

at liberty to take the advice of our Stanley contemporary and "*change our name once more.*"

We were much gratified a short time since to hear that the St. Andrews and Woodstock Deaneries had formally adopted "The Deanery Magazine," and that it had been favourably considered by the Clergy of the Deanery of St. John. All we want now is an increase of about 400 subscribers and we shall feel pretty comfortable. The Fred-ericton Deanery has not declined to adopt "*Our Magazine,*" but requires more time for reflection.

Several subscribers have returned their copies for March marked "*refused*" after having kept those of January and February without any remittance or acknowledgment. It has been repeatedly stated that any person retaining the January number will be held responsible for the whole year's subscription, 50 cents, and we think we are fully entitled to that amount. We are ready, however, to meet our friends half way, and now say that we will accept 25 cents as a small fine for those who may wish to "*discontinue*" in less than four months of the year. It must appear unfair that people should make use of our time and give us the expense of printing and sending their copies without any return except a "*refusal.*"

Correspondents have now been appointed for five of the Deaneries. We shall hope to hear from them regularly, and not later than the 25th day of each month.

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### Tertullian.

A. D. 160—A. D. 240.

#### I.

IT is remarkable that the earliest writers of Christianity wrote in Greek. It is of no consequence where they lived or to whom they wrote, Greek was the language employed. It was the language at once of culture and commerce; and while no learned man would regard his education as complete without a knowledge of Greek, no commercial man could afford to be ignorant of it. It was the one universal language of the Roman Empire. S. Clement of Rome wrote in Greek: S. Ignatius writing to the Romans employs the same language. The various Bishops of Italy at that early date, who have left writings, are found to have written in Greek.

The first writer whose works in Latin have come down to us is the African writer, Tertullian.

Though we know little if anything of him except what he himself tells us, yet his vehement and fervid character is seen throughout his writings. He wrote so much and so freely that we can learn

very much indeed, not only about the doctrine and worship of the Church, but also about the heathen world around, and the difficulties which encountered the Christians at home and abroad.

He was born of heathen parents about A. D. 160, and though he dared the heathen authorities in many ways; ridiculed their idolatrous worship; threatened the magistrates with God's anger; mocked their powerlessness to stop the growth of the Church; and proclaimed the injustice of persecuting faultless and useful members of the State, he seems to have escaped persecution himself and to have died an old man about A. D. 240.

His father was a proconsular centurion, a position which perhaps would answer somewhat to our aid-de-camp to the Governor General. He was recognized as talented while yet a lad, and received a very good education. He was most likely intended for official life in connection with the government, to which his father's position would be likely to introduce him; and if he were not actually a lawyer, practising in the courts, yet his style of writing and continual employment of law terms and phrases, show that he was very familiar with the practice of Roman law. He was a married man, without children.

One of the causes of his conversion to Christianity was the same as that which attracted the attention of Justin Martyr, the constancy and firm demeanour of Christians under the severest persecution. Next he heard demoniacs, or persons possessed by demons, confessing that the new belief was the true one. This led him to enquire into the question, and he was converted about A. D. 192; and soon afterwards, married man as he was, he was admitted to the priesthood.

Then came a greater trial, one which has tried the faith of many good men in ancient and modern times. The Jews have a tradition that Abraham in his hospitality once entertained a fire-worshipper; and when he saw him worshipping the Sun at dawn, he drew his sword in his indignation and would have killed the idolator in his act of idolatrous worship. But God's voice called to Abraham (as the tradition runs): "Stay thine hand. I have borne with that man for sixty years, and cannot you bear with him a few hours?" A similar error continually reappears, and has been constantly condemned by the Christian Church. "A bruised reed shall He not break; and smoking flax shall He not quench." Tertullian in his eager desire to make men and especially Christians perfect joined in his later life a party, which became a sect, whose endeavours it was to enforce rigorously a sterner asceticism than that required by the Church. The