

Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partizan for taking in the multitude was put in nomination. Novatian opposed him; but, as Cornelius carried his election, and he saw no prospect for reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian. In the end, Novatian formed a church, and was elected bishop: Great numbers followed his example, and all over the empire *Puritan* churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and *a succession of them continued till the Reformation.*"

The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him: "They say Novatian was the first anti-pope; and yet there was at that time no pope in the modern sense of the word. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline; yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary."

Novatian appears to have been possessed of superior talents;—Mosheim terms him "a man of uncommon learning and eloquence;"—and he wrote several works, of which only two are now extant. One of them is upon the subject of the Trinity. It is divided into thirty-one sections; the first eight relate to the FATHER, and treat of his nature, power, goodness, justice, &c., with the worship due to him. The following twenty sections relate to CHRIST; the Old Testament prophecies concerning him; their actual accomplishment; his nature; how the Scriptures prove his divinity; confutes the Sabellians; shows that it was Christ who appeared to the patriarchs, Abraham, Jacob, Moses, &c. The twenty-ninth section treats of the HOLY SPIRIT; how promised; given by Christ; his offices and operations on the souls of men and in the church. The last two sections recapitulate the arguments before adduced. The work appears to have been written in the year 257, six years after his separation from the Catholic church. The other tract is upon the subject of "Jewish Meats," addressed in the form of a letter to his church, and written either during his banishment or retreat in the time of persecution. It opens up the typical law of Moses, and while