

important as shaping in a great measure the ultimate territorial arrangements of the Church.* The map gives also the chief Christian sees in existence at this time, and one can thence readily realize, in the expansion of the infant Church in all directions, the activity of the early Christian Missionaries.

The gospel had extended in Apostolic times, as has been said, to Antioch and Syria, and finally throughout Asia Minor.† Shortly afterwards it reached Mesopotamia, where the Prince of Edessa (now Urfa) had become a Christian before the end of the second century. Tradition, indeed, gives an early origin to Christianity in this region, Eusebius (A.D. 270-338) telling us of a correspondence by letter between the king, Abgar, and our Blessed Lord Himself. The propagation of the gospel had become more extended in Media, Persia, Parthia, Bactria, and during the second century had reached Armenia. The further East and India, on the evidence of Eusebius (*Hist. Eccl.*, v. 10), were reached in the same century by Pantænus, a learned teacher of Alexandria.

Towards the West the gospel extended with equal rapidity. Greece, through its intercourse with its colony of Marseilles, had been for ages the missionary of civilization in Gaul, and through the same channel the pioneers of the Christian faith made their way to the valley of the Rhone from Asia Minor—from that region where the Church, planted by St. John, had given birth to such men as St. Polycarp and St. Ignatius. Pothinus, a bishop, and Irenæus, a priest, the disciple of Polycarp, born near Smyrna, had the honour of planting the banner of the Cross (about A.D. 170) on the middle Rhone, and of erecting at Lyons (Lugdunum) and Vienne (Vienna) the first Christian Churches, the first Christian sees, in Gaul. Irenæus was martyred in A.D. 202. Owing to persecutions, or for other reasons, this mission seems to have failed, for the next mention of Gallican bishops is in the *Acta* of St. Saturninus, Bishop of Toulouse (A.D. 250), preserved by Ruinart (*Acta Martyrum*, p. 177, Ratisbon Ed. 1859). Gregory of Tours, who flourished A.D.

600, quotes (*Hist. Franc.*, i. 28) a passage from the *Acta* of Saturninus which shows that the latter arrived in Gaul about A.D. 250. Gregory adds that seven bishops in all were sent, viz. St. Gatien of Tours, St. Trophimus of Arles, St. Paul of Narbonne, St. Saturninus of Toulouse, St. Stramonius of Clermont, St. Martial of Limoges, and St. Dionysius of Paris. Hefele (*Concilien Geschichte*, i. 107) accepts this tradition, but Duchesne would fix the Gallic sees, in A.D. 254, at Trèves, Reims, Vienne, Toulouse, Narbonne, Lyons, and Arles. St. Dionysius* is said to have received a martyr's death about A.D. 260 (commemorated in the Book of Common Prayer, October 9), after having founded the see of Paris, and evangelized the region in the neighbourhood. Other missionaries (among them Lucian, martyred at Beauvais, A.D. 290, Crispin, martyred at Soissons, A.D. 228, and Faith, martyred A.D. 290, commemorated in the Prayer-book, January 8, October 25, and October 6, respectively) are said to have Christianized other regions in France about this time. Irenæus writes of the spread of the gospel in Spain at this period† and in Germany; while Tertullian (born at Carthage, in Africa, A.D. 160, died 240) speaks of the propagation of the gospel in Britain, a statement which is somewhat confirmed by the tradition of the martyrdom of St. Alban at Verulamium (St. Alban's) in the Diocletian persecution (A.D. 303-305), a tradition which was fully current between A.D. 473 and 492 (Constantius' *Life of St. German*), and by the presence of three British bishops at the Council of Arles (A.D. 314). In Egypt, and especially at Alexandria, the gospel was preached, as has been said, during the time of the Apostles, and soon spread along the Greek-speaking colonies to Cyrene. During the second century, Proconsular Africa, the modern Algiers,

* There were some who ascribed the sending of Dionysius and his companions to Pope Clement I., at the end of the first century. The chief authority for this view seems to be the *Acta Passionis Dionysii*, attributed by some to Venantius Fortunatus, a contemporary and friend of Gregory of Tours. A discussion on the subject in the seventeenth century seems to have ended in establishing the authority of Gregory of Tours, and the date as the middle of the third century; but the Abbé Narbey, in his *Supplément aux Bollandistes*, tom. i. Paris: 1895, has attempted to revive the mission of the first century. Duchesne, on the contrary, maintains the later date, which finds a confirmation in Sulpicius Severus (*Lit.* ii. 46).

† Vincent, commemorated in the Prayer-book, January 22, was martyred in Spain, A.D. 304.

* See p. 14.

† There were heathen in this region up to the sixth century. Justinian appointed John of Ephesus (A.D. 542) a missionary to the heathen in Caria, Asia, Phrygia, and Lydia (see *John of Ephesus*, transl. by Payne Smith, ii. 44).