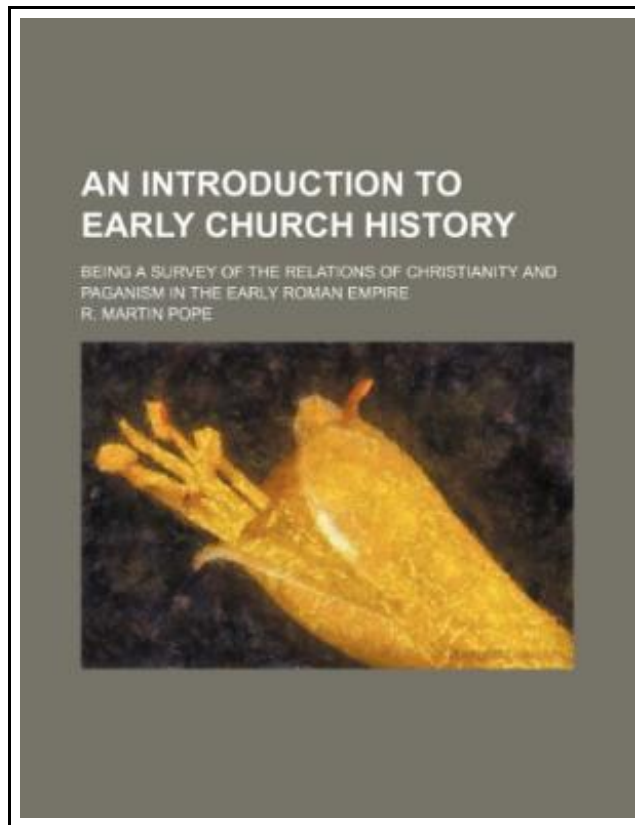


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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand *****.This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1918 Excerpt: . 7) describes how his loved teacher inaugurated the custom of hymn-singing to cheer the people in their long vigils during the Arian controversy, and in a subsequent chapter (ix. 12) tells of the comfort brought to himself by recollection of Ambrose s hymn Deus Creator omnium.1 The Christians had, in fact, from the first expressed the joy of a new-found deliverance in a new song, fashioned and chanted under the inspiration of a Saviour, whom Clement of Alexandria called the Orpheus-Christ. Atmosphere of freedom, joy and love. The preaching, of course, differed in toto from the old Jewish model, because its theme was Christ. We can see a sample of it in the so-called Second Epistle of Clement, which was apparently preached at Corinth about the middle of the second century. If, according to Gwatkin, it strikes us poor stuff, nevertheless it was the proclamation of a new gospel which all might listen to without let or hindrance. No restrictions barred the worshipper from attending the Eucharist, though actual participation was permitted only to the baptised. It was only in a later age when the sacrament had assumed the character of a mystery that even the sight of it was forbidden to any but the baptised or the higher order of penitents. The earlier Christians 1 See Hymns (Greek Christian), by A. Baumstark, in ERE. Cf. Hymns (Latin Christian), by G. M. Dreves, ibid. rejoiced in a sense of freedom--of their eligibility, however unworthy, for...

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