

Chapter 1 : Salvian | Revolv

Salvian (or Salvianus) was a Christian writer of the 5th century in Gaul (modern France). His birthplace is uncertain, but some scholars have suggested Cologne [1] or Trier [2] some time between and

Vincent Victor opposes Augustine in the matter of infant baptism. Synesius Syrenus, baptized on his faith, by Theophilus. The fourth council of Carthage establishes, that those who desire to be baptized, must first be examined, and sounded relative to their faith. Sedulius maintains that baptism is a regeneration, and, moreover, exhorts the young to baptism. Hilarius of Syracuse asserts the salvation of children that die unbaptized. The edict of Honorius and Theodosius against the Anabaptists. The council held at Carthage, under Aurelius, against those who denied original sin, infant baptism, and predestination, adopts resolutions entirely different from the decree of the aforementioned fourth council of Carthage. The edicts of Honorius and Theodosius, in support of said council. Maximus teaches the baptism of Christ; Cresconius and his adherents are pronounced Anabaptists; Cyril of Alexandria speaks soundly on baptism, and opposes the errors of the Nestorians and Valentinians. An account, from Socrates, of many persons at Alexandria, who hastened to baptism, and were baptized on confession of their sins; as also, of a sick Jew, who was baptized, and of one who received baptism after much fasting. Faustus Regiensis teaches that for baptism the will consent of him that is baptized is necessary. Evragius makes mention of the baptism of the candidates, that is, of those who had previously been instructed. Eucherius maintains that that believer who dies unto sin is rightly baptized. Carthaginian women who waited for baptism. In the Council of Arausica rules are made respecting the baptism of the dumb, the weak, and catechumens. Nazarius, the son of Perpetua, a Christian woman, is baptized after previous instruction. In the margin mention is made of one Montluck, who adduces the resolutions of various councils, against the killing of heretics; as also, the views of Gelasius concerning the holy Supper. Salvian of Marseilles, on renouncing Satan, confessing the faith in God, which it was customary to do at baptism. Authymius, Sisinnius, and Sociorus, baptized after having been instructed for seven days. Nolanus mentions the hymns which it was customary to sing at baptism. Anabaptism condemned in the fourth council of Rome. An account of many who separated from the church of Rome, and, though baptized in their infancy, were baptized upon faith; as also, what the Pope or Bishop of Rome decreed against this. Fulgentius calls baptism a sacrament of faith and repentance. In the margin it is stated how vehemently Leo inveighed against the bishops of Campania, etc. The conclusion is from P. Twisck, who says that ancient church history, other writers excepted, makes no mention of infant. History of Baptism, who commences his account of baptism at that time thus, "Henceforth we shall not dwell upon quite so many testimonies taken from the ancient fathers and church historians, as had necessarily to be the case in the preceding centuries, in order to prove that during the first four centuries after the birth of Christ, infant baptism had neither in the holy Scriptures nor in the authentic books of the teachers of the church, a firm foundation; that is, that it had been ordained by Christ, or that it was an apostolic institution or tradition. But we shall in future content ourselves with such testimonies and historical records as best agree with the truth of the ordinance of the baptism of Jesus Christ, in order that we may thereby strengthen ourselves in that truth and in the true faith. But how it finally ended between the two parties, of this I find no account; mention is made, however, of the matter itself, by Vicecomes ib. Also, that the bread and the wine continue in their own substance. Book of the two Page natures. Also, Samuel Veltius, in G. He then said to Simplician, not openly, but secretly, as friend speaks to friend: But suddenly and quite unexpectedly he said to Simplician, as the latter told me: But he said that he would rather profess his salvation in the hearing of all the Christians, than otherwise. But who was there that did not know him? For, from the mouths of all that were assembled, in mutual rejoicing with him, there arose the glad shout: From the above words quoted by us from Augustine, it certainly appears that at the time when said Victorinus was baptized, there existed even in Rome, where this baptism took place, churches which, notwithstanding antichrist began to lift up his head there in some measure, endeavored with all diligence to observe the true baptism of Jesus Christ, which is administered upon faith. For, the statement, that in Rome, that is, in the church which is. At the time of Augustine, that is, at the time of the afore-mentioned Victorinus,

when virtue and Christian simplicity were still reigning, the examinations of the catechumens were conducted with much strictness, and great frequency, in the night watches of the believers, as is shown by his words. It is true, that it is stated of Synesius Syrenus, that his faith was not perfect with regard to all the parts of the Christian religion, concerning which historians specially mention one particular point; but it is also stated that Bishop Theophilus, who baptized him, was in hopes, that, in the course of time, he would judge better on this point, which, it seems was also the case, since, as it is stated, Theophilus afterwards appointed him bishop of Ptolemais. However, we would not commend this part of the matter, namely, to baptize any one without perfect faith or confession, especially if an essential point is wanting; but this we commend, that not children, but adult persons, who are commended as pious are baptized, and, from heathen, desire to become Christians, as is stated to have been the case here. Here applies the annotation of P. Franck, of the Latin councils held in Africa and Europe, letter C. The time of this council is fixed by P. Beloved reader, this is a very different decree from an earlier one, also made at Carthage, in the time of Cyprian, about A. This is certainly, we say, a very different decree, since infant baptism is not confirmed, but, much more, annulled by it; and thus we see that in the course of time some had grown wiser. Not, that it is our purpose to prove by councils, our view touching the true baptism, which must be administered upon faith; not at all, for we find in nothing less pleasure, than in the decrees of councils, in so far as they come short of the Word of God. Besides, this point needs not to be proved by councils, as it is expressed in the holy Scriptures; we simply mean to show thereby that also at that time there were persons who, even in the very place where infant baptism had been ratified, confirmed the true baptism of Jesus Christ, which must be administered upon previous examination, and has its foundation in the holy Scriptures. As to this, that the candidates were commanded, first to abstain for a time from wine and meat, we leave that as it is, neither commending nor condemning it, as being a thing which, without sin, may be observed or omitted, provided no superstition is connected therewith. Sedulius writes, on Rom. Again, Sedulius, on Rom. When the grace of God came upon us through Christ, and the spiritual washing reigned in us through faith, we began to live unto God, being dead unto sin, that is, the devil. And thus, baptism is an earnest and figure of the resurrection; and hence it is administered with water, that, as water washes away impurities, and even so we through baptism, we believe, are spiritually cleansed and purified from all sin. He hung on the cross with an innocent body, that you might hang on the cross the guilty one. Again, on II Cor. We will not detain you, dear reader, with explanations on the above passages of Sedulius, since they, without explanation, are so clear, that even he that has but little understanding in divine things, can manifestly see, yea feel, that the baptism described by Sedulius savors not in the least of infant baptism, since the conditions he mentions in connection with it, as faith, regeneration, crucifying the old man, can not be comprehended, much less fulfilled by infants. Augustine writes that Hilarius, a teacher at Syracuse, wrote, "When an unbaptized child dies, it can not justly be damned, since it was born without sin. It deserves mention, that in those times infant baptism was based upon original sin, so that it was thought that infants, for the removal of said original sin; must necessarily be baptized; from which the conclusion was derived, that infants that were not baptized, and, consequently in their opinion , not cleansed from original sin, must necessarily be damned, as is still taught at the present day by the Papists. Whenever then, any one denied original sin, the foundation of infant baptism, he denied infant baptism itself, yea utterly annihilated it. This did Hilarius of Syracuse, who denied original sin in new-born infants, and consequently, infant baptism; wherefore he, according to Augustine, frankly said, "When an unbaptized child dies, it cannot justly be damned, since it was born without sin. Introduction, page 47, col. It is now or years since the Emperor Theodosius issued an edict, that the heretics should be put to death, namely, those who were rebaptized like your sect. Gallorum, says, "Every one who, believing on the Father, the Son, and the Holy Ghost, is regenerated in baptism, is freed from his own, voluntary and actual, sins, as well as from original sin. Prosperus, in his Epigrams, puts the martyrs and the candidates for baptism on an equal footing, when he. Hence it is a scriptural confession; and there we will let it rest. In the second passage the martyrs and the candidates for baptism are compared to one another; but who does not know that infants cannot be martyrs, seeing they can neither believe nor confess, much less can they voluntarily confirm said confessed faith with death, which, nevertheless, is the own work of all the orthodox and faithful martyrs. Now then, if infants are

not qualified for martyrdom, they are not fit for baptism. Therefore judge whether this is not comprised in the words of Prosperus which we have just mentioned. The th Canon contains the following resolution respecting original sin and baptism, "It is likewise thought proper, that every one who denies that infants who are baptized from their birth, are baptized for the remission of sins, and that they derive from the sin of the first father, Adam, that from which they must be cleansed through the washing of regeneration, be anathema, that is, accursed. It appears therefore, that at that time many people separated from the Roman church, on account of this view respecting original sin and infant baptism. However, we would not defend the views of Pelagius and Celestius, concerning some other points; it suffices us, that there were people in those times, who, notwithstanding the excommunication of the pope, and the persecution of the councils, still opposed the Roman church, especially through the rejection of infant baptism, and even, some of them, sacrificed their lives. As the Anabaptists were not yet deterred by the above council, from maintaining their doctrine that baptism ought only to be administered upon true faith, therefore, in order to quench their doctrine, the authority of said council was confirmed A. See concerning this, H. From this it appears that this doctrine of baptizing only upon true faith, was accepted by very many at that time; for otherwise it would not have been necessary for the Emperors to threaten its defenders with the great power of their edicts, and, as it appears, to persecute them even unto death. Christi says, "Jesus was baptized, not for Himself, but for us; not that He might be purified with the water, but that He so to speak, might sanctify the water. The new man was baptized, that He might confirm the mystery of the new baptism. When, therefore, Maximus introduces here the baptism of Christ, which took place when the latter was about thirty years old, and says that it was not done for Himself, but for us, that is, for an example to be followed, and that He thereby confirmed the mystery of the new baptism, he certainly indicates thereby, that he is not speaking of he baptism of infants, since Christ, who, through His baptism, confirmed baptism, was not a child when He was baptized, but an adult person. Moreover, as no other contrary testimony concerning him is found in the history of holy baptism, it seems probable, that he was not acquainted with any other baptism, and, consequently, not with infant baptism, or, at least, did not observe it. One God, one faith, one baptism, one undefiled, true church: Again, "In Acts 2: Page Leaving this, we proceed to others, who at that time, and afterwards, confessed the same faith, or, at least, as far as we know, did not oppose it. This was a type of baptism, by which the impurity of all sin is put off, and the old life taken away. There is certainly nothing contained in them, which in the least resembles infant baptism, nay, everything he says concerning baptism, opposed it. For, when, in the first place, he says that the impurity of all sin is put off, and the old life taken away, it is certainly obvious that he does not speak of the baptism of infants, since they, having no previous impurity of sin, cannot put it off by baptism, and, having never walked in the old life, they cannot forsake it or put it away. When he, secondly, says of the catechumens, that they are baptized, it is certainly also obvious from it, that it does not concern infants, since these have not the qualification of being instructed. The third passage is so clearly opposed to infant baptism, that it requires no explanation, inasmuch as it expressly speaks of confessing the faith on God the Father, Son, and Holy Ghost, and of being baptized thereupon; for this can never be done by infants in the cradle. If i shall merely tell you these things, without bringing any proof, do not believe me, unless you receive from me proof from holy Scripture; for the salvation of our faith proceeds not from an eloquent recital, but f rom the demonstration of the divine Scriptures. Cyril, in the 7th book against Valentiman, says also, in regard to spiritual eating,"That at the holy table we must not simply gaze on the bread and wine placed there, or be deceived thereby, but that, with uplifted hearts, we must apprehend by faith, that on this holy table there is also the Lamb which taketh away the sins of the world. This must be apprehended and eaten spiritually, by faith, and not with the hands. Thus Cyril wrote soundly, not only on the matter of baptism, but also respecting the authority of the divine Scriptures, as well as, that the substance of the Supper is not the body and blood of Christ, but bread and wine; and that we must not become deluded thereby, that is, esteem it for more than it is; yet that we must eat the Lamb of God, that is, Christ, by faith, or spiritually. In the Gesldcht-register, page To this end, he was carried into the church, where the teacher instructed him in the articles of faith, and expounded to him the hope on Christ. Tripart, "In the city of Alexandria many hastened to holy baptism, and were baptized upon the confession of their sins. The latter commended him for his desire, but refused to

baptize him until he should be instructed in the doctrine of the faith, and have fasted many days. But the Jew, compelled to fast contrary to the sentiment of his heart, importuned the more eagerly, and begged Page to be baptized, which request was finally complied with. Touching the above account from Socrates, respecting the Jew, who was brought to church on his sickbed, and was baptized upon his faith, we would not praise or recommend the baptizing of the sick, when there is more danger of death than hope of life. Oh no I for baptism should and must be received at a time when one can voluntarily forsake the old man, put on the new, and walk thenceforth in newness of life Rom. Still, it is commendable in this case, that, according to the doctrine of Christ, faith was required before baptism, as is also stated of the other Jew, who was baptized in health; for he asked for baptism, which, after previous instruction and many days of fasting, was administered to him.

Chapter 2 : Salvianus, Priest of Marseilles - A Dictionary of Early Christian Biography - Bible Dictionary

The book On the Government of God, as well as a lost work, was dedicated to Saloniun, whom Salvian addressed in his ninth letter as "master and most blessed pupil, father, and son, pupil by instruction, son by affection, and father by rank and honor."

Nonetheless, I think it is material of interest, especially to the general reader such as I assume reads this blog? The Vandals had been in Spain since around 409, and when they were driven out, they crossed to Africa. From 409 to 410, they conquered Roman North Africa, taking Carthage in the final year and defeating various Roman armies on the way. In 413, the Vandals raided Sicily. They had been driven out of Spain by Visigoths and Suevi, working in alliance with the Romans. Both of these groups began taking control of Spain, the Visigoths also taking power in southern Gaul. In 417, the Visigoths besieged Narbo but did not take the city. In 418, the Suevi, in Gallaecia in northwestern Spain, expanded their power base, coming to control most of Spain by 429. In 418 was the last Roman campaign in Spain, now divided by Visigoths and Suevi. In Gaul, besides the land being appropriated by Visigoths, a group called the bagaudae rebelled in Armorica in 456. Saxon pirates raided the northern coast of Gaul. Britain was already lost for all intents and purposes by 410. Besides these losses and engagements with non-Roman military groups, western generals were themselves frequently at odds during the reign of Valentinian III. This image of a troubled early fifth-century West in decline is a persistent one that is not untrue. Alongside this, aristocratic culture in Gaul, Italy, and Spain continued despite the worsening political climate. Gaul is particularly rich in sources for this ongoing aristocratic culture of living in villas, writing letters to familiares; this life is portrayed in the Eucharisticon of Paulinus of Pella. The latter half of the century will see some notable collections of letters, especially that of Sidonius Apollinaris, but also Ruricius of Limoges and others. Therefore, when we want to consider the state of the Roman Empire in the age of Leo, we need to consider not only the important disaster narrative and sources such as Salvian, but also the works of the more comfortable classes, such as Paulinus and Sidonius. Neglecting either will create a distortion. Somehow, both must be kept in mind. Salvian is not the only ecclesiastical writer in Latin of the first half of the century, and social, economic, and political crisis does not always equal cultural stagnation. Restricting ourselves to the reign of Valentinian III, we cannot miss the fact that the giant of ancient Latin Christianity, Augustine of Hippo, died in 430. In 431 he published his masterpiece *De Civitate Dei contra paganos* and added material to *De Doctrina Christiana* and *De Trinitate*—these three works comprise a sort of Augustinian trilogy. Before leaving Africa, the two immediately pre-Vandal bishops of Carthage, Aurelius and Quodvultdeus, should not be overlooked. Aurelius had been a main figure in the Pelagian Controversy and died around the same time as Augustine; various of his letters survive. Quodvultdeus was a more active writer, producing a particularly fine commentary on the creed. Quodvultdeus was deported by the Vandals in 439 and died in Italy. Both of them had some relationship against Nestorianism and thus with the story of Leo and theology. But they were both more focussed on the internal, spiritual life. Gaul at this period, in religious terms, is most famous for asceticism on the one hand and the predestinarian debate on the other. To what degree, that is, are we responsible for our own morality and discipline, and to what degree is it the work of God? John Cassian, in *Conf.* Prosper of Aquitaine was also active in the predestinarian debate in Gaul as well as being a lay promoter of asceticism himself. Italy was not unproductive, either. Peter Chrysologus was bishop of Ravenna from 433 to 450. He has left a significant corpus of sermons, and his name alone tells us the esteem he held as a rhetorician, a conscious adaptation of the famous Antiochene preacher, John Chrysostom, who was always well regarded in the Latin West. The standard narrative most of us know is that Cyril began his anti-Nestorian campaign and enlisted Celestine to join him. However, George Bevan has recently demonstrated, through a close analysis of the documents associated with the Nestorian controversy, that early in 431, Celestine had already called a local Roman synod and condemned Nestorius before Cyril contacted him. Why was Celestine anti-Nestorian? There is a possibility that it was simply a matter of the dossier being sent to him being quite condemnatory, providing all of the scandalising statements that make Nestorius seem to teach that Christ is two persons. It is also possible that Nestorius was perceived as being himself tainted by Pelagianism. When both factors are

taken into play, it comes as no surprise that Celestine acted independently of Cyril. It also turns him into an agent in Mediterranean geo-ecclesiology and not a passive observer and responder to the agency of others. He witnessed the ongoing progress of the Nestorian debate after Ephesus, and letters he sent to Cyril and other eastern bishops after the reunion of Cyril with John of Antioch in show us that the bishop of Rome was still taking an interest in these faraway events. Moreover, his rededication of the Liberian Basilica as Santa Maria Maggiore in a prominent location on the Esquiline Hill also demonstrates his commitment to anti-Nestorian, Ephesine Christology, for the rallying cry of anti-Nestorian polemic was the term Theotokos, God-bearer, usually Latinised as *genetrix dei*.

Book digitized by Google from the library of the University of California and uploaded to the Internet Archive by user tpb.

As such, the text has been mined by social historians for information of the state of the later Roman Empire, but it has rarely been analyzed for its own sake. And hence the following passage, inspired by the ancient mysteries, by which Virgil wanted to show that he was as much philosopher as poet: Du gouvernement de Dieu, SC Paris: On a route iter without routes itinere , a travel without roads, but behind the advancing God, honored by his divine comradeship commilitio , made powerful through his celestial command, they followed the mobile column mobilem columnam. And thus a most cowardly people gens ignavissima. They go from place to place, from city to city and destroy everything. First, they poured out of their native land patria into Germania. Thus God has been compelled by our crimes to expand the lashings of our enemies from place to place, from city to city, and to send peoples from almost the end of the earth finis terrae across the sea to punish the crimes of Africa. Not by coincidence are two of the most du Cerf, , ; English translation by Eva M. Columbia University Press, , 40 translation modified for clarity hereafter. I would like to thank Jonathan Conant and Rebecca Lyman for their invaluable help. Agit iter sine itinere, viatrix sine via, praeviso deo, divino commilitio honorabilis, ductu caelesti potens, sequens mobilem colum- nam. Ac primum a solo patrio effusa est in Germaniam primam, nomine barbaram ditione Romam; post cuius primum exi- tium arsit regio Belgarum, deinde opes Aquitanorum luxuriantium et post haec corpus omnium Galliarum. Augustine, Enarrationes in psalmos Geography also plays its role, as shown by the Roman imperial accounts of grand travel by authors such as Strabo, Pliny the Elder, and, later on, by Solinus and Egeria. No fear in the face of the Gates of Cilicia or of the narrow, sandy passages leading through Arabia to Egypt, nor when confronted by mountains difficult to access, vast rivers, or the fierce races of barbarians. Rutilio Namaziano e le trasformazioni del tema odeporico Naples: Istituti Editoriali e Poligrafici Internazionali, Daniela Dueck, Strabo of Amasia: Routledge, ; Mary Beagon, Roman Nature: The Thought of Pliny the Elder Oxford: Wunder der Welt Darmstadt: Behr, Aelius Aristides in Four Volumes, vol. Verlag Antike, , 40, esp. University of California Press, , 13, 16, 29, 38, 49; Scott F. Oxford University Press, , 13 Though absent from home, the traveler carried that home and its culture, military might, judicial power and erudition with him where ever he ventured, thus constantly measuring the present country she encountered against the yard-stick of the absent yet ever present homeland. This home was, in the later literature, Rome, the city and the empire, and many accounts of travel thus celebrate a quintessentially Roman conquest of place and space, both real and imaginary. Yet notions of homeland and movement from place to place and their implica- tions are worth keeping in mind for what follows. Lagarrigue, Salvien II, 11, 15 for a discussion of the dates. None of the works on travel writing cited mentions Salvian. Hayez, , 38, and by A. However, the genre of apologetics goes far, in my opinion, to give a better sense of what is at stake. Oxford University Press, , 13 At the beginning of Book 7. The literature on the subject briefly summarized in the following paragraphs is enormous, as will become apparent when consulting the bibliographies of the works cited in what follows, which I selected in part because they argue divergent views; Hydatius, Chronicle ; Prosper, Chron. Cambridge University Press, , 19 Johns Hopkins University Press, , 13; Halsall, Barbarian Migration, 13 Peter Heather, Goths and Romans, 13 Oxford: A Crisis of Identity? Cambridge University Press, To enforce such compliance from Honorius, the legitimate emperor in Ravenna who had hired them, they sacked Rome in under the leadership of Alaric. Soon thereafter, Alaric passed away. Under a new leader and now allied with Honorius, these Visigoths proceeded to Gaul and Aquitaine, where by they had wiped out most of the Alans and Vandals, and, in compensation, were settled in Aquitaine under their leader Theodoric. In the course of the next decade, these Goths established their own courts in Toulouse and Bordeaux, attracting a significant number of the local Roman elites, with whom they evidently coexisted quite well. Gothic troops were sent against Boniface, who retaliated by recruiting Vandal troops under Geiseric. The Vandals crossed the Strait of Gibraltar into Africa in , and arrived outside Hippo Regius later in the same year. Boniface was beaten, and in Geiseric, as mentioned, captured Carthage. They immediately used the legislation

against the Donatists, for which the African Catholic clergy had lobbied the imperial court so successfully about two decades earlier, to drive out the Catholic clergy themselves. Oxford University Press, ; Jeroen W. Wijnendaele, *The Last of the Romans: Bonifatius Warlord and Comes Africae* London: Bloomsbury, , 1â€”25, 30â€”32, 43â€”48, 60â€” Cambridge University Press, , â€”94, â€” He left his general Litorius and the Hunnic auxiliary in Southern Gaul while turning his attention back again to Northern Gaul, when, in late , Litorius waged a battle against the Goths in Toulouse. Conant, *Staying Roman*, 83â€” *De tempore barbarico* Attributed to St. Quodvultdeus of Carthage PhD diss. Brown, *Through the Eye of the Needle: Roman Heresy and Barbarian Creed*, ed. Berndt and Roland Steinacher London: Routledge, , â€”, esp. On that premise, namely that God is involved in human affairs, Salvian considered it imperative to define who is, in fact, good. Who is railing against divine judgment, those who are morally upstanding or those who should have expected harsh judgment because they deserve it? Their notion of the good life is the simple life, which allows them to remain unaffected by many of the circumstances others might deplore GD 1. After thus having rejected the premise that God truly punishes the good Reinhart Kosellek, *Kritik und Krise*. Geoffrey Greatrex and Hugh Elton Farnham: Ashgate, , â€”18, who points out, following Cameron see n. Brown, *The Ransom of the Soul*: Harvard University Press, , â€” He considers them particularly responsible for all the crimes he subsequently chastises, because they had received the *lex divina* as a gift, a *munus Christi* GD 4. Catholic Romans had been granted an enormous privilege *praerogativa*, GD 4. First, given that the law had been a privilege granted to all Catholic Romansâ€”at a time when Rome deserved such a privilege because it was as virtuous as it was powerfulâ€”observing it was a collective obligation. Hence Salvian offers a sustained criticism of contemporary Roman society as a whole. Hence, God chose the present punishments Cambridge University Press, , â€” *Belles Lettres*, , ; Badewien, *Geschichtstheologie*, Michael Maas Cambridge, UK: Cambridge University Press, , â€”72, esp. Cambridge University Press, , 1â€” Once upon a time Romans were just, virtuous and victorious, and hence they have been granted the privilege of the divine law as a means to better themselves even further, but instead they had rebelled. Because Romans, that is, Catholic Christians, lost the privileges of their Roman-ness, barbarian peoples are now not only militarily superior, but, even more importantly, morally superior as well. Certainly, these barbarians are far from perfect: The people of the Saxons is savage, that of the Franks treacherous, the Gepids ruthless, the Huns impudent; in short, the life of barbarian peoples is corruptions itself. But are their vices as culpable as ours? Is the impudence of the Huns as criminal as ours? The treachery of the Franks as blameworthy as ours? The drunkenness of the Alemanni as bad as that of the Christian? Even the most corrupt barbarian is better than the sinful Roman, and that includes heretic barbarians. In this context see also Todd S. University of California Press, , 27â€” *Jahrhunderts zum geistigen Umfeld von Salvian*, gub. His description of the ills and the abuses suffered by those he calls the poor and of the depravity and sexual mores of the rich have exercised social historians, while scholars interested in what is often known as the barbarian migration have paid close attention to his depiction of the Vandals, Alemanni, Sueves, and Huns, to extract the historic narrative of their progress through Gaul toward Africa or to gauge the accuracy of his descriptions of the various gentes. Stephen Mitchell and Geoffrey Greatrex London: Duckworth, , â€”15, here â€”9. *Salvian von Massilia de gubernatione dei* 5. Harvard University Press, ,

Chapter 4 : Martyrs Mirror - Christian Classics Ethereal Library

Fauste de Riez (Strasbourg thesis) 2], while the Gallican Missal edited by A. Dold, Das Sakramentar im Schabcodex M 12 Sup. der Bibl. Ambrosiana (Beuron), may be one of Salvian's Sacramentaries, though K. Gamber () feels that it is the work of Musaeus of Marseilles (d.).

In lucem venit omine auspicato, Vitae Regula, Episcopon Magister; Dignus nomine, et hoc honore dignus. Scriptorum decus elegantiorum; Dignus, quem studiis, modisque cunctis Mirentur, celebrent, legant frequentes Quot sunt, aut aliis erunt in annis. Hunc, lector, precor, accipe explicata Fronte, hunc delicias tuas putabis. Illum plus oculis tuis amabis, Meras delicias, meros lepores, Inscriptum simul, et tibi dicatum, Salvum, incolumemque Salvianum. It is neither the strength of their bodies that makes the barbarians conquer, nor the weakness of our nature that makes us subject to defeat. Let no one think or persuade himself otherwise it is our vicious lives alone that have conquered us. The world seemed to be dying of old age, and the Empire with it. The natural tendency to glorify the past was intensified by the poignant wretchedness of the present, and grave doubts arose in the minds even of faithful Christians. We may not change the nature of things, and the truth cannot be pronounced otherwise than as the very essence of truth demands. Men think my words harsh. I know that well enough. But what are we to do? Except by hardship we do not make our way into the Kingdom. On this basis Salvian then proceeded to contrast the disgraceful actions of the Christian Romans of his time with their duty toward God, and with the virtues of the victorious barbarians. Yet the latter, being either heretics or pagans, were under less obligation to a godly life than the orthodox Romans. To the author himself, and to his fellow clergy, the first three books may well have seemed the essential portion of the argument: For here we have detailed accounts of the effects of the burden of taxation on the poor, whom it ruined; on the rich, who managed to shift their burden to weaker shoulders; and on the curials, who were forced into tyranny by their responsibility to the agents of the central government for the sums due. Sidonius Apollinaris has given us in his letters charming descriptions of the life of the 5 wealthy nobles of southern Gaul: He has shown clearly the development of serfdom under pressure of taxation and patronage, and the other alternatives from which the poor might choose flight to barbarian territory, or armed revolt against the Roman system. And he has described in graphic terms, in part as an eyewitness, the horrors that attended the capture and sack of wealthy Roman cities, even at the hands of barbarians whom he believed to be far less brutal and depraved than many Romans. He showed, to be sure, only one side of life. The miseries of the time prompted the doubts that he undertook to resolve; with these alone he was directly concerned. He rarely admitted that there were exceptions to the prevailing corruption of his fellow Romans. It was hardly consistent with his thesis that he should do so, for his book was essentially a polemic. It is important, however, to note in this connection that his statements are very rarely in conflict with other contemporary evidence. And he, in turn, occasionally confirms their accounts of the beauty that still remained in life, by his glimpses of Provence, with its pleasant country life and rich harvests " the one corner where the Roman power still lives. The Life of Salvian As we have seen, Salvian wrote "as one having authority. Gennadius wrote of him, in his biographical dictionary of illustrious men: Salvian, presbyter of Marseilles, learned in human and divine letters, and, if I may apply the title to him, master of bishops, wrote many books in a clear and scholarly style. Of these I have read the following: He still lives today in a goodly old age. At Marseilles he continued his teaching, composing many homilies for bishops, as Gennadius said. Although in his books To the Church against Avarice he spoke of himself as "least of the servants of God," he spoke with the voice of authority, and his words were chiefly addressed to the great lords of the church. Many have called him by another title, which in its present meaning we cannot claim for him, but which he rightfully enjoyed in its fifth century use. Sanctus to him, as to all other Christians, before it seemed necessary to determine fixed categories for the communion of saints, meant a devout Christian. The word was applied to him by contemporaries, and recurs so often in his books that it is small wonder that many of his editors have informally canonized him, others have become involved in learned arguments to deprive him of sainthood, and one university, at least, continues the good tradition in his honor. Gennadius described him in the last decade of the fifth century as still living bona

senectute. It is not possible for us to fix the exact date of his birth, but the wide experience and ripe wisdom shown in his treatise *On the Government of God* indicate at least that he had reached maturity some time before it was written. As this book was evidently composed between A. The forty years or more that followed must be filled in by the writing of some of those lost works of which Gennadius spoke, and the many activities of a priest and "master of bishops" in one of the chief centers of the Gallic church. Several years before Salvian settled in 8 Marseilles, a poet beggared by the Gothic raids sought refuge there, and found "many saints my dear friends. Some early editors assumed that he was born in Africa an assumption not unnatural in view of his graphic description of the sins and the ruin of that province. The claims of both Treves and Cologne have been supported by various authorities. Whether he lived in one of these cities, or on an estate in the countryside near by, his familiarity with the whole district is unmistakable. Treves was the place of all others in the western world where he could best have studied the fatal magnificence of the higher Roman officials in the face of the barbarian attacks. The praetorian prefect of the Gallic and Spanish provinces kept his official residence there in such state as Constantius the emperor had scarcely equalled when he fixed his capital in that city a century earlier. There Salvian must have watched with growing anxiety the increasing power of the Franks. The author of the twelfth century *Gesta Treverorum* tells us that they had conceived a special hostility for this most splendid of Gallic cities from the time of their first contact with it. This district also afforded excellent opportunities to observe the increasing ravages of Goths, Vandals and Burgundians. The great amphitheater of Treves was the scene of many of those public spectacles against which Salvian inveighed so bitterly, and 9 when the Vandal Crocus captured the city in A. He wrote to the brothers that the boy was "of a family not obscure, of which I might say something more, were he not related to me. His parents were clearly of the Gallo-Roman aristocracy: Salvian knew intimately the way of life of a man of position and substance, however much he disapproved of it. For slaves and poor men, and all who suffered oppression, he had great sympathy. This, however, did not blind him to the probability that they would be as bad as their oppressors if the tables were turned. Despite the arguments of some scholars to the contrary, his works seem to indicate that he had continued to read widely in "human and divine letters. He was fond of examples drawn from medical practice, but these are all of a sort with which any intelligent man would be familiar. His knowledge of law was far more detailed, and his writings furnish a valuable commentary on the Roman Codices, which in their turn serve as a check on his statements. Rittershausen concluded that he had had regular legal training; certainly he had a legal mind, and legal phraseology recurs constantly in his 10 discussions. But it seems equally probable, especially if his father held an imperial position, that his juristic knowledge merely represents the attainment of a Roman citizen concerned both in the complex management of a considerable estate and in affairs of government administration. That he belonged to an imperial official family is suggested by his attitude toward lesser officials. For the downtrodden poor his sympathy is great, but for clerks, soldiers and tax collectors, and for the curials who formed the miserable remnant of the local aristocracies, he seems to have felt only scorn and distaste. His aristocratic prejudices were tempered by Christian charity in other cases, but not in his attitude toward these men. For those who called themselves Christians but continued heathen practices, however, his antipathy was very strong. His wife, Palladia, had been brought up in paganism, but her parents, Hypatius and Quieta, seem to have made no objection to the marriage. Later, however, they were alienated by the decision of Salvian and Palladia to follow a course which was being adopted by many other Christian couples. Unable either to endure Roman society as they found it, or to reform it from within, they determined to give their property to the church, and live no longer as man and wife, but as brother and sister in Christian fellowship. Paulinus of Nola, the one contemporary to whose example Salvian clearly alludes, 15 is the best known of those who sought that peace in Christian poverty which Roman wealth had failed to give. In this case, however, it culminated in one of the most poignant expressions of friendship that man has ever written. Their letter, 17 which has fortunately been preserved, seems far too mannered and artificial to be convincing, but this formality was a set convention in the letter-writing of the time. Their pleas are sincere and loving, though yielding not one jot as to the essential rightness of their course. Of the issue of their suit we know nothing. They had withdrawn from the vicinity of Treves, probably shortly after that destruction of the city which Salvian saw with his own eyes, and so

graphically described. He himself left to become bishop of Lyons; his sons, Salonius and Veranus, were put under the successive tutelage of Honoratus, Hilary, Salvian. Just when Salvian moved to Marseilles we do not know, nor why. The initial paragraph, on the bitter-sweetness of love, which at times compels one to ask of beloved friends a favor that without love would be 13 irksome, bears witness to the depth of his feeling for the monks. Its concluding words testify to his; high esteem for them: The close fellowship between the monks of the island is constantly demonstrated by likenesses of ideas and phrasing in the writings of the many great men who there received their early training. The book *On the Government of God*, as well as a lost work, was dedicated to Salonius, whom Salvian addressed in his ninth letter as "master and most blessed pupil, father, and son, pupil by instruction, son by affection, and father by rank and honor. We read of Caesarius that: He composed also appropriate sermons for feast days and other occasions, and sermons against the evils of drunkenness and lust, against discord and hatred, against anger and pride, against sacrilegious men and soothsayers, against pagan rites, against augurs, the worshippers of woods and of springs, and against the vices of divers men. He so prepared these homilies that if any visitors asked, far from refusing to loan them, he offered them for copying at the slightest suggestion of a request, and himself corrected them. He sent copies by priests to men far distant in the Frankish land, in Gaul, Italy and Spain and divers provinces, to be preached in their churches, that, casting aside frivolous and transitory interests, they might, as the apostle preached, become followers of good works. Both of these, indeed, have the air of having been compiled from actual sermons. The congregation is clearly visualized, which may account for the frequent use of the second person, and of a vivid colloquial tone. That his attacks on the weaknesses of his contemporaries caused him serious difficulties is indicated by his constant reiteration that his words are sure to give offence to many, but even so they must be said. Larinus Amatius said in his eulogy of Salvian: An example is his letter to Eucherius, thanking him for a copy of his *Instructions on the More Difficult Questions of the Old and New Testament*, 26 which the bishop had written for his sons, now themselves "masters of churches. One title is obscure, the book to Salonius *Pro eorum merito satisfactionis, or Pro eorum praemio satisfaciendo*. The variants in the text of Gennadius indicate that the obscurity is of long standing in the manuscript tradition. It is possible, as Peter Allix suggested, that the anonymous poem on Genesis formerly ascribed to Tertullian may be part of the lost *Hexameron* of Salvian; the poem is, however, of slight importance, and its identification as the work of our author would be chiefly valuable as an indication of his wisdom in not publishing other verses. Salonius feared that since the work was issued as the 16 *Address of Timotheus to the Church against Avarice*, it might be mistaken for an apocryphal work of the "Apostle" Timothy. Avarice was a besetting sin of many Romans, and had infected not only members of the church, but its clergy, even to the bishops themselves. The resultant neglect of the true service of God, and of the spiritual and material welfare of the church, led Salvian to "burst forth into words of lamentation" addressed to the church to which the offenders belonged. His failure to attach his own name to the book he explained not only by his desire to avoid vain glory in a service to God, but also by his conviction that the obscurity of his name might detract from the influence of his words. The pseudonym Timotheus "Honoring God" was chosen to indicate the motive of the work: While no one who reads the treatise *Against Avarice* can doubt the sincerity and depth of feeling with which it was written, the work is a curious document of the times. Avarice was considered one of the deadly sins. But it is hard now to avoid seeing some self-interest on the part of the church in the constant exhortations to the rich to give all their goods to the church in order to win remission of their sins.

Salvian (or Salvianus) was a Christian writer of the 5th century in Gaul (modern France). His birthplace is uncertain, but some scholars have suggested Cologne or Trier some time between and

It first appeared in ancient Athens, developed with the early sophists, and then, thanks to Plato and especially to Isocrates, assumed a form that it kept through the whole Hellenistic period. The Romans had only to adapt an already perfected institution to their own use. As they expanded, they introduced it into all sections of the empire. The school of the magister ludi or litterator elementary school accepted a child at seven and taught him to read according to the analytical method letters, syllables, words. First he read short moral texts, fables, or the disticha catonis. At the same time, he learned to write by copying words on wax tablets. Then he was taught basic arithmetic, in particular how to calculate on his fingers digital computation. The techniques of instruction at this stage were rather basic and the rod was not spared Augustine, Conf. When about 12 years old the child went to the school of the grammaticus grammarian, who taught him the mechanics of language and introduced him to the classical authors: For three years the student devoted much time to the poets. The Iliad or the Aeneid were studied verse by verse, both for form verbal expression and scansion and for content. As the people and events treated by the poets were identified, broad excursions were made into mythology, history, geography, and even the sciences. The student thus acquired a knowledge that made him "a bright young man. Quintilian in his Institutio oratoria offers a complete picture of the stages of this study upon which the student was engaged between the ages of 16 and The rhetor taught the various steps involved in the composition of a discourse: A study of ancient orators Isocrates, Cicero and historians taught him to use exempla fictitious legal cases, commentaries on historical subjects with which to enrich the exercises assigned by the rhetor. Studies in dialectic prepared the student to overcome the objections of future adversaries. To understand the school of antiquity at the moment during the 3d century when Christians began to take an interest in it, one must distinguish developments in the West from those in the East. Studies in Roman schools were essentially literary and oratorical, diverging from the Greek tradition, which placed a high value on the liberal arts, the three literary disciplines grammar, rhetoric, dialectic and the four sciences arithmetic, geometry, music, astronomy. These seven branches of learning were introductory to the supreme art, philosophy. Among the Romans, however, scientific and philosophical studies gradually disappeared as the knowledge of Greek came to be restricted to an elite. In the East, on the other hand, the philosophical tradition continued. There, the student learned logic, physics, and especially ethics that prepared him to attain the supreme good and happiness, the goal of all his studies. Under the Later Empire, however, the school was employed to produce officials for the constantly increasing governmental bureaus, and the state became more and more interested in the municipal schools, favoring them even in the farthest reaches of the empire. The more totalitarian the state became, the more it encroached in this area. After Julian the apostate, only persons approved by the municipal council, or even the emperor, could teach. In the 5th century Theodosius II founded an imperial university in Constantinople and gave it a monopoly in higher education. Early in its development, Christianity was faced with a dilemma. Could the Church ignore this Greco-Roman school and develop its own religious schools, as the Jews had done with the Synagogue? Or would they try to enter into the school and Christianize it? Would they find another solution? The matter was important, for on the decision of the Church would depend the future of Mediterranean culture. Christianity and the School Two possible positions confronted each other from the beginning: Opposition between Christian principles and those of the school of antiquity seemed absolute. Christianity as a religious way of life apparently had nothing in common with Hellenism. Where is the scribe? Where is the disputant of this world? At first the wisdom of the Greeks was considered incompatible with the true wisdom of the Gospel, and the early Christians who were regarded with contempt as "barbarians" by learned pagans took great pride in that epithet Tertullian, Test. The Christian seeking an education had no need to go to the school of the pagans. The third-century didascalia apostolorum represents the attitude of the early Christian communities: What have you to do with these alien words and laws, or these false prophets who so easily bestow error on inconstant men? What do you lack in the word of

God that you should turn to pagan fables? If you wish to read history, you have the Book of Kings ; if you need philosophy or poetry, you have the Prophets. If you desire songs, you have the Psalms; if you wish to know the beginning of the history of the world you have Genesis. Abstain therefore absolutely from all these profane and diabolical works" [1. Connolly Oxford 13]. This rigorist idea of Christian culture was originally adopted by the monks, for whom true philosophy was not to be learned in the school but in solitude, by meditating on sacred writings. What would the Christian student find at the pagan school but immorality in the legends of mythology, and idolatry in the cult of false gods? As John Chrysostom said, "Why send Christian youths to masters where, before the art of speaking, they will learn evil? If Christianity had developed apart from the Hellenic world, all Christians would probably have taken the position of the rigorists. But the Gospel had been written or translated into Greek, and borrowed much of its vocabulary from Hellenism, beginning with the all-important concept of the logos Jn 1. Thus Christianity simply could not escape the influence of the cultural atmosphere in which it developed. From the second century learned men who had been graduated from the school of antiquity had been turning to the new religion. In their writings they could not abandon their early training. In his Dialogue with Trypho Justin martyr d. The Christian apologists see apologists, greek , who created the first Christian philosophy, took over many ideas from ancient philosophies, especially from Stoicism. In order to refute heretical teaching in Rome, Justin opened a school a Didaskaleion where he taught in a toga, "the dress of a philosopher" Eusebius, Hist. In this same period, St. Clement of Alexandria , a former philosopher and student of the Stoic panthaenus, gathered a group of disciples whom he advised to study the pagan disciplines with a view to entering more deeply in the mystery of the faith. For him education and culture were "the most beautiful and the most perfect goods that we possess in this life" Paedag. Like an earlier Alexandrian, philo judaeus, Clement found material in secular culture with which to improve his scriptural studies. He too sought "to dress as a philosopher" in order to demonstrate the proofs of the true wisdom to the pagan philosophers. Again in Alexandria, in the middle of the third century, the former grammarian origen founded a school that became famous, and taught more than philosophy. Less favorable than Clement to the currents of ancient thought, he saw in classical studies a propaedeutic or preparation for understanding the Scriptures. The school he directed was a center of higher religious studies where students, Christian and non-Christian, after having studied the liberal arts and the philosophical systems, received exegetical and theological instruction. Thousands of heretics and a large number of the most distinguished philosophers studied under him and quite openly learned not only divine truths but even things concerning secular philosophy. The disciples whom he saw to be naturally gifted he directed also to the study of philosophy, geometry, arithmetic, and other fundamental studies. Then he conducted them further into the teachings of the sects found among the philosophers, explaining, commenting upon, and examining their writings one by one. For the first time a Christian scholar had worked out the elements of Christian culture, and the lesson was not to be forgotten. Christians Attend the School Such was the synthesis of Christianity and classicism that in the end Christians had no choice but to send their children to the Greco-Roman school. Not to attend this school was not only to cut oneself off from the general culture but to make it impossible to take part in any activity within the empire. Even Tertullian, who had severely criticized pagan classicism, saw that it was necessary to attend the school: The Christian youth had to receive instruction from the pagan masters, but care had to be exercised lest the poison harm him, as Jerome would point out in his observations on education in the 4th century in pueris necessitas Epist. It seems that Christian children had continued in the schools even during the persecutions, occasionally being subjected to anti-Christian propaganda, such as resulted from an edict of Maximian requiring teachers to make their students learn the Acts of Pilate, which were filled with blasphemies against Christ Eusebius, Hist. Tertullian had been a rigorist; discouraging Christians from teaching in the pagan school. He judged that the risks run by the Christian teacher would be too great: But the Church did not follow the African apologist. Thus, the Apostolic Tradition see apostolic constitutions , composed in the circle of hippolytus of rome, lists as professions that prevented catechumens from entering the Church: Origen had opened a school of grammar to support himself after his father died. In Anatolius, future bishop of Laodicea, held a chair of philosophy at Alexandria. In the priest Malchion directed a school of rhetoric in Antioch. The Africans Arnobius and

Lactantius were rhetors. For the fourth century the evidence in texts and inscriptions is plentiful. In Rome the conversion of the rhetor Marius Victorinus caused a scandal in pagan circles. Prohaeresius in Athens and the grammarian Apollinaris of Laodicea were Christian teachers, as were St. Basil and his father in Caesarea of Cappadocia. It is easy to understand, then, the painful surprise of the Christians when Julian the Apostate, intent upon reviving the pagan cults, forbade Christian masters to teach in the public schools. In a law of June 17, 362, Julian ruled that professors should be nominated by the municipalities and appointed by the emperor, who thus could pass sentence on their morality. In an accompanying letter, Julian explained what he meant by morality: For Christian teachers were explaining Homer and Hesiod, in whose words they saw only a tissue of diabolical fabrications. They were thus hypocrites and unworthy to teach: This step created consternation in university circles, among both Christians and pagans. Many Christian professors gave up their positions rather than abjure their faith. Others attempted to adorn the sacred writings of the Scriptures with a classical grace. The historian Socrates gives an account of a father and son named Apollinaris: The father composed a Christian grammar by rendering the books of Moses and everything of a historical character in the Old Testament in the meter called heroic, employing now the dactylic meter and now the tragic style to treat the subjects dramatically. The son, skilled in eloquence, presented the Gospels and the apostolic beliefs in dialogues, after the manner of Plato among the Greeks" Hist. Since these writings are lost, the results of this endeavor cannot be evaluated. But at least it shows that Christian professors were devoted to the classicism of antiquity.

Chapter 6 : Salvian, On the Government of God () pp Translators introduction

Salvianus is a careful writer, much resembling Lactantius, but his style is strongly influenced by the rhetoricians, and its prolixity renders it wearisome. The same influence doubtless explains the exaggeration of his ideas on the necessity of giving all his goods to the Church and the antithesis of Roman corruption and German virtue.

He was an eye witness of the fall of the city of Rome to the "pagans. I am sure I will have several messages motivated by various statements he makes. And you will see why. His book is the first one I have read by a Roman Catholic. It is obvious from his words that he was nothing like the Roman Catholic religious leaders of our day. Moreover, he was nothing like the non Roman religious leader of our day. His message is far above what is preached today in terms of calling people to the word of God. In no uncertain terms, he condemns the Roman games where live people were thrown to wild animals to be eaten. And the crowds loved it. He condemns the theaters because of the fornication portrayed in them. He said that the pagans "made their theaters and circuses long ago because they believed that these were the delights of their gods. He asked, Who can watch these things and not commit mental fornication and adultery? Among the great many things he points out, is that there are some who believe the Son is less than the Father. Yet these people love God, and serve the Lord the very best they can according to what they believe. And only the Lord knows how they will be dealt with in the final Judgment. He goes on to point out that they sin through ignorance because their teachers have improperly taught them. On the other hand, we who know that the Son and the Father are equal in every way, know the truth, yet we fail to do it. What brings this message about is a conflict in southern Indiana over some property. The property is in the name of a church, and there is a fight among the church members over the ownership of that property. I do not know the details, nor do I want to know them. It is an internal matter of a local church, though several other pastors are meddling in that internal affaire. It is interesting, however, that the church is unincorporated, and the one group incorporated a church of the same name, so that group could try to lay legal claim to the property. There are now two "churches" with the same name -- one unincorporated and the other incorporated. Note the clear problem: First, both sides claim to be Christians; both sides claim to love the Lord; both sides claim to desire to serve the Lord. I can only take them at their word. Second, all involved have made the above professions very clear to the community over the past several years. Third, someone is lying in the situation. One side is moving to fraud the other out of many thousands of dollars. Fourth, it is going into the courts, and there will be name calling and every kind of imaginable evil thing said by folks in the fight. Fifth, I do not know the hearts of either side. But I certainly can see the "smoke" from the fight, as can every one else. I have heard about the situation for some time now, but, thankfully, have not been invited to be any kind of a mediator. The striking point that Salvian makes is that the pagans can be expected to act like pagans, but when Christians act like pagans, we can expect God to deal very harshly with us. And this is exactly what our text says. Our Lord himself presents a very serious warning. Therefore, when we fail to uphold his word, we deserve more punishment than those who know not his word. In other words, I know some people that I believe are far off base concerning things such as the Trinity, tongues and faith healing. Yet these people, from all outward appearances, live far more holy than those who have been taught and understand the truth about these things. However, I imagine that Paul will be the first to tell you that this young man has a holier life that exhibits a genuine love for the Lord according to what he has been taught than most Christians he knows. Now, who is in more trouble with God -- a man who has an incomplete or even totally wrong view of the Trinity and eternal security yet lives holy before God and man, or the man who has a proper Biblical view of the Trinity and eternal security, yet cannot control his temper, his words, his thoughts nor his actions? Look at our text: The context may be speaking of eternal punishment -- those who have heard the gospel vs. However, I will not use it that way. We will look at it more in the context of Deuteronomy chapter For unto whomsoever much is given, of him shall be much required: His revealed will as clearly given in his word. He did not prepare his heart, nor did he prepare his body to do what he knew God wanted him to do. Fourth, beaten with many stripes. This refers to the law of the Jews -- wicked men were to be punished with stripes not to exceed Thus, they were punished according to their

wickedness. Which is exactly what is promised in Deuteronomy. Some may try to say that because they do not know the word of God very well, they will not be held as accountable as those who know it better. Note in the passages below that just being a Christian makes one far more accountable than are the pagans. We have the Law of God written in our hearts, and will be held accountable accordingly. The pagans do not have that Law written as we do. That understanding is placed there by the Spirit of God. He that knew not. According to Deuteronomy 29, this refers to the unsaved compared with the saved of v. This verse tells us why the unsaved heathens at times seem to prosper more than the saved. Christians know what their Lord requires, but refuse to do it, while Pagans continue to act according to their faith. Quoting Jewish sources, Gill said: If an employer requires more "return" upon his investment in his employees -- requiring "production" according to the abilities and training of the individual -- then how much more must be required by the Lord of heaven of those who have received his good Spirit of Grace? I have not been in a position, other than around the ministry, where I had men working for me. I have never had to invest in training someone and then looking for a return on my investment. But it only seems right that the more time and money that is invested in someone, the more that can be expected of them. Accordingly, God the Father has invested the life of his Only Begotten Son and he has invested his Good Spirit of Grace in each one of us; therefore, what does he expect from his people? There are many legitimate claims that America was founded as a Christian nation. However, that fact is now changed to where America is now a pagan nation. The pagans operate consistently according to their faith, but Christians do not. They profess Christ, yet act worse than do the pagans. Therefore, they are heretics, but not heretics knowingly. Indeed, with us they are heretics, but in their own opinion they are not. So much do they judge themselves Catholics that they defame us with the title of heresy. What they are to us, therefore, we are to them. We are certain that they do injury to the divine begetting because they say the Son is less than the Father. They think we injure the Father because we believe the Father and Son are equal. We possess the truth, but they think they have it. We honor the Godhead, but they think their belief is the honor of His divinity. They are unobservant of their obligations, but to them this is the highest duty of their religion. They are ungodly, but they think that is true godliness. Therefore, they are in error, but they err with a good heart, not in hatred but in love of God, believing that they honor and love God. Although they possess not the true faith, they think they possess the perfect love of God. In what manner, for this erroneous and false belief, they are to be punished on the day of judgment, nobody can know but the Judge. I think God bears patiently with them in the meantime because He sees that, although their belief is incorrect, they err through the acceptance of a seemingly correct opinion. He knows that they act in this manner because they are ignorant. However, He knows that our people neglect their own beliefs. Therefore, the barbarians sin through the wickedness of their teachers, but we through our own wickedness. They sin through ignorance; we, through knowledge. They do what they think is right; we, what we know is wrong. Therefore, with just judgment the patience of God sustains them, but reproachfully chastises us, because ignorance can be overlooked for a time, but contempt does not deserve pardon. For so is it written: But he who knows and does not do it, shall be beaten with many stripes. We sin not in ignorance, but in rebellion. We know good, but do not do good. We understand the difference between right and wrong, but pursue the wrong. We read the Law and trample on lawful things. For this only do we learn the decrees of the holy commandments that we may sin the more gravely after being forbidden. We say that we worship God, yet we obey the devil.

Chapter 7 : Salvian - Wikipedia

Salvianus (3), priest of Marseilles, a writer whose works illustrate most vividly the state of Gaul in 5th cent. The one external authority for his Life is Gennadius, de Scriptt.

This frivolity and irresponsibility is not new to history. In Carthage, Salvian of Marseille records, they were dancing and feasting on the eve of the invasion of the Vandals, and in St. Petersburg, according to the testimony of John Reed, an American journalist, while the Bolsheviki were taking power, the theatres and restaurants were always packed. As Holy Scripture says, the Lord blinds those who want to be lost John 12, This self-demolition is not a physiological process. It is an evil and there are people responsible for it. Those responsible in this case are the Churchmen who dream of substituting the Mystical Body of Christ with a new organism, subject to perpetual evolution with no truths or dogma. How Pope Francis shakes up the Church: Does the Church not risk facing a tempest at the end of , after the second session of the Synod on the Family? What is in progress is a battle of ideas, which has as its principle object, the Doctrine of the Church on the family and marriage. Inside the Curia Pope Francis has been accused of being autocratic in his management of power, which the French journalist sums up in the formula: There was a line, that of Cardinal Kasper, we might say, behind which, those who had the direction of the synod in their hands, aligned. In fact, the intermediate document [relatio post disceptationem] seemed to have already been written before the interventions of the Synodal Fathers! As also the fact that in the final report, paragraphs on homosexuality and the remarried divorcees were kept that had not however been adopted by the requisite majority of bishops. And a society that is free is in progress, according to the real vision of the Gospel. He launches signals and gives examples, as he did in the Synod dedicated to marriage and the family. Paul Outside the Walls, underlining how the positions for which he was condemned resemble now the ones coming from the Vatican. Franzoni was defrocked from the clerical state, for his yes to the law on divorce and abortion, and for his declarations about voting for the Communist Party. On the 28th December, in dispute with Vittorio Messori , he expressed himself in We are Church his Support for Pope Francis against a nostalgic writer, with these words: Without the Holy Spirit, the Church becomes a heavy institution, tedious, with no creativity and, at a certain point, has nothing to say to the world except the same doctrines upon doctrines, without stirring the hope and joy of living. The tango danced in St. Then however, the tip of the iceberg appeared suddenly, and the dancers were unaware of the imminent disaster. Today the iceberg is visible and there are those that are cheering for the impossible shipwreck of the Barque of Peter. Many people though, are alarmed and have a strong sensation, as Cardinal Burke said, that the Church is a ship adrift.

Chapter 8 : An Account Of The Holy Baptism Of The Martyrs In The Fifth Century

Not by coincidence are two of the most du Cerf,), ; English translation by Eva M. Sanford, Salvian, Presbyter of Marseilles, On the Government of God (New York: Columbia University Press,), 40 (translation modified for clarity hereafter).

As such, the text has been mined by social historians for information of the state of the later Roman Empire, but it has rarely been analyzed for its own sake. And hence the following passage, inspired by the ancient mysteries, by which Virgil wanted to show that he was as much philosopher as poet: On a route iter without routes itinere , a travel without roads, but behind the advancing God, honored by his divine comradeship commilitio , made powerful through his celestial command, they followed the mobile column mobilem columnam. And thus a most cowardly people gens ignavissima. They go from place to place, from city to city and destroy everything. First, they poured out of their native land patria into Germania. Thus God has been compelled by our crimes to expand the lashings of our enemies from place to place, from city to city, and to send peoples from almost the end of the earth finis terrae across the sea to punish the crimes of Africa. Geography also plays its role, as shown by the Roman imperial accounts of grand travel by authors such as Strabo, Pliny the Elder, and, later on, by Solinus and Egeria. No fear in the face of the Gates of Cilicia or of the narrow, sandy passages leading through Arabia to Egypt, nor when confronted by mountains difficult to access, vast rivers, or the fierce races of barbarians. Though absent from home, the traveler carried that home and its culture, military might, judicial power and erudition with him where ever he ventured, thus constantly measuring the present country she encountered against the yard-stick of the absent yet ever present homeland. This home was, in the later literature, Rome, the city and the empire, and many accounts of travel thus celebrate a quintessentially Roman conquest of place and space, both real and imaginary. Yet notions of homeland and movement from place to place and their implications are worth keeping in mind for what follows. To enforce such compliance from Honorius, the legitimate emperor in Ravenna who had hired them, they sacked Rome in under the leadership of Alaric. Soon thereafter, Alaric passed away. Under a new leader and now allied with Honorius, these Visigoths proceeded to Gaul and Aquitaine, where by they had wiped out most of the Alans and Vandals, and, in compensation, were settled in Aquitaine under their leader Theodoric. In the course of the next decade, these Goths established their own courts in Toulouse and Bordeaux, attracting a significant number of the local Roman elites, with whom they evidently coexisted quite well. Gothic troops were sent against Boniface, who retaliated by recruiting Vandal troops under Geiseric. The Vandals crossed the Strait of Gibraltar into Africa in , and arrived outside Hippo Regius later in the same year. Boniface was beaten, and in Geiseric, as mentioned, captured Carthage. They immediately used the legislation against the Donatists, for which the African Catholic clergy had lobbied the imperial court so successfully about two decades earlier, to drive out the Catholic clergy themselves. He left his general Litorius and the Hunnic auxiliary in Southern Gaul while turning his attention back again to Northern Gaul, when, in late , Litorius waged a battle against the Goths in Toulouse. The battle [End Page 8] went well, but Litorius was captured and executed. On that premise, namely that God is involved in human affairs, Salvian considered it imperative to define who is, in fact, good. Who is railing against divine judgment, those who are morally upstanding or those who should have expected harsh judgment because they deserve it? Their notion of the good life is the simple life, which allows them to remain unaffected by many of the circumstances others might deplore GD 1. He considers them particularly responsible for all the crimes he subsequently chastises, because they had received the lex divina as a gift, a munus Christi GD 4. Catholic Romans had been granted an enormous privilege praerogativa, GD 4. First, given that the law had been a privilege granted to all Catholic Romansâ€”at a time when Rome deserved such a privilege because it was as virtuous as it was powerfulâ€”observing it was a collective obligation. Hence Salvian offers a sustained criticism of contemporary Roman society as a whole. Hence, God chose the present punishments [End Page 12] accordingly and granted victory to the barbarians: Once upon a time Romans were just, virtuous and victorious, and hence they have been granted the privilege of the divine law as a means to better themselves

even further, but instead they had rebelled. Because Romans, that is, Catholic Christians, lost the privileges of their Roman-ness, barbarian peoples are now not only militarily superior, but, even more importantly, morally superior as well. Certainly, these barbarians are far from perfect: The people of the Saxons is savage, that of the Franks treacherous, the Gepids ruthless, the Huns impudent; in short, the life of barbarian peoples is corruptions itself. But are their vices as culpable as ours? Is the impudence of the Huns as criminal as ours? The treachery of the Franks as blameworthy as ours? The drunkenness of the Alemanni as bad as that of the Christian? Even the most corrupt barbarian is better than the sinful Roman, and that includes heretic barbarians. His description of the ills and the abuses suffered by those he calls the poor and of the depravity and sexual mores of the rich have exercised social historians, while scholars interested in what is often known as the barbarian migration have paid close attention to his depiction of the Vandals, Alemanni, Sueves, and Huns, to extract the historic narrative of their progress through Gaul toward Africa or to gauge the accuracy of his descriptions of the various gentes. Given that Salvian makes it clear that Rome and the true Romans can still be saved and need not give way entirely to the potential new Romans, provided they accept their chastisement and mend their ways, who are the Romans Salvian had in mind? Where does he locate them, in what real and imaginary space? As mentioned at the outset, travel as a theme encapsulates notions of displacement and absence through the continuing juxtaposition with the complementing notions of continuity, presence, the familiar. Rome and what it stands for is always present, no matter where you are, and its familiar reach delineates the finis terrae as well as its center, its head and heart, caput and anima. The father of the fatherland was the emperor and the emperor was mobile. Vandal peoples have crossed over into the Spanish countryside: Lastly, that no part of the world might be immune from fatal destruction, wars have begun to cross the seas. After they devastated cities shut off by the waves, and overthrew Sardinia and Sicily, the imperial granaries, and having thus cut off, as it were, the vital blood vessels of the empire, [the Vandals] captured Africa itself, that is, as it were the heart anima of the res publica. And, within that heart, the caput was Carthage. Carthage was the better, truer Rome. But they had, and thus God had punished them by granting Africa and Carthage, the true anima and caput of Rome, to the Vandals. These Arian Vandals are thus the divinely appointed successors of the failed Catholic Romans—they are, by right, the new Romans. One, significantly, is economic. Africa was enormously rich GD 7. Their taxation in grain and other essential foodstuffs, gathered through the imperial fiscus, the annona, fed the empire and hence kept it alive. Salvian is very clear on this point and absolutely correct though some modern scholars doubt his capacity for economic analysis: Carthage becomes thus the locus of a binary conflict, a highly contested space within a newly conceptualized empire that is Christian. Carthage should have become, for the new Catholic Christian Romans, the capital that Republican Rome represented for the old ones, who, after all, had been divinely chosen to represent a new Israel: The Vandals sent by God to capture Carthage were the most cowardly gens ignavissima, because Africa was the most sinful region of them all GD 7. I know of no perversity that does not overflow in that place, [and] though each barbarian and savage people has its own vice particular to it, none [of them] merits reproach for [having] them all. I speak of Carthage, the greatest rival of Rome the city, as it were the Rome of the African world urbi Romae maxime adversariam et in Africa orbe quasi Romam. She suffices as my example and testament, since she contains in herself everything required in this world to organize and rule the res publica. These Salvian combined with the signifiers of its Christian distinction as a city founded by the Apostles and the site of splendid martyrdoms GD 7. What place, what street in the city, is not a brothel? Nearly all streets and byways, if I may say so, are lined with houses of disrepute, forming a net so that everyone, even those who are repulsed, find it difficult to avoid them. One could see there bands of brigands, as it were, set to capture the spoils of passing travelers; the dangers are heightened because they had invaded every path, every cross-road, and every passage, to the point where no one, however prudent, could avoid being caught in some part of that vicious net, even if he had already evaded many [of its parts]. One might think that Carthage is a sinkhole of libido and fornication, a collector of the filth of all the streets and sewers. It is conceivable that the priests and members of the clergy might be exempt from the general filth. Like Lot alone on the mountain, they might have kept the altar pure. However, be this as it may—Salvian does not want to discuss the clergy here out of reverence for the Lord—it is certain that the people are all

soiled, that they are all covered with the stink of lust GD 7. In a Christian city, in an ecclesiastic city, in which once the Apostles instituted their teachings, [in a city] crowned by the suffering of its martyrs? Of course, when the Vandals approached, the inhabitants of Carthage were more concerned with attending their theaters than with defending their city GD 6. Which of these who are called Christians did not adore the goddess Caelestis after they adored Christ? It is thus not without cause that. In the same way, when a slave of the Lord is injured, the divine majesty is attacked. Perhaps one might ask in what ways the existence of this hate is proved? In those ways in which the hatred of the Jews against Christ is proved. Let us assume that the saints were not massacred in Africa. But do we not forget, then, that he who hates with the desire to kill is very close to the one actually killing? However, the people of Israel willfully rebelled against his leadership and rejected his attempts to correct them, until God lost patience and declined to lead most of them into the Promised Land GD 1. In the interim, however, he stressed in every single book the parallel between the people of the Romans and that of the Hebrews. Both had been granted as a special privilege an extraordinary law that demanded complete adherence to its mandata or commandments. However, the Romansâ€”and here Salvian quotes Paulâ€”had received the law in the new dispensation, they had received the catholic *lex divina* from Christ. However, they acted as the people of Israel had done, failed to obey, and rebelled. Carthage had among its inhabitants true saints, monks who are the eyes of the Lord; the people of Carthage mocked and killed them as those of Jerusalem had killed Christ: It is therefore only just, proper, and appropriate that Carthage now is not the Jerusalem of the new dispensation that it could and should have been, but the corrupt Jerusalem of Ezekiel, a New Babylon rather than a New Rome. Oh bronze vessel in which there is rust that does not go out of it, because the blood shall not go out of it! Hence, just like the Israelites of Ezekiel, the Romans are now in exile, as captives of foreign peoples, and any hope of reaching the Promised Land is slim, with the exception of the very few. Hence it is only just that the weakest foreign people with a wholly inferior law should now succeed Rome, and as new Romans make Carthage into its New Jerusalem. In fact, the Vandals have already begun to do so. He shows no sign of believing that the Romans were capable of reforming themselves. Whether he believed that, as the Vandals had reformed Africa GD 7. Who these Christians areâ€”and this is a point Salvian, the reader of Augustine, did not fail to noticeâ€”may not be obvious until and unless God makes it so: At the same time, Salvian, like Ezekiel a prophet of exile, holds on to his homeland with a firm grasp. His itinerary of the Vandal progress from the end of the earth to Carthage constantly brings to the fore the power of the absent, the regretful voice of what should have been. By evoking Carthage, the mother and queen of Africa and the heart of the empire, Salvian also evokes at every step the simultaneous, absent presence of the other patria, the city of the Father: Thus, Salvian makes that Rome, the glorious and virtuous homeland of memory, to which one wants to return, all the more vivid and potent. Indeed, I think that for Salvian, Rome, the patria of old, both imagined and real, is not yet entirely lost. These sancti are not confined to Carthage, nor should one count solely the sancti now exiled from Carthage such as *Quodvultdeus* among their numbers.

Pearl St, Marseilles, IL is a sq ft, 4 bed, 3 bath home listed on Trulia for \$, in Marseilles, Illinois.

Vincent Victor opposes Augustine in the matter of infant baptism. Synesius Syrenus, baptized on his faith, by Theophilus. The fourth council of Carthage establishes, that those who desire to be baptized, must first be examined, and sounded relative to their faith. Sedulius maintains that baptism is a regeneration, and, moreover, exhorts the young to baptism. Hilarius of Syracuse asserts the salvation of children that die unbaptized. The edict of Honorius and Theodosius against the Anabaptists. The council held at Carthage, under Aurelius, against those who denied original sin, infant baptism, and predestination, adopts resolutions entirely different from the decree of the aforementioned fourth council of Carthage. The edicts of Honorius and Theodosius, in support of said council. Maximus teaches the baptism of Christ; Cresconius and his adherents are pronounced Anabaptists; Cyril of Alexandria speaks soundly on baptism, and opposes the errors of the Nestorians and Valentinians. An account, from Socrates, of many persons at Alexandria, who hastened to baptism, and were baptized on confession of their sins; as also, of a sick Jew, who was baptized, and of one who received baptism after much fasting. Faustus Regiensis teaches that for baptism the will consent of him that is baptized is necessary. Evragius makes mention of the baptism of the candidates, that is, of those who had previously been instructed. Eucherius maintains that that believer who dies unto sin is rightly baptized. Carthaginian women who waited for baptism. In the Council of Arausica rules are made respecting the baptism of the dumb, the weak, and catechumens. Nazarius, the son of Perpetua, a Christian woman, is baptized after previous instruction. In the margin mention is made of one Montluck, who adduces the resolutions of various councils, against the killing of heretics; as also, the views of Gelasius concerning the holy Supper. Salvian of Marseilles, on renouncing Satan, confessing the faith in God, which it was customary to do at baptism. Authymius, Sisinnius, and Sociorus, baptized after having been instructed for seven days. Anabaptism condemned in the fourth council of Rome. An account of many who separated from the church of Rome, and, though baptized in their infancy, were baptized upon faith; as also, what the Pope or Bishop of Rome decreed against this. Fulgentius calls baptism a sacrament of faith and repentance. In the margin it is stated how vehemently Leo inveighed against the bishops of Campania, etc. The conclusion is from P. Twisck, who says that ancient church history, other writers excepted, makes no mention of infant. History of Baptism, who commences his account of baptism at that time thus: But we shall in future content ourselves with such testimonies and historical records as best agree with the truth of the ordinance of the baptism of Jesus Christ, in order that we may thereby strengthen ourselves in that truth and in the true faith. About the beginning of this century, opposition was made against infant baptism and its advocates, among which advocates in favor of infant baptism Augustine showed himself none of the least, although he himself had been baptized upon faith, as has previously been mentioned. But how it finally ended between the two parties, of this I find no account; mention is made, however, of the matter itself, by Vicecomes ib. Vincent taught that in the Supper the figures of the body and the blood of Christ are administered. Also, that the bread and the wine continue in their own subsance. Book of the two natures. Also, Samuel Veltius, in G. He then said to Simplician, not openly, but secretly, as friend speaks to friend: But suddenly and quite unexpectedly he said to Simplician, as the latter told me: But he said that he would rather profess his salvation in the hearing of all the Christians, than otherwise. But who was there that did not know him? For, from the mouths of all that were assembled, in mutual rejoicing with him, there arose the glad shout: From the above words quoted by us from Augustine, it certainly appears that at the time when said Victorinus was baptized, there existed even in Rome, where this baptism took place, churches which, notwithstanding antichrist began to lift up his head there in some measure, endeavored with all diligence to observe the true baptism of Jesus Christ, which is administered upon faith. For, the statement, that in Rome, that is, in the church which is. Synesius Syrenus, an upright, pious man, became, from a heathen, a Christian; was baptized by Theophilus, and afterwards appointed by him bishop of Ptolemais. It is true, that it is stated of Synesius Syrenus, that his faith was not perfect with regard to all the parts of the Christian religion, concerning which historians specially mention one particular point; but it

is also stated that Bishop Theophilus, who baptized him, was in hopes, that, in the course of time, he would judge better on this point, which, it seems was also the case, since, as it is stated, Theophilus afterwards appointed him bishop of Ptolemais. However, we would not commend this part of the matter, namely, to baptize any one without perfect faith or confession, especially if an essential point is wanting; but this we commend, that not children, but adult persons, who are commended as pious are baptized, and, from heathen, desire to become Christians, as is stated to have been the case here. At this time it was resolved at Carthage, "That the candidates shall give in their names, and after they shall have been examined long, and diligently tried, with the imposition of hands, they shall be baptized. Here applies the annotation of P. Franck, of the Latin councils held in Africa and Europe, letter C. The time of this council is fixed by P. Beloved reader, this is a very different decree from an earlier one, also made at Carthage, in the time of Cyprian, about A. This is certainly, we say, a very different decree, since infant baptism is not confirmed, but, much more, annulled by it; and thus we see that in the course of time some had grown wiser. Not, that it is our purpose to prove by councils, our view touching the true baptism, which must be administered upon faith; not at all, for we find in nothing less pleasure, than in the decrees of councils, in so far as they come short of the Word of God. Besides, this point needs not to be proved by councils, as it is expressed in the holy Scriptures; we simply mean to show thereby that also at that time there were persons who, even in the very place where infant baptism had been ratified, confirmed the true baptism of Jesus Christ, which must be administered upon previous examination, and has its foundation in the holy Scriptures. As to this, that the candidates were commanded, first to abstain for a time from wine and meat, we leave that as it is, neither commending nor condemning it, as being a thing which, without sin, may be observed or omitted, provided no superstition is connected therewith. Sedulius writes, on Rom. Again, Sedulius, on Rom. When the grace of God came upon us through Christ, and the spiritual washing reigned in us through faith, we began to live unto God, being dead unto sin, that is, the devil. And thus, baptism is an earnest and figure of the resurrection; and hence it is administered with water, that, as water washes away impurities, and even so we through baptism, we believe, are spiritually cleansed and purified from all sin. He hung on the cross with an innocent body, that you might hang on the cross the guilty one. Again, on II Cor. We will not detain you, dear reader, with explanations on the above passages of Sedulius, since they, without explanation, are so clear, that even he that has but little understanding in divine things, can manifestly see, yea feel, that the baptism described by Sedulius savors not in the least of infant baptism, since the conditions he mentions in connection with it, as faith, regeneration, crucifying the old man, can not be comprehended, much less fulfilled by infants. Augustine writes that Hilarius, a teacher at Syracuse, wrote: It deserves mention, that in those times infant baptism was based upon original sin, so that it was thought that infants, for the removal of said original sin; must necessarily be baptized; from which the conclusion was derived, that infants that were not baptized, and, consequently in their opinion, not cleansed from original sin, must necessarily be damned, as is still taught at the present day by the Papists. Whenever then, any one denied original sin, the foundation of infant baptism, he denied infant baptism itself, yea utterly annihilated it. Theodoretus taught that the figures of the Supper, namely, the bread and the wine, in no wise change their nature, but remain as they are, after consecration. As those Christians greatly increased, who valued only the baptism which is administered upon faith, and, consequently rebaptized as not having been baptized aright those who had been baptized by unbelievers or in infancy, when they attained to the true faith, the Emperor Theodosius, A. Introduction, page 47, col. It is now or years since the Emperor Theodosius issued an edict, that the heretics should be put to death, namely, those who were rebaptized like your sect. Prosperus, in his Epigrams, puts the martyrs and the candidates for baptism on an equal footing, when he. Hence it is a scriptural confession; and there we will let it rest. In the second passage the martyrs and the candidates for baptism are compared to one another; but who does not know that infants cannot be martyrs, seeing they can neither believe nor confess, much less can they voluntarily confirm said confessed faith with death, which, nevertheless, is the own work of all the orthodox and faithful martyrs. Now then, if infants are not qualified for martyrdom, they are not fit for baptism. Therefore judge whether this is not comprised in the words of Prosperus which we have just mentioned. The doctrine of infant baptism having been openly controverted ever since the beginning of this century, its foundation, namely, original sin, being

denied and refuted, it occurred, A. The th Canon contains the following resolution respecting original sin and baptism: It appears therefore, that at that time many people separated from the Roman church, on account of this view respecting original sin and infant baptism. However, we would not defend the views of Pelagius and Celestius, concerning some other points; it suffices us, that there were people in those times, who, notwithstanding the excommunication of the pope, and the persecution of the councils, still opposed the Roman church, especially through the rejection of infant baptism, and even, some of them, sacrificed their lives. See concerning this, H. From this it appears that this doctrine of baptizing only upon true faith, was accepted by very many at that time; for otherwise it would not have been necessary for the Emperors to threaten its defenders with the great power of their edicts, and, as it appears, to persecute them even unto death. The new man was baptized, that He might confirm the mystery of the new baptism. When, therefore, Maximus introduces here the baptism of Christ, which took place when the latter was about thirty years old, and says that it was not done for Himself, but for us, that is, for an example to be followed, and that He thereby confirmed the mystery of the new baptism, he certainly indicates thereby, that he is not speaking of the baptism of infants, since Christ, who, through His baptism, confirmed baptism, was not a child when He was baptized, but an adult person. Moreover, as no other contrary testimony concerning him is found in the history of holy baptism, it seems probable, that he was not acquainted with any other baptism, and, consequently, not with infant baptism, or, at least, did not observe it. There were many persons accused, through the writings of Augustine, of being Anabaptist, or at least, of defending Anabaptism, inasmuch as they maintained that baptism administered by heretics or unbelievers was not to be regarded as true baptism, and that, therefore, those who had been baptized by such persons, ought to be rebaptized; in short, that there was no true baptism except that administered in the true church, and upon true faith. One God, one faith, one baptism, one undefiled, true church: Leaving this, we proceed to others, who at that time, and afterwards, confessed the same faith, or, at least, as far as we know, did not oppose it. This was a type of baptism, by which the impurity of all sin is put off, and the old life taken away. There is certainly nothing contained in them, which in the least resembles infant baptism, nay, everything he says concerning baptism, opposed it. For, when, in the first place, he says that the impurity of all sin is put off, and the old life taken away, it is certainly obvious that he does not speak of the baptism of infants, since they, having no previous impurity of sin, cannot put it off by baptism, and, having never walked in the old life, they cannot forsake it or put it away. When he, secondly, says of the catechumens, that they are baptized, it is certainly also obvious from it, that it does not concern infants, since these have not the qualification of being instructed. The third passage is so clearly opposed to infant baptism, that it requires no explanation, inasmuch as it expressly speaks of confessing the faith on God the Father, Son, and Holy Ghost, and of being baptized thereupon; for this can never be done by infants in the cradle. If i shall merely tell you these things, without bringing any proof, do not believe me, unless you receive from me proof from holy Scripture; for the salvation of our faith proceeds not from an eloquent recital, but f rom the demonstration of the divine Scriptures. Cyril, in the 7th book against Valentiman, says also, in regard to spiritual eating, "That at the holy table we must not simply gaze on the bread and wine placed there, or be deceived thereby, but that, with uplifted hearts, we must apprehend by faith, that on this holy table there is also the Lamb which taketh away the sins of the world. This must be apprehended and eaten spiritually, by faith, and not with the hands. Thus Cyril wrote soundly, not only on the matter of baptism, but also respecting the authority of the divine Scriptures, as well as, that the substance of the Supper is not the body and blood of Christ, but bread and wine; and that we must not become deluded thereby, that is, esteem it for more than it is; yet that we must eat the Lamb of God, that is, Christ, by faith, or spiritually. At this time Cyril taught that those who have died, can add nothing to what they have done; but that they must remain what they are, and await the day of judgment. To this end, he was carried into the church, where the teacher instructed him in the articles of faith, and expounded to him the hope on Christ. The latter commended him for his desire, but refused to baptize him until he should be instructed in the doctrine of the faith, and have fasted many days. But the Jew, compelled to fast contrary to the sentiment of his heart, importuned the more eagerly, and begged to be baptized, which request was finally complied with. Touching the above account from Socrates, respecting the Jew, who was brought to church on his sickbed, and was

baptized upon his faith, we would not praise or recommend the baptizing of the sick, when there is more danger of death than hope of life. Oh no I for baptism should and must be received at a time when one can voluntarily forsake the old man, put on the new, and walk thenceforth in newness of life Rom. Still, it is commendable in this case, that, according to the doctrine of Christ, faith was required before baptism, as is also stated of the other Jew, who was baptized in health; for he asked for baptism, which, after previous instruction and many days of fasting, was administered to him.