

quits; the sacred games, and food and drink used in the sacrifices, you abhor; you thus fear the gods whom you deny; you bind not your brows with garlands; you use no perfumes for the body; your aromatics you reserve for burials; you refuse even crowns of flowers to the sepulchres; pallid, trembling, you are fit objects of commiseration to our gods." In another place, he calls them "a re-people who fled the light, who hide themselves in darkness; mute but public, garrulous in corners."

The amusements of the theatre, the circus, pantomimic shows, tragedies, comedies, chariot and foot races, scenic exhibitions of every kind, were discountenanced by these Christians, because such occurred there which violated the moral feelings of Christians and the decencies of Christian life. Moreover, an unholy spirit breathed in them; the frivolities which reigned there, "the year-long pursuit of idle and vain objects," and the tumult and roar which prevailed there, were viewed as incompatible with the seriousness of the Christian character. Then, again, these were connected with idolatrous ideas and worship, and weaker Christians might be led back to Heathenism. Even if otherwise innocent, they would refrain from everything that might make their mother to offend. On this principle, all trades and occupations which encouraged public vices, immoralities, or impieties, were disowned. Tertullian would not allow merchants to furnish commodities for adorning the temples, nor to sell spices for incense. Dice and games of hazard of every kind, together with sedentary plays, were also condemned, as inconsistent with a Christian profession, and tending to form habits of idleness and profligacy. It is hardly necessary to add, that all excessive ornaments and costly apparel were likewise condemned, together with everything that should gratify a vain ambition, excite sensual desires, or gratify a voluptuous disposition. "Tell me," says Apollonius, A.D. 180, "Does a Prophet dye his hair? Does he paint his eyelids? Does he delight in ornaments? Does he play at dice? Does he take any? Speak and say, are these things justifiable?" "What reason can you have," says Tertullian, "for going about in gay apparel, when you are removed from all with whom this is required? you do not go the round of the temples; you ask for no public shows; you have nothing to do with public festivals."

Clement of Alexandria, of the same age, in his *Pedagogue*, personates Christ as discoursing on the rules of living pertaining to meats, to drinks, to ornaments and dress, to expensive articles