Aurelius, 282.
- Polycarp, the Martyrdom of, a clause in it respecting a dove probably corrupt, 298.
- Polycrates, Bishop of Ephesus, his Epistle to Victor an evidence of the progress of Christianity, 227; called a synod at Ephesus, 254.
- Pontius, the Deacon, his narrative of Cyprian's martyrdom, 294, 295; commended by Gibbon, 295; mentions a vision of Cyprian, *ibid.*
- Pope, change in the meaning of the word, 144. *See* Supremacy.
- Porson, Professor, points out an error in Gibbon's History, 223.
- Portio, 250.
- Pothinus, Bishop of Lyons, suffered in the reign of Aurelius, 282.
- Prayer Book, the principles of its construction explained in the Preface, 4, 5; a more direct channel of primitive tradition than the Articles, 5; the Fathers bear witness to its general style and particular observances, 125; Lectures on it delivered by the author, 346, note. *See* Ritual.
- Prayers for the dead, grew into mortuary masses, 82.
- Prayers in a tongue not understood by the people inconsistent with the sentiments of Origen, 88.

- Predestinate, meaning of the, as understood by Clemens, 501.
- Predestination. *See* Election.
- Presbyters, how spoken of in Scripture, 330, 331; called Doctores by Hermas, 331; this term and that of Bishops at first synonymous, 332, 333; yet the offices distinct, 334-338, 341; number of them at Rome, 334; did not act without reference to their Bishop, 342.
- Priesthood, a parallel between the Jewish and the Christian in Clemens Romanus, 331.
- Priestley, Dr. Joseph, his method of reading, 28; employed the same expedient as Daillé to extinguish evidence on Christ's Divinity, 67; affirms that the doctrine of the Atonement is a departure from primitive Christianity, 416.
- προεστώς*, 340.
- Prometheus of Æschylus, remark on the, 50.
- Promises in Baptism, alluded to by the Fathers, 31, 441; sponsors to look to their fulfilment, 260.
- πρωτεία*, 103.
- Protestants, principles of, according to Daillé, 178.
- πρωτοκαθεδρία*, 337.
- Psalms, the, applied by the Fathers to Jesus Christ, 386-388; used in Christian assemblies, 388.
- Purgatory, a saying of Jesus preserved by Justin opposed to, 70; the language of Irenæus inconsistent with a belief of it, 74; as is that of Hippolytus, 85; four passages of Clemens Alexandrinus supposed to refer to it, 80; germ of it in Tertullian, 83; derived in the first instance from heathen philosophy, 99; countenanced by Origen, 99; and by Cyprian, yet not so as to satisfy a Romanist, 115-117.
- Puritans, the, opposed to the respect for antiquity, 15; the sympathies of the foreign Reformed Churches went along with, 20; language of Hooker towards, 345.
- Quadratus, addressed his Apology to Hadrian, 281.
- Racovian Catechism, statements of the, on the Godhead, 392; on the death of Christ, 416, 418, 419; on the necessity of faith, 420; on Baptism, 420, 427; on original sin, 427; on the Lord's Supper, 445, 448; on the interpretation of St. John, vi. 35, 48, 51, 453, note.
- Rebellion, the Great, its effect on the study of antiquity, 15.
- Reformation, principles of the English, 5, 8, 9, 178; reverence for antiquity a characteristic of, 15.
- Reformation, the stir of the, tempted the Romanists to falsify tradition, 107.
- Reformers, the English, appealed to antiquity, 8-14; Milton's opinion of, 17, 18.
- Revelation of St. John, testimony of Irenæus to the canonical authority of the, 349.
- Revolution, influence of the, on the taste for patristic learning, 18.
- Ridley, Nicholas, Bishop of London, took higher Church grounds than others, 9.
- Ritual, the primitive, exposition of in Justin, Tertullian and Irenæus, 133, 134.
- Romanists, the, have not tampered with the writings of the Fathers before Cyprian, 99-100; the early Fathers little read or regarded by them, 101, 103; their corruption of Cyprian limited to a few known instances, 105-108; evidence against them in his writings, 109-119.
- Romans, the Epistle of St. Paul to the, understood in a sense unfavourable to the Calvinistic interpretation by Irenæus, 498; and by Origen, 505.
- Routh, Dr. M. J., President of Magdalene College, Fragments of the early Fathers collected by, 24; his estimate of them, *ibid.*; notices a fragment of Origen discovered by Grabe, 64.
- Rufinus, admits that he misrepresented Origen, 86, 107; and modified the "De Principiis," 414; his version of the Homilies on the books of Moses generally trustworthy, 459.
- Sacraments, prominence given to the Two by Tertullian, 84; by Cyprian, 118; their administration described by Justin, 134; more revered in the Primitive Church than at present, 144; depression of them by the Socinians, 426. *See* Baptism, Eucharist.

- Sacrifice, the Eucharist so called in a spiritual sense by Justin, 446; by Irenæus, 448, 449; by Tertullian, 455; by Hippolytus, 457; by Origen, 459.
- Saints, what Tertullian meant by, 499.
- Saints' Days, the Fathers bear witness to the early observance of, 125.
- Saints, anniversaries of, mentioned by Tertullian, 32; abuses connected with, 82.
- Scripture, appealed to in conjunction with antiquity by our Church, 6, 79, 178; by our Reformers, 8, 13; difficulty of deciding the Canon of, in early times, 56; the early Fathers favourable to a free circulation of, 74, 89, 90, 91; represented as the authority to appeal to, by Irenæus, 76; use of the Fathers in settling the Canon, 346-359; and in ascertaining the substance, 359-364; the text, 365-382; the meaning, 383-521.
- Senior quidam, quoted by Irenæus, 170.
- Septuagint version, the, made known the Scriptures to the Gentiles, 49; mistake of Justin respecting it, 165; reverence in which it was held, 212.
- Serapion, Bishop of Antioch, 227, 228; visited Rhossus, 253.
- Serenius Granianus, Proconsul of Asia, 277, 281.
- Severus, the persecution of the Christians continued in the reign of, 282.
- Sibyl, account of the, in Justin, 49.
- Sibyl, the verses of the, quoted by Justin and Theophilus, 48; Bishop Bull's opinion of their origin, 49; made use of by Virgil, 50; their authority debated by the early Christians, *ibid.*
- Simon Magus, statue of, 105; the first of the heretics, 395; an unintentional witness to the doctrine of the Trinity, *ibid.*
- Socinians, the Fathers have been laid under contribution by the, 151; adopt a rationalistic system of interpretation, 384; the Fathers opposed to their leading doctrines, 392, 416; their numbers increased by the neglect of the study of the Fathers, 426; depress the nature and efficacy of the Sacraments, *ibid.*; deny original sin, 427; the study of the Fathers a safeguard against their opinions, 434; differ from the Church of Eng-
- land on the Lord's Supper in two particulars, 445.
- Socrates, language of, on sin after Baptism, 443.
- South, Dr. Robert, his opinion of Grotius, 389, 390, note.
- Spectator, coincidence between a passage in Clemens and a paper in the, 246, note.
- Spiritual influence, nature of, according to the Fathers, 495.
- Stephanus, Bishop of Rome, Cyprian differed from, 38, 39; language of Cyprian towards, 109, 110.
- Suetonius, a passage from his Life of Vespasian, 50.
- συναϊδιος*, 129.
- Superstition, a motive of persecution, 290.
- Supremacy, the Papal, objected against the Romanists, by Philpot, 11; evidence against it in the early Fathers, 37-40; germ of it, 83.
- Susanna, a difficulty in the history of, 168.
- Symbolical language of Holy Scripture, a remark of Origen on the, 391.
- Symbols, the elements in the Eucharist called, 147, 454.
- Synods of the clergy, frequent in the early Church, 254.
- Tatian, gives an account of his conversion, 241; mentions the exposure of children, 270; his tenets on the consequences of the Fall, 470; and on the necessity of Divine grace, 484.
- Taylor, Bishop Jeremy, adorned his writings by appeals to numberless authors, 53; a case of casuistry entertained by, 149.
- τέκτων*, 361.
- τέλειοι*, 77.
- Temples of false gods, character of the, 204.
- θεοῦς*, why so called according to Clemens, 213.
- Tertullian, appealed to by Grindal, 14; information on questions of modern controversy in his "De Coronâ," 31, 32; and "Adv. Marcionem," 35, 36; the Confession described by him a public act, 42; replies to the charge of worshipping the Cross, 44; was acquainted with the Epistles of Ignatius, 62; germ of Romish errors discoverable in his writings, 82, 83; especially in those written after he

- became a Montanist, 83; the peculiar tenets of the Romanist contradicted in others, 83, 84; use of his writings in the Arian controversy, 131; though some passages are liable to misconstruction, 130, 151; difficulty of his style, 140; method of studying him, 141, 142; his inconsistencies, 154, 155; use of allegory, 172; views on martyrdom, 188, 189, 192; and appeal to Scapula, 193; some of his treatises composed before he became a Montanist, some after, 198, 224, 228; his treatise "Ad Uxorem" exhibits the forebodings of a Christian husband, 198, 199; why he denounced certain trades, 201, 202, 306; professions, 203; customs, 205; offices, 206; his testimony to the wide dispersion of Christianity in his time, 223, 224, 254; to the rank and wealth of the Christians, 242, 243, 246, 255; charges the heretics with using arts to swell their congregations, 261; reproaches the heathen for exposing their children, 270; his remarks on the laws against the Christians, 275, 278, 281; account of his Apology, 282; and "Ad Scapulam," 283; mentions the different dispositions of heathen magistrates, 287; details of persecution, 299, 300; the disturbing effect of Christianity on the domestic relations, 302, 304; injury to worldly prospects, 306; embarrassment in legal and commercial transactions, 308; bears testimony to the continuance of miraculous powers, 316; and to the three Orders of the Ministry, 338; refers to St. Paul's Epistle to Philemon, 350; quotes St. Jude, 351; what he meant by "*ipsæ authenticæ litteræ*," 352; the substance of St. Paul's Epistles the same in his time as it is now, 363; the controversy on 1 John v. 7. turns on a passage in his "Adv. Praxeam," 371; confirms the received reading in Acts xx. 28, 377; and the authorized translation in Rom. ix. 5, 380; his testimony to the doctrine of the Athanasian Creed, 398, 399, 403, 404, 405, 406, 407, 408; though his language is sometimes unguarded, 409; to the Atonement, 421; the effects of Baptism, 433; the use of sponsors, 440; the obligations of Baptism, 441; his sentiments on the Eucharist, 454-457; and the obligations of Communicants, 464; on the freedom of the will, 467; on the consequences of the Fall, 473-476; on the necessity of Divine grace, 490, 491; on election and predestination, 499; and on assurance, 500; explains the New Testament with reference to early heresies, 513, 514.
- Ter-Sanctus, the Liturgical use of the, an evidence of a Trinitarian Creed, 394.
- Testament, the harmony of the Old and the New argued against the heretics, 385.
- Testimony of the Fathers, incidental and undesigned, 27, 28; its value arising from that circumstance, 33, 128.
- Theophilus, Bishop of Antioch, quotes the Sibyl, 48; his mistakes in etymology, 167; his use of allegory, 171; complains that Autolyceus was unacquainted with Christian writings, 239; mentions the Christians being stoned, 299; alludes to the miracle of raising the dead, 314; quotes St. James, 349, note; and St. Paul to Philemon, 349; finds types of the Trinity and of Baptism in Genesis i., 386, 395; his testimony on regeneration in Baptism, 429; the effects of the Fall, 472; the necessity of grace, 484.
- Thomas, St., 230.
- Trades, why certain are denounced by Tertullian, 202, 203; those connected with idolatry injured by the progress of Christianity, 291; some incompatible with it, 306.
- Tradition, in what sense appealed to by Irenæus, 76-78; his views of it unfavourable to the modern Church of Rome, and agreeing with those of the Church of England, 78, 79.
- Tradition, unwritten, eventually grew to tradition as the rival of Scripture, 82.
- Trajan, did not repeal, 275; only mitigated the laws against the Christians, 276, 278; persecution went on in his reign, 281.
- Translations of the Fathers, value of early, 68.
- Transubstantiation, a late plantation of the Bishop of Rome, 11; testimony against it in the early Fathers, 32; in Irenæus, 33; in Cyprian, 34, 35,



- 112; in Tertullian, 35; involves the worship of the Host, 36; language of Justin inconsistent with it, 70; passages in Tertullian which contradict it, 83, note; not held by Hippolytus, 85: nor by Origen, 87, 88. *See Eucharist.*
- Trinity, testimonies to the doctrine of the, 392-406.
- Types, the application of, a trial of faith, 391, 392.
- Unitarians deny the genuineness of St. Matthew's account of the miraculous conception, 366.
- Unity of God, the, argued by Irenæus, 359; testimonies to, 400, 403, 404, 405, 406.
- Unity of the Church, taught by the Fathers, 15; not broken by difference of customs, 114.
- Usher, James, Archbishop of Armagh, respects the Epistles of Barnabas, 58.
- Valentinians, tenets of the, 30, 153, 261, 350, 367, 368.
- Victor, Bishop of Rome, remonstrated with by Irenæus, 38.
- Visions, mentioned by Tertullian, 315; by Cyprian, 320; evidence of them not easy to be rejected, 326; their frequency in the Acts, 326, 327; foretold by Joel, 327.
- Visitation of the sick, the Service for the, moves the sick man to make a special confession, 41; recalls the profession made in Baptism, 442.
- Walton, Isaac, a well-known passage of his Fisherman, 295.
- Waterland, Dr. Daniel, finds room for a "Discourse on Fundamentals," 157; his remarks on the allegorical method of interpretation, 174; on the use of the Fathers in interpreting Scripture, 178; on Barbeyrac's charges against Athenagoras, 195; draws his vouchers for the Athanasian Creed chiefly from Augustine, 397, explains what the Fathers meant by the sanctification of the symbols in the Sacraments, 436, 451.
- Wesley, John, revival attempted by, 19.
- Wetstein, John James, his list of various readings on Acts xx. 28, incomplete and inaccurate, 376.
- Will, the freedom of the, asserted by the Fathers, 466-469; their statements on it incompatible with Calvinistic doctrines, 495, 496.
- Wilson, William, remarks of, on Priestley, 67; on the testimony of Simon Magus to the doctrine of the Trinity, 395.
- Worship of angels, not favoured by Justin, 69; nor by Irenæus, 75; Simon Magus charged with teaching it, 84; language of Origen inconsistent with it, 97.
- Worship of Saints, opposed to the teaching of Irenæus, 75; views of Origen on the, 96, 97.
- Worship of the Virgin Mary, the language of Irenæus not favourable to, 71-73; nor that of Tertullian, 84.

WORKS BY THE REV. J. J. BLUNT, B.D.,

LATE MARGARET PROFESSOR AT CAMBRIDGE.

I.

PRINCIPLES for the PROPER UNDERSTANDING of the MOSAIC WRITINGS, stated and applied; together with an Incidental Argument for the Truth of the Resurrection of our Lord. Post 8vo, 6s. 6d.

II.

UNDESIGNED COINCIDENCES in the WRITINGS of the OLD and NEW TESTAMENTS, an Argument of their VERACITY; with an Appendix containing undesigned Coincidences between the Gospels, Acts, and Josephus. Fifth Edition. 8vo, 9s.

III.

THE HISTORY of the CHURCH in the FIRST THREE CENTURIES. Second Edition. 8vo, 9s. 6d.

IV.

THE RIGHT USE of the EARLY FATHERS; a Course of Lectures delivered in the University of Cambridge. Second Edition. 8vo.

V.

THE PARISH PRIEST; His ACQUIREMENTS, PRINCIPAL OBLIGATIONS and DUTIES. A Course of Lectures delivered at the University of Cambridge. Second Edition. Post 8vo, 7s. 6d.

VI.

THIRTY-SIX PLAIN SERMONS. Preached before a Country Congregation. Second Edition. Post 8vo, 7s. 6d.

VII.

A SECOND SERIES of PLAIN SERMONS. Post 8vo.

---

JOHN MURRAY, ALBEMARLE STREET.