

2. Nec alio spectant magnifici illi tituli, ubi templum vocatur requies Dei, sanctuarium ejus domicilium, ubi dicitur sedere inter Cherubim: quam ut pretium, amorem, reverentiam ac dignitatem coelestis doctrinae ministerio concilient: quibus alioqui non parum derogaret mortalis et contempti hominis aspectus.

3. Quodsi religio sanctis Prophetis fuit, ob plurima et maxima scelera non unius aut alterius hominis, sed propemodum totius populi, se ab ecclesia alienare: nimium nobis arrogamus, si protinus audemus ab ecclesiae communione deficere, ubi non omnium mores vel nostro judicio vel christianae etiam professioni satisfaciunt.

4. Hoc quum ubique sine exceptione fieret, paulatim mos diversus inolevit, ut metropolim ad petendam ordinationem electi concederent.

II. How are ordinary members of the Church to contribute to its edification?

III. How does Calvin draw the line between fundamental doctrines and those in respect to which christians may differ without disturbing the unity of the Church?

IV. How does he distinguish the two grades of the deaconate?

V. What higher orders of the permanent christian ministry does he recognize as sanctioned by apostolic authority?

GREEK.

Martyrium Polyc. Ign. in Mag. Trall. Philad. Smyr. Hermae Visiones.

Translate:—I. Ὁ δὲ ἀνθυπατος εἶπε· θηρία ἐχῶ, τοῦτοις σε παραβαλῶ, εἰ μὴ μετάνοιᾳς. ὁ δὲ εἶπεν· καλεῖ· ἀμεταθετός γὰρ ἡμῖν ἡ ἀπο τῶν κρείττωνων ἐπὶ τὰ χεῖρω μετάνοια· καλὸν δὲ μετατιθεσθαι ἀπο τῶν χαλεπῶν ἐπὶ τὰ δίκαια.

II. καταξιώθεις γὰρ ὀνόματος θεοπροπεστατον, ἐν οἷς περιφέρω δεσμοὺς ἰδὼν (or αἰδῶ) τὰς ἐκκλησίας, ἐν αἷς ἐνώσιν εὐχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ, τοῦ διαπαντός ἡμᾶς ζῆν, πιστεῶς τε καὶ ἀγάπης, ἧς οὐδὲν προκεκρίται, τὸ δὲ κυριώτερον Ἰησοῦ καὶ πατρὸς.

III. οἱ ἕαντοὺς παρεμπλεκουσιν Ἰησοῦν Χριστόν, καταξιοπιστευόμενοι, ὥσπερ θανασιμον φάρμακον δίδοντες μετὰ οἰνομελίτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ κακῇ τὸ ἀποθάνειν.

IV. πρέπον ἐστὶν ὑμῖν ὡς ἐκκλησίᾳ Θεοῦ, χειροτονησαὶ διακόνον εἰς τὸ πρεσβεύσαι ἐκεῖ Θεοῦ πρεσβειαν, εἰς τὸ συγχαρῆναι αὐτοῖς ἐπὶ τῷ αὐτῷ γενομένῳ καὶ δοῦναι τὸ ὄνομα . . . ὡς καὶ αἱ ἐγγίστα ἐκκλησίαι ἐπεμψαν ἐπισκοποὺς, αἱ δὲ πρεσβύτερους καὶ διακόνους.

V. κατὰ θέλημα δὲ κατηξιώθην, οὐκ ἐκ συνειδότος, ἀλλ' ἐκ χάριτος Θεοῦ.

VI. εἰς τίνα τόπον τοῦ ἀγροῦ ἀναχωρήσας μετεγραψάμην πάντα πρὸς γράμμα· οὐχ ἡυρίσκον γὰρ τὰς συλλαβὰς.

SEPTUAGINT.

Gen. xv. : 9—17.

" xvi. : 13—19.

" xlix. : 5—7.

" xlix. : 22—33.